

doubts or misgivings as to his acceptance with God. In a word, his religious feelings are all that a Christian could desire them to be."

May God in mercy sanctify the affliction to the family and the Church, and may we all feel the importance of being ready.

Yours with much affection,  
ROBT. WILLIAMS.

**ANOTHER MISSIONARY FALLEN.** The painful intelligence of the death of Rev. Grover S. Comstock, Missionary of the American Baptist Board, at Ramree, Arracan, has reached the Missionary Rooms by the last steamer. He died of the Asiatic Cholera, at Akyah, on the 25th of April.

### Arrival of the Acadia.

SIXTEEN DAYS LATER FROM EUROPE.

The Acadia, Capt. Harrison arrived at Boston at 3 o'clock on Sunday afternoon August 18th, bringing London and Liverpool papers to the 4th inst.

The most gratifying accounts have been received relative to the state of the wheat, and other principal crops, in almost all agricultural sections of Great Britain. From the British North American Colonies, there has been received a large quantity of flour recently. The favorable condition of the home crops will check imports at least for the present.

The accounts from the manufacturing districts are also of a cheerful nature, business wears a healthy aspect, there are numerous orders for goods, and workmen find plenty of employment.

The people of Liverpool are in ecstasies with American Ice, a cargo of which had recently arrived from Boston.

Letters from Constantinople state that the inundation which recently occurred at Adana, was even more destructive than at first represented. More than 1200 lives were lost, and the property destroyed is valued at ten millions of piastres.

The Belgian Government has taken strong measures to punish the Prussian Government for having raised the duties on the Iron of Belgium.

Mr. Pritchard, the British consul at Tahiti, has arrived home in the Vendictive. It is said in the Rio papers, that he had been imprisoned, by order of the French authorities in that island, for 21 days, and only obtained his liberty on condition of leaving the country. Queen Pomare had taken refuge, it is further stated, on board the Basalick sloop of war, where she remained when the last accounts came away.

Some of her chiefs were invited in and seized; one of them loaded with irons. They are still confined on board the frigate Ambuscado. A proclamation was published ten days ago. Those chiefs merely fled, dreading the punishment their friends had received. The French governor had strained every nerve to put Tahiti into a fit state of defence; he boasts that if two months more be given him, he would defy any ship to enter. The small island in front of the harbor is having an earthen embankment of twelve feet raised on it; 15 32 pounders are to be mounted, also barracks built for the gunners. Commanding the entrance to the harbor barracks are built, and a battery being erected to be armed with fourteen eight pounders. Other

works are being constructed behind the town on the rise of the hill.

**Attempt to Assassinate the King of Prussia.**—The 26th July, at the moment when the King of Prussia was about to set out on a journey, an assassin, named Tebeck, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief. The King continued his journey. The assassin is arrested.

An attempt had also been made to assassinate the King of Greece.

The celebration of the anniversaries of the three glorious days of July in France, appears this year to be more than usually splendid.

### IRELAND.

**The Repeal Agitation.**—At the weekly meeting of the repeal association on Monday week, a Mr. McNavin designated the flag of England "a felon flag." The expression was afterwards, withdrawn. Mr. Gordon withdrew his notice of motion "that the subject of repeal ought to be brought under the notice of Parliament," the repeal committee having passed a unanimous vote that it would be ill-timed and inexpedient. The committee were of opinion that the registries were the places where the repeal battle was to be fought. The rent £1,130. The opposition to the payment of local rates and even rents was increasing proportionably with the amount of funds received weekly at Conciliation Hall. The rent last Monday was £1036.

Lord Heytesbury was duly installed as Viceroy of Ireland, on Thursday, under such circumstances as were calculated to make a pleasing effect upon him.

**Murder of Lord Norbury.**—At the King's Co. Assizes, Peter Dolan, a laborer, about 35 years of age, was arraigned for the murder of Lord Norbury, on the 1st of January, 1839. The jury returned a verdict of not guilty. Dolan and Gill, (the latter charged with the conspiracy) were then discharged; the charge against both resting upon the same testimony. There was a large crowd of country people in the streets, even at that advanced hour, who hailed the result with suppressed cheers.

### ADVERTISEMENTS.

Below will be found "A Card" of our friends Pegram & Bryan, New Orleans. We are personally acquainted with the advertisers, and know them to be active, intelligent, prompt business men, of the highest character, and worthy of all confidence. Those who entrust their business to them may rely upon obtaining the highest market prices, and a speedy return of the avails.

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Aug. 31, 1844.

### THE BAPTIST

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# THE BAPTIST.

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No. 3.

### CHRISTIAN UNITY.

Christian unity is the natural state of all those who love our Lord Jesus Christ. It is predicated upon the attraction which every christian feels to the moral character, as wrought by the spirit of God, of every other christian. Its bond is the complacency always produced in our mind by observing, not the mental character, acquired knowledge, or peculiar temporal circumstances, but irrespective of these, the image of God, stamped by divine grace, upon the soul of our brother. It is more strong and perfect in proportion as we cherish the mind of Christ. God is one; his religion is one; and his people are one. We are all partakers of the same spirit; are guided by the same principles; have in view the same great object; and are heirs of the same immortal inheritance. The spiritual affinities here developed are resistless. The law of gravitation in the natural universe does not more certainly attract to its centre the objects which come within the range of its action, than does the religion of Christ bring into unity all those who possess it. Christian unity, therefore, is essential to christian character.

In view of these indisputable facts nothing is more strange and inconsistent than the perpetually recurring schisms and divisions with which the Church has been afflicted in all ages. That these have not resulted from religion is very evident, but from the want of it, from selfishness, pride, ambition, and various other forms of the spirit of the world, to which religious professors have been accustomed to yield. They are the diseases which have fastened themselves upon the Church, which have destroyed her health, embittered her spirit, and preyed upon the life blood of her unity. As a natural consequence the deepest and most lasting injuries have been suffered by the cause and people

of the Redeemer. Brother is armed against brother, and that energy is foolishly expended in useless and ruinous domestic conflicts which God gave us for conquest over the common enemy. At this point all our spiritual infirmities thickly cluster, and produce lamentation, mourning and wo. "O, Israel, thou hast destroyed thyself!"

To prevent the disunion of the people of God, or to counteract its influence, was ever a favorite design of both Prophets and Apostles, and they have bequeathed to us the same most solemn and pleasing duties. One of the brightest gems in the casket of sacred poetry is in praise of christian unity. "Behold"—says the inimitable David—"Behold, how good, and how pleasant it is, for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, as the dew that descended upon the mountains of zion! For there the Lord commanded the blessing, even life forever more." Hear also the exhortation of an Apostle—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." In the development of the principles of christian unity, the illustration of its necessity, and the enforcement of the duties it enjoins, is occupied a large space in the teachings of our Saviour. It was thought by him of sufficient consequence to have a place in that memorable last prayer, offered on the night of his betrayal, for his ministers, his people, and for the conversion of the world. For his ministers he prayed—"Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, as



we are." And for his people he supplicated thus—"Neither pray I for these (ministers) alone, but for them also which shall believe on me through their word; that they all may be *one*; as thou Father art in me and I in thee, that they also may be *one* in me; that *the world may believe* that thou has sent me. And the glory which thou gavest me I have given them, *that they may be one*; I in them, and thou in me, that they may be made *perfect in one*; and that the world may *know* that thou hast sent me."

Can we, beloved brethren, see and hear all this, and feel but little interest on the subject? Is it possible we can ever favor a severance of the people of God, or assent to such a calamity, while any means to prevent it shall remain untried? Union is strength. Devision is destruction. "A house divided against itself cannot stand." Let us, by all the means which our Heavenly Father has put into our hands, seek the union of the people of God, the unity of the ministry, unity of the brotherhood, unity of all those who truly love our Lord Jesus Christ. Such unity is not only practicable, but it is necessary, and must take place before this world is converted to God.

Unity embraces the spirit, the principles, and the aims of christians. We plead not for a compromise of any of these. A union in error is no christian union. It is a conspiracy against the truth. But need any truly converted man mistake the spirit of religion? With the Bible in his hand, containing the admonition—"Search the Scriptures," must he necessarily fail to comprehend the principles it inculcates? Can he misconceive the duties the Bible enjoins? We know, and so do all who understand any thing of the organization of the human mind, that diversities of opinion on minor points, and regarding the details of religion, are inevitable. These may be traced immediately to differences in their natural capacities, in the acquired knowledge, and in the modes of action of different minds. So long, however, as the spirit of Christ, and fervent christian love prevail, there can be found in this condition of things nothing to justify the severance of unity. Nor, in cherishing in our bosom weak brethren, and bearing their burdens, until they can be taught and comprehend the whole truth, do we in any manner give countenance to their errors. On the contrary, we obey the instructions of the Saviour, bring into activity the principle of love, and

are inspired by their presence, with increased zeal and labor, to strive to enlighten and convince them, by a clear, and calm, and affectionate presentation of divine truth. Seldom has this course been pursued without the most complete success. But violent measures, and harsh treatment, invariable lead to the worst results.

Let ministers, by all means, strive to secure perfect unity. From their dissensions the greatest dangers are to be apprehended. Even the Apostles quarrelled when they began to contend as to who should be the greatest. Few schisms or divisions have ever occurred which were not prompted and led on by ministers. Let us all determine, God being our helper, to be one in Christ Jesus.

The christian world are living in, to say the least, criminal neglect, respecting unity in Christ. We call upon our brethren, every where, who maintain—"One Lord, one faith, one baptism," to be united. This primary measure is absolutely essential to your happiness, and equally so to your success in spreading the Gospel, and in the conversion and salvation of sinners.

#### REV. J. BUSHYHEAD.

We are pained, exceedingly, to learn that our friend and beloved brother Bushyhead is no more. Our readers generally know that he was an Indian, and one of the noblest looking men, and noblest souled men, that ever lived. He was a Chief of the Cherokees, and at the time of his death Chief Justice of their Supreme Court. He was a minister and devoted christian. He has preached frequently in our pulpit. He died at his residence in the Cherokee nation, the 12th of last month—July. We should suppose him to have been about fifty years old. We trust bro. Evan Jones will write a suitable memoir, and publish it in the memorial. If he does not, and will send us the necessary data, we will perform the work to the best of our ability.

#### THE COLUMBUS AND CHOCKTAW ASSOCIATIONS, MISSISSIPPI.

These two associations will meet this year at the same time and place, with the Union Church at the Baptist Camp Ground, 2½ miles south of Aberdeen, in Monroe county, to commence on Saturday before the second Lord's day in September. Rev. G. McGowen is to preach the introductory sermon for the Columbus Association, Rev. J. R. Lowry alternate.

C.

#### MINISTER'S DEPARTMENT.

##### FAITH.

The following is the Skeleton of a Sermon, recently preached by the Pastor of the Church in this City, to his congregation.

HAVE FAITH IN GOD, Mark 11: 22.

1. And what, we ask, is faith in God? To reply, that it is one of the most important of the christian graces, is not a sufficient explanation. The text exhorts us to acquire and exercise faith. To prepare us for obedience it is necessary, in the first place, to know, distinctly, the character, and design, of the grace in question.

The term faith, as it occurs in the scriptures, does not always bear its literal import. It is sometimes employed to express the fidelity of God to his promises; and sometimes the fidelity of men to their obligations to him. The Gospel is called "*the faith*," because it is the system of truth which we are called upon to believe. *Literally*, however, faith expresses the credit which we give to the truth of any thing that is reported, testified, promised, or threatened. It is formed either upon the veracity of the speaker, or the evidence by which his statements are confirmed. When we are convinced of the truth of what is said, we have faith in it. Faith in the word of God, therefore, is a firm persuasion of its truth, in what is testified, promised, or threatened.

But one formal definition of faith is found in the word of God, and this, which is by Paul—Heb. 11: 1.—is not only plain and rational, but agrees, perfectly, with what is said on the subject in all other parts of the word of God—"Now faith, says the apostle, is the substance—*υποστασις*, the *confidence*—of things hoped for; the evidence—*ελεγχος*, the *conviction*—of things not seen. In this passage the two words *confidence*, and *conviction*, express the *nature* of faith; its objects are declared to be "*things hoped for—things not seen*." Things hoped for, must be future good things, otherwise they could not be objects of hope; and they must also be things revealed and promised, otherwise they could not be objects of faith.

The *confidence* that is in *faith*, rather than in *hope*, is, certainly, a confidence of persuasion, founded on God's power, and fidelity to his promise, that the good things he has revealed are realities, and shall be accomplished, according to the terms announced. We judge him faithful who hath promised. We

are fully assured that he is able, and will, certainly, perform every pledge.

Faith is the opposite of sight, and can, therefore, embrace only those things which are "*not seen*." What we know, by nature, by reason, or by experience, cannot be objects of faith. Where there is no promise, or divine declaration, there can be no faith. Faith, although in its degrees, its objects, and its effects, a wide difference may exist, is, in its nature, always the same, and is not of different kinds. It may be weak or strong, according to the degrees of perceived evidence; it may have God or men, things heavenly, or things earthly, for its objects; it may produce different effects upon the heart, and life, according to the different character or qualities of these objects; still the unity of its nature remains the same. As we "receive the witness of men," so do we receive the witness of God. To receive the witness of men is to believe them to be faithful and true in what they testify. And in what other way can we receive the testimony of God? "He that hath received his testimony hath set to his seal that God is true." And as the witness of God "*is greater*" than that of men, it ought to be received with the highest degree of faith; because it is impossible for God either to be deceived himself, or to deceive others.

But further—Clearly to comprehend what faith is, we must not only understand its nature, but we must never confound it with its effects. Faith is one thing, and the effects of faith another. When a man really believes, his mind will inevitably experience an effect corresponding with what he perceives to be the nature or properties of the objects of his belief, and the extent to which he finds himself concerned in them. But these effects are not faith itself, they are only, its fruits. If what he believes impresses him with a conviction that the objects are evil, hurtful, or disagreeable, he will find, involuntarily arising in his mind, a feeling of hatred, fear, or aversion. If they appear to him desirable, excellent, amiable, or beneficial, they will elicit his esteem, his love, his desire, his hope, or some other corresponding emotion. The action of these dispositions, passions, or affections, necessarily supposes the previous perception and belief of that which calls forth their excitement. These are, therefore, not faith itself, but the effects of faith. By faith in the warning of God respecting the deluge, for example, Noah was moved by *fear*, to prepare the ark, in which



he and his family were saved; and faith wrought with the works of Abraham, and by works was his faith made perfect; yet neither was the fear of Noah, nor the works of Abraham, faith; they were its legitimate effects, and consequences. To understand therefore what faith is we must be careful never to confound it with its results.

We must also avoid the numerous distinctions so often made by theological teachers who divide faith into various kinds, as historical faith, the faith of miracles, a temporary faith, divine faith, human faith, the belief of the head, and belief of the heart, and many others. Historical faith, for example, must necessarily constitute an important portion of the true faith, since it is nothing less than giving full credit to the Gospel history, of which it is said—John 20: 31—"These things are written that ye might believe"—believe what?—that ye might believe the Gospel—"and that believing, ye might have life through his name." Surely such a belief, although historical, is the true faith. Nor can the belief of the head be separated from that of the heart, since the heart never holds that to be false which the head has ascertained to be true. So of the others. Nor can we make a distinction, as some have done, between believing the doctrine of the Gospel, and receiving the person of Christ; because Christ's person is the very subject of that doctrine, and we can receive Christ in no other way than by believing the doctrine. "As many as received him," says John—John 1: 12—"to them gave he power to become the sons of God"—and this receiving he explains thus—"even to as many as believed on his name." And "he that abideth in the doctrine of Christ, he hath both the Father and the Son." Faith is the same in all cases, and only differs in relation to its designs, and objects.

The question now again recurs—*What is faith?* We reply, that *faith, in its nature, as distinguished from every other fruit of the spirit, is neither more nor less than a firm belief of what God has revealed in his word, based upon the authority of God himself.*

But is this, I am asked, true, evangelical, saving faith? If so, is it not possessed by a very large number of persons, and even by those who make no pretensions to religion? I answer, it is true genuine saving faith, and it is possessed by none but those who are truly born of God. Let it be remembered that the promise of salvation is not made to the belief of every truth, nor even to the belief of very many scripture truths; the object of our faith, therefore, and the effects it produces, are principally to be regarded, in determining whether it possesses a saving character.

The thing upon which faith terminates is the object of faith; and without an object faith cannot possibly exist, because there is nothing to believe. Faith *saves* in no other way than as it respects a saving object. All its effect upon the heart and life are properly the influence of the object. The nature of faith, and the manner of believing, we have explained, and now fully understand to be giving undoubting credit to what is an-

nounced. What is it, we inquire, that we are called upon to believe, and which, if we do believe, we have the promise of salvation? I answer, it is the Gospel—neither more nor less than the Gospel of our Lord and Saviour Jesus Christ.

Upon this topic the word of God is full, and explicit. "Go ye—said Messiah to his Apostles—into all the world, and preach the Gospel to every creature; he that believeth, and is baptised, shall be saved"—He that believeth? Believeth what? The Gospel, of course, which they were commissioned to preach. As faith comes by hearing, and hearing by the word of God—the Gospel—so the very design of publishing the Gospel is that men may hear the Gospel, believe the Gospel, and be saved by the Gospel; for this Gospel, says Paul—Rom. 16: 26—"is according to the commandment of the everlasting God, made known unto all nations, for the obedience of faith." "For this purpose it was written—says John 20: 31—that ye may believe that Jesus is the Christ, the son of God. To believe this, properly, is to believe the Gospel. When our Lord himself preached, his language was—Mark 1: 15—"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." In pursuance of their commission, the apostles, we are told—Acts 20: 24—"Testified the Gospel of the grace of God;" and a belief of their testimony was the true faith. Paul, having stated the Gospel which he preached to the Corinthians—1 Cor. 15: &c.—adds—"So we preached, and so ye believed"—that is, the faith of the Corinthians consisted in the fact, that they believed the Gospel, as it was preached by the Apostles.

But it is needless to multiply proofs. The whole of the New Testament clearly shows that it is the Gospel we are called upon to believe. And as the Gospel is the subject matter of true faith, so it is called the one faith; the faith once delivered unto the saints; the faith of God's elect; and all who really believe it, have like precious faith with the apostles.

Men may err in their opinions as to what the Gospel really is; and they may be fully as sincere in believing what is false, as what is true. Such belief of what is false, however sincerely entertained, vitiates the evangelical character of faith, and destroys its saving power. On the other hand—"God hath, from the beginning—says Paul to the Thessalonians—2 Thess. 2: 13, 14—chosen you to salvation, through sanctification of the spirit, and belief of the truth, whereunto he hath called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." What are we here taught? If the belief of the truth be the fruit of the election to salvation; if it be inseparably connected with the sanctification of the spirit, if it is to this belief that God effectually calls his people by the Gospel; and if the end of this faith is their obtaining the glory of our Lord Jesus Christ; then certainly the belief of the Gospel, in its true sense, must be the true, and saving faith.

The sum of our argument on this head fully shows that faith is true or false, saving or unprofitable, according to the truth or falsehood, the saving or unprofitable nature, of what is believed. All depends upon the object. That object is Jesus Christ in the Gospel. If, therefore, the belief of the Gospel, in its true sense, be not saving faith, it must be because the Gospel does not contain the saving truth; but the Gospel does contain the saving truth; therefore the belief of the Gospel is true saving faith.

Well, then, says my friend, who makes no pretensions to religion, I believe, and if this is true faith, almost every man possesses it; for who is there that does not believe the Gospel?

Let us, for a moment, examine this claim. Is it true that you believe and that, in this sense nearly every man believes the Gospel? I answer that most men have a general belief that something called the Gospel is true, and that Jesus Christ is the Son of God, the Saviour of sinners; yet they are profoundly ignorant, or have entirely false views both of what the Gospel is, and of the sense in which Jesus is the Christ, the Saviour of men. Theirs cannot be the true faith. For example; many of the Jews, when they saw the miracles which Christ did, believed on him; but, we are told, he would not commit himself unto them, because he knew all men. Many others believed on him who were, meantime, insensible of their bondage to sin, and ignorant of that truth which alone can make us free. They believed him to be the true Messiah, but it was in the carnal Jewish sense. His true character and mission they did not understand, nor comprehend at all the spiritual nature of his kingdom, and salvation. On these accounts they were strongly disposed, and once actually attempted, to take him by force to make him a temporal king. Most men, in these days, like the Jews in question anciently, have no just knowledge of Christ; therefore, although it may be said that they, in some sense, believe on him, they have no true faith in Christ—they do not believe the Gospel.

But suppose a man should believe all the Gospel facts in relation to Christ; would he not have true faith? I answer, a man may so believe, and yet there are three things any one of which may render it all nugatory. If he should be ignorant of the import of these facts; if he should deny the import of them; or if he should connect with the truth believed any error subversive of that import, he would not have true faith. For illustration,—The Judaisers among the primitive Christians professed to believe that Jesus was the Christ, that he died, arose from the dead, and was exalted at God's right hand; to give repentance unto Israel, and the remission of sins; but they overturned all this by maintaining that except men were circumcised, and kept the law of Moses they could not be saved. Numerous similar errors exist around us at the present day, any of which, probably, it might be considered invidious in us to specify; and all of which, like that designated, entirely

pervert the Gospel in the great article of a sinner's acceptance with God. So also of the other topics referred to. I conclude, therefore, that he who believes that Jesus is the Christ, in a sense different from the Apostles, or holds any thing in connection with that truth which is subversive of its real meaning and import, as explained at large in their writings, is not in possession of the true faith, nor can he ever be while he adheres to these misconceptions.

We have already intimated that knowledge is necessary to faith—"How can a man believe in him of whom he has not heard? But there may be a kind of speculative knowledge without faith. A man, for example, may be so far enlightened in his judgment as to be able to confess with his mouth the Lord Jesus—the saving truth—and to explain himself about the way of salvation in so clear and distinct a manner as to leave no ground to suspect that he has any different meaning from the Apostles, and yet, after all, not believe in his heart—unwaveringly—that it is true, or receive it upon God's testimony. He may speculate upon the evidence of the Gospel, and think it not altogether incredible; like Agrippa, he may be almost persuaded; when, at last, he can and does, risk nothing upon it. Does he believe? Certainly not. If he did he would rely upon Christ. Did he only give as much credit to the testimony of God as he gives to that of his fellow men, how different would be the effect! We habitually venture our all in this life upon human testimony; our laws assume it as sufficient in matters of life and death; did we believe God's testimony we should rely upon it fully in life and in death.

A full and correct knowledge of Gospel facts and doctrines, however, while it is essential to it, is not enough upon which to predicate saving faith. If men do not, in some measure, perceive the excellency of the Gospel, its importance, and its suitableness to their lost condition as sinners, they do not, in reality, know and believe it. The Gospel is not only true, but supremely excellent, and worthy of all acceptance. It exhibits a scheme of salvation full of God, worthy of him, and illustrative of his character. It is in all respects, sufficient, and free for the very worst of sinners. Now, if the Gospel is not understood and believed in this light, it is not understood and believed to be what it really is, or what it is designed to be, and consequently the faith which fails in these particulars is radically defective. And still further, it is an essential part of the truth, and clearly revealed, that the Gospel is glad news—good tidings of great joy—that Christ is precious and altogether lovely, and that his salvation is the one thing needful. It is as necessary that we should know and believe this as it is that we should know and believe the Gospel at all. Our Saviour himself distinguishes the true faith from all others, as that which is founded upon a correct *understanding* of his word. Matt. 13: 23. "He that received seed into the good ground is he that heareth the word, and *understandeth* it,"



which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty." But surely the word is not properly understood until its goodness and excellency are perceived. Without such perception men are "stony ground hearers," who invariably, if assailed by any temptation whatever, fall away. But those who fully understand it will never recede, they will sacrifice all else for this, they will sooner give up their life than the hope of the Gospel.

Our Lord further describes true faith by terms expressive of the firmest reliance. John 17: 3. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;" and "no man knoweth the Father but the Son, and he to whom the Son will reveal him." By this means only we know the true character of God. And David says Ps. 9: 10—"They that know thy name will put their trust in thee." To know Jesus Christ is not only to be convinced that there is such a being, but to perceive his suitableness as a Saviour, and to trust in him for salvation. Such knowledge renders him precious to all who believe. Those who never attain it, remain in sin, and under the power of death.

Thus we see what true faith undoubtedly is—It is *not* choice, temper, behaviour, or any dispositions of the mind; it is *not* to credit what is not true; *not* an inward principle implanted irrespective of God's word; but it is a firm belief of the testimony of God concerning his Son Jesus Christ our Lord, founded as that testimony has relation to every sinner generally, and to us individually, upon an adequate knowledge of the subject, and unmingled with errors subversive of its truth and influence.

2. It is the duty of all men to believe the Gospel? "Have faith in God."

Few questions have been more agitated in modern times than this. Some maintain that it is the duty of all men, unconverted sinners no less than others, to believe, and some contend for the opposite doctrine. It is, to say the least, exceedingly desirable that this question should be settled, that no doubt may hang over the duty of any class of men.

It is to me matter of surprise that any man should ever entertain a doubt on this subject. Is the Gospel true? If it is not, there is an end to all religion. If it is true, it is the duty of every man, as much of the unconverted sinner as of any other, to believe it. Our horror is always excited when we hear a man say that he is an infidel—that he does not believe the Gospel. An assent to the Gospel is required by the public mind. Upon what principle then do we hear the opinion advocated that a man can no more believe to the saving of his soul, than he can arise from the dead? This sentiment has its origin, I apprehend, in a complication of errors, respecting the extent of human obligation, the nature of inability, the properties of divine grace, the work of the Holy Spirit, and the nature of faith itself.

The word of God, in both the Old Testament, and the New, expressly commands all men to believe in Christ and be saved. Look first at the Old Testament. Jehovah in Isa. 45: 22.—thus issues his law—"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." To look to Christ is to believe on him; and so to believe on him as to be saved. This command being addressed to all the ends of the earth, is commensurate in its obligations with every creature. In another place—Isa. 55: 3—sinners are thus addressed:—"Let the wicked forsake his way.—Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." In proof that this is a Gospel call we have Apostolic certification. Paul in the Synagogue of Antioch in Pisidia, said—Acts 13: 34—in explanation:—"And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise—I will give you the sure mercies of David." In this passage we have a call to the wicked—"Let the wicked forsake his way, and the unrighteous man his thoughts." It is a call to repentance and faith, as is clearly imported in the words—"incline your ear &c., hear." The promise annexed to obedience is—"your soul shall live—I will abundantly pardon."

In the New Testament the truth of our proposition stands forth with increased lustre. John the Baptist said to the multitudes who followed him—Acts 19: 4—"That they should believe on him who should come after him, that is on Christ Jesus." Some of the people he thus addressed were "*vipers*"—most wicked men. When he told them to believe on Christ, he must have thought it their duty, and therefore within their ability, to do so. Nor could he have meant that they should exercise any other but a saving faith in Christ.

The Messiah himself taught the people in this language—Mark 1: 15—"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." The persons thus addressed by Christ were mostly, if not all, unconverted sinners. He "came, not to call the righteous, but sinners to repentance." He therefore, calls sinners to saving faith. Many similar instances of instruction are found in the word of God. Is it not our duty to comply?

With John the Baptist, and Jesus Christ, the Apostles most fully concur. God, says Paul, "now, commandeth all men every where to repent." And all the Apostles, we are assured—Acts 20: 21—"Testified to all men repentance towards God, and faith towards our Lord Jesus Christ." "It is the commandment of God—says John 1 John 3: 23—that they should believe on the name of his Son, Jesus Christ."

All these facts and passages taken together, clearly demonstrate that God calls all men, however wicked and sinful, to hear the Gospel, and to believe in Christ, to the saving of their souls. If, therefore, these calls and commands are of divine authority; if

men are under any obligation to obey God at all; if it is right to do so, and wrong to do otherwise; it plainly follows that it is the duty of all men who have the Gospel to believe it, unto salvation.

A second proof that it is the duty of all men to believe is predicated upon the fact that unbelief is always held in the scriptures to be a sin against God of the most heinous and revolting character.

Of the sinfulness of unbelief it is a part of the work of the Holy Spirit to convince men of all classes. "And when he is come—says our Lord, John 16: 8. 9—he shall convince the world of sin—because they believe not on me." Of the unbelieving Jews he said—John 15: 22, &c.—"If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin"—"If I had not," he adds, "done among them the works that no other man did, they would not have had sin, but now they have both seen and hated both me and my Father." In his instructions and works he had given them undeniable proof of his Messiahship, but their wicked hearts prompted them to reject it, and they refused to believe. Christ, therefore, left them in unbelief, but without excuse, which would not have been the case, if they could not have believed, and if it had not been their duty to do so. To this conclusion John bears testimony when he says—1 John 5: 10—"He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." A man commits no sin in not doing that which he cannot do; unbelief is the darkest of all crimes; and shall it be said that we cannot believe!

The sinfulness of unbelief is expressed in other forms. It is called—Heb. 3: 12—"an evil heart." It is—Matt. 13: 19—scribed to ignorance; and yet it is not simple ignorance—that is, want of capacity, or of information, in either of which cases the sin of it would be greatly lessened—but such ignorance as is superinduced by submitting ourselves to the agency of the God of this world, who blinds the minds of them that believe not, lest the light of the glorious gospel should shine unto them. It is wilful ignorance, occasioned by their loving darkness rather than light. They have, says the Redeemer—Matt. 13: 15—closed their eyes, lest they should see. It arises from the aversion of their hearts to God; and is attributed by inspiration—John 5: 44—to pride, and the love of this present world. How infinitely sinful is all this! It charges falsehood on God, and scorns his amazing love and grace, as revealed in the Gospel.

From these premises the argument is plain. If unbelief is a sin, seated, as we have seen it is in depravity of heart, it follows that faith is a duty. As the opposite of every duty is sin, and of every sin duty, so if believing were not a duty, unbelief would be no sin, because sin is to transgress the rule of duty, or is a want of conformity to that rule. If men cannot believe it is not their duty. To maintain this is to contend, that men cannot help their unbelief, and that, therefore, it is

not their sin! The truth is, all the inability in the case arises from disinclination, and this being the essence of depravity, but aggravates our criminality.

Another proof that it is our duty to believe is derived from the fact that faith is itself frequently spoken of as obedience.

"A great number of the Priests, says Luke Acts 6: 7—were obedient unto the faith"—they believed the Gospel. The unbelief of the Jews is called—Rom. 10: 16—not obeying the Gospel—"But they have not obeyed the Gospel, for Esaias says—Who hath believed our report?" When the Gallatians were subverted from the belief of free justification without works, they are said not to obey the truth—Gal. 3: 1. "O foolish Gallatians who hath bewitched you that ye should not obey the truth?" "The Gospel, says Paul—Rom. 16: 26—is, according to the commandment of the everlasting God, made known unto all nations, for the obedience of faith"—that men might believe it. We conclude, therefore, that faith is obedience, properly considered, because it is a duty commanded, and to believe is to obey his command. The same remarks are true of repentance and love. To believe is to obey God, and this is but to do what is our duty. Duty and obedience is the same thing, they cannot be different.

I ask to be indulged in but one more thought in regard to the duty of faith.

God has promised salvation to him that believes, and denounced damnation against him that believes not. Both of these facts are clearly expressed in the commission of Christ to the Apostles—"He that believeth and is baptised shall be saved, and he that believeth not shall be damned." The same declaration is frequently repeated in other places—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—And this is the condemnation, that light has come into the world, and men loved darkness rather than light because their deeds were evil—He that believeth on the son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." In these, and numerous other passages, freedom from condemnation, and the possession of eternal life and rest, are promised to him that believes; and on the other hand, the wrath of God, and everlasting destruction, are threatened against those who believe not. Do not these facts demonstrate in the most striking manner, that believing is to obey and please God, while unbelief is an offence against him; consequently that the former is a duty, and that the latter is a sin.

If it be objected that such passages as we have quoted, mention believing, and not believing, not as being a duty or a sin, but only as descriptive of the character of those who will be saved or lost; and that as faith is not the procuring cause of salvation, so neither, is unbelief of damnation; I reply that, although faith is not the meritorious or procuring cause of salvation—that being the



grace of God in Christ Jesus,—and although it is true even of faith that it is his gift; yet it is not the less a duty. No one, surely, will maintain that nothing can be duty except that which merits salvation. If so, and it be true, then believers themselves can perform no duty, for they cannot merit salvation by any thing they can do. If nothing is duty that God works in us to perform by his word and spirit, then it is not the duty of believers to work out their own salvation with fear and trembling, because it is God that worketh in us both to will and to do whatsoever is pleasing in his sight. The truth is, faith is not merely descriptive of the character of those who shall be saved. We ought, it is our duty, to understand correctly what God teaches us, and to believe what he says in his word. We honor God by believing, we dishonor him by refusing to believe his testimony.

We have now, I trust, made it perfectly clear that the supposition that it is not the duty of man to believe is unreasonable, and that it is his duty is proved by the fact that the word of God commands all men to believe; that unbelief is a sin, and nothing is a sin which we fail for want of power to do; that to believe is but to obey the command which requires it; and that God has promised his favour to those who believe, and threatened destruction to those who refuse. It is the duty of all men, therefore, to believe the Gospel.

3. What influence will faith exert upon the spiritual condition and destiny of those who believe?

True faith will instantly change our relations with God, and influence us in all our affections, passions, and actions. "He that believeth on the son hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

If, for example, I have full and satisfactory evidence, the truth of which I cannot doubt, that a man is stationed in the street between this and my residence, determined to meet and kill me on my return home, how does this intelligence affect me? Until I have sufficient proof of the fact, I think or care very little about it. Nor shall I be discomposed either if I disbelieve that the man will execute his threat, or if I am reckless as to the consequences. But when I am fully assured of the fact my affections to myself, and my family, are in the first place excited. These will lead to immediate preparations for the anticipated event. My fears of death, my anger, and similar passions will move me to instant action. I shall most surely prepare to avoid my adversary, or take the requisite measures successfully to meet him. Such is the effect of faith as to temporal things; and can it be less influential in spiritual matters?

I learn from God's word that I am a sinner, condemned already; that if I continue my present course a little longer I shall surely be damned forever; that Jesus Christ came into the world to save sinners; that if I repent of my sins, and rely solely upon him for sal-

vation he will accept me; and that he will send his Holy Spirit to sanctify and prepare me for eternal life and glory in heaven; if I fully understand, appreciate, and believe all this, think you I shall fail to act in relation to it? I shall most certainly act, and that too with a vigor and perseverance in correspondence with my sense of the importance, and urgency of the subject.

Take another illustration. I am placed in circumstances of great danger and misery, from which I cannot possibly extricate myself. Some friend, influenced by compassion for my condition, takes the necessary measures to save my life, to remove the sufferings I endure, and to restore me to honor and happiness. The knowledge of all these acts is communicated to me, and I understand, believe, and appreciate it all. What will be the effect? The first will be that I shall love him supremely; the second that I shall take the necessary measures to secure the blessings he has designed; the third effect will be that I shall conform myself to his expressed wishes; and the fourth that I shall improve every occasion to exalt and honor him. So without fail, it will be in religion.

Such is the effect of faith. While it changes our relations with God, it influences our whole character and life. It works by love, purifies the heart, gives success to prayer, leads us to obey and honor God, overcomes the world, and gives us a glorious victory over death itself.

We have now seen what faith is, that it is the duty of every man to possess it, and the effect which it produces upon our life and character. Two or three brief conclusions shall close the present discourse.

1. If it is the duty of every man to believe in our Lord Jesus Christ, what must be the spiritual circumstances of those among you who have hitherto failed to do so? Why have you not believed? It must be either because you have not been properly sensible of your danger as sinners, or because you do not understand the word of God, or because you do not appreciate the message which it brings.

2. If true faith always produces the effects which we have seen attributed to it, it is not difficult for the individual who possesses it, or for others to determine that fact. The subject of it will recognize its presence by his changed affections &c. — Others by his changed life. —

3. If no man can be saved without faith in our Lord Jesus Christ, and if knowledge is necessary to faith &c., how solicitous should we be to instruct our friends &c. — To send the Gospel to every creature.

#### CONCORD ASSOCIATION.

We notice the following facts and proceedings of the late anniversary of this body. The association contains 33 Churches, 29 Ministers and 2946 members. Baptisms reported the present year 284. The Clerk of the Association is Rev. JOHN BOND, whose

post office is Huddleston's X Roads, Wilson county.

9. The following resolutions offered by brother McFadden, were unanimously adopted:

I. *Resolved*, That we earnestly beseech our brethren and friends to oppose the use of ardent spirits by every means in their power. We deem it sinful and most injurious to use intoxicating drink as a beverage, or to make or vend it for such purpose, and entreat our brethren to discountenance the making and use of the article; and above all, never to offer it to their neighbors or to strangers.

II. *Resolved*, That brother R. W. January, be requested to preach a discourse during the present meeting in explanation and defence of the principles of the above resolution.\*

16. Brother Howell now placed in the hands of the Association, the collection received on Saturday, for the benefit of the needy widows and orphans of deceased ministers of this Association, amounting to twenty-four dollars and ten cents. The Association, on motion, unanimously appointed brother James Avent, Treasurer of this fund, and placed it in his hands, and it was ordered, unanimously, that he pay to sister Martha Bell, widow of our late Rev. brother Elisha Bell, ten dollars and seventy-five cents, and hold the remainder, thirteen dollars and thirty-five cents, subject to the future orders of the Association.

17. On motion, brother James Event was unanimously elected Treasurer of the Association, and the contributions of the Churches were placed in his hands.

21. Delegates were appointed to corresponding associations, as follows:

To *Salem*, meeting at Hopewell, Sumner county, on Saturday before the first Lord's day in October next, brethren S. C. Odom, J. D. Green, and R. B. C. Howell.

To *Duckriver*, meeting at —, on Saturday before the second Lord's day in October next, R. W. January, J. Malloy, J. Roberts, B. Gannaway, F. Coulter, P. Fuqua, N. H. McFadden, J. Bond, and G. Hagar.

To *Bethel*, meeting at Lebanon, Christian county, Kentucky, Saturday before the fourth Lord's day in September next, E. W. Benson, Thos. Vaughan, John McIntosh, and Wyatt Mitchell.

To *Liberty*, meeting at Poplar Creek, near Athens, Alabama, Friday before the third Lord's day in September next, Jos. H. Eaton, Fanning Coulter.

To the *General Association of Tennessee*, meeting at Roundlick, Wilson county, Friday before the fourth Lord's day in October next, R. B. C. Howell, M. Estes, R. W. January, Wm. Lillbro, J. Bond, S. C. Odom, P. Fuqua, James Avent, John Malloy and J. H. Eaton.

23. The following resolutions were then offered by brother Howell, and after address-

\*Brother J. did so, with good effect, on Monday evening at 3 o'clock.—Ed.

ses by him and several other brethren, were unanimously adopted:

I. *Resolved*, That this Association feels the deepest interest in the enterprise in which the American Baptist Publication Society is engaged, will aid them to the extent of our ability, and will do all in our power to induce our Churches and people to purchase and read the excellent works which they publish.

II. *Resolved*, That the Deacons of our Churches be requested to solicit from the members and friends, donations, and that they be sent up to our next meeting in the letters, to aid the society in publishing such denominational works as are needed in our communities.

III. *Resolved*, That our Churches be recommended to purchase each a set of the works published by the society for the use of their respective Pastors.

24. The following resolution was passed unanimously:

*Resolved*, That this Association has learned with pleasure that "The Baptist" is about to be revived, and issued weekly, from Nashville, under the editorial supervision of bro. Howell; and we hereby recommend it to the patronage of our brethren and friends generally.

Brother Howell then stated that there had been received at the office, the names of about eight hundred subscribers, which, at two dollars each would be sufficient to pay the expense of printing; but that payment, except by a part, had not yet been made, and until all had paid, the gentleman engaged as publisher, was not willing to commence the work. The following brethren then cheerfully and promptly engaged to become personally responsible to the publisher for the payment of eight hundred subscribers, for twelve months, on condition that he will proceed, forthwith, with the publication:—Jos. H. Shepherd, J. H. Marshall, W. F. Bang, R. W. January, A. Wedge, N. H. McFadden, John Bond, F. Coulter, Peter Fuqua, J. D. Green, B. Kimbrough, and L. Lindsey. Brother Howell then announced that he was authorized to say that the next number would issue as soon as he could return home and prepare it, and that it would be sent forth subsequently weekly.

25. The following resolutions, offered by brother Howell, after addresses by him, and several other brethren, were unanimously adopted:

1. *Resolved*, That the present state of the churches demands increased exertions on the part of those who desire to promote and extend the influence of truth, to elevate the standard of education.

2. *Resolved*, That to aid in this much desired object it is absolutely necessary for the Baptist denomination to sustain an institution of learning to which our young men may resort, ministers and others, without danger to their morals, or religious principles.

3. *Resolved*, Therefore, that we recommend, and earnestly entreat the Churches of this Association, and our friends generally,



which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty." But surely the word is not properly understood until its goodness and excellency are perceived. Without such perception men are "stony ground hearers," who invariably, if assailed by any temptation whatever, fall away. But those who fully understand it will never recede, they will sacrifice all else for this, they will sooner give up their life than the hope of the Gospel.

Our Lord further describes true faith by terms expressive of the firmest reliance. John 17: 3. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;" and "no man knoweth the Father but the Son, and he to whom the Son will reveal him." By this means only we know the true character of God. And David says Ps. 9: 10—"They that know thy name will put their trust in thee." To know Jesus Christ is not only to be convinced that there is such a being, but to perceive his suitableness as a Saviour, and to trust in him for salvation. Such knowledge renders him precious to all who believe. Those who never attain it, remain in sin, and under the power of death.

Thus we see what true faith undoubtedly is—It is *not* choice, temper, behaviour, or any dispositions of the mind; it is *not* to credit what is not true; *not* an inward principle implanted irrespective of God's word; but it is a firm belief of the testimony of God concerning his Son Jesus Christ our Lord, founded as that testimony has relation to every sinner generally, and to us individually, upon an adequate knowledge of the subject, and unmixed with errors subversive of its truth and influence.

2. It is the duty of all men to believe the Gospel? "Have faith in God."

Few questions have been more agitated in modern times than this. Some maintain that it is the duty of all men, unconverted sinners no less than others, to believe, and some contend for the opposite doctrine. It is, to say the least, exceedingly desirable that this question should be settled, that no doubt may hang over the duty of any class of men.

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If it be objected that such passages as we have quoted, mention believing, and not believing, not as being a duty or a sin, but only as descriptive of the character of those who will be saved or lost; and that as faith is not the procuring cause of salvation, so neither, is unbelief of damnation; I reply that, although faith is not the meritorious or procuring cause of salvation—that being the



to patronize, and sustain, Union University, established at Murfreesborough.

4. *Resolved*, That this Association now pledge herself to sustain one beneficiary at Union University.

26. The Association ordered that she reserve to herself the right of naming the beneficiary, and of directing his studies. She then named brother E. W. Benson, for the present year, and submitted his studies to Professor Eaton. It was understood that his expenses would be about seventy five dollars, to pay which the Churches are requested to send up by their delegates to the next meeting the requisite funds.

27. Our venerable Father Wiseman, now rose to take leave of the Association. He was laboring under a late attack of paralysis, and could with difficulty express himself so as to be understood. He has been preaching among the Churches about forty years, and expected this would be his last interview with us. He spoke about five minutes; all present were overwhelmed with feeling; the brethren spontaneously threw into a hat a handsome contribution for him; the Association then engaged in prayer in his behalf, led by brother Fuqua; each now took him by the hand, bid him farewell, and we parted under the influence of as intense feeling, and as many tears, as we ever witnessed in a public assembly.

28. The next annual meeting was appointed to be held with the Church at Macrorycreek, Davidson county, to commence Saturday before the second Lord's day in Aug., 1845; brother Jos. H. Eaton to preach the introductory sermon, and to take up the collection for the needy widows and orphans of deceased Baptist ministers of this Association; brother John Bond his alternate.

#### SKELETON OF A SERMON.

BY W. C. CRANE.

"All that are in their graves shall hear his voice and shall come forth."—John v. c., 28 and 29th verses.

The language of the text expresses in a summary way, a fundamental doctrine of the glorious gospel of the blessed God—the doctrine of the *Resurrection*.

It supposes *three things* and asserts *two*.

The things supposed are 1st, Life—2nd Death—3rd, A general resurrection after death.

1. What is life? It is a vapour which appeareth for a little time then vanisheth away.

"Life's a lightning's flash of breath.  
Fame a thunder clap at death."

2. What is death? Cessation of being. Temporal death, eternal death.

3. What is a resurrection? It is the revival of physical parts once living, but sometime dead, their reanimation and reunion to the immortal part which once occupied them.

The things affirmed are, 1st, that God can raise the dead; 2d, that God will raise the dead.

1. Can God raise the dead? 2. Will he do it?

The sources of proof in answer to both of these questions are *scripture and reason*. The answer to one question must be taken as the answer to the other. Interrogate *reason*. She points to changes in nature, among animals, plants and inanimate objects. Interrogate *scripture*. If God is Almighty, he surely can and will raise the dead. But we infer God's power from its *exercise*—Vide son of the widow of Sarepta, 1 Kings, xvii, 22. Son of Shunamite, 2 Kings, iv, 35. Resurrection of the man who touched the bones of Elisha, 2 Kings, xiii, 21. Jairus' daughter, Mark v. 41. Dorcas, Acts ix, 40. Son of widow of Nain, Luke vii, 11-15, and Lazarus, John xi, 39-44.

The assertions of inspired men and the types of scripture teach also the resurrection of the dead. The text asserts it (and the words relate to Daniel xii, 2.) So also Job xix, 26-27; Luke xx, 37-38; 1 Corinthians xv.

The "Dry bones" of Ezekiel's vision and the "delivery of Jonah" are types of the resurrection.

Such is a slight specimen of the proofs in favor of the resurrection of the body. Christ has also afforded us the high proof of his own example in his literal resurrection without which his redeeming offices would have been incomplete.

#### MINISTERIAL SALARIES.

DANIEL WEBSTER in his argument last winter on the "Girard case," before the Supreme Court of the United States, expressed the opinion that the Ministers of the gospel in this free Republic had done more to elevate the moral and literary character of the country than all other professions. He ascribed their success in their labors mainly to the beneficial effects of the voluntary principle.

JOHN QUINCY ADAMS, the very best authority on historical and all literary questions, remarked in a recent address upon occupations and professions, that the profession of theology, in point of honor and requirements for its successful prosecution, stood second to none other and in some remarkable points, even transcended the profession of the law. What is the true position of the Ministry may be learned from the influence of religious teachers. This is a subject we shall treat

at length ere long. Admitting what Webster and Adams have said, is it not remarkable that ministers are the *worst paid* class of men for the amount of intellectual labor they perform, in existence? Were they paid as lawyers and physicians are paid, and upon the same principles, they could not fail of being the richest class of men, as the result of their calling. It may be said without contradiction, that they perform more labor for nothing, travel more miles, speak more times, *study harder*, endure more fatigue, than is required in all other occupations, and yet *money* is doled out to them as if they were *beggars*. Every Minister should place the object and the amount of remuneration for his labors upon the high ground of strict scriptural and legal justice. And whether rich or poor, should expect that the requirements of moral honesty should be met in his case. Should he not need remuneration is no matter? As well say a planter ought not to receive but half pay for his crop because he has ample resources from other branches of business, as that a Minister should not receive full pay, because he may not absolutely need it. There is however great danger that an avaricious spirit may be engendered in the Ministry; they exhort others to benevolence and generosity and are far from being either generous or benevolent themselves *always*. *More anon*. C.

#### AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

In our first number, we gave an account of the recent Anniversary of this highly important and useful organization. It seems that we were not strictly correct in our statement of what transpired relative to the exciting topic of slavery. Regarding the A. H. M. Society in the most favorable light, being ourself a life director and our venerated father, being the second Vice President, we cannot but desire that this society should be freed from all objections which could be brought against it either at the North or the South. The following resolutions were adopted; and we take pleasure in spreading them before our readers. The first series were offered by Rev. Richard Fuller, of Beaufort, S. C., as an amendment to the Abolition resolution of Rev. Mr. Adlam, of Me. Mr. Adlam's resolution though containing just what Southern christians could vote for, was nothing more nor less than an anti-slavery *intrigue*:

"Whereas, the question has been proposed

—whether the Board would or would not employ slaveholders as missionaries of this Society: and whereas, it is important that this question should receive a full and unequivocal answer, therefore

*Resolved*, That as the Constitution of the Home Mission Society clearly defines its object to be the promotion of the gospel in North America, and as it is provided by such Constitution that any auxiliary may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds and select the field where such missionary or missionaries shall reside. Therefore

*Resolved*, 1st. That to introduce the subjects of slavery or anti-slavery into this body is in direct contravention of the whole letter and purpose of the Constitution, and is moreover, a most unnecessary agitation of topics with which the Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

*Resolved*, 2d. That the Home Mission Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted, as if there were no such co-operation."

Adopted by a vote of 123 to 61.

Rev. Prof. J. S. Maginnis, of Hamilton institution N. Y. offered the following resolution.

*Resolved*, That a committee be appointed, consisting of three from the North, three from the South; and three from the West: with the President of the Society as Chairman, to take into consideration the subject of an amicable dissolution of this society or to report such alterations in the Constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery."

The following were appointed said Committee Hon. H. Lincoln, Mass., Chairman, Revs. J. L. Dagg, Ga., J. B. Taylor, Va., W. B. Johnson, S. C., H. Malcom, Ky., A. Sherwood, Ill., P. Church, N. Y., H. Jackson, Mass., J. Gillpatrick, Me., and N. Colver, Mass.

The last mentioned was added on motion of Rev. R. Fuller. C.

#### NO STEAMBOATING ON THE SABBATH.

Bro. Daniel T. Deupree proposes to run a steamboat on the Tombigbee river between Mobile, Ala., and Columbus, Miss., which shall observe the Sabbath, forbid gambling, and furnish no intoxicating drinks to travelers. The enterprise is worthy of attention



and should meet with ample patronage and full success. C.

#### SOUTHERN LITERARY MESSENGER.

This work continues to sustain a high character in the periodical literature of the country. B. B. MINOR, Esq., the Editor, is indefatigable in his exertions to make it worthy of universal patronage, and we think not without success. The recent papers on "the Gulf-stream and the currents of the Sea" by Lieut. M. F. Maury, and those upon the "Caucasian race," are richly worth a year's subscription. The Messenger appeals to all parties, all denominations, and every description of persons for patronage. Its Editor is a liberal and high minded communicant of the Protestant Episcopal Church. In Virginia we are glad to know all classes take pride in its success. Rev. E. L. Magoon, and A. Judson Crane, Esq., of the 2d Baptist Church Richmond, are contributors. Rev. J. R. Scott, of Petersburg, and the junior Editor of this paper also contribute to its pages. It boasts likewise of a list of eminent writers, viz: Hon. W. C. Rives, W. Gilmore Simms, Esq., Lieut. Maury and many others known to fame. C.

#### THE MODEL CHURCH.

No. 4.

Several Pedobaptist hypotheses are based upon the silence of Scripture, or rather in contravention of Revelation. Such, for instance, as the following:

1. That baptism was substituted for circumcision. Where is the testimony of inspiration to authorize such assumption? It has never been exhibited.

2. That Christ adopted proselyte baptism, thus dignifying with his sanction a human institution as coming from Heaven, which in fact did not exist in the days of his incarnation, or if it existed, not by Divine appointment, or if such Divine sanction was ever vouchsafed, the silence of the Bible only proves it.

3. That the Eucharist was substituted for the Passover, when Paul says expressly (1 Cor. 5, 7,) that "Christ, our Passover, is sacrificed for us."

4. That the Christian Church is a continuation of the Jewish synagogue, which synagogue can exhibit no Bible or Divine interposition in origination or institution.

5. That the Christian is a continuation of the Jewish visible church, but which do the Inspired Oracles thus teach? Analogy—inference—human authority—the silence of the Scriptures are the only witnesses. There is a want of directness—a destitution of Paul-like openness—the absence of the bold frankness of the Apostle Peter—a reluctance to fair, tangible, unreserved committal to the authority of the Law and Testimony which pre-

judices the Pedobaptist cause quite as much as their vain endeavor to support the New Testament by the Old and to substitute the Old for the New in Christianity instead of employing each for its specific divine object.

When a man—a grave Doctor of Divinity or Bishop—maintains baptism to be as all men do, "a Sacrament of the New Testament ordained by Jesus Christ in the Gospel" and straight way in answer to any interrogatory upon baptism, refers to the Old Testament, the question arises whether he has not forgotten his definition of baptism, which limits him to the New Testament to ascertain the subjects, action, design, and use of that Sacrament of the Gospel. Baptism was unknown to the Old Testament as a Sacrament and to its writers, as well as to all who lived under its veiled light before the coming of our Lord. Limit the enquiry to Luke's History of the Model Church, and Pædo-Baptists will find themselves circumscribed by the strong landmarks of truth, which they cannot change or efface ignorantly, nor without violence to the Holy Standard. Let Pædo-Baptism be shown to be a custom sanctioned by the Apostles and practiced in that Church, and how easy the task to revolutionize Christendom and merge Baptists into the ocean of Pædo-Baptists. It is insisted that their attention be addressed to that object. Ponderous tomes and debates of weeks would be reduced to an exceeding narrow compass. It behoves them to meet this question. Their own people demand it. That call echoes more loudly every Istrum. It will make itself heard e'er long. Smothered it may be, as it has been, by all the ingenuity, tact, learning, authority and subtle policy of the greatest and wisest men, but only to gain new force like the pent up waters, or the hidden volcanic element, and though it be delayed, that spirit of enquiry will over-leap every rampart and fortification, and the investigation must come; it will come, and coming, it will elicit only proof of the madness of the devotees of Pædo-baptists who thus resist the light and shun legitimate discussion. Come then, come up to the Record; come and be measured by its royal standard bearer, Luke.

PHILO.

For the Baptist.

#### WATCHFULNESS.

Perhaps there is nothing more important to the Christian, than the admonition "Watch and pray." For, without watchfulness and prayer, men will sin, will fall into temptations, and do many things to bring odium upon the Christian name. The importance and power of prayer, is, probably, more generally understood, than the subject of watchfulness. What can a Christian accomplish, without this excellent grace? What can he not accomplish, with it? Without it, how feeble and impotent are his intended good deeds? And, alas! how many of his actions prove as the seed sown by the way-side.

Jesus Christ repeatedly enjoined on his disciples the great importance of watchful-

ness. See Matthew xxiv, 42: Mat. xxv, 13: Mark xiii, 33, &c.

Paul exhorts the Corinthian Christians to "watch and stand fast in the faith." He tells the Thessalonians to "watch and be sober;" and in one of his addresses to Timothy, he advises him to "Watch in all things."

John, in his message to the church in Sardis, is commanded to write to them to WATCH, or else the Lord "would come upon them as a thief, and they should not know the hour of his coming."

David, in the 37th Psalm, says that the "wicked watcheth the righteous," and, as a sequence, it follows that the righteous should be ever watchful, in order that they may teach a perverse and wicked world the truth of the blessed gospel.

Christians should always watch and pray—should be "as wise as serpents and harmless as doves." They should watch, for they are every moment exposed to temptations and crosses—to vexations of body and of mind—to evils of every description and character.

The rewards of unceasing vigilance are indeed cheering and soul-animating to every follower of the Savior. In John's vision, it is said, "Behold, I come as a thief: blessed is he that watcheth," &c. In the parable of the unfaithful steward, Christ pronounces a blessing on those servants whom the "Lord, when he cometh, shall find watching." It may be a great blessing to watch, for, we frequently have opportunities of doing good, which, if not on our guard, may pass forever. Such occasions, misimproved, are sins of omission. Through watchfulness and prayer, we may be "accounted worthy to stand before the Son of man," in the day of final account. Q.

The following review of the English edition of "Terms of Communion," is from the Baptist Reporter (English) for July, 1844. Our hope is, that the wide circulation of this book will remove from the English churches the effects of the splendid and eloquent sophistries of the late Robert Hall on this subject. [Bapt. Recorder.]

#### THE TERMS OF COMMUNION,

AT THE LORD'S TABLE AND WITH THE CHURCH OF CHRIST.

BY ROBERT BOYTE C. HOWELL, D. D.  
Pastor of the Baptist Church, Nashville, Tennessee. London: G. & J. Dyer, Paternoster Row.

"Terms of Communion." This subject materially affects the constitution and practices of Baptist churches. Pædobaptists have, apparently, been eager to engage in the discussion of it, that they might have an opportunity of casting a reproach upon the Baptists, whose practice they describe as illiberal, self-righteous, and bigotted. The number of our churches adopting the 'open' system were once very few; but have much increased during the last twenty or thirty years.—The splendid and persuasive eloquence of Robert Hall, in advocating this his

favorite system, had no small influence in producing this change. Mr. Kinghorn replied to Mr. Hall; and though inferior in eloquence, proved himself fully capable of meeting his powerful antagonist on scriptural ground. It is understood that mixed communion has but few advocates on the other side of the Atlantic; and Dr. Howell's work was undertaken to diffuse more correct information respecting the principles of American Baptists on this subject, to perpetuate existing unanimity, and to advance still further the empire of truth. In pursuance of these objects, Dr. Howell first defines the position of the strict Baptists, and vindicates them from certain charges. He then enumerates, illustrates, and defines the fundamental principles of communion—mentions the reasons why they cannot unite with the pædo-baptists—states the tendency and effect of open communion—shows after all that has been said of selfishness and bigotry, that the strict Baptists are more consistently catholic than almost any class of pædobaptists—and then refutes the charge, that by restricting communion to baptized believers, of known Christian character, and by declining to adopt any new terms of communion, we are guilty of dividing the body of Christ, and become schismatics.

These propositions and statements Dr. Howell has in our opinion, scripturally sustained, and in pursuance of his design, some instances of the paralyzing influence of mixed communion are introduced, which, we trust, will have the effect of convincing many, of the evil of departing from scriptural precedents. We regard the republication of this volume with approbation, and recommend a serious perusal of its contents to the Baptist of Britain, at this important juncture of their history.

From the Christian Intelligencer.

#### VISITING ON THE SABBATH.

It is of great importance that the public, and especially professing Christians, should have elevated scriptural views in relation to the sanctity of the Sabbath. If we are not mistaken, the principles of some portion of the Christian world do not come up to the standard of the bible. It is truly painful to witness the amount of Sabbath desecration in some families professedly pious. Much of it is doubtless caused by want of reflection.—If attention were directed to the point, and the matter were duly considered, the fault would in many instances be corrected. It is advantageous, not only to be put in remembrance of known duty, but also to have existing defects pointed out. How beautifully does the Psalmist speak of the value he attached to a faithful reproof. We are persuaded that a pointed article on the sanctification of the Lord's day, would prove not only acceptable, but also beneficial. And as the following is well adapted to set forth the impropriety and sin of social visiting, and the worldly and frivolous, and often political and secular or mercenary conversation, consequent thereon, we are happy to copy it,



for the spiritual edification of our churches.

"In no form, perhaps, is the day of the Lord dishonored with so little unconsciousness of criminality, as by *making visits and calls among neighbors and friends*." Even professors of religion seem not sufficiently aware of the evil of the practice; and it is well, if in some places the prevalence of the custom does not blind the eyes of ministers of the Gospel, and deter them from giving the instruction and reproof which so injurious a practice demands. As a dissuasive from such a violation of the Divine command to "remember the Sabbath day and keep it holy," let me urge that visits exert an injurious influence on *yourselves and your own family*.

They keep you from reading the Bible, and the other duties of the closet. These duties, which are indispensable to the maintenance of religion in the soul, and should receive special attention on the Sabbath, can no where be so well performed as at home, where every one has, or ought to have, a place for retirement. Even on a visit to your nearest friends, you will be expected to mingle with the family in which you are, and will hardly be disposed to seek a place of seclusion adapted to the serious performance of private religious duties.

The habit of visiting keeps you from the house of God and the Sabbath school. No Sabbath visitor will be found uniformly in his pew at church, or at the head of a class, or scrupulous in the performance of the other appropriate duties of the day.

If you are at the head of a family, that portion of it which remains at home is left without your guidance. The duty to sanctify the Sabbath extends not only to yourself, but to your children and household. Whatever directions to observe the Sabbath you may give on your leaving home, they will be apt to disregard; especially since they see you transgressing the very command you require them to obey. Besides, by your absence you leave your household exposed to the temptation of going themselves from home; visiting, rambling, playing, if not practising grosser forms of violating God's holy day. You leave them, moreover, exposed to the visits, evil example, and pernicious influence of intruders from other families. In short, you will have every reason to fear that in your absence the Sabbath will be shamefully violated by those of your own household, and by the 'stranger within thy gates.'

Your visits occasion *yourself, your beasts, or domestics*, unnecessary and unlawful labor on the Sabbath day. You are not only to abstain from labor yourself, but you are required to see that your household and your beasts do the same. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle." No matter whether the amount of labor is more or less; it is clearly forbidden by the law of God.

This habit is equally injurious to THE FAMILY YOU VISIT.

It gives them additional labor on the Sab-

bath. Often the Sabbath is thus made a day of *feasting*. Whatever may be the wish of the visitors, there will be, even among their nearest friends, more preparation, and of course more secular and sinful labor, for the entertainment, that if the family had been alone.

The family you visit are also *hindered from attending to their proper Sabbath employments*. How can the head of the family find opportunity for instructing his household; and how can he or they suitably engage in the reading of the Bible, or private prayer and meditation, when they are encumbered with visitors? No family craves the character of being inhospitable; and their members will hardly dare to leave the visitors, even to instruct the Sabbath school class or attend to other appropriate duties of the day.

Too often you also introduce into the family you visit *worldly and unprofitable conversation*. If you do not do this yourself, you tempt them to do it. They will hardly suppose that you have left your family for the sake of spiritual discourse at the house of another, and will not be likely to intrude such discourse upon you. Do not facts warrant these inferences? Were a man to treat his Sabbath visitors with religious conversation, or with reading the Scriptures, how long would his house be thronged with them? What more effectual, and I may add, what more proper expedient can be adopted by any family to rid themselves of such intruders?

#### REMARKS.

1. Visits to your relatives, even your parents or children, are for the most part attended with the same evils as visits to others.

2. Visits made by leaving home on Saturday and returning on Monday, are liable to most of the objections to visits which are begun and ended on the Sabbath. There may be a little less of labor on the Sabbath by the beast that carry you, but the labor of the family you visit is increased; they are more or less hindered in their proper Sabbath employments for the whole day; that portion of your family which you leave at home is without a guide in their Sabbath duties, or any one to lead them in family worship; and your seat is vacant in the house of God, where you ought every Sabbath to be seen, for the encouragement of your minister and Christian friends, as an example to your children and others.

3. Visits or calls on the Sabbath are often made under the *pretence of visiting the sick*. When this is done with the design of giving such relief to the bodily or spiritual wants of the sick as they will not be likely to obtain without your visit, then you perform an act of mercy, and your visit is not only lawful but commendable. But to visit or call on the Lord's day merely because there is a sick person in the family, is a most weak apology for the crime of Sabbath breaking. If the family deem it a kindness, it is only because the family have inadequate views of the sanctity of the Lord's day. By such visits or calls, the sick, as well as the rest of the family,

are really incommoded. The Sabbath is often a hard day in the house of the sick when friends and neighbors come in throngs, merely or principally because they are unwilling to spare time for that purpose on other days.

4. Visits or calls made on the Sabbath because you are unwilling to spare time for them on other days of the week, are utterly inexcusable. God has consecrated the whole day to his worship and service, and we may not do our pleasure therein. You need all your time on that day to learn the will of God, to worship him, and to perform acts of mercy and benevolence, which you cannot neglect without incurring fault.

5. The habit of visiting on the Lord's day must always keep professors of religion who indulge in it *uninstructed, worldly minded and unfruitful*. They mispend the time specially given them to read and meditate on the truths of religion, and to attain a spiritual frame of mind. If you inquire after well-informed, diligent, spiritual, and fruitful Christians, you will find them among those who perform on the Sabbath its appropriate duties, and scrupulously abstain from what they fear to be a violation of its sanctity; who 'exercise themselves' on this subject to maintain 'a conscience void of offence.' On the other hand, those who are less scrupulous in the observance of the Sabbath, will be found to be less employed on other days of the week in prayer, reading the Scriptures and other duties.

6. Visits on the Sabbath, *by professors of religion, tend to pour contempt upon this institution of God, and upon the Christian name*. The due observance of the Lord's day is the great means of preserving the fear and worship of God in the world. Let the sanctification of the Sabbath be neglected by Christians, and the world will soon forget that there is a Bible; the duties enjoined in it will not be performed, nor its requirements obeyed; and the ordinances of religion, and even the name of Christian will become a reproach.

7. *Long continued custom*, can no more justify Sabbath visits than any other vicious practice. It is very easy to slide into the general practice of what is expedient and injurious. Mankind are not apt to reflect seriously upon their conduct when they see the same course pursued by others. We deem it the imperious duty of all, especially of every preacher of the Gospel, to consider, steadfastly to resist, and fearlessly to expose the evil of Sabbath-breaking in all its forms; and we venture to affirm, that where the practice of *visiting on the Lord's day* prevails, it furnishes a satisfactory reason why the cause of enlightened, spiritual, and fruitful religion, have been attended with so little success.

On the last communion day of the church in Columbus, two white members were received by letter and thirteen colored persons were baptized.

C.

#### POWER OF THE CROSS.

Let us now for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves then, in imagination, amid the multitude, that swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the high crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns and wet with the spewings of the mob, is threading, slowly and painfully, his way through that exasperated crowd, althirst and ravening for his blood. He has reached the spot selected for death. There he stands faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and fiercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is lifted, how utterly friendless, and abject to the eye of man; for even the thieves upbraid him, that hang and writhe beside him.

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, besides and above that howling rabble, a more august gathering. Legions, whose feeblest warriors would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose. Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man and abandoned of God, is my maker. In that lowly form is veiled the incarnate Godhead. The angels that smote Sennacherib's camp, and slew the first born of Egypt, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him to justify their enmity.—There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice. Do men look with interest on greatness in misery? It is here. The King of glory dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish of his patient spirit, when he cried out, invoking a Father who had hidden his face. Should wisdom attract, here was the great Teacher whom all Judea had admired, speaking as never man spake, the heavenly Teacher for whom Socrates had taught himself and his scholars to hope. He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That scene



rifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken. That sacrifice may well have a power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would reassure the most desponding. It may well be at the same time, a theme for the mind of an angel to study, without grasping all its vastness, and a motive for the mind of the Sabbath school child to feel, without being repelled by its loftiness. It has power, practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influence of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found envenoming either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate it in the life, or rather let the renewing grace of God's Spirit so transfer it into the soul of man. Let me be enabled to believe in this Divine Sufferer, as my Savior—to feel that with him I am dying to the world, and that with him too, I shall rise again from the grave, see him on the judgment throne, and follow him into the gates of Paradise; and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its chords have perished at the touch of an ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, in the awful language of Peter, I, the heir of corruption, and once the bondsman of death, am made "a partaker of the divine nature." Here is power.

Let that power of the cross but go forth in its appropriate channels in a holy, devoted ministry—in the more elevated piety of the church, and in a Christian education of the young, given by the church, if the state will not give it;—let that power, we say, but go forth into these channels, and with God's blessing upon it the world is saved. Carry that truth into all the scenes of human activity, or suffering—into the market-place, and the halls of legislation; into the schools of philosophy, and the student's cell, and the editor's desk, the cabins of poverty and the dungeons of crime, let it fence the cradle and watch the death-bed; and it will be found equal to every task, competent to every emergency, and mighty to exercise every evil spirit. The earthly miracles of our Lord, were in some sense but anticipations and earnest of the moral miracles which that doctrine of the cross has wrought, is now working, and will continue to work. Yet,—yet, does the Savior open the blinded eyes of passion, and breathe strength wherewith to obey him into the palsied will of the sinner.

Rev. Dr. W. R. Williams.

## SALUTARY HINT.

Sometimes it occurs that there are churches which look for perfect ministers to fill their pulpits; popular, talented, orthodox, educated, &c. &c. The following anecdote may not be inapplicable to such churches, if there are any at this time on the look out. It is related by a correspondent of the Boston Recorder:—

"The people of one of the out parishes in Virginia, wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate talents, for they had run down considerably and needed building up. They wanted one who could write well, for some of you people were very nice about it. They wanted one who could visit a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on, describing a perfect minister. The last thing they mentioned was—they gave their last minister \$350; but if the Doctor would send them such a man as they had described, they would raise another \$50, making it \$400. The Doctor sat right down and wrote a reply, telling them they had better forthwith make out a call for the elder Dr. Dwight, in heaven; for he did not know of any one in this world who answered this description. And as Dr. D. had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on \$400.

## RECEIPTS.

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

T. G. Brooks, Danl. Nelson, J. Burleson, J. Mullens, J. Bershears, Miss Caroline Hogg, A. Rushing, T. Mabry, Thos. Jordan, J. Johnson, B. Jordan, A. N. McCord, C. Williams, Margaret W. Jordan, D. Sayers, Mary A. Wilson, S. G. Morton, J. McMurray, J. Morton, W. Michael, G. Barnes, W. A. Whitsett, Rev. J. Rushing, T. B. Jelleries, J. H. Leftwich, E. W. Hale, Dr. A. A. Burleson, D. Kirkland, Miss M. Wise, J. G. Callaway, M. Ford, J. Prent, F. Owen, A. P. Callaway, J. Moore, F. Hodges, R. Prent, C. Owens, A. Vannoy, T. Fugitt, H. Wiggins, J. Avant, J. Scruggs, B. Ferguson, J. Saunders, Mary Hardeman, Jesse Sykes, B. Read, Mrs. Fanny Henderson, P. P. Siler, N. G. Smith, M. Read, Mrs. Fanny Henderson, P. P. Siler, N. G. Smith, P. P. Smith, H. Knight, D. H. Marsh, J. Lax, W. Lax, M. W. Pruett, T. A. Oliver, Rev. G. Wright, W. Alexander, R. C. Burleson, W. H. Wheeler, J. Ragland, J. Anthony, W. Littleton, T. Meador, J. Tooley, T. G. Githam, B. Pike, C. Tooley, J. Weatherford, W. White, R. Hawkins, J. Motley, Jas. Pike, H. Rhodes, John Pike, Rev. J. Wiseman, Rev. J. Du Pra, A. Wood, A. Bass, H. Bass, J. Phillips, J. Tippet, W. T. Cartwright, Rev. W. Stanfield, R. T. Anderson, R. Howerton, Mrs. M. A. Whitfield.

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## GENERAL ASSOCIATION.

The time for the meeting of the General Association of Tennessee is rapidly approaching. It will be held this year at Roundlick, near Lebanon, in Wilson county, about forty miles from this city, and will commence on Saturday before the fourth Lord's day in next month—October. The Tennessee State Foreign Missionary, Education, Publication, and Bible Societies, all meet the day before—Friday—at the same place. Brethren are you preparing for these anniversaries? Now, do not fail, one of you, to be at Roundlick on Friday morning, early. Bro. J. M. Peck of Philadelphia is requested to preach a sermon on that morning, and if he is not there brother O. J. Fisk is to preach—bro. M. Hillsman his alternate.

It was thought necessary to hold the annual meetings of these Societies the day before the General Association commences its session, because it will be convenient for brethren to be present; and because experience has proved that if they are deferred until that body assembles, so great is the press of business, that their interests will be neglected. Can we be satisfied to do nothing for Education; nothing for Foreign Missions; nothing for the spread of the Bible; nothing to circulate good books among the people? Surely we cannot. It is expected that our Rev. brother J. M. Peck of the Publication Society, Philadelphia, as above intimated, and Dr. R. Babcock of the A. and F. Bible Society, New York, will be with us. Come brethren on Friday before the fourth Sunday in next month to Roundlick, and be prepared to remain until the next Wednesday, on which day the General Association is expected to close its session.

To represent the General Association the following brethren were appointed to attend District Associations—To SALEM, which

meets at Hopewell, Sumner county, Saturday before the first Lord's day in October.—Selvidge, Summar, Holt, and Bond; To BETHEL, to be held at Lebanon, near Trenton, Christian county, Ky., on Saturday before the fourth Lord's day in September, Ripley, Nixon, Winston, Marshall, Holt; To LIBERTY, to be held at Poplar creek, Alabama, Friday before the third Lord's day in September, Howell, Marshall, Kimbrough, Luck, Meachum, Holt, Hillsman; To DUCKRIVER, to be held at Liberty, DeKalb county, Tenn. Friday before the third Lord's day in October, Bond, Howell, Harris, Marshall, Fletcher, Luck, Molloy, Blair, McCullough; To MOUNTZION, to be held at Pleasant hill, White county, Saturday before the third Lord's day in September, Howell, January, Selvidge, Bass, Harris; To CANEYFORK, to be held at Sinkingcreek, White county, commencing the fourth Saturday in September, some brethren, we have forgotten who. These delegates, together with those to Concord, and to the Eastern and Western Auxiliaries, whose anniversaries are past, were expected to secure from each of the bodies named a full representation to the General Association. This was the purpose of their appointment, and they will be called upon to report. It is hoped that they will be prepared to say that they have performed successfully their duty.

All the Agents, and Missionaries, of the General Association, and the Secretaries of the Eastern and Western Auxiliaries, are earnestly requested to transmit their final reports for the year to Dr. C. K. Winston of this city, so that they may reach him by the close of this month. This is necessary, that he may have the requisite materials to prepare the Annual Report of the Executive Board, to be read before the next session preparatory to business.