

THE BAPTIST.

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

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"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, JUNE 7, 1845.

No. 42.

SOUTHERN CONVENTION.

The first meeting of the Southern Triennial Convention, it was said by all the newspapers, religious and secular, was appointed to be held in this city, in June of next year. This, we are sorry to say, is, as we before suspected, a mistake. Richmond, Va. is the place. The editor of the Religious Herald was present, and wrote for his paper a full report of the sayings and doings at Augusta. Of this matter he speaks in the following terms:—

"Richmond was then selected as the place of meeting of the Convention, and Wednesday after the first Lord's day in June 1846, as the time. The only place named in opposition to Richmond was Nashville; but as our Tennessee brethren had sent no delegates, and the Mission Board of their Convention had disapproved of the formation at present of a Southern organization, had expressed their continued confidence in the Acting Board, and determined to forward to them their collections until the next meeting of the Triennial Convention, it was deemed by a large majority, not expedient to meet there."

It would have given to the Church at Nashville, and to all the Churches and brethren throughout the state, the sincerest satisfaction had the first Triennial meeting of the Southern Baptist Convention been appointed to be held here. The influence of such an assemblage in our midst would also have been of the most salutary character. Nor would the members of that body have found us less hearty than the Virginians in our union with them, and in our coöperation in all their objects. As, however, the brethren thought proper to meet in Richmond, we cheerfully concur, only regretting that they were influenced to their choice by such considerations as are mentioned by the Herald. They do injustice to the motives and feelings of the Tennessee Board of Foreign Missions. We

are very sorry too that the Christian Index has alluded to Tennessee generally, and spoken of our Foreign Mission Board (the Mission Board of the Convention, of which the Herald speaks, has not acted on the subject at all) in terms calculated to excite unpleasant feelings, and repulse rather than to invite our people to the Southern union now brought into being. We could easily show that a wrong construction has been put upon the proceedings of the Board, and otherwise successfully defend the brethren of that body. This, however, we have no intention of doing, at present, or at any other time. Let it be remembered that our Board were not aware of the correspondence, since brought to light, between the Boston Board and Judge Bushyhead, the knowledge of which induced the Alabama resolutions; they felt confident also that we were playing into the hands of the abolitionists who sought to drive off the South that they might get possession of all our friends in the North, and heal their own ruptures there; and, moreover, their proceedings were had at a time when they believed that the General Board would reverse the action of the Boston Board, and which they still believe they would have done, if all the southern members had attended at Providence, and zealously advocated that measure. Tennessee will never send another dollar to Boston, and is now as fully with the Southern Convention as Virginia, or Georgia. We had no delegates at Augusta, but this arose from necessity. No time was allowed us to appoint them; and had there been, we could not set out, at a moment's warning, on a horse-back journey (we had no other means of travel) over the mountains, of five or six hundred miles. How could we be represented there? To call in question the southern attachments, or to intimate the northern

leaning, of our Board particularly, or of Tennesseans generally, in the premises, is a most extravagant fancy.

This article is for the eye, especially, of the Herald, and the Index. We particularly desire that they shall do justice to their brethren of Tennessee. If they continue to speak of us as heretofore, we fear that neither shall we have any delegates next year at the meeting in Richmond.

A DEMURRER.

We find in the last Alabama Baptist, published in full, our late "Notes, not preached," on The Pastoral Relation, with the following rather cavalier editorial.

BROTHER HOWELL'S SERMON.—We publish this sermon, which the writer calls notes, by request, but we by no means admit his hypothesis nor his conclusions. True it is that, in *faith and doctrine*, "whatever is not commanded by Christ is forbidden," but in regard to *decorum and management* of the *secular affairs of God's House* (if we may be permitted to use this expression) we do not believe the same principle can be applied. In fact the brother has virtually defeated his own position; that under this principle "it is unscriptural for a Minister to have charge of more churches than one," by alleging the fact, which is true, that an Apostle alone was allowed this privilege; as Paul says "I have charge of you all;" for certainly if it is unscriptural for a minister to preside over more than one church, it is much more unscriptural for churches to exist without a Bishop.

Brother Howell's illustration, the *marriage rite*, is entirely inapplicable, because it is not necessary for all to marry, and those who cannot get the wealthy and intellectual have to be satisfied with an inferior class, but the churches cannot live without preaching. And if they cannot get it in one way they must get it in another.

We think the brother has mistaken the motives of our ministers and churches who have adopted *plurality pastorships*. In those cases there is not one in a dozen of the churches we think, which can support a minister. Where this can be done, it should be done, and the church is at fault for not providing itself with the ministration of the word every Sabbath day. Some may be influenced by improper motives in this affair, if so they are in sin, but we believe that the mass are compelled to adopt *plurality pastorships*. It is the consequence of this very necessity that young men are deterred from the ministry, and some who have entered it are seeking for other means of support—some going to the Law, some to Physic. It is a bad state of things, but we see not how it can be prevented—bad, not because it is *unscriptural* but because the churches suffer for the word of life.

The Alabama Baptist will pardon us, if we

offer two or three remarks upon this performance.

1. Our young brother (for we learn that the editor is a very young man) has made quite a singular discovery in Theology. He has found out, it seems, that the *Pastoral Relation* belongs to "*the secular affairs of God's house*," and he pronounces our reasoning in regard to it, based on the erroneous supposition, that it is a *divinely arranged and spiritual office*, therefore inapplicable and of no force or conclusiveness. Well, we confess that we never before knew that the Pastoralship was a mere "*secular affair*." This discovery is wholly new and original.

2. The additional discovery is announced, that because Paul had "the care of all the Churches," that ministers now may have a similar care; and that in referring to the Apostolic general superintendency, we have defeated our argument against plurality pastorships. Thus he has ascertained that *all ministers now* are apostles! If so, they have, of course, "seen Christ in the flesh," are inspired, and what they deliver is of canonical authority! We must, each one of us, "have the care of all the Churches," as Paul had! What becomes then of the pastorship we cannot tell.

3. Our young brother takes another step, and goes beyond our sight. He says—"Certainly, if it is unscriptural for a minister to preside over more than one Church, it is much more unscriptural for Churches to exist without a Bishop." We do not understand this; it is beyond our depth.

4. Our illustration, he tells us, by reference to "*the marriage rite is entirely inapplicable, because it is not necessary for all to marry*." Thank you, brother Hoskins, for this important information. We will try next time to keep this great fact in memory. "But the Churches can not live (multiply, we suppose he means) without preaching." Your private ear a moment, brother Hoskins—Can people, without marriage?

We will let the remainder of the article go, for what it is worth, satisfying ourself with one remark only more—

5. There is a general *ad captandum* freedom, and confidence about the article, that ornaments it greatly. We have been studying Theology as closely and carefully as we but have been able, for a *quarter of a century*, must confess that, after all, we do not know much. Our brother of the Alabama Baptist has been born since we were a minister, and besides, he is not a minister at all; he is a

lawyer; he has a right therefore to oppose our views with great confidence and freedom. We bow to his superior wisdom.

6. Eh? Yes; there is *one other* bright thought we must be allowed to introduce—pardon us. Our young brother closes his article by admitting that “plurality pastorships” is “a *bad* state of things,” but he contends it is “*not unscriptural*.” It is, we take it, either scriptural or unscriptural; our brother says it is not *unscriptural*; it is, therefore, *scriptural*! It clearly follows, by this reasoning, that some *scriptural things* are very *bad things*.

MINISTER'S DEPARTMENT.

No. 31.

ENMITY TO THE CROSS.

Notes of a Sermon by the Pastor of the First Baptist Church in Nashville, preached on 25th May, 1845.

Many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.—*PATL. 3: 18.*

Enemies of the cross of Christ! And who were these enemies of the cross of Christ, of whom the Apostle had so often spoken to the Phillippians, and whose enmity now moved him to bitter to tears? Were they idolaters, and infidels, and scoffers? No; very far from it. These were indeed enemies. But from such, friendship was not to be expected. The enemies of the cross of Christ, designated in this passage, did not deem themselves to be such. They were, I presume, professedly its friends. They were members of the Churches, and numbered with those who have the testimony of Jesus; but their life, and their sentiments, dishonored their holy calling. They were a perpetual reproach to the religion of the cross. Such there are now. This was the class of men described by the Apostle, when he said—“Many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.”

If in primitive times, when a profession of religion was attended by so many dangers, and sacrifices, and when the flock had the vigilance of the Apostles themselves to guard its purity, “*many*” such men found their way into the Church, how much more may it be expected that they will do so now? No dangers or sacrifices are now involved, and Pastors cannot discriminate with apostolic wisdom. Where is the experienced Pastor of any Church, of ordinary numbers, who has not occasion but too frequently to say to his people—“Many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.”

But let us consider what is implied in enmity to the cross of Christ.

The cross of Christ! There, there, dear friends, is our only hope. The cross is the source of life, and joy, and glory; in this world, and in the next. That rejected, or abused, and all is lost!

“Touched by the cross, we live, or more than die.”

Some men seem to think that nothing is enmity to the cross, except actual hostility to religion. Those who are hostile are its enemies, but not the worst enemies. Bold infidelity, and the wickedness of the multitude can do comparatively little injury to christianity. They are unconnected with it.

Those are the most dangerous enemies of the cross of Christ who having professed religion, and united with the Church, do not, then, live in accordance with the principles they have professed. Irreligion in conduct, and opposition to every religious enterprise, by such men, come upon the cause with crushing weight.

But if *external conformity is maintained*, yet if the spirit, intercourse, and temper, be not according to the Gospel, all such persons are enemies of the cross of Christ. Paul, were he now living among us, would say—They, “as I have told you often, and now tell you, even weeping, are the enemies of the cross of Christ.”

But *sentiment*, as well as *conduct and disposition of mind*, make men the enemies of the cross.

Such is, most certainly, a denial of the expiatory nature of Christ's death.

The great object of Christ's incarnation and death, was to redeem men from the curse of sin. He came to seek and to save that which was lost. To take a world from the grasp of death, and place it within the precincts of heaven. This Jesus did by the cross. How many are there who tell us that Christ died, not as an *expiation*, but as an *example*.

An expiatory sacrifice, they tell us, is not needed, since God will save us by repentance, and future amendment.

And did Christ come into our world merely to teach that God would save men? And were his sufferings and death only confirmatory of the truth of his doctrines? This Socinian system proceeds on the ground that man is not inherently corrupt, that he may be saved by works, and has no need of an Advocate on high!

How utterly at war is such a system with the cross of Christ. God tells us, that “The blood of Jesus Christ, his Son, cleanseth us from all sin”—and that “We have redemption by his blood, the forgiveness of sins.” This system teaches us the contrary. The truth is, if Christ's death is not expiatory, we have no salvation.

Again; a denial of the proper divinity of Jesus Christ is a position at enmity with the cross.

There are those who regard the Lord Jesus as the great head of the Church, but who do not worship him as the true God. Some of these hold him to be merely human, and others “*superangelic*”! Now, if this be a correc

estimate of him, then the cross ceases to be the great instrument of salvation. But this is a total misapprehension of his character. Messiah is the creator. He is, in numerous passages of the divine word, expressly called God. He is spoken of as possessing all the attributes of deity. His blood is called the blood of God. Angels worship him as God. He is God, incarnate.

The doctrine of Christ's divinity is the glory of christianity. It sparkles in its midst, like a radiant gem in a royal crown. This it is which imparts to religion its peculiar grandeur, and gives to the cross its great power and glory.

Yet again—That spirit is enmity to the cross of Christ which rejects God's salvation procured by the cross, and received by us by faith.

God looked down from heaven to see if there were any that did good—any that did understand, and seek after him. He saw there were none. It was his prerogative to save or reject. He determined to *save* men. Was he not at liberty to devise the method by which his grace should be extended? This method embraces more than mere morals.

God gave his only begotten Son. He is his salvation. Christ is the only medium through which a free communication of his love can be made to men, and he consistently pardon sinners.

Can we reject this only way of salvation and not be the enemies of the cross of Christ?

The love of sin is enmity to the cross of Christ.

Sin and the cross are antagonist powers. What is sin? What has it done in the world? Look at this whole matter in the light of heaven. Where does it lead its victims?

Christ died upon the cross to destroy sin. The work is gloriously progressing. His grace destroys sin in the hearts of individuals. His grace gains the ascendancy in communities, and nations. It shall ultimately conquer the world.

Can we, then, love sin, and remain in allegiance to it, and not be the enemies of the cross of Christ?

Still further—An unwillingness to conform to the requirements of the Gospel, evinces enmity to the cross of Christ.

The Gospel requires repentance for our sins. It calls upon us to believe in our Lord Jesus Christ. It commands us to maintain the ordinances of religion. In all things to deny ourselves, to take up our cross, and to follow Christ.

Christianity is preeminently practical. It is not a magnificent theory, to be held in admiration, but to be reduced to practice. It is to become interwoven with the very elements of our being. We are to breathe its spirit; to practice its precepts; and ever to adorn its principles.

Such are some of the considerations implied in enmity to the cross; and, alas, I fear that in our day, as in that of the Apostles, they describe great numbers of men. "For many walk, of whom I have told you often, and

now tell you, even weeping, that they are the enemies of the cross of Christ."

Let us, now, for a moment, consider the folly of such enmity.

The cross manifests more gloriously than any thing else can, the love of God to man. We have, it is true, other testimonies of God's love. Look at nature around you. Think of the bestowment of life; and innumerable temporal benefits. But the cross is infinitely greater than all. This is the great focal point of God's benevolence. Shall we receive all other blessings and reject this?

Is it not the supremest of folly for us to cherish enmity to the cross, when all the great and good in heaven and on earth glory in it? And why should they not? How indeed can they do otherwise? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."

The folly of enmity to the cross is seen in the fact that it precludes the possibility of salvation. How can they be saved? When the cross is rejected, what hope remains? There is none—absolutely none.

So preposterous is enmity to the cross of Christ.

From the facts and considerations now presented a few conclusions are obvious.

1. We learn, that bad men, who will prove enemies to the cross of Christ, will sometimes find their way into the Church.

It was so in primitive times. False brethren were among the Apostles—enemies were in the citadel. It is so now. How vigilant should we be to guard the portals of the Church!

2. This subject teaches us an important lesson regarding our obligations to maintain strict discipline in the Church.

Shall the enemies of the cross of Christ remain, undisturbed, in the very midst of us? Can this be safely permitted?

3. We learn from this subject, that the enemies of the cross of Christ, whether in or out of the Church, are, in that fact, their own worst enemies.

They destroy themselves; "they sport themselves with their own deceivings." For a man to place himself in hostility to the cross of Christ! What can he hope?

4. This subject teaches us with what feelings we should all regard enmity to the cross.

"I tell you again, *even weeping*," said Paul—We should so feel for the injury done to the cause. We should weep for the fate of the enemy himself.

POPULATION OF AUGUSTA GA.—We learn from the Chronicle that the census of Augusta has just been taken and sums up as follows:

Whites.....	3,952
Free colored.....	440
Slaves.....	3,119
Total.....	7,511

COLUMBUS, MISS.

JUNE.....7, 1945.

JAMES W. WEISSENGER.

Influenced by the high regard which we entertained for the character of the individual whose name heads this article, and also by the love we bear to those now bereaved of his society, we waive our usual method and write an editorial instead of an obituary notice.

On Saturday, April 24th, we stood by his bedside and saw him surrender his immortal spirit to that God who sent his own Son to redeem a perishing world. For nearly a year past his health had been declining, and if varied and unremitting attentions from the medical faculty, if constant and persevering pains-taking and nursing on the part of immediate friends and a wide circle of acquaintances, could have availed, he would now be the delight of one, who, as a stricken and desolate widow, mourns her irreparable loss, and the stay and protector of three small children. He was in his 29th year. He was married, March 26th, 1839, to Miss Allena Blewett, second daughter of Maj. Thomas G. Blewett. Before us is a letter, which we submit, as containing particulars more interesting than any thing at our command.

"Dear Brother Crane:

"In compliance with your request, I will now endeavor to give you an imperfect sketch of the life and character of JAMES M. WEISSENGER. He was the fourth son of the Hon. George Weissenger, originally a native of Wirtemberg, and citizen of Stutgard, in Germany, but who had immigrated to the United States, when a very young man, and became a naturalized American citizen. His brother George Weissenger belongs to the firm of Prentice & Weissenger, Editors of the Louisville Journal, (Ky.) His brothers Leonard and John reside in Perry Co., Ala. For many years his father resided in Augusta, Ga., and thence moved to Perry Co., Ala., where he resided for a number of years, and died about eight years ago. He was a warm hearted, upright, honest man, and a member of the Methodist Episcopal Church. For many years previous to his death he had been successively elected a member of the legislature. In 1831 I first became acquainted with the son, who had just entered upon his 15th year. He became a pupil of mine, and entered upon the study of the Latin and Greek languages, preparatory to entering College. He was a promising youth of precocious talents and amiable disposition; "to know him was to love him." Every one esteemed him. His teacher loved him for his amiability and docility, and in the space of about three years he was prepared for the

University of Alabama, and entered the Sophomore Class during Rev. Dr. Wood's Presidency. He advanced to the Senior Class, and would have graduated, had it not been for a general suspension of the pupils of the University. His eyes being weak (from measles) he did not continue his classical course, but remained at home until he was married.

During the whole course of his life he was inclined to be moral and religious, and while a student made a profession of religion and joined the Methodist Church. I have now in my possession several of his letters, giving me a description of his conversion, views and feelings on the subject of religion. These letters breathe the tone and spirit of a truly awakened sinner, called from darkness to light by the operation of the spirit of divine grace. How long he remained a member of the church I do not know, as he was accustomed to say he became a backslider, though he did nothing which would have excluded him from any church. He was young, gay, and fond of society, and I suppose he could not attain to the standard of christianity which he had set up for himself. He ever regretted his aberrations, and was fondly anticipating the time when he would again be enabled to join the church and say, 'the Lord's my righteousness.' He never doubted for a moment the reality of his conversion. On his death bed his faith in the promises of Christ was strong and lively. He was frequently seen with clasped hands, engaged in mental prayer, and was heard by myself uttering pious ejaculations, such as "through the grace of God." "By faith," &c. But he was sorely afflicted on his death bed, and could not sufficiently compose his thoughts to enter into detail.

Dear and lamented James M. Weissenger, I loved him as a father and a brother. I shall always mourn his loss. In his death I have lost a true and genuine friend. "*Requiescat in pace.*"

I remain your unworthy brother,

JAMES A. McLAIN.

April 26th, 1845.

MARYLAND UNION ASSOCIATION.

The Minutes of the Ninth Annual Session of this body, held with Third Baptist Church, Washington City, Nov. 9-12, 1844, have just been received. Introductory Sermon by Rev. S. P. Hill, of Baltimore; Rev. J. Aldrich was chosen Moderator, and A. Fuller, Clerk.

There are fifteen Churches in the Association, embracing 1,889 members; baptised 86; received by letter 75; restored 3; dismissed 63; excluded 31; erased 33; deceased 29.

In these summaries we sometimes add the numbers dismissed, excluded, &c., and subtract them from the united numbers of those received by baptism and otherwise. But this is sometimes fallacious, and may fall short of the actual nett number received into the As-

sociation. The churches report the number *dismissed* from their particular watchcare, and still it is very probable those dismissed are still in the bounds of the Association. We have no doubt our data is thus very often incorrect.

It seems from these minutes, that a practice exists of *erasing* names. This body is very actively engaged in benevolent efforts, and is strenuously prosecuting a plan for the supply of the destitute portions of Maryland with a preached Gospel. Rev.'s G. F. Adams, J. A. McKean and Joseph Meltam, have been engaged a portion of their time in direct missionary labors. The report on Evangelical efforts, says, "As to Baptist influence, we are behind every State; and nearly every Territory in this Union, and the fact, that the number of efficient Baptist preachers in the State of Maryland, in proportion to its population, is only as one to seven, when compared with the whole range of the Mississippi Valley, calls loudly upon us as an Association to gird ourselves with redoubled devotion and energy to the work of supplying this destitution."

Next meeting is to be held with Sharp St. Church, Baltimore, Wednesday, Nov. 5. 1845. Rev. President Bacon, of Columbian College, D. C., is to preach the Introductory Sermon, and Rev. G. W. Samson, of Washington, alternate.

THE AMERICAN REVIEW—*A Whig Journal of Politics, Literature, Arts and Science; May, 1845—Wiley & Putnam, New York City.*

This periodical, like the "Democratic Review," is an exponent of party principles. It is conducted with ability, and the present number contains articles of much value. There is an article of some length upon "Vestiges of the Natural History of Creation," a work recently published. In the April number of the North American Review, there appears also an article, entitled, "A Theory of Creation," based upon the same work. The coincidence of a similarity of topics is not rare. "Thiers Consulate and Empire," furnishes matter for an elaborate article in the South Western Review, and for two in the Review under notice. We subscribe for a goodly number of periodicals, and even if we cannot read every thing we get hold of, still we do not desire to pay for duplicate matter.

EDUCATION.

From the American Almanac, for 1845, we learn that, "according to the census of 1840, there are in the United States 173 Universities and Colleges, containing 16,239 students. There are 3,242 Academies and Grammar Schools, containing 164,159 students. It is evident that the difference between a College and an Academy is not very clearly defined, except that the former has the exclusive right of granting degrees." Of this number 12 are Catholic Colleges and 10 are Baptist Colleges. Of Theological Seminaries the Baptists have 5, all of which are not fully endowed.

There is a class of schools which we very much need, High Schools, efficiently conducted, and with an eye to parental care and guardianship. We ought also have well appointed Female Seminaries, at suitable points, throughout the entire South.

THEOLOGICAL INSTRUCTION.

In late numbers of the "Religious Herald" there are some able articles upon the necessity of Theological Schools. The writer urges, with much force, a change of Richmond College into a Theological Seminary. In this we cannot agree with him. Two years ago we submitted a plan to the readers of the "Herald" for Theological Instruction, which we still think would be best adapted to our wants, and could be carried into operation with less delay and expense than any other of which we have any knowledge. The Virginia Baptist Education Society at its session in June 1843, took the plan into consideration, and appointed a Committee, consisting of Robert Ryland, President of Richmond College, Duncan R. Campbell, then of Richmond but now of Mound Bluff, near Vernon, Miss., and the Junior Editor of this paper a committee to consider this plan. Owing however to the removal of the two last named from the State of Virginia, at the session of the Virginia Education Society in 1844 this plan was not acted upon, and a verbal report made against its expediency.

The plan is based upon the principles and features of the Scottish Divinity Halls. It asks for no outlay for buildings. It proposes no endowments. It asks only for sufficient funds to purchase an ample Library. It uses the lecture rooms of Churches for the purpose of instruction, and it throws the expense upon the Churches, to be defrayed by annual and general collections. It leaves the sup

port of indigent young men to the Churches to which they belong, or others in their vicinity. It proposes a course of lectures upon Biblical Criticism and Literature; Ecclesiastical History; Sacred Rhetoric and Pastoral Duties, and Polemic and Systematic Theology, and a Catechism at each successive lecture upon each subject. It requires of those who receive a diploma a Collegiate education or an equivalent, and admits ministers and young men, whose age and other circumstances will not allow an extended course of study, to attend such lectures as may be most advantageous to them. The study of Hebrew, is prescribed for admission, and such abilities as will enable the students to translate with some facility the historical portions of the Bible. These lectures and catechisms to extend through three months of each year, and two sessions for each student, to be demanded prior to graduation. During the interval between the sessions, the students could be engaged in pursuing prescribed courses of reading; assisting Pastors, and in supplying destitute neighborhoods; and in this way might realize enough to defray their own expenses.

We think this plan, imperfectly as it is here detailed, worthy of serious and respectful consideration. We shall continue to allude to this subject, and at some convenient time will prepare a detailed outline of the plan herein suggested.

We think the Richmond brethren better able to carry out this plan than others; and in the South West, we think that Nashville would be a suitable place for another Divinity School of this description.

BAPTIST MEMORIAL AND MONTHLY RECORD.

The May number is unusually interesting. The sketch of history furnished from the life and times of Patrick Henry, and the hierarchical persecutions of Baptists under the old colonial establishments, is full of stirring incidents, and calls up all our early thoughts of the devotion and undying patriotism of the fathers, of the "Old Dominion." The article upon the Origin and Necessity of the Atonement, is written in good style. The Biographical notice of Rev. Lewis Williams, by John M. Peck, is full of interest, and well repays a faithful perusal.

At this juncture of our denominational affairs, this periodical and the "Mother's Monthly Journal," are almost the only North-

ern journals we can safely recommend to our readers.

INFLUENCE OF THE HOLY SPIRIT.

As this subject is much mooted by speculators upon theological truth, we submit a synopsis of the arguments, *pro. and con.*, adduced by Messrs. A. Campbell and N. L. Rice in their debate.

Mr. Campbell adduces every instance of conversion named in the New Testament, as evidence of his theory of conversion "through the word."

1. The three thousand converted on the day of Pentecost.
2. Acts iv. "Now that many of them which heard the word believed, and the number of the men was about five thousand."
3. Act v: 14. "And believers were the more added to the Lord, multitudes of both men and women."
4. The conversion of the Samaritans, through the preaching of Philip.
5. The conversion of the Eunuch.
6. The miraculous regeneration of Paul the Apostle.
7. The case of Eneas. Peter said to him, "Eneas, Jesus Christ maketh thee whole—arise and make thy bed."
8. The turning of the citizens of Lydda and Saron.
9. The faith manifested by the inhabitants of Joppa, so that many were converted thro' the preaching of Peter.
10. Cornelius and his friends.
11. The Antiochans.
12. Sergius Paulus.
13. Lydia.
14. The Philippian Jailor.
15. Dionysius, the Oreopagite of Athens, Lady Damaris and others.
16. Crispus, the chief ruler of the Corinthian synagogue and his family.
17. The Corinthians, "hearing: believing: and being baptised."
18. The Ephesians.
19. The cripple at Lystra.
20. A multitude of the people of Iconium.

In substantiating his position, Mr. Campbell maintains:

1. That the human mind, like the human constitution, has a specific body, which is never to be violated.
2. That no human being was ever possessed of a spiritual idea, impression or feeling without revelation.

5. That no spiritual idea can be expressed without an appeal to the holy scriptures.

4. "That whatever is essential to the production of any specific result is necessary, in all cases."

5. That the name "Advocate" applied to the Messiah, implies the use of words.

6. That the commission given to the "Advocate," implies the use of arguments.

7. That the first gift of God was the gift of tongues.

8. That the language of the Apostles affirms regeneration and conversion through the word of God, to be the seed and principle of the new life.

9. That the commissions given to Christ and to Paul, show that "illumination" proceeds from the Gospel.

10. That whatever is ascribed to the Holy Spirit, is also ascribed to the word, and vice versa.

11. That those who resisted the word of God, or the men who spoke it: resisted the Holy Spirit.

12. That the strivings of the Prophets by their words, are represented as the strivings of the Holy Spirit.

13. That God has nowhere operated without his word. Either in the old creation or the new.

14. That God's spirit and word have operated conjointly on ancient chaos, and "they still operate together on the chaos of the human heart in its sins."

In reply to these arguments and assumptions, Mr. Rice replies:

1. That the doctrine of regeneration thro' the word alone, prescribes an unscriptural and unreasonable limitation to the power of God over the human mind.

2. That it necessarily involves the damnation of infants and idiots.

3. That it contradicts the teaching of the Scriptures concerning the depravity of man.

4. That a large number of passages of Scripture, directly and most clearly teach, that in conversion and sanctification, the Spirit of God exerts an influence, powerful and efficacious in addition to the word, and distinct from it.

5. That God is represented as giving repentance unto life, and that faith is declared to be the effect of regeneration.

6. That the doctrine of regeneration thro' the word alone, makes prayer for the unconverted, and even for the sanctification of believers wholly useless and improper.

7. That the conversions on the day of Pentecost and afterwards, prove a divine influence, distinct from the word. "It was the Lord's work, and marvellous in our eyes."

8. That the overwhelming majority of all readers of the Bible, in all ages, have understood it to teach, that the regeneration of man is the result of the special agency of the Holy Spirit, exerted in conversion and sanctification.

In our future numbers we will continue these synopses.

SELECTIONS.

From the Augusta Chronicle. BAPTIST CONVENTION.

Third Day, Saturday May 10.

The Convention met at 8 o'clock, A. M., when the committee, through their Chairman, submitted a Preamble and Constitution, which was finally adopted in the following form:

PREAMBLE.

We, the Delegates from the Missionary Societies, Churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one effort for the propagation of the Gospel, agree to the following rules or fundamental principles:

CONSTITUTION.

ART. 1. This Body shall be styled the Southern Baptist Convention.

2. It shall be the design of this Convention to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, that shall fully respect the independence and equal rights of the Churches.

3. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds; and the system of representation and terms of membership shall be as follows, viz:—An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so, for each additional hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars. And

provided, also, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars annually contributed for three years, as aforesaid; but the number of representatives shall never exceed five.

4. The officers of this Convention shall be a President, four Vice Presidents, a Treasurer and two Secretaries, who shall be elected at each triennial meeting, and hold their offices until a new election; and the officers of the Convention shall be, by virtue of their offices, members of the several boards.

5. The Convention shall elect, at each triennial meeting, as many Boards of Managers, as, in its judgment, will be necessary, for carrying out the benevolent objects it may determine to promote; all which Boards shall continue in office, until a new election. Each Board shall consist of a President, Vice President, Secretary, Treasurer, Auditor and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object, with whose interests it shall be charged; all which management shall be in strict accordance with the constitutional provisions adopted by the Convention, and such other instructions, as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries, and Treasurer, as it may think right; fill the vacancies occurring in its own body, enact its own by-laws; have an annual meeting at any place it may appoint; and other meetings at such times and places as it may think best; keep a record of its proceedings, and present a report of them to the Convention at each triennial meeting.

6. The Treasurer of each Board shall faithfully account for all moneys received by him—keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his board as often as required. He shall, also, on entering upon the duties of his office, give competent security to the President of his Board for all the stock and funds, committed to his care. His books shall be opened, at all times, to the inspection of any member of the Convention and of his Board. No moneys shall be paid out of any of the treasuries of the Boards, but by an order from that Board, from whose treasury the money is to be drawn, which order shall be signed by its presiding officer.

7. The Corresponding Secretaries of the several Boards, shall maintain intercourse by letter, with such individuals or public bodies, as the interests of their respective bodies may require. Copies of all such communications with their answers, if any, shall be kept by them on file.

8. The Recording Secretaries of the several Boards shall keep a fair record of their

proceedings, and of such other documents as may be committed to them for the purpose.

9. All the Officers, Boards, Missionaries and Agents appointed by the Convention, or by any of its Boards, shall be members of some regular church, in union with the churches composing this Convention.

10. Missionaries appointed by any of the Boards of this Convention, must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service, for which they offer themselves.

11. The Bodies and Individuals, composing this Convention, shall have the right to specify the object, or objects, to which their contributions shall be applied. But where no such specification is made, the Convention will make the appropriation at its own discretion.

12. The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of any of the Boards of Managers. A majority of the attending Delegates shall form a quorum for the transaction of business.

13. Any alterations, which experience shall dictate, may be made in these Articles, by a vote of two-thirds of the members present at any triennial meeting, of the Convention.

The report of the Committee proposed that the body should be styled the Southern and South-western Baptist Convention, and on taking up the first article of the Constitution a motion was made to strike out *South-western*, which gave rise to a protracted debate, in which several gentlemen expressed their views.

It was urged on the part of the advocates of striking out, that Southern was more definite, shorter, and was sufficiently expressive to cover the whole ground. They meant no disrespect to their Southwestern brethren but preferred the shorter and more expressive term.

On the other hand, those opposed to striking out, expressed their fears that their constituents would take exceptions to a term so sectional, and might think that their feelings had been disregarded, &c. &c.

Upon these points the gentlemen who engaged in the discussion enlarged and enforced their views with much earnestness, though in the kindest feelings.

[On this debate we took ample notes, but at the time of writing out this notice we had not time to prepare them for the press, nor indeed is it important.]

The motion to strike out the word *South-western* prevailed by a decided majority, and the article was then adopted.

The remaining articles were considered seriatim and were adopted, generally without alteration or objection, as they came from the Committee.

Having gone through with the several articles, the Preamble and Constitution were then adopted by a unanimous vote. When, at the suggestion of the President, the Convention united in prayer to return thanks to

the Great Disposer of events for the unanimity and good feelings which had characterized their deliberations.

Dr. Curtis moved That a committee of three be appointed to prepare an address to the public setting forth the reasons which have led to the formation of the Southern Baptist Convention, the necessity of such an organization, and giving an exposition of its principles and objects, which shall be published in connexion with the minutes of this body and in such public prints as will allow it a place in their columns.

The resolution was adopted, and Drs. Curtis, Johnson and Fuller were appointed a committee.

After the appointment of the committee a motion was made to reconsider, with a view to increase the number to seven, which gave rise to a protracted running debate, during which various motions were made, some of which were after discussion withdrawn and others acted upon, and the Convention finally determined to adhere to the number of three by a very decided majority.

Mr. Jeter submitted the following:

Resolved, That the individuals, churches and other bodies approving the Constitution of the Southern Baptist Convention, adopted by this body, be recommended to meet for organization under the Constitution by members or delegates according to its provisions, on —, at —, and that this Convention now proceed to the election of officers and boards, to continue in office until the contemplated meetings.

This gave rise to a discussion, pending which doubts were suggested as to the powers of the Convention to proceed to organize even a provisional government. The Chair suggested the propriety of proceeding to IMMEDIATE organization of the Convention by the election of its officers under the Constitution, which had been unanimously adopted.

His opinion was, that the adoption of the Constitution for the Southern Baptist Convention brought the delegates, who formed it, into its membership, and that the organization of the Southern Baptist Convention, by the election of its officers, should precede all further business.

This led off into a new field of debate, and before any action was taken the Convention adjourned till 3 o'clock P. M.

Afternoon Session.

The Convention met, and resumed the unfinished business of the morning, being the Resolution of Mr. Jeter, which, after a brief discussion, was adopted.

The Convention then proceeded to organize a provisional government under the Constitution, and when we left the Church to prepare this notice, had made considerable progress therein, a report of which will hereafter be submitted.

The Convention were in session until a late hour on Saturday evening, and adjourned to meet at 8 o'clock on Monday morning.

Third day—Saturday P. M.

Our report in yesterday's paper of the pro-

ceedings of this body were brought down to the adoption of Mr. Jeter's resolution, on Saturday, which proposed the election of officers, &c., for the provisional government of the church, until the Triennial Board should meet in May next.

The convention elected the following officers:

Wm. B. JOHNSON, President.

WILSON LUMPKIN, Vice President.

J. B. TAYLOR, 2d do.

A. DOCKERY, 3d do.

R. B. C. HOWELL, 4th do.

J. HARTWELL, } Secretaries.

J. C. CRANE, }

M. T. MENDENHALL, Treasurer.

On motion,

Resolved, That this convention now proceed to appoint a Board of Foreign Missions, and also one for Domestic Missions, and that a committee be appointed to nominate such boards.

The committee appointed are

Messrs E. Ball, H. Keeling, W. Sands, R. McNabb, A. J. Battle, S. Furman, J. L. Reynolds, S. Blanding, J. H. Campbell, B. M. Sanders, C. D. Mallory, H. Talbird, A. Travis, T. Curtis, I. T. Hinton, R. Holman, W. Crane, J. A. M^rKeen, I. W. Snyder and J. McCoy.

The committee requested that the Board of Foreign Missions be located at Richmond, Virginia, and that for Domestic Missions at Marion Ala.

The Secretaries were appointed to superintend the printing and distributing of 5000 copies of the minutes of this convention.

The convention then adjourned till eight o'clock, P. M.

Evening Session.

The committee appointed to nominate boards of managers for the Foreign and Domestic Missionary departments, presented their report, and the brethren named were appointed.

FOREIGN MISSION—BOARD AT RICHMOND.

President.—JEREMIAH B. JETER of Va.

Vice Presidents.—E. Ball of Va., W. Crane, of Md., R. Fuller of S. C., B. M. Sanders of Ga., I. T. Hinton, of La., T. Merredith, of N. C., H. Malcom, of Ky., C. K. Winston of Tenn., T. G. Blewit of Miss., W. H. Bayliss, of Ark., B. Manly of Ala., J. D. McDonald, of Fla., Edward Kingsford of S. C., Rowland Hughes, of Mo.

E. D. Mallory, Corresponding Secretary; M. T. Sumner, Recording do.; Archibald Thomas, Treasurer; Charles T. Wortham, Auditor.

MANAGERS.—A. B. Smith, R. Ryland, A. Snead, H. Keeling, J. Thomas, Jr., Dr. W. H. Gwathmey, Jesse Snead, E. L. Magoon, A. G. Wortham, W. A. Baynham, A. Fleet, W. H. Jordan, J. Tallman Sr., Thos. Hume, Thomas W. Snyder.

DOMESTIC MISSION—BOARD, MARION, ALA.

President.—BASIL MANLY, D. D., of Ala.

J. Hartwell, Ala., J. L. Dagg, Ga., G. F. Adams, Md., W. C. Crane, Miss., O. B. Brown, D. C., J. B. Smith, La., T. Stringfellow, Va., H. S. Linton, Fla., S. Watt, N. C., W. C. Buck, Ky., Jas. Whitsett, Tenn.
 J. L. Reynolds, corresponding secretary;
 M. P. Jewett, Recording do.; Thos. Chilton, Treasurer, W. N. Wyatt, Auditor.

Managers.—E. D. King, E. Baptist, R. Hawthorn, S. S. Sherman, D. P. Bester, L. Y. Tarrant, J. H. DeVotie, H. Talbird, L. Goree, W. Hornbuckle, D. R. W. McIver, T. F. Curtis, A. Travis, J. B. Miller, L. C. Tutt.

Messrs. Sydner, W. Curtis and I. T. Hinton were appointed a committee to nominate a brother to preach at the next meeting of this convention, who nominated Rev. B. Manly, and Dr. Fuller, as his alternate.

It was then

Unanimously Resolved: That the thanks of this convention are due and are hereby rendered to the citizens of Augusta for the kind hospitalities, so generously extended to us during our meeting, and we earnestly supplicate that God's mercy may descend in rich effusion and more than repay in spiritual blessings the efforts of our friends, to render our stay among them so agreeable.

Resolved, That a collection be taken in the Baptist Church to-morrow morning, for foreign missions, and in the evening for domestic missions.

The convention adjourned till 8 o'clock, Monday morning.

Fourth day—Monday, May 12.

The convention met according to adjournment.

Resolved, That in accordance with the provisions of the 2d article of the constitution, this convention will cordially embrace and affiliate auxiliary societies upon its principles, and recommend to the brethren the formation of such societies.

Resolved, That the several State Conventions, and other bodies who may be in possession of funds for foreign or domestic Missions, be requested to forward such funds to the treasurer of the respective boards, as promptly as convenient.

Resolved, That the Aborigines of America have strong claims on American Christians for the Gospel, and as the Indian Mission association has been organised with special reference to their spiritual benefit, we recommend the churches to sustain that body with zeal and liberality.

Resolved, That the board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored population.

Resolved, That the Foreign Mission Board of this convention be instructed to communicate with the acting board of the Baptist Triennial Convention in reference to any claim we may have upon the convention, or any claim which that body may have, or think they have, upon us, and that the said board report fully to this convention at the next meeting.

Resolved, That our Foreign Mission Board be authorised to enter into any equitable and prudent arrangement, with the acting board of the Baptist General Convention, to take a portion of its missions under the patronage of this convention.

Resolved, That application be made to the proper authorities of the State of Georgia for a charter of incorporation, and that Judge J. Hillyer, Hon. W. Lumpkin, Judge T. Stocks, M. A. Cooper, Esq., and Rev. C. D. Mallory, be a committee to present a petition for this object.

Resolved, That this convention recommend the Domestic Mission Board to direct their effective attention, to aid the present efforts to establish the Baptist cause in New Orleans.

Resolved, That with profoundest gratitude to the Great Head of the Church, this convention do recognise the harmonious action to which it has arrived and that we do regard the exhibition of the Christian Spirit which has governed its deliberations as a proof of the divine presence in the origin and prosecution of this organization.

And then the convention adjourned *sine die*.

From the Christian Watchman.

ANNIVERSARIES AT PROVIDENCE.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The Annual meeting was held in the First Baptist Church, Providence, Tuesday, at 2, P. M. The Scriptures were read by Rev. Mr. Tucker, of New York, and prayer was offered by Rev. Mr. Barnaby, of Massachusetts. A committee of five brethren, viz:—Kennard, Graves, Campbell, Peck and Fletcher, were appointed to examine the certificates of members.

The report of the Treasurer was then read by Mr. Martin, from which it appears that the expenses for missionary services, &c., have been during the year, \$13,857 62. Received in cash, \$18,675 68. Reported by State Conventions, \$30,625 21, leaving a balance in the treasury, of \$5,625 40.

The annual report was then read by Rev. M. Hill, the Secretary. Mention was made of the decease of several of the early friends and former officers of the Society. Its constant friend and founder, Rev. Jonathan Goring, D. D., has, during the year, been called to his rest. Rev. William T. Brantly, D. D. and Rev. Mr. Miller, the former Life Directors, have been called away during the year.

Abstract of the Report of the American Home Missionary Society.

By the report of the Secretary of the Home Missionary Society, it appears that the operations of the Society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. The amount of the receipts into the treasury (independently of funds received and expended under the direction of auxiliary societies) is \$18,675.

The number of missionaries employed, 99.

Churches constituted, 51, in connexion with which 32 ministers have been ordained.

Members added by baptism, 818.

Sunday schools established, 145, comprising 3910 pupils.

Houses of worship completed, 7.

In addition to these results, auxiliary societies in different States, have received into their several treasuries the sum of \$30,625, have employed 260 missionaries and agents, whose labors jointly, have been equal to the labors of one man 133 years; 1435 persons have been received to church membership by baptism; 18 new churches organized, and 15 ministers ordained.

The labors of the Society during the past year have been considerably more extensive than during any previous one of its existence.

Rev. Mr. Bennett, of New York, moved the acceptance of the report. North America is a part of the world to which the Society's commission to preach the gospel extends. The Western valley is an important part of this country. But I would not urge the preaching of the Gospel there because there are Papists there, nor because there are pious people there, but because there are sinners there. A sailor said he did not pretend to preach, but he sometimes talked of the Saviour to men of his own class. This is the labor which we want in this Society. May the time never come when the doctrine of Christ crucified and of redeeming love, will cease to interest us and our congregations.

The Society then united in prayer, that the decrease of several prominent members might be sanctified. Rev. Mr. Stow led the devotions of the Society.

The President of the Society, as chairman of the committee, appointed last year to take into consideration the subject of an amicable dissolution of the Society, stated, this committee met on the day following their appointment, and being unable to decide on any course of action, resolved to refer the subject to the churches. The committee met yesterday in the lecture room of this house, to form their report, which was submitted by Rev. P. Church.

A discussion arose in reference to the circular issued by certain members of the committee, to the churches, and whether the report just read was in accordance with the replies from the churches to those circulars, in which Rev. Messrs. Welch, Hill, Choules, Colver, Church, and others took part.

A minority report was then presented by Rev. Mr. Colver.

Rev. Dr. Wayland addressed the meeting. He observed that it appeared to him that the course taken by this committee had been the most remarkable that he had ever witnessed. To refer a question of this kind to the churches was an unheard of course. What have the churches to do with this question? It was for the contributors, not for the churches to decide. What if all our societies should pursue the same course? What would become of our churches if their meetings were to be disturbed by questions of this kind? He

maintained that the contributors, and nobody else, had anything to do with the question.

Again, he had just been told that there are 9500 Baptist churches in this country, and this circular had met the response of 172. Many of the churches, to his knowledge, have paid no attention whatever, to it. They do not consider the question as proper, nor coming within the scope of their duties. He moved the indefinite postponement of the whole subject. Mr. Colver wished to explain that he only mentioned the responses of 172 churches as one item in making up the report. The Doctor replied, that he did not see how he was corrected, for he had mentioned it only as an item, and he thought it a very small item.

Rev. Dr. Welch then moved that the Executive board be instructed not to appoint a man as a missionary of the Society, who holds slaves as property. He said he did so from a sense of duty. He expressed the highest regard for his southern brethren, but he was sensible that the strongest ties which bind together the different parts of our country, are the religious ties. He would not propose separation. But he would leave the measure proposed to work its own results.

The meeting was then adjourned to meet past seven in the evening.

EVENING. Prayer was offered by Rev. Mr. Williams, of Maine.

The resolution offered by Rev. Dr. Welch was taken up for further consideration, and the previous question called for. The following is the resolution:

Resolved, That in view of our allegiance to the King of Zion, it is, in the judgment of this Society, inexpedient for the Executive Board to employ brethren holding property in their fellow men, as missionaries in the field of their operations.

Rev. Mr. Campbell, of Georgia, opposed this resolution on several grounds. Is this Society a northern institution? No. Will you then on northern ground, with a northern delegation, pass such a resolve? But it proposed what was in gross violation of the spirit of the Society's Constitution. Men from all parts of the country were appealed to whether in view of the known views and feelings of its founders such a resolution could pass. More than this, it was a violation of the Constitution. A majority of the Baptists, he thought, were not in the north or free States. He warned the Society lest, in passing such a resolution they proscribe not only the south, but also the north. Northern ministers would be no longer received at the south. A jealousy, nay, an impression of positive opposition to southern institutions would be created. He closed by warning brethren against constitutional violations, and the array of one portion of the country against the other.

Rev. Mr. Colver of Massachusetts. The Society was neither a northern nor southern institution, but an institution of Jesus Christ. He maintained that there was no violation of the Constitution contemplated, since the Board was to judge of the entire moral and

religious character of those whom it sends as laborers. The constitution of the Society he contended was religious, and Southern men were tenaciously wedded themselves to slavery. He wished to hold no rod over the South. But he could not endorse the appointment of a man who should preach a defective gospel. He would not favor the appointment of an officious, injudicious abolitionist to a southern field. He spoke of the Southern laws, the cruelties and corruptions of slavery. The brother from the south was a slave. He could not preach the whole truth. He said that pass this resolution and Southern ministers could not freely come to the south. He avowed no unkind feeling towards Southern men. He wished them to point out to the society and he would give them, one, a cordial greeting. But they must ask him to do wrong. He was already described at the south, and so were others. Although we pass this resolution, we would not proscribe Southern brethren. There is a time when no line was drawn in reference to rumsellers. They were members in standing in our churches. But light breaking in on the world. He wished the good old times when wranglings would cease, and our meetings would be of love.

Rev. Dr. Wayland then arose; and said resolutions spoke of its being *inexpedient* to appoint men, &c., because of our allegiance to the King of Zion. He had to learn allegiance to the King of Zion taught expediency. It spoke of holding property in Men there were holding slaves, who doing the very best they could in the circumstances in which they were placed.—the resolution was in violation of the constitution of the Society, and with its passage the Society would be annulled.

viewed Union as most important to obtain. Peace, brethren thought, would be secured by division. He thought other Men who trample on the rights of others at the same time trample on their own. Her resolutions were referred to, and he did not see how consciences should be divided. He was known to be hostile to slavery but he could in this Society co-operate. He thought the present, with an almost entire Southern delegation, not the time for action. He was in favor of justice to all.

Rev. Mr. Choates, of Massachusetts, presented the plea that the present was not the time to act, unfounded. Heretofore the delegation at more southern points had been from the south. This was known the very over to be the annual meeting.

Wayland insisted on our being on all just, even should there be a division.—It was a great constitutional question, he was in favor of its reference to a select com-

Mr. Tucker of New York city doubted the practicability of continued connexion with the south. He had no sympathy with the spirit of anathematizing. He regarded pertinacious slaveholding as a disqualification for a missionary, though not neces-

sarily so in all cases. He had kind feelings toward southern men. He believed the south as well as the north, would concur in the practicability of a separation.

Rev. Dr. Williams expressed the same sentiments before observed, that the passage of the resolution would not be just. It would be a violation of Baptist principles. It would prove disastrous to the slaves themselves.—If division must take place it should be in the spirit of kindness, of magnanimity and of love.

Rev. Dr. Sears thought it evident that this resolution would be a signal for division. If it were to occur on the basis of this resolution, it would be a source of everlasting disgrace. The south would be the injured party, and would have the sympathies of Christendom. We were not to discuss the right or wrong of slavery, but what is right and honorable here. He feared the influence of violating thus the obligation of solemn compacts. He knew not how any Society could stand before such a mode of procedure. If there could be an amicable disunion, where all parties could be fairly represented, the result would be incomparably happier than now.

Dr. Welch disavowed all unkindness.

Rev. Dr. Maginnis, of Hamilton, N. Y., believed all the brethren conscientious.

Rev. Mr. Hill, Secretary of the Society, had ascertained from legal examination, that the Society could not be abolished except through a Court of Chancery, it being an incorporated institution.

The Society adjourned to Thursday, A. M., 9 o'clock.

The Society met pursuant to adjournment, at 9 A. M. on Thursday. Prayer was offered by Rev. Mr. Wildman, of Connecticut.—The record was read by the clerk and approved. The president stated that the resolution offered yesterday by the Rev. Dr. Welch, was the subject before the Society.

Rev. Dr. Maginnis then offered an amendment to the resolution of Dr. Welch, prefacing it by a few remarks. He observed that the Secretary had said that the Society could not be dissolved but by an application to the Court of Chancery, so long as one member objected to it. But a division is not a destruction of the Society, nor of its constitution. The passage of the original resolution, he argued, would divide the Society. That result was inevitable. But if it must come, it should come in a proper, honorable and constitutional way. If we must divide let it be peaceably; and let the south and the north take the charter, and carry on in its own way the cause of missions. The amendment, which amounted to a substitution of a proposal entirely different, proposed that as it had become evident that all who had heretofore co-operated in this society could not continue to act harmoniously together, a committee be chosen to report a plan for the division of the Society so as to secure the rights of northern and southern members.

The mover, in further explanation of his intention, declared that he had no purpose

but to effect the object contemplated in the amendment. Mr. Colver would oppose the amendment; but if the original resolution passed, he would propose an equitable distribution of the funds of the Society. Mr. Tucker hoped that the amendment would pass. The question was now called for from several quarters. Rev. Mr. Church hoped that it would not be passed in haste. We need deliberation. He would rather stay a week than take the question in such a state of excited feeling. The amendment was then passed amid considerable confusion, and the resolution was subsequently adopted. Messrs Maginnis, Tucker, Wayland, Sears, Webb, Taylor and Duncan, were appointed the committee. The Society then adjourned to meet at the call of the President to hear the report of the committee.

Half past 2 P. M. Prayer by Rev. Mr. Cummings, of Concord, N. H. A rule was adopted that those who speak be limited to ten minutes. The report of the committee chosen at the close of the previous meeting was presented by the Chairman, Dr. Maginnis. The report in substance recommended, that as the Society was planted at the north, was there endowed with a charter, and has its Executive Board there, the existing Society be given up to the north—to such as may be willing to co-operate on the principle of restricting missionary appointments to non-slave holders, and that all claims of contributors be fairly and equitably adjusted. Some inquiry arising in reference to the practical working of this plan, the chairman explained that the life memberships in the Society could not legally be changed. Those now held by southern men would still be held—the field of operations would be the same, their charter would remain the same, and their measures would remain the same.

Rev. J. M. Peck spoke of the fact that at the origin of the Society this question was not supposed to present any obstacle to co-operation. He said that if an anti-slavery Home Missionary Society should be formed, its missionaries could not go into the south western States. That portion of the field must remain uncultivated as no society would be formed in the south eastern States which could assist them. Dr. Brisbane hoped that the report would be adopted, and that we should part from the brethren of the South in peace, and with mutual love. Rev. Mr. Church said that he hoped we should be spared a division. He had done what he could to prevent it. He thought it uncalled for; but if it must be, he bowed to the necessity as he would submit to the decrees of heaven. Rev. Mr. Morse of Michigan, said he represented 8000 Baptists, all of whom were opposed to slavery, yet he felt deeply for this Society. He would submit to the necessity of division if it must be. At the west, we feel deeply for the Home Mission cause. He had trembled when he saw such eagerness to seize the dividing knife to sunder the Society.

Hon. J. H. Duncan said, that the report of the committee contemplated an amicable,

voluntary division of the Society. We could not destroy it. Its charter and operations would remain unchanged, except that a certain portion of its supporters would withdraw. Rev. Mr. Kennard regretted that the present state of things rendered any course necessary. The state of things in reference to slavery is precisely as when the Society was founded. It had, in his mind, but one object—to preach the gospel. He had never regarded it as having any other object. He deplored the state of feeling which rendered division necessary. He was neither a northern nor a southern man, was between the two, and would to God could stretch his arms so as lay his hands upon each and restore peace.

Hon. W. Colgate of New York, said he formerly thought he should never see his brethren so discordant. It was proposed to divide this society. Divide this Society! What evil had it done? Has it not preached the Gospel? Is not that a sufficient cause to engage its attention? Has it proved recreant to its trust? What is the reason of its division? It seemed to him that the work of preaching Christ crucified has gone out of fashion. He had thought that Baptist brethren could labor together in work. Brother W. Crane of Maryland, responded most heartily to the sentiments expressed by Mr. Colgate. He had lived in the north and in the south, and he thought that all we need, in order to co-operate, is an increase of piety.

Rev. Mr. Wildman said, we might have taken this report and yet the question of division is still undecided. He hoped we should take a step here at the north, which would make division necessary. He felt that we would not be acting a christian part to pass any such resolution. Rev. Mr. Jeter in explanation of the feelings of the South, said that they had no wish for division. They loved their northern brethren, and would not separate from them if it could be honestly avoided. But the south would not co-operate except on terms of perfect equality. That equality would be preserved only if it were distinctly understood that slave holders of unexceptionable character should be appointed as missionaries, on the same terms as others. But the responsibility would be somewhere. We begun with you on terms of equality, and if you violate the compact we will not. If we must separate, I will do it. But, said he, brethren, be assured that a spirit among you, which if not repressed, will do you incalculable injury. My earnest wish is, that you may greatly increase us in good works. He parted with his brethren with deep emotion.

[Here followed a series of motions, resolutions and remarks, which it is judged best to leave unreported.]

The Society adjourned to meet to-morrow at 7, A. M.

(Proceedings continued from the Christian Register of Friday morning. Met according to adjournment. Prayer by Rev. Mr. Moore of New York.)

Rev. Mr. Tucker arose. He had said little, but had felt much. They had considered the subject at meetings of the board. He had committed himself there—he had done so because he deemed it the will of Christ.—He could not believe it proper to appoint a slaveholder—had everywhere recorded his votes against it. We must decide the question—decide it now, and deliberately, and so that brethren in New York can act together. Otherwise the influence will be disastrous.—He would do nothing violent—nothing dishonorable. He was on the committee yesterday, and entered upon his duty hoping for happy results. They had free conversation with brother Taylor of Virginia. His spirit was exceedingly kind, and he did not materially object to the report which they decided to make.

He should propose to amend the constitution next year. All admit the necessity of separation, the prevalence of anti-slavery sentiment. He was seriously, earnestly, entirely opposed to slavery. Adopt this report and there will be no division in New York.

Rev. Dr. Maginnis stated the object which the committee had in view. They all agreed in the object; it was to have a society in the north that will not appoint slave holders.—The only difficulty was with regard to the manner of accomplishing it.

Rev. Mr. Gillette was opposed to the resolution and in favor of the report. He and his brethren in Pennsylvania were generally satisfied with the H. M. Society as it is.—He spoke of the destitution in that State, and of the much the churches had done for Home Missions.

Rev. Mr. Colver referred to the history of this movement and to the present state of things; expressed confidence in the statements which had been made by the authors of the report relative to the future appointment of slave holders, and withdrew his amendment.—The question now was on the adoption of the report.

Rev. Mr. Cutting of Mass, thought we had no right to pass a northern resolution in a national society. He was therefore gratified that the one proposed had been withdrawn; he hoped no more resolutions would be presented, but that we should act at once on the report.

Rev. Mr. Blain offered some very conciliatory remarks, being entirely in favor of the report, since it is understood that the board will not appoint slaveholders.

Rev. Mr. Church had concluded that the course proposed was the best. He agreed in regard to this measure with brother Colver. He hoped for unanimity.

The report was adopted by almost an unanimous vote.

The Society presently adjourned.

Friday. The Society met in the lecture room. The committee on nominations reported a list of officers—the following, with a board of forty managers.

HON. FRIEND HUMPHREY, *Pres't.*
 WM. COLGATE, Esq., } *Vice Presidents.*
 WM. CRANE, Esq.; }

REV. B. M. HILL, *Cor. Sec.*

REV. DAVID BELLAMY, *Rec. Sec.*

J. R. LUDLOW, *Auditor.*

The following resolution was then passed: *Resolved*, That whereas, the Hon. Heman Lincoln, who has for thirteen years served as President of this Society, and has performed the duties of that responsible station with distinguished fidelity and impartiality, now resigns his office, we tender to him our thanks and best wishes for his future welfare.

A resolution was also passed expressing confidence in and pledging support to the corresponding Secretary.

The Society adjourned to meet at Brooklyn in 1846.

CONSTITUTION OF LOUISIANA.—The following are the main features of the new Constitution of Louisiana, which was passed in the Convention by a vote of 54 to 15. It is thought that it will be accepted by the people to whom it is to be submitted in November.

An extension of the right of suffrage to all white males above twenty one, who have resided two consecutive years in the State, and destroying the property qualification. No naturalized citizen to vote until *two years after he becomes a citizen.*

The life tenure of Judges abolished; the Supreme Court appointed for eight years, and the lower Courts for six years.

Sheriffs, coroners, clerks of court, and justices of the peace to be elected by the people.

Biennial sessions of the Legislature, and the period of the sessions limited to sixty days.

Legislature prohibited from granting any Bank charters, or renewing any now in existence; prohibited also from loaning the credit of the State or borrowing money, except in case of war, invasion, or insurrection.

Governor, Lieutenant Governor, and Senate elected for four years; House for two years.

All citizens disfranchised, both as to voting and holding office, who may fight or in any way be connected with fighting a duel, either *in or out of the State.*

Future changes to the Constitution to be made by a vote of two successive Legislatures, and subsequently to be approved by a majority of all the qualified voters of the State; the first vote of the Legislature to be at least three-fifths of both Houses.

For The Baptist.

TO MY SISTER.

My Sister! oft I've gazed into thine eye,
 Till, rapture-swelled, my inmost soul
 Blest thine orbs' delicious ray,
 And watched thy sister-love unfold.

Oft I've kissed thy warm bright cheek,
 And praised its fadeless crimson hue
 That more than words thrice told doth speak,
 And vouch thy heart is, sister, true.

I've watched and nursed thee, tender flower,
 And poured upon thee dewy love—
 Sheltering still when storms did lower,
 In the folds of my soul thou dost move.

God be thy God! my sister dear!
 God be thy God, and thou his child;
 Seraphs sing thee to yon heavenly sphere,
 And lay thee where the Saviour smiled.

GENIO.

Nashville, May, 1845.

From the South Western Christian Advocate.

"The Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes." Rev. vii, 17.

It was said by a good man that the nearer we approach the Lord Jesus Christ, the central sun of the moral world, the more of his light and heat we receive. So, also, the nearer we approach God, the closer we approach to one another, till we meet in Him that *shall wipe away all tears from our eyes*. This is just as it should be; and every child of God does rejoice in this blessed hope.—My mind has been exercised lately (not without edification and comfort too) in hearing the same pleasing story from the pious faithful, notwithstanding the differences of opinion honestly entertained about some points of minor consideration. The subjects of the following brief obituary notice, were old father Harry Pitt, and his good old lady, Zilpha Pitt, who had been long and favorably known as members of the Baptist Church—first in North Carolina, and afterwards in this State in Sumner county, on West Station Camp.—The old brother served his country faithfully, as one of the revolutionary soldiers, and for many years received a pension as such. He also served the church of his choice, as one of her officers for 40 or 50 years, till by reason of old age he gave place to another that filled his station. The old mother (aunt Zilpha, as we used to call her) was with her husband, in heart and practice, a member of the church between fifty and sixty years; and like pilgrims of old, "declared plainly that they sought a better country, that is, a heavenly one." Mother Pitt departed this life on the 19th of February (inst.) within one month of eighty-five years of age. The old gentleman soon followed her to the tomb—and to heaven, thank God. He died on the 13th, (inst.) being within a few months of the same age, eighty-five. When it was known that the old mother was dying, father Pitt was greatly and tenderly affected, (for he was a man of tender heart and many tears,) and drawing near said to her, "My dear old woman, you are about entering the gloomy vale." She instantly responded, "Yes, but I fear no evil, for my Shepherd's with me there." After attending her interment, father Pitt seemed to conclude that his stay here was to be short—took little or no refreshments—went to bed, spake feelingly and seriously on the privileges of the religion of God—and rejoiced in sure and certain prospect of that bright mansion, the Christian's home in the skies, where "all tears shall be wiped away—where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." O! brother McFerrin, this is the way to die! And all who thus close their Christian race, I rejoice to hail as my brother, sister and mother.—May the Lord help us all, ministers and members, so to live, that we may enjoy the smiles and friendship of God, and one another, here and forever! Amen.

Feb. 20, 1845.

H. M. CRYER.

TETOTALISM.

We are glad to receive the following from our good friend, Tetotaler. We shall look for his articles, and our readers will peruse them with deep interest.

For the Baptist.

R. B. C. Howell, D. D.—I have recently received written letters and private documents on temperance from Dr. Hare, Dr. Atter, President Nott and the celebrated E. C. Delevan, &c.; extracts from all of them, with an interpolation of my own opinions, I propose to publish in your paper, with your consent—time and opportunity permitting.

I shall publish short essays at long intervals, if at all, in consequence of a demand upon my spare hours from another quarter. I have viewed the temperance from medium and high ground; I have contemplated it in connection with moral and political reform for 15 years, and may be in possession of some new and useful ideas; if so, the public are entitled to them.

Wilson Co.

TETOTALER.

The CHARLESTON (S. C.) MERCURY thus notices an address delivered in that city, in TEMPERANCE HALL, on 12th May, '45, by Rev. THOMAS W. HAYNES, of Greenville, S. C.

"The speaker was the Rev. Mr. Haynes, and we can but regret that so many of our usual assembly were detained, for they lost one of the best speeches yet made in the hall. Mr. Haynes combined in an eminent manner the 'grave and gay,' the 'argument and satire,' the 'entreaty,' and 'caustic wit,' facts and anecdotes—in short, his mind seemed a perfect fountain from which 'good things' gushed, rippled, flowed and sparkled in jets, streams and torrents; and in strange, new, and curious forms. We can do no justice to a description of what Mr. H. said, or how he said it. Suffice it to say, his heart and soul were in his subject, and out of the abundance of his heart his mouth spoke."

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THE BAPTIST

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