

church who constitute a Presbytery *pro-nata*, which organized for that single object is dissolved by its accomplishment. The Minister so ordained is a member of, and responsible only to that church. Pedobaptists generally are not informed on this subject, and a majority suppose Baptists to be independents in respect of ordination. This feature connected with the supremacy of a particular local visible church as the ultimate appellate judicature, together with the exclusion of infants and unbelievers, from membership and baptism and other church privileges characterizes the Baptists to which may be added as not least their rejection of any symbol of general union except the Bible only. Baptist economy is partly Independent—partly Presbyterian, and partly Congregationalist, or rather all these schemes have borrow'd partly from the Baptists, whose system is divine and derived from the Bible. In this do Baptists differ from Pedobaptists of all denominations, that they discard the doctrine of expediency, ecclesiastical legislation, and human policy in the perfection of church government. Pedobaptism originated for its defence and perpetuity these dogmas, and lives only by their authority and fostering care.

PHILO.

AUXILIARIES.

When our paper was about going to press we received from brother Nat. G. Smith a very interesting account of the proceedings of the Auxiliary in the Western district, and an equally pleasing account from brother Sears of the doings of the Eastern Auxiliary. We thank these brethren for their attention. Their favors shall both appear next week.

JOSEPH BONAPARTE.—We announced in our last the death of Joseph Bonaparte. He expired at Florence, on the 28th ult. at the age of seventy-six. On the assumption of the Imperial Crown by Napoleon, he was offered the kingdom of Lombardy, which he refused. He was made King of Naples in 1806, and in 1808 the will of the Emperor removed him to the throne of Spain, his fall from which we need not relate. On the abolition of Fontenbleau he retired into Switzerland; but on the return of the Emperor, in 1815, came back, and entered Paris on the Sunday as his brother. After the battle of Waterloo he went to reside in America. In 1817 the State of New Jersey, and in 1825 that of New York, authorized him to hold lands without coming an American citizen. In 1832 he left America for England, where he resided for several years, but his impaired health made it necessary for him to live in a milder climate and he removed to Florence.

Our papers sent to Mrs. McDonnell, R. R. 1 and Rev. S. L. Smith, Lebanon, Tenn. have been returned by the Postmaster with the remark that there are no such persons there. We were glad to know where the Post-office of our friends is.

DEATHS.

The Baptist Recorder of the 7th inst. announces the death of two of the friends of our youth—Rev. David Thompson, of Salt Lake City, and R. S. Smith, Esq., of that vicinity, senators of the Legislature from Johnson county. They were devoted and successful members of the Church. Smith was a native of the world, West of Scotland, and a native of the Spirit of God.

We are glad to hear that the new law now in force in the State of Tennessee, which is a great improvement upon the old one, and will be a great benefit to the people. We are also glad to hear that the new law now in force in the State of Tennessee, which is a great improvement upon the old one, and will be a great benefit to the people.

Death—In March, 1844, a young man, named David Thompson, died at Salt Lake City, Utah.

We are glad to hear that the new law now in force in the State of Tennessee, which is a great improvement upon the old one, and will be a great benefit to the people. We are also glad to hear that the new law now in force in the State of Tennessee, which is a great improvement upon the old one, and will be a great benefit to the people.

RECEIPTS.

For the purchase of a copy of the Baptist Recorder, sent to Mrs. M. F. J. and Mrs. J. H. S. at J. C. G. P. W. W. A. and A. V. A.

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THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

Vol. 1.

NASHVILLE, SEPTEMBER 25, 1844.

No. 6.

CONCORD CAMP-MEETING.

The Camp-meeting at Concord closed on Wednesday last, with the baptism of some eight or ten converts. The congregations were large, and attentive, and were accommodated by the Campers, by day and by night, in a most bountiful and liberal manner. The ministry present were, perhaps, sufficiently numerous. Their sermons were, as we thought, remarkable for their excellency in manner, spirit, and adaptedness to the occasion. The whole meeting was very good. The number of converts we did not ascertain, we suppose, among the whites, about twenty in many of whom, from their character, and standing in society, promise to be eminently useful. When we left, on Wednesday, there were some twelve or fifteen still upon the seats of the anxious.

AUXILIARIES.

The intelligence contained in this paper of the doings of our brethren in the Eastern and Western Districts is most cheering. The two wings of the State are greatly in advance of us in the Middle District. The mountains are in a blaze. Ministers and people are all harnessed and in the field. In the plains beyond Tennessee river the warmest zeal is prevailing. The brethren at Middleburg paid and subscribed some two thousand dollars for the cause! We have paid this year less than *one thousand*, and thought we were doing wonders. Why, brethren of Middle Tennessee, we are beginning to find that we are *not yet* half awake! Let us go up to the mountain, determined to treble our efforts. This is the wealthiest part of the State, and shall we submit to be left behind in this way? We are delighted to find that large and able delegations are appointed by the Auxiliaries, and expect to be with us at the General Association. We shall welcome them joyfully.

Brother Peck, of Philadelphia, writes us that he will be present, God willing, to preach the sermon on Friday of our meeting, before the Publication Society. Dr. Babcock, of New York, is expected on the same day to address the Bible Society. Saturday morning the introductory Sermon to the General Association will be preached.

DEFERRED ARTICLES.

We have received several very interesting communications from our friends which shall appear next week. Among them is the first of a series of article by General Milton A. Haynes, regarding the first settlements in the Cumberland Valley, an address by our bro. Rev. William Dale, and letters from brethren Cates, Meachum, and others.

RECEIPTS.

Our subscribers will please to notice very carefully our weekly list of receipts, and if any errors occur (and some errors are almost inevitable,) they will advise us, that we may correct them, which we shall always take pleasure in doing.

DUCK RIVER ASSOCIATION.

Our Rev. Brother Meachum writes us as follows: "You will please correct an error that I discover in the Minutes of the General Association." It is there said that the Duck River Association will hold its Annual Session in DeKalb county—She will meet at Liberty, Rutherford county, Saturday before the 2d Lord's day in October.

DEATH'S DOINGS.

Our friends from the country we were astounded by the intelligence contained in an article of our associate, which will be found on another page, of the death of our beloved brother John Armstrong! Our acquaintance with him commenced at College, twenty-five years ago and our affection was reinforced exceedingly strong by frequent intercourse, and devoted labors in the same good cause, for a quarter of a century. A great man has fallen in Israel! We have not time nor room to express our feelings on this subject. May God sustain his bereaved wife, and orphan children. And his dear and faithful ministerial ranks—how can it

MINISTER'S DEPARTMENT.

The following are the notes of the sermon preached to his people on Lord's day morning last, by the Pastor of the Baptist Church in this city.

REGENERATION.

Ye must be born again.—John 3: 7.

The subject embraced in this text is *regeneration*. In different parts of the word of God this doctrine is described by *various* terms, and phrases; but the *idea* is always the same. Christ formed in the soul the hope of glory—putting off the old man with his deeds, and putting on the new man—partaking of the divine nature—born from above—born again—born of the Spirit—and numerous other forms of expression, are employed by the inspired writers, to represent the regeneration of the soul.

In the system of our holy religion there are *primary* and *secondary* truths. The belief and observance of the latter class may be necessary to our obedience, and required as a means of glorifying God in this world, but they of themselves will neither secure nor prevent our final salvation. With regard to the former class (primary truths,) the case is different. Their belief and practice is a condition upon which is suspended our happiness in the world to come. Of this latter class emphatically is the doctrine of *regeneration*. Without its transforming and sanctifying power, heaven is impossible—Ye must be born again—Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. This is the decision on the subject before us of Jesus Christ himself, the great judge of the living and the dead, expressed in his own language, and must necessarily be final.

To understand this doctrine correctly, therefore, and to experience in your own souls the essential change which it teaches and describes, is a subject than which I could call your attention to none of equal interest and importance. Possessed of regeneration, all is light. Hope springs up in the soul; faith lays hold on Christ; and our path through life is that of the just, which shineth more and more unto the perfect day. But without it all is darkness, doubt, despair, and death.

It has been justly said that all men are in pursuit of happiness. The *objects* in which they suppose it to reside, and consequently

the *means* they employ to secure it, are very different, but the end they seek is the same. That the proud, the ambitious, the worldly, the frivolous, and the vicious, should refuse to look to *religion* as the source from which it is to be derived should cause us no surprise. One thing, however, is surprising. As all religious and well instructed men agree that true happiness, for both this world, and that which is to come, is to be obtained only in the love and service of God; and as, besides regeneration, there is no entrance to this temple of divine felicity, we should naturally suppose that, as to its nature and character, there would, with them at least, be no material division of sentiment. But the fact is far otherwise. Melancholy as is the admission, truth obliges us to confess that different individuals, and classes of persons, disagree entirely in opinion as to what regeneration really is. While some deny absolutely and unconditionally the possibility or reasonableness of assuming it as wholly spiritual, others define it in such a manner as to make it consist in things the most opposite and contradictory.—

It is not my design in the present discourse to investigate the history of opinion on this subject, to speculate upon it, nor to trace the various forms of error that may have existed in relation to it. I propose to consider briefly the *nature*, the *reality*, the *instrumentality* and the *necessity* of regeneration, and the evidences, in any specified case, of the existence of that gracious state.

I. The nature of regeneration.

Regeneration, as taught in the Bible, in its nature consists in a love, taste, or relish for spiritual objects.

1. By spiritual objects I mean God—the Father, Son, and Holy Ghost—Heaven, Angels, the word and worship of God, virtuous men, virtuous affections, and virtuous actions; all the kinds of enjoyment found in the contemplation of these objects, the exercise of these affections, and the practice of this conduct.

A love for these is most reasonable—nothing is more so. For example. "The existence of these objects every man admits; and every man at all conversant with human life must admit that a part of mankind profess to love them, and to find in them real and sincere pleasure. A sober man must further admit that, as the creator of all things is infinitely more excellent than any other being, so his excellence must be capable, in the

nature of things, not only of being perceived, but also of being loved, and delighted in by intelligent creatures." If excellence exists, that excellence is certainly capable of being perceived and relished. Intelligent creatures, therefore, may perceive the excellence of the creator to be plainly superior to that of any other being and may love it, or relish it, or delight in it accordingly. "It must also be easily and certainly seen that if we enjoy or delight in the excellency of the creator himself, we cannot fail to feel the same relish for every thing in which this excellency is displayed, since this will be no other than relishing the excellency itself as it is manifested in different forms. And further—This relish for the divine excellency, once existing, must of course be extended to all the objects in which such divine excellency is displayed, and to all those intelligent beings by whom it is displayed."

In relation to the act of communicating this love or taste which is the act of regeneration:—It has been frequently supposed that the Spirit of God effects it in man by immediately *creating in him* virtuous volitions. I have an objection to this:—All the volitions of all moral agents are, in my view, the acts of the agents themselves. The Spirit of God does not, when he regenerates a man, create in him any volitions whatever. He merely communicates to him the love, taste or relish for spiritual objects, as I have already described. Such creative act would be unnecessary, because the communication of the relish is as truly followed by virtuous willing and doing as would be the creative act.—In this way he works in us to will &c.—

2. By the phrase, "a love, taste or relish for spiritual objects," it is my design to express what in the scriptures is meant by a new heart, a right spirit, a spiritual mind, and denoted by several other names of similar import.—

3. This change of the heart is the commencement of holiness in the mind.

I lay this down as a proposition:—The original natural disposition of man, which is the carnal mind, is enmity against God; is not subject to his law &c.—Before this change therefore, there is no holiness in the character; no love—such as to move us to action—for spiritual good; no exercise of devotional volitions; no pursuit of religious conduct. All these things begin to be chosen, and to be practiced, after they begin to be loved &c.; and the first love of them exists in the renovation of the mind.—

4. If we do not err in this view of the subject, *regeneration is in its nature an instantaneous change.*

There are those however, who oppose this view of the subject. They tell us that the new creature is produced in this way:—The man begins, at some time or other to turn his attention to spiritual concerns. He thinks

seriously on them; reads concerning them; dwells upon them in the house of God, in his meditations, in his closet, and in his conversations. By degrees he gains a more thorough knowledge of the guilt and danger of sin, and of the importance of holiness, pardon, acceptance and salvation. By degrees also he renounces one sinful propensity and practice after another. Thus advancing, he begins at length to entertain and adopt christian feelings and actions. This is true—but it describes a combination of conversion and sanctification and not regeneration. There is a period at which every man who loves God at all, begins to love God and at which this disposition of mind is given.—At the period immediately antecedent to this, whenever it takes place, he did not love God. The commencement of God's love in his mind was therefore instantaneous, or began to exist at some given moment of time. And he that loveth is born of God.—The process of thought and feeling that precedes, and that course of improvement by which regeneration is followed, may be and is gradual, but these are not regeneration. The act of turning from sin to holiness, and the disposition to do this, are two things. The former is an act of the man, conversion; the latter of God, regeneration.—In the former the man is active; in the latter he is passive.—

It is perhaps objected to the instantaneousness of regeneration, that the change is too great to be accomplished in a moment. It is great &c.—

Most of the persons who make this objection confound regeneration with sanctification—that is, the christian's advancement in holiness after regeneration. This plainly is in fact as it is exhibited in the scriptures, a work which is progressive through life.

Regeneration then is, in its nature, and ought to be so defined, a divine act performed in the heart of the sinner, by which occurs, instantly, his transition from a state of natural death, to a state of spiritual life.—

II. We consider the *reality* of the spiritual change in man known as *regeneration*.

The scriptures besides other evidences declare its reality in a great variety of forms.

Of his mercy he saved us, said Paul, by the washing of regeneration, and the renewing of the Holy Ghost. Ye have put off the old man &c.—Renewed in the spirit of your mind—Put on the new man which after God is created in righteousness and true holiness. In these and other passages we are taught the following facts:—

1. The natural character is considered as differing from the regenerated according to the import of these two names—the old man, and the new man.—

2. The regenerated is a new creature.—

3. The assumption of this new character is equivalent to being renewed or created anew.—

4. The new character is created after the image of God.—

5. This image consists in knowledge, righteousness, and true holiness.—

That this is the work of God is also declared, For we are his workmanship, created in Christ Jesus unto good works.—But God who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ.

It is impossible that the reality, or the greatness, or the importance, of this change, or that God does it, could be expressed in stronger or more definite terms than these.—It is a new state of being. A thing does not create itself &c.—And when created, begins then first to have existence; so he who is created anew begins then first to have spiritual existence; and until then, or without it we have no existence in the spiritual creation.—It is therefore real &c.

The reality of regeneration is clearly proved by the scripture accounts of the first christians.

See the effects of religion upon them—what they were before, and what after this change.—

The same truth is abundantly evident in the present experience of mankind.

Look at your neighbor who has professed religion. What has it done for him?—

The influence of religion on the world at large proves its reality.

Go to the hovel &c.—Look at christian lands.

These prove the reality of regeneration.

III. We have considered the nature and reality of regeneration, let us now ascertain the instrumentalities by which the soul is regenerated.

Instrumentalities or means are of three classes—physical, moral, and supernatural. One or the other, or all these are used by Jehovah, by whom this work is done. And I may here say that it requires the whole Trinity to accomplish it. The Father appoints the grace and gives his Son.—The Son sustains the curse, and makes an atonement.—The Holy Spirit renews and sanctifies.—It follows then that the work of regeneration is something which God does in the souls of men. It may be set down as an axiom that, in the spiritual world we inhabit, whatever God does he does by his Spirit. He regenerates the souls of men. Therefore he regenerates them by his Spirit. This is the reason of the case, and it corresponds with the declarations of his word.—Except a man be born of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee—Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.—Regeneration therefore is the work of the Spirit of God, by Christ.—

This is the great instrumentality. We now proceed to the discussion of minor instrumentalities.—

We have said that means are physical, moral, and supernatural. By *physical* means,

or power, we operate on matter and never on mind. Still men have been so unwise as to attempt to change men by physical power or means in two ways.—

1. By persecutions.—Always ineffectual.

2. By baptism. This error crept into the Church, at a very early age, produced a variety of evils, which I have explained to you on other occasions, and reigned predominant among both papists and protestants, and still holds among them a high place, as a means of entering into Covenant with God.

The truth on this subject as taught in the scriptures I conceive to be this:—So soon as the sinner is regenerated, and thereby becomes a child of God, his sins are really forgiven. Of this however he has not an experimental knowledge until by the exercise of faith he can lay hold on the promises of God, and rejoice &c. Hence the promises are not given to regeneration but to faith. Why? Not because his sins are not forgiven until he believes; but because faith is one, among the most prominent acts, of the new creature, and by its peculiar power and results, brings the appropriate evidence of a new state. No one who does not believe can have any adequate evidence of regeneration; none but believers can claim the promise; and hence the promise of every blessing is made to faith.—

Now what faith is among the *internal* graces of the spirit, baptism is among the *external* acts of the creature—one among the primary and most prominent of his obedience, and thereby becomes the appropriate outward declaration of his internal change, of which too it is a most striking figure. The confusion of ignorant minds has led men to confound the representation with the thing signified &c.—This is the very spirit that led men to idolatry.

Because this rite was administered only to those who are regenerated, and members of the covenant, it came at last to be administered to initiate them into it &c.—and because only those were baptised who had faith, which secured a sense of pardon, on a profession of which they were baptised, it came at last to be supposed that baptism would procure pardon.—But neither faith nor baptism is regeneration.

Regeneration is giving new life by the spirit; faith is our bond of union with Christ, and baptism connects us with his Church on earth.—

As Physical means are always ineffectual in regeneration, (of course it is not worth while to notice such mere circumstances as the physical actions of writing, speaking &c.) the means used by the Spirit of God in regeneration are either moral or supernatural or both—I think both.

1. The means are moral.

By moral means I understand the presentation to the mind of facts, arguments and motives, some such for example, as I will now designate.—

1. Such facts, arguments and motives as are contained in the holy scriptures. They are inspired by the Holy Ghost. What is

said to us in them is said by the Holy Ghost.—He operates upon our mind, therefore, through this medium as a friend by a letter.—

2. The Holy Spirit operates on the mind through the medium of preaching. Not that the minister is inspired.—If what the minister says is in opposition to Bible instruction, his moral power is evil. If his arguments are Biblical, the substance of them is inspired.—If his persuasions, which cannot fail of some effect, be merely his own thoughts, still they are moral influences, and may be blessed of God.—The same remarks are true of conversations, prayer, reading &c.—

3. We need hardly say that these influences operate upon all persons to whom they are addressed, if they are individuals of sound mind, and understand what they read or hear. These facts make perfectly plain the mooted question, whether the spirit of God operates upon all men alike. We see that he does, so far, at least, as moral means are concerned, and they are affected by the motives, facts, arguments, and other instrumentalities employed as the media of that operation, with the modifications produced in each by the force of his temptations, the character of his temperament, and the nature of his restraints.—Hence some are more and some are less careless or depraved.—

Such are the moral means employed by Jehovah, and they illustrate our obligations to diligence in their application.—

2. The means are supernatural.

Now let it be distinctly remembered that although much is accomplished, yet the Holy Spirit by moral means alone, such as are contained in words and arguments &c., even though they be inspired, does not regenerate and sanctify the souls of men. If he did, the work would be clearly within our own power, but it is not of the will of man but of God.—If it was so that moral means accomplished the object, there would be no further necessity for the presence of the Holy Spirit in our world.—The regeneration of the soul therefore is not effected by physical nor alone by moral means, but by some means superadded to them both, consequently by supernatural means.—Paul may plant and Apollos water &c.—

If it was not so, we would have no use for prayer or God in the work.—

To illustrate this point we will suppose a case:

"A man wishes to carry a point with his neighbor. He addresses to him all the arguments he has to offer on the subject. He attends, and fully understands them. All of which moral power is capable is then effected. He can do no more. Suppose the point he wishes to carry be an important duty, which his neighbor dislikes to do." His dislike to the duty is not changed by his conviction, of obligation with regard to it. He does not, and will not do it. How is his reluctance to be overcome, and he moved to act? Moral power can do no more. What's your resource.—

Let us now apply this case to the work of the Spirit in regeneration.

He has used persuasions, facts, arguments, from the Old Testament and the New, the pulpit &c.—you have understood them &c. but you have not yielded your heart to conviction, although your mind is enlightened, and the duty fully confessed.—Christ said to the Jews, not that ye are not enlightened &c., but ye will not &c.—Moral power has done all it can do.—What is your resource? Power must be superadded.—

What is this unwillingness &c? It is Depravity—that is, an absolute disrelish for spiritual things. This must be removed, and until it is, no discoveries of religious truth, however clear, will render the service of God pleasing to the soul. On the contrary, persons are apt to rush deeper into folly to banish the subject.—

Supernatural power must be exerted—it gives the love of holiness—this overcomes depravity, and spiritual life is thence predominant.—Such is the nature of the instrumentalities employed in the regeneration of the soul.

iv. The necessity of regeneration.

The great proof of the necessity of regeneration is found in the depravity of our nature, just now considered. This makes us enemies to all that pleases God, and friends of all that insults him. To be saved, either God or man must be changed.—

That those who are not changed cannot be saved is evident from another consideration—Either God approves of the conduct of wicked sinners or he does not. If he does not, the expression of this fact cannot be avoided, and this is their rejection.—If he rewards the wicked as he does the righteous, he destroys all distinction between virtue and vice.—Ye must be born again.

This change is necessary for the sinner, to make him capable of the happiness of heaven.—

This change must be in this world—There is no wisdom, nor device, nor knowledge, nor work in the (*shoel*) grave—land of spirits—whither ye go.

v. The testimony in any given case that a man is regenerated.

As respects the change itself, whether we regard the time or the manner of its existence, it is ordinarily imperceptible by him who is the subject of it.

I am aware that the opposite of this statement is thought to be true. "Numbers profess to know the time, and manner, of their regeneration, and to have been conscious, at the moment, of the change. They accordingly recite all this, and we make it the subject of public investigation when they offer themselves to the Church." The reason why this mistake is made is that regeneration is confounded either with repentance, conversion, or the exercise of faith—usually the last &c.—

The scriptures nowhere refer us to the time or manner of our regeneration as evidence of the fact, but to the effects—By their fruits ye shall know them &c.—

Regeneration does not consist in the entertainment of fears, nor sorrows, nor hopes, nor joys, nor revelations, nor raptures, nor in any thing of the kind. Strong inward exercises doubtless attend it. Indeed there is no regeneration without fear, and faith, and repentance, and love, and hope, and joy, and peace, and the whole process of what may be called a sound, substantial, *religious experience*. But these are only the accompaniments, perhaps the consequences, and certainly the evidences of regeneration; but by no means the thing itself.

The *existence* of regeneration, like that of animal life, can be known only by its *effects*. An humble spirit—an obedient will—pious affections—virtuous actions—a life devoted to godliness and perseverance in these—afford the only conclusive evidence of a regenerated soul.

We have now considered the nature of regeneration, its reality, the instrumentalities by which it is produced, its absolute necessity to salvation, and the appropriate testimony of its existence in any given case. I have in conclusion to make a single remark, and to propose an inquiry to each of the three classes who compose this assembly.

1. This subject is not to be so understood as to deprive the sinner of the exercise of any of his powers as a moral agent, or to relieve him from his full responsibility. If he cannot be said to be responsible for his regeneration, because it is a divine act performed in him by means of which he is made the subject of new life, and constituted a new creature; still he is responsible for his repentance, for the exercise of faith, and for conversion—and let him remember that God has promised to give the Holy Spirit to them that ask him.—Here is seen the need for prayer, and effort. Were it not so there would be no work of God in religion, and it would be wholly our work.—

2. I make the application.

1. Sinner: Think you that the declaration in the text is not applicable to you? What are your thoughts and determinations in regard to your spiritual condition?—

2. Some of you have been *inquirers*—Are you regenerated or not?—If you are, come out.—If not, how can you be satisfied?—Who are you waiting for? Yourself?—

3. Christians: Are you indeed new creatures?

Let your light shine to others.—
Be prepared for your crowns.—

RELIGION OF ROBERT BURNS.

The religion of any man is developed in the display of his feelings. Poetry is the language of deep feeling. It is the intense and keen susceptibility to pleasurable emotions. Few men had this susceptibility to a greater degree than Robert Burns, and it is always manifest in his devout thankfulness. The "sonnet written on his birth-day on hearing a thrush in a morning walk" is proof enough as witness the following stanzas:

"I thank thee, author of this opening day,
Thou wondrous sight! how gilds thou ev'ning sky!
Riches denied, thy boon was purer joys,
What wealth could give nor take away."

The lines to Dr. Blacklock, written, Ellsland, October 21st, 1789, contain some stanzas evincing the high resolves of this nature's Poet:

"Lord help me thro' this world of care!
I'm weary of life and fair!
Not but I have a richer share
Than many others;
But why should I mean better fate
And meaner brethren?"

Come I'm resolv'd, take thou the van,
Thou staid old man, tempt me no more!
And let us mind, that's never wan,
A holy war,
Which does the utmost that we can
With whyles do main."

The Lines to "J. Rankeen," the "Address to an illegitimate child," to "a Tailor," are decidedly impure in sentiment and unworthy of the muse. The Epistle to R. Graham, Esq., of Fintra, opens beautifully as follows:

"When Nature's great master-piece designed
And fram'd thee first, best work, the human mind!
Her eye int' on an affluence plan
She form'd of various parts the various man."

There is little religion in "An Address to the unco guid or rigidly righteous," but great truth. The closing lines are true sentiments:

"Who maul the heart, as he should
He'll hardly can try us;
He knows each clod, its various tone,
Each spring—its various juice."

"The Twa herds," "The Calf," "Holly Willie's Prayer and Epitaph," and "the Kirk's Alarm," are capital caricatures of the hyper Calvinism of those whose creed is in the head, but not affects the heart and life.

Among the patriotic songs of Burns, there are many which evince a loftiness of soul, which could not have failed to have made him a hero in battle. His songs of Love and addresses to the gentler sex are passionate and wild strains of deep feeling conveyed to paper.

From what we have thus said it will not be supposed that we have endeavored to prove that Burns had genuine spiritual religion; we have only striven to show what kind of religion he cherished. In the notices of the recent "Burns Festival" in the Glasgow Examiner, we perceive that the "Reform Magazine" takes strong ground in favor of the wild genius of Burns though not endorsing all his sentiments. If he had never written any thing else, we must say, that the lines which close this article, for their homely truth and spirit, entitle him to an immortality of fame.

"O! What some Pow'r the gulfie gie us
To see ourselves as others see us!
It wad frae mode a blunder free us—
And foolish notions;
What's in the dress and gait we teach us—
An' ev'ry Devotion."

THE TRUE POSITION OF THE GOSPEL MINISTRY.

Already has it been plainly set forth, what is the true estimate of the ministerial office. It now remains to show how the position of the Gospel ministry, thus elevated, may be maintained.

1. *The occupants of the ministry must be well educated.* First and last, they must be taught of the spirit, and "apt to teach." The most magnificent education could not avail, where the heart is uninfluenced and is the abode for all foul and debasing feelings and desires. Better far, that all our ministers should be unlettered good men, full of grace in the heart, than highly educated and refined bad men, without grace in the heart. But this is an age of improvement, our fellow men are advancing with rapid strides to intellectual conquests, physical victories and pecuniary triumphs. The light of science has emboldened the spirit of commerce. Mind is active. Man himself is arousing his energies and looking out with eager gaze to ascertain what new successes may be gained. To keep pace with the improving spirit of the age, the rising ministry must be furnished with education adequate to all present emergencies. A well educated minister should have received if possible, a classical and theological education both, and in the fair field of Hebrew and Greek criticism, should be well able to sustain his positions against all the false assumptions of our bold antagonists. Upon correct Biblical criticism depends correct doctrinal opinion. With Baptists it is true, that their strength lies in the proper use of criticism upon the sacred originals. Still, even without our old English version, we may defy all fear and challenge danger. In doctrinal theology, the Ministry has been too lamentably deficient, hence the great necessity of a thorough prosecution of a well digested course of theological study. Far too many of our brethren are lax in their doctrinal opinions, and did they fully appreciate the great risks which the churches run in embracing slight and imperfect views of doctrine, they would prepare themselves ably to defend the truth.

A well educated ministry, should be a gentlemanly one. Christianity begets the spirit of manly, noble bearing and action towards the world. Let every man be brave, every man high minded, every man jealous of his reputation, every man desirous of knowing

so much of arts, sciences and professions, as to be a general scholar and universally useful.

2. *The ministers of the gospel should be permanently located.* A fitful, changeful ministry can make no lasting impression. Plans half formed are not carried out, acquaintances never become friends, and strong views, though ably enforced in language are destitute of the overt manifestation of heartfelt interest. A changeful ministry begets a restless spirit in the churches, itching ears, always anxious for novelty, and it even engenders a spirit which oftentimes break over the true teachings of duty. A man with a well stored, improving mind; a man of studious habits, will never wear out if he strives to bring out of the gospel treasury things new and old. Indeed, the powers of such men's minds are constantly exhibiting new strength. There are many men in New England and New York, who continue to be Pastors, of the same churches, over which they were installed twenty five, thirty and even forty years ago. One of the great evils afflicting the Southern churches is the too frequent removals of ministers. For destitute portions of the country, a travelling minister only may be supported, but only so long as such country is destitute. A man should lay his plans and work by divine guidance, as if his very immortality depended upon the accomplishment of these plans.

3. *Ministers of the gospel should be eminently pious.* No sensible man, and no code of morals, religion or duty requires, that a minister should avoid all pleasant sights, stop up his ears to shut out all sweet sounds and never mingle in social intercourse with his fellow men. Far from this is the truth. He should survey every beautiful object of art or nature, hear every pleasurable sound, and mingle in friendly communion with all of his fellow men, cherishing strong feelings of regard for every thing bearing the creator's mark. All this is not hostile to piety. The main spring of all a minister's actions, and emotions should be supreme love to God, and how better will this be exhibited than by cultivating glowing desires for the salvation of men? First, let each man's own heart be clean in the sight of God. Second, let each one desire ardently, the purity of every other man's heart.

A consecrated ministry, fully prepared for the great work, would do more to usher in Millennial glory, than all else, conceivable, short of Almighty power.

4. *The ministers of Christ should be self denying.* It is not meant when we say this that they must wear oznaburgs, live only in log cabins, cut off all their extra buttons, chop off their boot heels, or any other such great absurdity, but they should forego all vain and essentially useless or frivolous pleasures. The cut of a man's coat, or the brushing of his hair is no true index to a man's religion, it is action, it is words, it is thoughts, it is feelings, which make a man godly or otherwise. He who is godly, will deny himself of all really unnecessary things in order to secure the good of others. Let us imitate the Lord Christ, the great Teacher; study Paul and Peter, and warmly cherish in our hearts regard for Carey and Judson, Boardman and Luther Rice, men of whom the world was hardly worthy. We have few such men. God grant us many more. A self denying man makes sacrifices, undergoes toils and endures hardships for the good of the cause. This is the spirit of the gospel.

5. *Ministers of the gospel should be devoted.* How lamentable is it to hear of a preacher of righteousness, who makes the ministry a secondary thing. He tells the people that God and religion should be foremost, yet makes money and the pursuits of ambition first in his own mind. He teaches others that the ministerial office is higher and more responsible than any other, yet is himself willing to take a lower place. He preaches against worldly ambition, mercenary motives, the love of money and partizan fury. Yet is himself ambitious of mere worldly distinctions, is governed by mercenary motives, is ruled by the love of money, and is a furious partizan. Is this devotion to Christ, is this love of souls, is this desire for the world's emancipation from sin, is this ardent zeal for the cause of God? What woes in the dying hour is such a man treasuring up for himself! What bitter reflections for old age!!

Devoted, every minister of the Lord Jesus should be; devoted all day, all night; devoted in every impulse, devoted in every thought, devoted in trouble, devoted in ease, devoted now, devoted always, and who dare compute the good, which might be accomplished.

With a well educated, permanently located, eminently pious, self denying and devoted ministry, who would place bounds to our success? At this time, we can find one well educated minister, fully equipped for service, for every one found in the Presbyterian church, besides twice as many more, self edu-

cated and half educated men, and yet twice as many more uneducated but useful, good men. Nay more, our colleges and seminaries are working a thorough reformation, educating fully our young men and begetting in our older and less favored brethren, the spirit of improvement. With such accumulating advantages, the church and the world expect a mighty work at our hands.

C.

ORGANS.

In the 104th Psalm, 4th verse, we read, "Praise Him with stringed instruments and organs." Must we not infer from this passage, that Organs were common in the time of David. How well tallies this with the declaration of Bingham in his *Antiquities* vol. iii. 233 p. "The use of organs came into the church since the time of Thomas Aquinas, A. D., 1250. For he in his sermons has these words, our church does not use musical instruments as harps and psalteries to praise God withal, that she may not seem to judaize. The same way be said of the words of Chrysostom, who says it was only permitted to the Jews as sacrifice was for the heaviness and grossness of their souls: God condescended to their weakness, because they were lately drawn off from idols."

But now is not the time to discuss this question with Thomas Aquinas, nor have we now the leisure.

C.

REV. JOHN ARMSTRONG, A. M.

It has seldom fallen to our lot to announce an event, which has produced such deep emotions of regret and such painful reflections, in view of our great loss, as we are compelled to publish at this time. *Rev John Armstrong, is no more.* About a fortnight ago, we called on him at his residence in Noxubee county, Miss., between 10 and 15 miles from Columbus, and found him with the first symptoms of Bilious Fever, but on our return from the Columbus Association, we learned that he had grown worse and was in imminent danger. Special prayer was offered by the Association and the Columbus Church in his behalf. But the appointed hour for his departure was drawing nigh rapidly. His disease took the form of Congestive Fever and terminated his useful life on Sunday, September 15th, at 4 o'clock in the afternoon. We have hardly words to express the deep grief, which pervades the bosoms of his friends. His closing hours were marked by that calm and sublime dig-

nity of deportment, and perfect resignation to the will of God, which only characterizes the true christian, and the holy man of God. A chapter in the scriptures was read to him, during the morning of the Sabbath on which he died, and he commented upon it with evident pleasure and to the edification of his friends. He expressed unbounded confidence in the Saviour and remarked that he was leaving this world "a sinner saved by grace." His bereaved widow, a lone pilgrim in this world of sorrow, is the only near relative in this region of country, who lives to lament her sad deprivation of her earthly comforter.

Brother Armstrong, was an early graduate of Columbian College, D. C.; the companion and fellow student of the astute Stow, the acute Meredith, the lamented and gifted Knowles, the untiring Ryland, the able and laborious Howell, the friend and companion of the best, and most successful in the Baptist ministry in North Carolina. How little could we spare such a man, when able and talented men are so much needed, and ignorance stalks abroad with horrid front and superstitious blindness.

The early part of brother Armstrong's ministry after graduation was spent in N. C. and the principal church of which he was Pastor, was the Newbern church. From this post he was called to be Professor of Ancient Languages in Wake Forest College: in behalf of which for a short period he acted as agent, and from his journal we learn, he took great delight in the reflection, that he had been an instrument, under God, of accomplishing much good in building up the College. While holding his Professorship, he took the tour of Europe and devoted a considerable time to study abroad. His letters to the "Biblical Recorder" and his unpublished manuscript journal evince how well he stored his mind with classic learning. As a linguist he greatly excelled; as a metaphysician he was clear and convincing; as a preacher always spiritual and instructive. A great part of his life was devoted to teaching and all his pupils attest the profundity and facility which he manifested in imparting knowledge.

For nearly three years, he was the Pastor of the Columbus church, and it is not hyperbolic to say, that few men ever had a stronger hold upon the affections of brethren who knew him. Since the beginning of this year, he has preached to the church in his neighborhood and instructed a class of clas-

sical scholars. But we forbear to say more, designing to obtain materials for a more extended notice which will be prepared for the "Memorial" by one of the Editors. Truly may it be said a great man has fallen in Israel. Let us all pray that this breach in our ranks may be blessed to our spiritual good and speedily be healed by the recruit and equipment of another as able a man of God. Thus lived and thus died *John Armstrong.*

C.

WESTERN DISTRICT CONVENTION.

SMITHVILLE, Sept. 12, 1844.

Rev. Dr. HOWELL,

Dear Brother: On the 10th inst. we closed one of the most interesting sessions of the Western District Convention it has ever been my happiness to attend. The Convention met with Bethel Church at Middleburg, Hardeman county, on the 6th inst. It was organized by the election of that indefatigable and beloved brother, (whose praise is in all the churches) Elder Peter S. Gayle, as President, and our excellent brethren J. F. Ruffin, Secretary, and H. Owen, assistant do.

The reports of our missionaries showed a good state of religious feeling in the field of their labors; their operations have pretty well embraced the destitute regions of the Western District and much good has been done, and much more yet remains to be done; may God give us hearts and ability to do it. Let *union and faith* be our motto and doubtless the Lord will crown our exertions with triumphant success in the name of our blessed Immanuel. The labor performed by them was nearly equal to two years constant labor of one man. The receipts into our treasury in cash were upwards of \$900, and a subscription of upwards of \$200—yet unpaid—remaining last year in the treasurer's hands over \$400. We have paid off every debt and liability of a pecuniary character up to this time, and have upwards of \$400, available funds on hand. We have now sent out as missionaries from this Convention six heralds of the cross to invite poor dying sinners to Jesus, besides our agent, Rev. H. L. Pettus, who also does the work of a missionary. In addition to those brethren now in the field, a number of brethren in their private capacity are endeavoring to make up a subscription of "sufficient amount to procure the constant and undivided services of our pious and laborious brother Elder P. S. Gayle for the term of three years, and I do hope the project will succeed, for I know brother

Gayle has done more for the Baptist cause in West Tennessee than any other man—indeed he may justly be called, under God, the father of our Convention, and I believe he can still do more for the cause of Christ in our region, from his peculiar aptitude to teach, from his clear views of gospel truth, from his sound mind and pious heart and from his established christian and moral character, than any individual whom we could procure. We of the District, (and I might add, Nashville, previous to your coming) owe brother Gayle a large debt of gratitude which we should always manifest a willingness to discharge, and use all proper efforts to keep him amongst us.

On Saturday we had a meeting of our Bible Society, to revive that cause which seemed to be languishing, but no sooner had we organized and talked a little on that interesting subject, than the presence of the Holy Spirit seemed to be felt by all his people. Jesus the ever blessed Saviour did indeed fulfil his promise and was in our midst. Oh! could you have been present to have seen and felt that divine influence, how you would have rejoiced with us—it was indeed a happy time. The Holy Ghost seemed manifestly to sanction our efforts to give his own words in a *pure translation* to the world—to the perishing heathen. We were ably, warmly, yes evangelically addressed by Elders Gayle, Wedge, Conner and others, and we may say Kineaid, for his address was read. The brethren and friends, after the example set by our liberal brother J. Blackwell, came simultaneously to the table and subscribed \$30 each, as life members. We appointed that able champion of the cross and bible, Elder C. C. Conner to deliver an address on the Bible the next day, which he ably performed. We obtained during the meeting *forty life members*, at \$30 each, besides some money and smaller subscriptions—making in all for the Bible cause considerably over \$1200. Should we not thank God and take courage?

Elder Gayle is President, and Thos. Owen Jr., Secretary.

Dear brethren of Tennessee, our cause is onward—all we have to do is just to stand by the Bible, love each other fervently, put our trust in God, do our duty, and God will give us the world. "United we stand."

I am happy to say that our Convention now seems ready and willing to engage in every good work. We feel an ardent anxiety, and a determined purpose to be represent-

ed fully at our next Triennial Convention at Cincinnati. Will Middle and East Tennessee do so too? Brethren let us all determine that Tennessee shall be fully represented. Can't we send fifty or a hundred? Talk about it, think about it, pray about it, and do about it, and let 100 of us go prepared to take seats as the Constitution requires. I think it can be done and I trust in God it will be done. "Expect great things from God, attempt great things for God."

We appointed our beloved brethren Elders P. S. Gayle, C. C. Conner, J. J. Smith, Thos. Owen, H. L. Pettus and R. Day to meet with your General Association next month. We hope you will meet with us next year by a large delegation at Spring Hill Church, Gibson county.

Yours in christian love,
NAT. G. SMITH.

For the Baptist.

EAST TENNESSEE BAPTIST GENERAL ASSOCIATION.

This body was organized at the meeting of the East Tennessee Convention, at Mossy Creek, Jefferson county, Friday before the third Lord's day in August. Such organization having been recommended by the Convention the previous year the delegations from churches and district associations, met for the purpose, were exceedingly large. A larger or more general meeting of the Baptists in this section of the State, has probably, never occurred. About fifty ministers were in attendance, besides laymen. The harmony and interest manifested through all the deliberations, which continued for several days, speak well for the future success of the cause. The great body of the church here, is in union, and her ministry, to a most happy extent "see eye to eye." In theory, at least, to the number of some ten thousand, we are missionary. The constitution adopted is modeled mostly after that of Middle Tennessee and Kentucky. In three important particulars, we consider that it recommends itself to the approbation of the churches: First. It provides that the association shall be composed entirely of delegates from such churches and district associations as contribute to its funds, or co-operate with it in its designs. Second. It limits the association to one definite sphere of action, viz: to aid in the support of the preaching of the gospel in destitute places within our bounds. And third, it provides that the treasurer and executive board shall consist of

Deacons. This last provision we consider scriptural, and also politic, for it prevents defalcation on the part of our ministers, either from corruption or accident, an evil over which the church has too often had to lament, while it takes from the mouth of those who seek occasion, the objection, that the missionary enterprise is a scheme of theirs for making money. After the organization of the association, the convention wound up its business and dissolved. I have not, at hand, the statistics of the year, but recollect that the reports of missionaries show that the blessing of God has, to a considerable extent, attended their labors. In fact, the whole history of domestic missions in E. Tennessee, is a wonderful display of the grace of God upon the feeble, and often apparently inadequate instrumentalities of his church. When the church first began to awake to this great work, her numbers were few. Well might it have then been said, "by whom shall Jacob arise for he is small?" But in a few years "a little one has become a thousand, and a small one a great nation." We have pitched our encampments all along upon the beautiful rivers and creeks of this highland country, from which we now intend, in the strength of our great captain, to break forth on every side, until this land, embosomed in mountains and separate from the world by their lofty heights, this land of hills and valleys, of rivers and streams shall become as the garden of the Lord, and the paradise of our God. The association has already entered upon the work with considerable energy. In the name of the Lord have we set up our banner.

H. SEARS, Cor. Secretary.

Knoxville, Sept. 16, 1844.

CONCORD, WILLIAMSON Co. TENN.

September 24th, 1844.

DEAR BROTHER HOWELL:—I send you an outline of my travels, and a notice of the revivals in my range. My last communication to you was in July. I gave your readers intelligence of the revival at Sequachee church, and of the constitution of the Mountain church. There have been about 20 baptised into the fellowship of that church since that time. The first Sunday in August we held a protracted meeting with the Prospect church, Roane county. It continued ten days. Several professions took place, and about 16 were added to the church. I left that church for Sevierville in company with two Missionaries, Thos. J. Russel and A. J. McNabb.

The church at Sevierville was planted many years ago, by Richard Wood. At his death he was succeeded by Elder Elijah Rodgers, who died some three years ago. The church was well nigh extinct. We labored four days. Several anxious presented themselves—one profession. I promised to send them some preachers from the General Association, to hold a protracted meeting. Some volunteered and went. I have heard that God blessed their efforts, the particulars of which I hope some brother will write you. We left there for the Convention at Mossy creek church, Jefferson county. There we met delegates from six Associations, and 47 Churches—the largest delegation I ever saw at a religious meeting. I suppose there were largely over 50 ministers. Great union prevailed. The Convention for East Tennessee died, by merging itself into a GENERAL ASSOCIATION. I reached my home on Thursday. We commenced a protracted meeting in Philadelphia, in the Baptist church, on Friday night. The anxious and converts came there from the Prospect church, about four miles north of Philadelphia. They were much blessed. Several professed. We labored about three days before the work commenced in our town; but thank God there were sinners cut in the heart, that I never saw touched before in all the revivals here. Some of our citizens professed before I left, and several were still anxious. I left Saturday morning week for Middle Tennessee—the meeting still in progress. On my way to Middle Tennessee, through the western counties of East Tennessee, I stopped in McMinn one day and night, and baptised two. I came on to Elizabeth church, six miles below Pikeville, Bledsoe county. There I preached two days and three nights. Some six or eight professed. I baptised five happy converts. I crossed the Cumberland Mountain to Middle Tennessee, and preached at sister Barns' at night, in the bounds of a flourishing little Baptist church, recently constituted by your Missionaries of the General Association. On Saturday I reached Bradleys creek Camp-meeting—brother Selvidge's church—and a lovely working church it is. *We had a glorious meeting there.* We closed on Thursday. It was supposed there were near 50 converts. Some 23 joined the church. Several others were left waiting. Some professed from the bounds of Smith's Fork church—Brother Picket's—where the brethren had just closed a glorious protracted

meeting of nine days. They have baptised thirty-six in that church. I then left for brother Bond's Camp meeting at Hurricane, which commenced on Friday evening. There also we had a pleasant time but not so great a revival as at Bradleyscreek. The church was much refreshed. Between ten and twenty converts professed.—Some nine joined the church. We closed on Thursday at the baptising of six happy converts. We reached this place on Saturday last. We have had some pleasant times. The Concord church is a great deal refreshed. There are up to this time some 20 conversions. Brother Bass gives me cheering intelligence from his field of missionary labor. Hickmanscreek church has had about forty accessions. Several others have shared largely in like blessings. One thing I would say to all my brethren who labored with me in all these revivals—I have not room nor time to specify all your names—I will however say something about our Brother Bullard from Lebanon. He was at brother Bond's camp-ground the first camp-meeting he ever attended. O he was a "true yoke fellow." He preached with much acceptance, he mourned with them that mourned, and rejoiced with them that rejoiced. I am so much pleased with the dear brother—he imparted so much instruction to the converts, the church and the anxious! You will hear from me again before I reach my home. There are four camp-meetings and one protracted meeting in my route before I reach my home. Bro. Howell, I want your prayers with all your readers' prayers that God may still continue to bless our efforts to the salvation of many souls. Pray for me, a way worn laborer in the vineyard of God.

R. H. TALIAFERRO.

September 14, 1844.

Dear brother Howell: I had a thought some time past of making a communication to you but neglected it. I now embrace the opportunity. I know that the undue excitement on the subject of politics is calculated to a considerable extent to thwart our efforts, yet I rejoice that notwithstanding the work of the Lord is progressing in this part of his moral vineyard. I attended with brother Miller a meeting at Newhope meeting house Rutherford county, including the first Lord's day in August. The meeting concluded on Thursday; we had three conversions. Three united by experience, and we left many anxious.

Leaving Newhope, we proceeded to Elkridge, Marshall county, where we commenced a protracted meeting on Saturday before the

second Lord's day in August; the meeting progressed with interest; we had the assistance of brethren Richardson, Cates, Leftwich, Williams, Cole, and Lumpkin. Brother Cates and I left on Friday. The meeting concluded on Sunday night, and the result was, twenty one or two conversions, twenty five additions, twenty by experience and three have joined since. This is the third protracted meeting that has been held at Elkridge during three months, and the result of each is very cheering. The Lord is blessing the labors of his people at other points—at Fountaincreek, Maury county, they have had a revival, and at Pleasant Hill, Marshall county, and at Smithfork, Wilson county. I also heard of a glorious revival with the separate brethren at Manchester. Brother Miller and myself were at the association at Thompson's creek, Bedford county, there was a glorious work progressing when we left on Thursday before the second Lord's day in this month. There had been about ten conversions, and it was conjectured that there were about fifty serious if not anxious persons. May the Lord continue his blessings, may he follow up the labors of his heralds with signal success. I would here say that the brethren at Brawley's fork, Cannon county, are making arrangements for a camp meeting which will include the second Lord's day in October. I hope the brethren in the ministry and the brethren and sisters of the adjacent churches will attend. The Lord has wonderfully blessed this church during the year; she has received forty additions. May the Lord again revive his work at their camp meeting.

There will be a camp meeting held at Newhope, fourteen miles South East of Murfreesborough, including the third Lord's day in October. Brother H. Miller is pastor of this church. Yours, respectfully,

P. T. HENDERSON.

ALEXANDRIA, TENN. Aug. 31, 1844.

Dear brother Howell: After my best respects to you and the dear church you preside over, together with the Second Baptist Church of Nashville, and all the lovers of our Lord Jesus Christ, I would inform you that the good Lord in mercy has remembered us once more at New Hope. We have lately had a protracted meeting which continued for 7d ays; and the result of which was, thirteen hopeful converts, twelve of whom united with the church.

The first day (Friday) the meeting commenced, only brother A. Bass was with us, and our congregation was very small; and the prospects by no means flattering. On Saturday our congregation was large and old father Dale, and a young brother Methodist exhorter, were with us, and we had a pleasant meeting, which seemed to revive the feelings of brother A. Bass, and he appointed evening meeting which was well attended; we had a warm lively time, and several mourners came forward to be prayed for. On Lord's day Elder Henry Fite and brother

A. Bass preached to a numerous congregation, and the word of truth seemed to have much weight on the minds of the people in general; the number of mourners increased, christians seemed to have their spiritual strength renewed, while many poor sinners wept bitterly. Lord's day evening, Elders John Bond and Williamson Williams came in and Sunday night we had a very warm and animating time; christians praised the Lord aloud while poor sinners wept and cried for mercy.

Monday morning the church and congregation met at an early hour, and held (for the first time I had ever seen) a *confessional* prayer meeting, which had a very salutary effect on the minds of the brethren and sisters; and the congregation in general. And here I would remark, that during all the meeting I had not enjoyed myself as I wanted to do; and as yet we had no conversions, and I began to fear that I was the cause; the fact is, I had considerable hardness against one of my neighbors; and while the preaching brethren were confessing their faults to one another, and praying for each other; I made my humble confession to my God, for all my wrongs, and prayed for divine forgiveness, and the Lord in mercy heard and answered my prayer; and I felt at perfect peace with all men, and had no animosity against any individual. And Monday afternoon, (before the meeting was broken up) I prayed for the mourners, and one professed to find peace with God, before I was half through, and immediately after I closed, another professed a hope in the Lord Jesus Christ; and a third arose shouting the praises of Immanuel God. And that same night, three more professed to find him "of whom Moses in the law, and the prophet did write, Jesus of Nazareth the son of Joseph." Bless the Lord, O my soul, and let all that is within me praise his holy name.

Tuesday old father Fite came up and joined our ranks, almost like a young soldier, and preached a very warm sermon. And here I would observe that our young beloved brother N. Hays was with us too. And on Wednesday night the Rev. Caleb Davis preached; and several of his Methodist brethren joined in with us in singing and praying, and we had a blessed time.

Thursday, brother John Bond delivered a sermon of considerable importance, especially, on the duty of churches to the ministers, after which we repaired to the water, and Elder A. Bass buried nine lovely converts with Christ in the liquid grave; and here I would remark, with gratitude to God, that my daughter Louisa, fifteen years old, wanting one day, is one of the number which makes the fourth daughter, and fifth child. O how good is the Lord to poor me and mine. O what obligations am I under, to love and serve him all the days of my life.

Please to give this a place in "The Baptist." It may do some of the dear children of God good to read it, and especially if any of them should be in my situation as above described.

As ever, I am dear brother, yours in the gospel of Christ.

CALEB PRESTON.

LETTER

To the Rev. F. R. Cossitt, D. D. President of Cumberland College, and Editor of the Banner of Peace and Cumberland Presbyterian Advocate, Lebanon, Tennessee.

NUMBER 1.

Reverend and Dear Sir:—As the father of Cumberland Presbyterian Literature; the founder of its first College; its Press; its Benevolent Institutions; the Patron of its Historian; its first Doctor of Divinity; its Peace-Maker, and its first Editor, irrespective of your erudition, and the excellencies of your personal character, the authority and importance of your writings conduce to the creation of a distinctive public opinion in your denomination which will tend either to heal the divisions, or to widen the breach among the whole mass of Christians. That your influence should originate, foster or perpetuate a spirit of intolerance, bigotry, and superstition, so foreign to the generosity of your noble bearing and to all the professions of Cumberland Presbyterians from the date of their origin to the present period, none would more deeply deplore than your ingenuous self. Such a mischance must agrieve all the good in christendom. If we shall be guided by the lamp of experience, however, we shall find most weighty motives to suspect ourselves. In the history of the greatest and best christians in every century since the Apostolic age, even since the days of the meridian light of the Lutheran Reformation, we find monuments of the imperfections even of martyrs. By a figure of speech, angels in Heaven may be said to drop tears of blood, over the author of "the saints everlasting rest,"—and "a serious call to the unconverted," the matchless Baxter—who lived nearer our own times, and who unfortunately was an unwitting persecutor of the same class in whose persons you also seem unconsciously to persecute Jesus of Nazareth, as it is proposed by God's help to cause you to perceive. See Richard Baxter's Plain Scripture proof, p. p. 134—136. "My 6th argument" said he, shall be against the usual manner of their baptizing, as it is by dipping over head in a river, or other cold water. That which is a plain breach of the 6th commandment, "Thou shalt not kill," is no ordinance of God, but a heinous sin. And as Mr. Craddock shows, in his book of Gospel Liberty, the magistrate ought to restrain it, to save the lives of his subjects. That this is *flat murder*, and no better, being ordinarily and generally used, is undeniable to any understanding man. And I know not what trick, a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such preachers, that he may get them all to turn Anabaptist. I wish that this device be not it which countenanceth such men; and covetous physicians, methinks,

should not be much against them; catarrhs and obstructions, which are the two great fountains of most mortal diseases in men's body, could scarce have a more notable means to produce them, where they are not, or to increase them where they are. Apoplexies, lethargies palsies, and all other cutaneous diseases, would be promoted by it, as would cephalalgies, hemiorrhages, phthisis, debility of the stomach, cruditates, and almost all fevers, dysenteries, diarrhæas, cholera, illac passions, convulsions, spasms, and so on. All hepatic, splenic and pulmonic persons, and hypochondriacs would soon have enough of it. In a word, it is good for nothing but to despatch men out of the world, that are burdensome, and to ranken grave yards. I conclude, if murder be a sin, then dipping ordinarily over head in England is a sin; and if those who would make it men's religion to murder themselves, and upon their consciences as a duty, are not to be suffered in a commonwealth, any more than highway murderers; then judge how these Anabaptists, that teach the necessity of such dipping are to be suffered."

Upon which it may be remarked that, *the right of private judgment in matters of religion*, involves and implies the right of social religious enquiry and association—the liberty of conscience, the freedom of speech, and of the press. But what is the liberty of the press if its issues may not be accessible to all men indiscriminately? And can emanations from the press be read, if they may not be circulated without abridgment of men's free will? To read, disseminate, print, and write are all equally essential to the perfect freedom of the conscience and of the press. First in the United States of America, A. D. 1844, a Protestant Divine, the conductor of a weekly Journal, a President of a College, in the centre of Tennessee should be found, so unguarded, as to lend himself to suppress religious investigation—to pander to ignorance, bigotry, prejudice and superstition—to abridge and restrain the freedom of social religious enquiry and enlightenment,—to invade the liberty of speech, of conscience, and of the Press under whatever pretext of open, or covert *charity*, is a circumstance which challenges research into its hidden cause. A thorough exploration of this field of Christian and Political Philosophy would confer a richer legacy on the nations than all the current literature of the civilized world. Upon this pivot turns the destiny of the Universal Revolution which it indicates, in Religion and Politics, as dawning ere long upon the agitated and convulsed kingdoms of the earth. The present century has witnessed the disruption of a moiety of American Presbyterians in the Cumberland valley from the main body, which, more clamorous than all their ancestors for catholicity and freedom of speech,—the liberty of conscience and of the Press, endured hardness, persecutions, and misrepresentations as good soldiers, and through seas of opposition have survived, gathering around this nucleus, of an handful, an host of an hundred thousand,

within little more than thirty years; but becoming recreant to that precious liberty of conscience which they claim to have given them birth. A people inhabiting this valley before Cumberland Presbyterians had a being, a locality, or a name, and for more than two centuries finding a hiding place in the wilderness of the New World, who were the fathers of the first human government that proclaimed liberty of conscience in religion, and who trace their origin through Wales, Piedmont and Bohemia to Palestine and Jerusalem, in letters written in the blood of their successive generations, are to be inhibited, at the peril of being branded as criminals, the inalienable natural right of every man to the liberty of speech—of conscience, and of the press! What? Can it be characterized as *a sin*, for a Baptist Minister to exercise the liberty of discharging the duties of the pastoral office in Lebanon, Tennessee, by seeking to increase knowledge by means of the press; in the distribution of Religious Tracts? Such, however, is the edict of the beloved and venerated Dr. Cossitt, who of all men was most unsuspected. Had it been any one else, the wound had been more tolerable. Poor Bullard! you have been the occasion of the lapse of a man more studious than his contemporaries "to follow peace with all men," from a path trodden by him for twenty years. Such weapons were employed against Wickliffe, Tyndal, and All the Reformers. The See of Rome has "An Index" of "*authorized and suppressed books*" and so on, and unluckily, you have been distributing some of the condemned publications which has caused the heart of the good Doctor to be pierced with sorrow in your behalf, and to hope that you are not guilty—that you will deny the fact, and exculpate yourself! It is submitted to your ingenuousness, Father Cossitt, whether you do not owe to yourself—to Mr. Bullard, to the Baptists and to your readers, to answer categorically whether you deem it *criminal* in Pedobaptists to read Baptist Books? 2. Or for Baptists to offer their books to the acceptance of reading Pedobaptists as well as to other readers? 3. Or whether it is not the duty, right, and privilege of Baptists and all other Christians to propagate universally a knowledge of what they believe to be genuine and unadulterated Christianity? 4. And to seek to convert men universally to the belief and practice of the whole truth of the gospel? 5. Have Cumberland Presbyterians and Pedobaptists generally any peculiar rights which do not belong to them in common with Baptists under our political institutions? 6. Do Cumberland Presbyterians fear to have their people *come to the light*? 7. Are they apprehensive of the consequences of permitting their people to acquire a *correct* knowledge of Baptist views from Baptists themselves rather than *misrepresentations* of their views by Pedobaptists? 8. Are Cumberland Presbyterians adequate to the defence and maintenance of their Pedobaptism against the scriptural facts and arguments adduced by learned and intelligent Baptist? Answers to these inter-

rogatories will enable you and all men to perceive, that you have erred in the premises and ought to hasten to retrace your steps.

PHILO.

WHARTONISM.

That our readers may see an account of the new scheme of Socialism originated by Rev. W. H. Wharton among our Campbellite friends in this city, we insert a notice of one of his lectures, by a traveller, which we find in the Franklin Herald. Campbellism, it seems, is improving.

On Tuesday evening last, I visited the church, called by way of pre-eminence the *Christian Church*. I went by invitation from a member of that association, to hear Dr. W. H. Wharton, (its regular Pastor,) lecture upon the principles of an associated Community of Apostolic Christians. I found there a large crowd of both sexes, anxious to hear the advocate of this new principle of *Associated Christianity*.

The Dr. is a good speaker, and I am told, an amiable and correct man, benevolent and generous to a fault, and as far above the sordid influence, and desire of personal aggrandizement, as any man living; and in what I may say of his lecture, I desire to be understood as speaking of the lecture and the lecturer, and not of the man and the christian.

If any man had told me, that one of the sons of Tennessee would have started off on such a Quixotic scheme in the metropolis of Tennessee as this of Dr. Wharton's, I should have thought him as wild and as visionary as I now think the Doctor.

He began by reading the passage of scripture in which Christ says, "Unless a man forsake father and mother, &c.; yea, and his own life, also, he cannot be my disciple." Luke xiv., 26. He said that there never had been, since the age of the Apostles, a state of society such as was contemplated by the founder of the Christian Religion—that in civil society, there was a principle of *antagonism*, by which every man was arrayed against his fellow-man—by which the interest of one christian was hostile to that of another—that in society, as now constituted, there was not that community of interest of feeling, which was necessary to the full enjoyment of the christian feelings of religion. He said the only true and genuine model of the Christian System was that which existed in the first model Church at Jerusalem, which was founded on the principle of associated communities of Christians. He read:

Acts, 11th ch., 43. "And fear came upon every soul, and many wonders and signs were done by the Apostles."

"And all that believed were together, and had all things in common, and sold their possessions and parted them to all men, as every man had need."

The Doctor enlarged upon the various incidents of what he called the MODEL CHURCH at JERUSALEM. This church, he said, was

the only one which ever existed which was truly and emphatically christian in form and in substance. He quoted Acts iv., 34, 35:

"Neither was there any among them that lacked, for as many as were possessors of lands and houses, sold them and brought the prices of the things that were sold, and laid them at the Apostle's feet, and distribution was made according as every man had need."

The Doctor then read from a paper, the outlines of a plan by which 50, 100, or 500 Christians might associate themselves together, and form a Christian Association on the plan of the model Church at Jerusalem. Each family was to contribute all it had, and thus a common fund would be raised. Out of this, they would build a large *palace*, with suites of rooms sufficient to accommodate the whole—so arranged that there would be a common kitchen and a common table. To this would be attached workshops, and a large *domain*, under a common overseer. Here all could work at the vocations wherewith they were called. All would be fed and clothed out of the common stock. Out of the surplus, schools and libraries would be established. At the end of each year, a dividend would be declared and paid to each man, according to the stock and labor contributed. I do not pretend to give the *whole* of the fancy sketch of the Reverend Doctor, but merely a partial outline.

This, he said, could be carried out here in Nashville, in the neighboring towns, and even in the country.

The Doctor spoke eloquently of the evils of the present state of society, all of which could be avoided by the adoption of the principle of association. Finally he told the audience that he stood forth as the champion of a new system, a new order of things, and expected to meet with the same fate which had met Fulton, Galileo, Columbus and Harvey, whose great discoveries had met with great opposition, and who had been denounced as *mad-men* for the greatest discoveries the world had ever seen. He too, he said, had been already called a mad-man, but he had expected this and was prepared to meet it.

It is said here that the Dr. has already made a conditional purchase of 10,000 acres of land upon Caney Fork of Cumberland, with an eye to the new order of things! Well, we have already seen *Owenism*, *Millerism*, *Radcliffism*, *Fourierism* and *Mormonism* spreading the full glory of the principle of *association*. It now remains to be seen whether Tennessee, and the great Metropolis, shall have the honor of crowning the whole in a new system of *Whartonism*.

Adieu for the present.

A NON-RESIDENT.

For the Baptist.

PLEASANT RETREAT, Sept. 10, 1844.

Brother Howell:—Dear Sir: Permit me to express the gratification, I enjoyed on the reception of the second number of "The Baptist;" and particularly so, when I found

hat it was placed on a permanent basis, at least for one year.

I will now give you some pleasing intelligence, relative to a protracted meeting that has just closed at Mount Hermon; a small church of which I have the Pastoral care. The meeting continued nine days, during which time seven or eight persons were made to rejoice from realizing that God, for Christ's sake, had forgiven their sins. We left a great many mourners, who were deeply affected, and who I trust will soon find peace, by believing in the Saviour. The whole community there appeared in a commotion on the subject of religion. Politics were almost forgotten before the meeting closed. Seven have already joined the church by an experience, and are waiting for Baptism next Sabbath.

During the meeting I had the ministerial services, at some time or other, of the following brethren, viz: Elders Nixon, Watt, Williams, Gunn, and Garland; and also one sermon from Dr. Lowe, a Presbyterian minister, and one also from brother Randal, a Methodist minister. The greatest harmony prevailed amongst all denominations during the meeting. May God be praised for his unbounded goodness.

Your brother, in gospel bonds

WILLIAM S. PERRY.

POPERY UNVEILED BY ONE OF ITS VICTIMS.

Rev. Henry Lewis Oxley, long a distinguished Roman priest in England, a member of the order of Dominicans, for some years priest of the Romish church in Leeds, afterwards chaplain to a nunnery in Leicestershire, has formally and publicly renounced the errors of Popery. Though matter of sorrow, it was not of surprise, that the character of this gentleman should be most maliciously assailed, and the change of his religious sentiments ascribed to the most unworthy motives. Mr. Oxley, in defending himself against such imputations, uses the following language:

"I have abandoned the communion of the Church of Rome forever, because I most conscientiously and firmly believe, and from sad and painful experience have abundant reason to know, that some of the principal or leading doctrines of the Church of Rome are not only opposed to the unerring written word of God, but are moreover fatally destructive to the peace, happiness, and morality even of thousands of her own deluded votaries. The Saviour, before whose awful tribunal I must soon appear, knows that I lie not when I assert, as I do most emphatically—

"1. That the celibacy of the clergy, I will not say has been, but I declare before God, is, the frightful cause of monstrous crimes.

"2. I equally assert, and with the same confidence, that the confessional is, and not unfrequently, the scene of great enormities.

"3. I believe that the monasteries and convents are institutions inimical to the religious liberty and freedom with which Christ has

made us free, and I think that it is a grievous sin in bishops and other ecclesiastical superiors to recommend, or even to permit, young and inexperienced persons to take three solemn vows of poverty, chastity, and obedience for life; and I am sure that all sincere Christians, Roman Catholics, as well as Protestants, would unanimously coincide with me in opinion, that the monastic vows should be forever and every where forbidden, if they knew as well as I do, in how many instances they have been and are the cause of regret, fruitless tears, and unavailing sorrow.

"4. I believe there is no authority whatever in the word of God, our only rule of faith, for the doctrines of the Church of Rome respecting the sacrifice of the mass, communion under one kind, indulgence, and praying for the dead. I therefore leave the Church of Rome."

For the Baptist.

THE BACKSLIDEN.

Once my soul was calm, and peaceful,
Once my spirit free from fear,
Gazed on heaven with thoughts delightful,
Hoping for a portion there.

Then all nature smiled around me,
Even earth an Eden garden seemed,
Satan's snare could never overpower me,
While my soul on Jesus leaned.

But the arm of professed love,
I too soon to gaze around,
Then Satan with my spirit strove,
And cast me weeping to the ground.

Alas! the blighting fruit I tasted,
The tempter's wickedness well I knew,
My soul was as a ship unmoored,
When destruction's way was o'erflow.

Sweet innocent forsook my bosom,
And if woe to pierce my heart,
My soul was but a waste of reason,
Lost to all but sin and fear.

Nashville, Sept. 1844.

B.

RECEIPTS.

For the 1st volume of the Baptist during the past week—
J. Boring, R. Boring, W. Shelton, J. Herring, J. Williams,
J. H. Wallace, W. S. Wallace, W. McDonald, A. W. Nunn,
W. Johnson, W. Orr, Jr., J. W. Gibson, Mrs. T. G. Blewett,
Mrs. J. T. Harrison, Isham Harrison, Jr., J. Newton Mull-
len, Calvin Perkins, Isham Harrison, Sr., Dr. Richard Har-
rison, James E. Harrison, A. Paynes, Rev. Geo. Stovall,
James Jones, James Evans, H. H. Mallory, E. P. Halbert,
J. P. Spight, M. Ellis, Abbey, Mrs. Martha L. Warren,
Miss Dorcas Greunier, Nat. Fields, Miss Nancy Peay, S. H.
Parnes, Rev. John Bond, Preston Henderson, Mr. Burton,
Mrs. E. Stencil, Rev. W. H. Grinnitt, *again second time*,
Is there no mistake? N. J. Pegram, Rev. H. Miller, C.
Talliferro, R. H. Talliferro, G. W. Carmichael, H. Jarman.

"A CARD."

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

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Aug. 31, 1844.

THE BAPTIST

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THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, OCTOBER 5, 1844.

No. 7.

GENERAL ASSOCIATION.

Brethren and Churches are you making collections, appointing delegates, and otherwise preparing for the Anniversaries at Roundlick—to commence Friday before the fourth Lord's day in this month? Let us bestir ourselves, and do something worthy of the glorious cause in which we are engaged.

MINISTER'S DEPARTMENT.

We have now gotten through all the subjects which we promised our Mississippi correspondent to introduce into the Minister's Department. We suspect that our readers are about tired of our crude notes of sermons. We—that is, the *Senior* Editor—shall not publish any more, until we have evidence that our friends desire it. Besides, as it appears to us, injustice is done to a subject when a mere *skeleton* is offered, without any polish of style or manner.

THE BAPTIST ALMANAC.

The Baptist Almanac and Register for 1845 is received. This is an Annual prepared by bro J. M. Peck, and issued by the Publication Society. Besides the usual calculations, &c., of an Almanac, it contains a great amount of denominational, and other statistical matter, which no Baptist should be willing not to have in his possession. It will be found at the Depository in Nashville, and in the hands of our Colporteur, and may be had for a dime.

PHILO.

In the last Banner of Peace and Cumberland Presbyterian Advocate, we notice an article signed "An Observer," having reference to the correspondence of Philo in our paper. We regret much that the writer indulges dissingenuousness towards several Baptist ministers whom he names, and speaks of them in a manner highly discourteous, to say the

least. In his charges against our denomination he is lamentably bitter and uncandid. We have seen articles in former numbers of that sheet of a similar character. We will state to these gentlemen, that should Philo ever see their lucubrations, which is not very probable, as he does not live in this part of the country, he will perhaps give to them appropriate replies. For ourselves we feel no disposition to enter with them the lists of controversy.

MISSIONARY MAGAZINE.

The number for October of this excellent monthly, which, by the way, we earnestly recommend to our subscribers, is on our table. It contains letters from Dr. Magowan, of China, bro. Brown and bro. Barker, of Assam, and bro. Clarke, of Africa, with notices of Missions by other denominations, a Biographical sketch of our br. Rev. W. G. Crocker, who recently died in Africa, a statement of the financial condition of our Board, and recent intelligence from the Cherokees.

THE CHRISTIAN REVIEW.

This excellent Quarterly for September 1844, (No. XXXV.) has come to hand, with as usual a rich table of contents. Its articles are The Moral Forces of Christianity—The Personality of Satan—and the power of Illustration—Its Reviews are the Great Awakening—The Highlands of Ethiopia—Church Discipline—and Infant Church Membership; with Literary notices and Intelligence.

Brethren; how does it come to pass, that so few of you take the Christian Review? It is confessedly one of the ablest works of the kind existing, in our own, or in any other country. It costs but three dollars a year, and to any intelligent Baptist is certainly worth twenty. We could not consent to be without it for any consideration.