

# THE BAPTIST.

Published for the Tennessee Baptist Association Society—G. K. Winston, J. H. Shepherd, J. H. Marshall, Committee.

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"One Lord, One Faith, One Baptism."

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## ANDREW JACKSON.

We have, this hour, (Tuesday evening 10th June) returned from the funeral of General Jackson. An immense multitude of persons were present, all of whose countenances wore the air of solemnity. No man of his day occupied a larger space in the eye of the world. He is now low in his grave. We saw him laid, in accordance with his request, without any pomp or ceremony, in the narrow house in the Hermitage garden, where he will rest until the sound of the last trumpet.

He died, as we learn from his attending physician, and other friends, most calmly, expressing firm confidence of his interest in the Redeemer, and unwavering assurance of a happy eternity. An hour previous to his departure, he called around him his whole family, white and black, and gave them his dying instructions and exhortations, which he did with all his accustomed vigor of thought, and ardor of affection, and closed by saying—"I have now said all that I can, and all, perhaps, that is necessary; I entreat you all, white and black, to be prepared to rejoin me in heaven—all, *white and black.*" These were his last words.

The religious services were conducted by Dr. Edgar of this city, and were appropriate and impressive. We were particularly pleased with the detail given by the preacher, who was with him at the time, of the General's christian experience, when, about six years ago, after a whole night spent in agony and prayer, under the influence of the most pungent conviction, the love of God was, at about day break, shed abroad in his soul, and he was filled with joy and peace in believing. The very next day he united with the Church, and up to the hour of his death appeared constantly to feel the ardor of his "first love."

We knew General Jackson well, much bet-

ter privately than publicly. What he was, as a man, in the field, and in the cabinet, is known to the world. In the bosom of his family he had the same polish, dignity, and elegance of manners, which had characterised his intercourse with men, mingled with a gentleness and affection we have never seen surpassed. Those mourn him most deeply who, in private life, knew him most intimately.

## THE MINISTER'S DEPARTMENT.

The excellent address of Professor Eaton, delivered introductory to the Educational meeting at Epou, a copy of which, by resolution, was requested for publication, will be found this week, in the Minister's Department. We bespeak for it a careful, and prayerful perusal. We shall, next week, commence, under the same head, in a series of numbers, the Essay on Temperance, by our Rev. brother R. W. January, read before the Ministerial Conference, a copy of which, also, was requested by that body for the press. To these too we invite the most serious and devout attention of our readers.

## SOUTHERN CONVENTION.

We close, in this paper, our notices of the proceedings of this body, by publishing their address to the people, in justification of the Southern organization.

## CORRECTION.

In the "Christian [Campbellite] Review" for June inst., published in this city, we find the following, in an article from the pen of Mr. W. H. Muse.

"Denial the Trinity," &c. What if I had denied the Trinity. Is it necessary to believe in a Trinity of Gods, in order to obtain valid license to pronounce the marriage ceremony? Or is it necessary to hold this item of ortho-

doxy, in order to be a Baptist? It was not when I left Nashville in 1840. For the day before I left that city, Mr. Howell baptized a young gentleman of learning and influence, who had been associated in teaching with the late, much honored Mr. M. Stevens. This young gentleman, at one time declined joining the Baptist church, from his objections to the Trinity, as held by Baptists, and was inclined to unite with the Christian church, until I gave him my explanation of the Divinity of Christ—telling him at the same time, that Baptists allow every one to think for himself, which was *then* my impression. This young gentleman's view were known to Mr. Howell, yet he received him."

We have inserted this extract solely for the purpose of correcting two very material mistakes into which Mr. Muse has fallen respecting the Church, and its pastor, in this city.

1. We believe most firmly, and maintain unwaveringly, the doctrine of the ever blessed Trinity, as usually understood by Trinitarians. Nor would we, now, or at any former time, fellowship the opposite doctrine.

2. The young gentleman of whom Mr. M. speaks, distinctly stated, when under examination before his baptism, that on the subject of the Trinity he had not made up his mind. We do not require of young converts before baptism that they shall have formed opinions on all the profound doctrines of the Gospel; but when they do form opinions, it is necessary that they shall be orthodox.

#### PREACHING.

We have received the following from an anonymous correspondent:

LIBERTY, May 26, 1845.

DOCTOR HOWELL:

*Honored Brother.*—I have a question or two here for you to solve; although they may appear impertinent to you, do not fail to answer them, for they are of vast importance to me.

Can it be objectionable in a public exhibition of christianity to make a selection of good ideas, and make them applicable to the subject for discourse, and to use the language, yet arranged in a different manner? Would it not be better than to advance weak ideas, with inappropriate words, which, may I not say, is absolutely the case with those that merely look to themselves for matter? And could the preacher not be more interesting, and effect more within a short time, were he to memorise select pieces compacted together to suit the occasion, and endanger himself and the church less to criticism and ridicule, than can possibly be done by extemporaneous speaking, or an original speech? What long succession of thought is requisite to obtain one good idea, and how hard to express it, and how unharmonious is the sound of the words employed, and how often the repeti-

tion? And after all, the same idea can be found some where else, whether it be dark and erroneous, or clear and approved. What do you think of keeping an idea but modifying the words? Are not the greater number of our preachers addicted to memorising their pieces?

Do me the pleasure of answering me according to your wisdom. If you do not, I cannot tell where my unruly mind will travel to.

And another question. When Peter stood up on the day of Pentecost, and responded to them, saying, "Repent and be baptised every one of you in the name of Jesus Christ and ye shall receive the Holy Ghost," was that not to be baptised in his death and sufferings—that is, in love into Christ's kingdom, just to believe in the doctrine of Christ? If this is not the case, how will we meet the arguments of the Campbellites? There is no water mentioned here, but other places examples sufficient to establish.

Please answer this forthwith.

Your brother,

THE HONEST ENQUIRER.

1. We answer—Our ministers ought to read carefully, and make the thoughts of their authors their own thoughts, so that they can command them when they please, and in such manner as they choose.

2. If the ideas of the minister are well arranged, and vivid, he will be at no loss for appropriate words with which to express them.

3. We do not think that any of our ministers are 'addicted to memorising their pieces.' We are not aware of any practice of the kind.

4. The gift of the Holy Ghost, promised to the baptised on the day of Pentecost, was the power of the Spirit to work miracles. The baptism was what baptism is now, an immersion in water, in the name of the Trinity, upon a profession of faith of the recipient, by which he made a public declaration of the pardon of his sins, previously received through the blood of Christ.

COLUMBUS, MISS.

JUNE.....14, 1845.

#### CHRISTIAN BAPTISM.

Upon this subject Mr. Campbell adduced thirteen arguments. His proposition was, "that immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit is the only valid baptism."

1. That according to the philosophy of words indicative of specific action, to which class *bapto* and *baptizo* belongs, such words retain alike their radical form and idea.

2. That *baptizo*, according to all the lexicons of eighteen hundred years, signifies to dip, immerse, plunge, as its literal, proper, original meaning, and is never found translated by sprinkle or pour in any dictionary from the Christian era down to the present time.

3. That the classics sustain the alledged facts of the lexicons.

4. That all translations, ancient or modern, confirm the facts alledged.

5. That reformers, annotators, paraphrasts and critics declare that the New Testament use of the word *baptizo* is to *immerse*, and some say, in so many words, that it never means to sprinkle.

6. That English lexicographers, Encyclopaedias, and Reviews, sustain the testimony of philology, criticism and history.

7. That there is a peculiar uniformity in the construction of words with *baptizo*: showing that to sprinkle and pour have necessarily *upon* and never *in* after them; while *baptizo* has *in* or *into* after it, and never *upon*.

8. That there is not one instance, where it is intimated that water was ever brought to the candidates; but that there are intimations of taking them out to rivers, and places of much water.

9. That the first law of philology makes all true definitions and translation of terms convertible; which when applied to *baptizo* clearly proves that in the New Testament it cannot possibly signify to sprinkle, pour, wash or purify.

10. That the objections of Paedobaptists are farther evidence in demonstration of immersion.

11. That sprinkling common water or pouring it on any person or thing was never commanded by God under any dispensation of religion, or for any purpose whatever.

12. That the analogies and allusions of inspired men, sustained the ideas of immersion: comparing it to a *burial* and *resurrection*, to a planting of seed, and in making it a sort of antitype of water and the ark during the deluge.

13. That the Greek and Latin fathers from the very latest antiquity; from the very age of the Apostles, according to our historians, and indeed the Oriental Church always, and the Western Church for thirteen centuries, practised immersion.

Per Contra. Mr. Rice argued:

1. That Christian Baptism is a significant

ordinance, in which water is used as an emblem of spiritual cleansing—of sanctification.

2. That when God first selected a mode of representing spiritual cleansing, he selected sprinkling.

3. That the inspired writers never did represent spiritual cleansing or sanctification by putting a person under water, either figuratively or literally.

4. That the inspired writers did constantly represent sanctification by pouring or sprinkling.

5. That, from the time when Christian baptism was instituted, we find not one instance on record, of the Apostles going after water for the purpose of baptizing.

6. That Paul, according to the obvious meaning of the language employed, was baptized in a city, in a private house, standing up.

7. That the three witnesses, "the water, the Spirit, and the blood," indicate the practice of pouring or sprinkling. 1 John v. 8; That the blood of Christ cleanses from all sin: the blood is called the "blood of sprinkling;" the spirit is represented as poured out, shed forth, and the water, the emblem of spiritual cleansing.

Our readers may judge of the weight of testimony adduced by this synopsis of the arguments.

#### NUCLEUM CATECHETICUM.

This is the title of a venerable book, which was published in 1666 in Latin, for the especial benefit of all good Roman Catholics. It appears to be a Catechetical summary of Christian doctrine according to Catholic interpretation. The book contains some very excellent sentiments, and upon the ten commandments is as rigid as the strictest christian could desire.

For the benefit of our learned readers, we subjoin a passage, which may afford them some curious information. It is "De Sacramento Matrimonii."

"Deus instituit matrimonium in Paradiso, ut patet ex illo. Genesis 2, v. 18. Christus, vero Salvator noster in lege gratias illud ad dignitatem Sacramenti elevavit, ut contra haereticas definiit. Concilium. Trio Sess. 24: Can. 1. Et licet Scriptura non exprimat quando Salvator aud hunc dignitatem elevent, matrimonium, probabiliter tamen id fecisse dicunt multi Joan: 2. Quando nuptias sua praesentia approbavit et primitiis signorum suorum publicoque illo miraculo decoravit aquam in vinum convertens, ut significaret aquam, carnalis concupiscentiae quo

in matrimonio invaluerat per gratiam, quam matrimonio, superaddebat, vertendam esse in vinctum perfectioris et purioris amoris."

This is strange analogy.

#### A PROTRACTED MEETING,

At Greenwood Church, will commence on Thursday before the third Sabbath in July. Ministering brethren are earnestly invited to attend.

#### REV. JOHN HARDEMAN HIGH.

This brother, known to many of our readers in Tennessee, has recently visited us. He is deprived of sight, and still exerts himself to the utmost of his ability in delivering the truth as it is in Jesus to his fellow men.

He has lately resided in Arkansas, where, in the discharge of his ministerial duties, he became embarrassed. He has left us to visit the churches in Alabama. We commend him to the brethren, as an intelligent, pious and interesting preacher. He is gifted as a speaker, and will be his own best epistle to be known and read of all men.

HICKORY GROVE, Miss., April 17, 1845.

BROTHER CRANE:

Dear Sir: An awful dispensation of the Providence of God, makes it my painful duty to record the death of our beloved brother, James R. Green. He died at his residence in Octobeha co., on 22<sup>d</sup> Feb., 1845. He was taken with an attack of inflammation of the bowels on the 15th, which soon gave evidence of severe illness. Medical aid was immediately called; but all that either medical skill, or the attention of numerous friends could do, was in vain, nothing could stay the disease in its march of desolation.

On Wednesday following the inflammation had reached the brain, which greatly deranged his mind, and rendered him incapable of conversing long at a time on any subject. At times he spoke of death with that calmness and christian fortitude, that the humble christian can only feel. He died on Saturday, about 10 o'clock, after a severe illness of seven days. He was indeed cut off in the midst of his days. His age was about 32 years. He had been a member of the Baptist Church about six years. As a man he was kind and hospitable, and esteemed by those who knew him.

As a christian, we have many reasons to believe that those cheeks we saw pale in death will hereafter be flushed with the eternal bloom of youth; that those eyes we saw dim in death, will be permitted to gaze with wonder and delight upon the transcendent splendors of eternity, and that tongue which was so faltering in the agonies of dissolving nature, will be tuned to sing in accents of sweetest melody the songs of dying grace, and redeeming love.

He has left a widowed mother, an affec-

tionate wife with three tender children, and many friends to weep over his premature death. May God in the plenitude of his mercy sanctify this dispensation of his Providence to the good of our dearthless spirits, is the fervent prayer of,

Your brother in Christ,

R. C. B.

This should have been forwarded several weeks since, but for various reasons was delayed. B.

Address before the Mechanics' Association of Richmond, Va., Thursday night, May 5th, 1845—By A. Judson Crane, Esq.

This address inculcates the immense importance of education to all classes of society. The "Demagogism" of politics, is "en passant," alluded to in such terms, as to warrant a place in our columns for a few thoughts.

"Demagogism seems threatening to become a popular and flourishing trade in every part of the land. There is nothing so sacred, but these harpies pounce upon it to wrest it from the public to their own private advantage. I desire to see the whole race extinguished, and the grand specific for their extinction is knowledge among the people. Poison does not prove more deadly to vermin, than a general diffusion of knowledge among the people will be to them. It will drive them as the light does the owl, into the black darkness of merited obscurity. It was by no chicanery or trick, it was not by playing upon the ignorance of the people, but it was the intelligence, virtue and moral heroism of our forefathers, standing as they did, each with his shoulder over against the shoulder of his neighbor, that formed that glorious arch on which the Goddess of Liberty descended to the earth, and smiled with the benignity and beauty of the morning dawn upon the world. It is only by banding together as they did, by means of the same holy influences, girt about with virtue and overshadowed with wisdom, standing in their places and bearing up the same political arch as a lofty pedestal for the feet of the heaven descended Goddess, that we can hope to see the early dawn of Freedom, which flashed from her radiant face, swell into stronger and still stronger light, until the earth shall be bathed in the splendor of midnoon of freedom; a cordon of sister republics belt the globe. Upon you in part, and upon your children will depend these magnificent results; upon your intelligence and virtue, and their intelligence and virtue, as component parts, durable and polished stones in that great arch, must the result depend."

MARRIED—On Thursday 29th ult., at the residence of James Taylor, Esq., Cannon county, by Rev. R. W. January, Rev. PLEASANT T. HENDERSON, formerly of Rutherford co., to Miss ANN LOUISA FURMAN, grand daughter of the late Rev. R. Furman D. D. of Charleston, S. C.

MINISTER'S DEPARTMENT.

No. 92.

INTRODUCTORY ADDRESS,

Delivered at the Educational Meeting at Eaon,  
BY PROFESSOR J. H. EATON.

MY BRETHREN:

The period to which we have for some months past been looking forward with deep interest has at length arrived. We have assembled in accordance with a resolution passed at the time of the last General Association, to confer upon the interests of Christ's kingdom, and particularly upon the subject of education as a means of promoting those interests. God grant that our deliberations on this important occasion, be so guided by the influence of his Spirit that they shall tend in no small degree to promote his glory, and the highest interest of our fellow creatures both for time and eternity! To me has been assigned the part of opening the exercises of the meeting, by presenting some reasons why the Baptist denomination in this State should make increased efforts in the cause of education.

We might adduce the moral, social, and political advantages arising to every community from a high standard of intellectual cultivation—we might point to the praiseworthy example of other denominations in our own and neighboring States—and the benefits resulting from such efforts. But we chose on this occasion to confine our remarks to a single view of the subject, which is the necessity of an increased effort in the cause of education, in order to secure to the Baptist denomination in this State the requisite number of competent ministers. Considerable interest has been excited among the churches by the Notes of a Sermon which appeared in "The Baptist" some few weeks since on the subject of the "seven stars and seven golden candlesticks." The reasoning there employed to prove that every church should have its own Bishop, and that no minister has the right to assume the pastoral care of more than one church, is such as cannot easily be set aside. Many of our brethren in the ministry, who attempt the care of several churches are troubled on this subject, and the enquiry arises, what shall we do? Here are innumerable instances in which three or four churches are dependent upon the ministrations of a single individual. In the present state of things should each one confine his labors to a single church, in accordance with the teaching of scripture on this subject, and the evident design of the pastoral relation, some two thirds or three fourths of our churches would be left destitute, from the fact that there is not a sufficient number of laborers in the field to supply the deficiency that would be occasioned. Now when difficulties are thus presented in complying with the plain and obvious requisition of the scriptures, we may know that there has been something wrong in our former course. Duty never conflicts with itself. The consequences arising from the

neglect of one duty may render the performance of another extremely difficult; but this difficulty is no excuse in the sight of God for the neglect of the second duty, inasmuch as it has arisen from our own negligence and disobedience. When such a state of things actually exists, the only proper course is to set about removing the obstacles out of the way, with all possible speed. And this, as it appears to me, is the condition of our denomination in this State at the present moment. We cannot now adopt the scripture rule and the practice of the primitive church in regard to the pastoral relation, because we have neglected the previous duty of employing the means which providence has placed within our reach, for qualifying laborers to go forth into the vineyard of the Lord. All see and lament the evils arising from the present state of things, and indulge an indefinite hope, that at some period in the far distant future, the obstacles which now present themselves will be gradually removed; but for ourselves we can see no prospect of a change for the better without immediate, united, and persevering action. We cannot free ourselves from responsibility, by deferring the correction of the evil to the superior wisdom of a future generation. We must commence the work ourselves, and we have ample means for its accomplishment in a short space of time, if the churches generally can be brought to perceive and to do what duty requires of them in reference to this subject—of this we have little doubt if proper efforts are made to lay the subject before them. And even if this general coöperation, so desirable, cannot be obtained, it is the duty of each individual church and each individual member, who understands the will of God on this subject, to do every thing which providence has placed within his power for the accomplishment of this will. No one has the right to throw off responsibility in this matter, on the plea that others will not coöperate. Admitting then that it is our duty to act without delay, the question still arises, what shall we do? To us, one of the first and most obvious steps to be taken, is to furnish young men of piety and promise, who are desirous of entering the ministry, with the requisite means of preparation for the sacred office. For the accomplishment of this object, a literary institution of high character should be established, and placed upon a firm and independent foundation, where our sons designed for every art and every profession, may have their minds illuminated by the light of sound science, and especially where those designed for the gospel ministry may receive that thorough course of mental training which they need to prepare them for the important work; and let us not say we are unable to do this. God has abundantly prospered us, and if we withhold from his service that which is meet we have no right to expect the continuance of his blessing. In numbers and in wealth, the Baptist denomination are not inferior to any in the State, and why should we be behind others in the cause of education? Not long since I saw a statement of a free colored wo-

man in one of our northern cities who had of her own earnings given one thousand dollars to the society at Hartford for the education of ministers. Now if this poor woman who is dependent on the labors of her own hands for her support, could in the course of her life give one thousand dollars to such an object; what could we not do, my brethren, if we were animated by the same zeal? Even in point of economy, this subject might be urged as of the utmost practical importance. According to the present arrangement, our churches, with very few exceptions, have no ministers to reside among them, and devote their whole time to the appropriate duties of their office; they have preaching but once a month, and the impression produced by one sermon is worn off long before another is heard, consequently the communities in which these churches are located are very little under the influence and restraint of gospel truth; and I verily believe the dissipation, profligacy, and crime, consequent upon this state of things, in their direct and indirect consequences, cost our churches more annually, than it would cost them to educate and support a ministry, whose influence might, by the blessing of God, prevent these evils. But some may say, as it is the work of the Holy Spirit to qualify men for the gospel ministry, when, therefore, we have prayed to the Lord of the Harvest, that he would send forth laborers into his harvest, we have done our duty, and our responsibility is at an end. True we cannot feel too deeply our dependence on the divine spirit, nor pray too earnestly that God would send forth laborers into the gospel field; but this is not all that he requires at our hands. "A Bishop must be apt to teach," says the great Apostle of the Gentiles, when enumerating the qualifications requisite for one who takes upon himself the office of overseer in the vineyard of the Lord. Now, the term Bishop signifies supervisor or superintendent, and is applied in the scripture to those who have the pastoral care of a church, and it conveys nearly the same idea as elder or presbyter. Though we would not agree with those who assert that there can be no church without a Bishop, yet we would say that it is deeply to be regretted that there ever *should* be a church without a Bishop, and one too who in all respects would answer to the Apostolical description. It is a consummation most devoutly to be wished, that every church should have a Bishop who is fully qualified for the high and responsible office. When this is the case, we may confidently hope that Zion will arise and shine, her light being come. What, we would enquire, is implied in the phrase "apt to teach." It is evident, that one who is qualified to teach others must himself be taught. This is the dictate of common sense. We cannot reasonably expect light from darkness, or a cooling stream from a sandy desert. The thing is impossible. One therefore cannot properly discharge the office of a Bishop without understanding the things he is to teach. And why should not this qualification be insisted upon

as much as any other? Has the church any more right to ordain one who is not apt to teach, than one who is the husband of two wives? Why should the church insist upon some of the qualifications enumerated by the Apostle, and dispense with others? Perhaps the only difference of opinion on this point, will regard the extent and variety of the knowledge requisite to fulfil this part of the duty of a Bishop. This we will admit may to some extent vary with circumstances. But to aid us in determining the standard to which it would be desirable to reach, let us for a few moments enquire what it is a Bishop has to teach. 'Tis his to expound and explain the living oracles of God. The truths which he is to present are not the theories formed by a fertile imagination; they are not the opinions of men, nor the systems embodied in creeds, but the ever fresh and ever living truths of the Bible; and ought he not to be able to read those scriptures in the language in which they were written? Why should a man attempt to expound a message which he can neither read nor understand as it came from the hand of him who penned it? Can a man be fitted for his work who is ignorant of the very document which it is the main business of his life to explain to others? What should we think of an ambassador who could not read his own credentials except by the aid of an interpreter? The minister of the gospel who cannot read the scriptures in the language in which they were originally written by inspired men, is in a situation precisely similar to this; and how can he utter a certain sound, so long as he is obliged to say, "In the opinion of the interpreter this passage means so and so, but for myself I cannot judge; I am obliged to depend upon the authority of uninspired men, for the truths which I utter, for the Bible, as God gave it to the world, is to me a sealed book. It is in an unknown language, and conveys no ideas whatever to my mind." It would seem then that the ability to read the scriptures in their original language, is so obviously necessary to qualify one for the work of the gospel ministry, it needs no argument to show its importance. Far be it from me to undervalue the efforts of those excellent brethren, who by native energies of mind, deep piety and zeal, according to knowledge, have become successful laborers in the vineyard of the Lord without an acquaintance with any language except their mother tongue. Those are worthy of all honor who have surmounted formidable difficulties, and accomplished much good in spite of the obstacles which beset their path: yet *these* are the very men who urge the importance of a *thorough* preparation for the work of the ministry. Their own experience has taught them its value, and we find them willing to make great exertion and sacrifice to save the rising ministry from the embarrassments under which they have labored. Though an acquaintance with the languages in which the scriptures were originally written is an essential, it is not the only branch of knowledge requisite to qualify a Bishop to

teach. The Book he professes to explain contains prophecies relating to the monarchies of the world, and one of the strongest evidences of its authenticity is the exact fulfilment of the events there predicted. Shall he remain ignorant of them? If not, he must be acquainted with the past history of the world. Again, he should be able to show the dealings of God with his church, in all past ages, that he may exhibit in their true light the consequences of departure from the path of obedience and the simplicity of the gospel—that he may vindicate the justice of God and inspire confidence in his providence. It is true, he will find a part of this history in the Bible, but it is only a part; and all the varied lessons of wisdom which God has been teaching, by the vicissitudes through which he has led his church for a period of eighteen hundred years, must be lost to him, and to those who depend on him for instruction, if he has not a knowledge of ecclesiastical history. He may content earnestly for the faith once delivered to the saints, "for there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped," not by violence, but by force of argument. He must defend the faith not only from the cavils of illiterate and vulgar minds, but from the speculations of the refined and metaphysical skeptic.

To do this successfully, he needs to have his reasoning powers fully developed—to be able to trace effects to their causes, and deduce principles from facts.

He must have the power of generalization and independent investigation; but to be able to do this, requires mental discipline—discipline long and severe. And this discipline the minister especially needs. If he would call no man master, he must bring into exercise his own powers, free from the restraints which no dogmas of others might impose upon him. "He is to take the principles of eternal truth as they are laid down in the word of God, and trace them out to their legitimate results and practical applications, praying for the light of Heaven to guide him and the spirit of God to assist his powers of investigation."

Again, he is to be an ambassador for Christ, to beseech men in Christ's stead to be reconciled to God. Here he should know the arts of persuasion; the avenues to the human heart, and all its secret springs of thought and action. But these he cannot understand without an acquaintance with the elementary principles of the human mind. We would not entrust a steam engine to the guidance of one who was not fully acquainted with its powers, and who did not so understand the uses of its various parts as to control them, and produce the results which he wished. The human mind is an instrument of far more power than a steam engine, and if misguided and suffered to run off the track, the results are far more disastrous; and shall we entrust its guidance to one who is ignorant of its powers and the principles by which it is regulated? The most simple musical instrument cannot be played so as to produce the

concord of sweet sounds, without study and practice. The human mind is an instrument of a thousand strings, which if touched by an unskilful hand will give forth discord instead of harmony.

A Bishop must be apt to teach. He must possess the power of communicating truth in a clear, intelligible, and forcible manner, and for this he must have a disciplined mind.

A man may be learned and yet not educated; that is, he may have acquired an extensive knowledge of facts, without that mental training which would fully develop the resources of his own mind. The great object of schools is not so much for the purpose of imparting information, as to teach the learner to think, to compare, to reason, to originate new trains of thought, and to acquire the habit of patient investigation. And who will say that the gospel ministry has no need of these advantages? Must he not teach the pure doctrines and various duties of religion? 'Tis his to convince the understanding, to interest the affections, arouse the conscience, answer all objections and reconcile all seeming contradictions in the word of God! He must unfold the devices of Satan and expose the corruption of the human heart, and all this he must do with a dignity becoming his station, and at the same time in a style which will be plain to the most common understanding.

In view of these high responsibilities, the most gifted and cultivated may well shrink back and enquire, who is sufficient for these things? When insisting on the importance of thorough mental training as a preparation for the work of the gospel ministry, we are sometimes told that the Apostles selected by the Saviour himself, to be the heralds of the cross, were with few exceptions illiterate men; some of them obscure fishermen, and nearly all, precious to their engaging in the ministry, had some secular occupation which left no time for scientific pursuits. Yet they were the men who laid the foundation of the Christian Church, and they accomplished more in rearing up the glorious fabric than any other generation of ministers known, however splendid their talents or extended their acquirements. Now, we deny the fact, that they were unlearned and ignorant men at the time they went forth to preach. They were not admitted immediately to the work—for three years they sat in the school of Christ, listened to the instruction of the great prophet of our world, and heard from his lips such doctrines as never fell from the lips of philosophers, and this with a lucidness, sweetness, and power which astonished even his enemies, and made the officers sent to arrest him exclaim, "Never man spake like this man." If there was in his public teaching, any thing which their dullness failed to perceive, when they were alone he expounded all things to his disciples. Nor were these merely periodical and occasional privileges; he was their constant companion, and on all occasions, both public and private, he continued to impart instruction to them, with a patience and zeal that removed every obstacle to their en-

tire comprehension of the truth he wished to communicate. Thus instructed by their unequalled teacher, they went forth to their work of proclaiming salvation through his name. They had to pass through the process before they were fully entrusted with the responsibilities of their office. Now we ask the question, were these ignorant men? Were they not learned men? Who will dare depreciate the teaching of Christ and charge those who graduated at his school with ignorance? We might well dispense with our seminaries of learning, if our theological students of the present day could enjoy the privilege of such teaching as this, and then go forth endowed with supernatural gifts, as were the primitive Apostles. But God in the present age of the world does not choose to extend his kingdom by the exertion of miraculous power. He gives us the renewing and sanctifying influences of his Holy Spirit, and then calls on us to exert our natural talents, thus sanctified, in his service, and shall we offer to him minds feeble from inaction, and narrow and contracted by ignorance and prejudice? Will he not justly hold us responsible for the full amount of effort of which our faculties would have been capable, had we diligently used every means which his providence has afforded us for their cultivation and improvement? If God has no need of our learning he has no need of our ignorance. If he does not glorify himself by our intelligence, he will not do it by our stupidity.

The learned and pious Davies, who, if we except Whitfield and Edwards, was perhaps more successful in winning souls to Christ than any other man our country has known, was once asked by one of his elders, why, with all his readiness and facility for extempore effort, he always prepared his sermons with so much care, instead of depending upon the inspiration of the moment; said he, "It has always seemed to me an awful thing to stand in the pulpit and utter nonsense in the name of God; besides, when I have exerted my own abilities to the utmost, I can then consistently ask God's blessing on my efforts; but I should offer insult to the majesty of Heaven, were I to ask him to supply my voluntary deficiencies and countenance my neglect."

Let it not be supposed from what I have said of the importance of mental culture, that I would place it highest on the list of ministerial qualifications. Learning, however desirable in itself as a means of usefulness, can never supply a deficiency in piety. A minister of Christ must be a converted man, and on this subject he should have seen clear evidence as will relieve his own mind from all perplexing doubt in regard to his acceptance, and his daily walk and conversation should be such as not to leave the shadow of a doubt respecting the genuineness of his conversion, on the minds of others. When he speaks of the heinous nature of sin, and the corruptions of the human heart, he should have in his mind the picture which the Holy Spirit presented of his own. He should know himself

the bitterness of repentance and the joys of pardoned sin. He should feel in his own soul the full value of those hopes of future blessedness with which he would inspire others, and exhibit in his life a specimen of the religion he would recommend. Piety without learning is a far better preparation for the work of the gospel ministry than learning without piety; but a high standard of both should be regarded as indispensable. The age in which we live demands it. This is not the period when the heralds of the cross, with minds undisciplined and hearts not glowing with warm and fervent piety, can meet the exigencies of the Church. It is an age characterized by mental activity. The great ocean of intellect seems stirred to its inmost depths, and the waves of strife and contention are sweeping in fearful surges, not only over the political, but also over the religious world, threatening devastation and destruction in their course, unless arrested by some conservative power. "Heresy, infidelity, and the man of sin are mustering their forces against the sacramental host of God's elect. The struggle of the contending armies has already begun, and the noise of their arms may be heard from every part of the battlements of Zion." The Pope is sending yearly to our shores thousands of his obedient vassals, many of whom are skilled in all the departments of literature and science, and exercising the refined subtleties of cultivated intellects, in order to insinuate the errors of papacy into the very heart of our community. Not content to erect seminaries of their own, in which Protestant children are taught, and from which the Bible is carefully excluded, they have raised a ruthless hand to take the Bible from the primary schools of the Protestants themselves. To whom shall we look in this crisis but to a learned and pious ministry? who else shall lead on the armies of the Church to their glorious warfare, and stand or fall with them in the terrible conflict with the Atheistic and Papal powers? who else can control the raging elements of the public mind, and inspire it with firmness of principle, and give direction to its power?

If there ever was a time when a ministry eminent for piety and knowledge was needed, it is emphatically the present. And on us, my brethren, who have already entered the field, a vast amount of responsibility rests. It is true, those of us who have arrived at middle life, cannot recall the period of youth, that we may devote our early years more vigorously to the cultivation of our own powers, but we may do much to bring the rising ministry to that standard, which God in his providence points out. We may press the subject upon the attention of our respective churches, and urge upon them the duty of furnishing the means to aid the pious young men in their midst who desire to preach the gospel, in obtaining a thorough education. We may pray for the success of every enterprise which has for its object, to raise the standard of ministerial education, and we may accompany our prayers by corresponding efforts, and we may rest assured that

God will crown our efforts thus to promote his glory, with abundant success. God's blessings are stayed midway in the Heavens, by the slow faith of his people. Let us meet as it we believed him faithful to his promises, and we shall find him more ready to grant his aid than we are to receive it.

### COMMUNICATIONS.

For the Baptist.

### PROCEEDINGS OF THE EXECUTIVE BOARD.

The Executive Board of the General Association of Tennessee, met at the 2d Baptist Church in Nashville, April 19th, 1845. Bro. John McIntosh was called to the Chair. Prayer by Bro. Luck.

Present, N. H. McFadden, James Thomas, R. B. C. Howell, C. K. Winston, Benjamin Jones.

Called for Missionary Reports.

Bro. Bass reported that he labored 62 days; preached 65 sermons; delivered 21 exhortations; held 6 prayer meetings for the sick; aided in the ordination of 2 deacons; received 3 into the Church, and travelled 590 miles.

Bro. Bond reported that he had labored 80 days; preached 65 sermons; delivered 8 exhortations; rode 755 miles, and assisted in the ordination of three deacons.

Bro. Luck reported that he had labored 85 days; preached 65 sermons; delivered 11 exhortations; travelled 628 miles, and assisted in the ordination of 2 deacons.

Bro. Green reported that he had labored 33 days; preached 17 sermons; delivered 6 exhortations; assisted in the ordination of 3 deacons, and rode 400 miles.

Bro. Sherrill reported that he had preached 40 sermons, delivered 20 exhortations; witnessed 6 professions of religion, and rode 660 miles.

Bro. Sherrill's appointment having expired, bre. Winston and McFadden were constituted a Committee to settle with him, and the Treasurer authorized to pay the amount due him.

*Resolved*, That, individuals and churches, subscribers to the General Association, be requested to send up the amounts due to the next meeting of the Board.

Received of the Church at McCrory's creek, \$12 00

*Resolved*, That these proceedings be published in The Baptist.

Adjourned to meet with the First Baptist Church, Nashville, the Friday before the 3d Lord's day in July, 1845.

Prayer by bro. John Bond.

JOHN MCINTOSH, Pres.

C. K. WINSTON, Rec. Sec.

For The Baptist.

RUTHERFORD COUNTY, May 30, 1845.

DR. R. B. C. HOWELL:

Dear Brother:—I have just returned from preaching tour through a part of Cannon county, during which time I attended a pro-

tracted meeting in Woodbury. This little village is situated in a healthy part of the country, on the bank of Stones river, surrounded, to part, by high and beautiful hills, the scene is indeed beautiful. This village has a flourishing school, conducted by excellent teachers. I was informed there were near one hundred scholars.

The meeting commenced on Friday evening with the little church, who has for its pastor, bro. P. T. Henderson. Bro. Bass was there, and continued with us until Monday morning when he had to leave for the purpose of attending to his Missionary engagements.

Our meeting commenced under the most discouraging circumstances—Christians were exceedingly cold, and lukewarm on religious subjects—and what was still worse, I found some four or five *Doggeries* stuck about in different parts of the town, owned, as I was informed, by persons professing to be Christians, with one exception, and he, as I was informed, was a colored person. On learning the state of things, and what kind of influences we had to contend with, and what kind of enemy we had to fight against, we called a *Counsel of War*. After a fair investigation of the subject, it was agreed, that we should bring suit against the Devil—that we arraign the old *Deceiver* before the *Bar* of public sentiment, on charges:

1st. Of violating the law of God, by introducing Alcohol as a common drink among the *soldiers* of Jesus Christ.

2dly. For drawing off professing Christians, and engaging them in doing the Devils work, by keeping *doggeries* and ornamented *Bar Rooms*.

The trial was set for 10½ o'clock, at the court house; the citizens of the town and vicinity generally met; the jury was impanelled, which consisted of all classes. Three and a half hours were occupied in examining the witnesses and presenting the law. Moses, two Angels, Solomon, Isaiah, Jeremiah, Joel, Naham, Jesus Christ and the Apostle Paul were all examined. The meeting adjourned until 3 o'clock in the evening, when two hours were taken up on the second charge, and after a fair investigation of all the facts proven and set forth, the jury, without leaving their place, handed in their verdict—*Guilty*.

I take great pleasure in stating, that every person who has heretofore been engaged in the traffic, have agreed to give it up *forthwith*. The town councils have met and passed a law, that no person shall be permitted to sell one particle as a common drink, under a fine of \$50. The citizens appear to be of one mind on this subject. Christians of all denominations, as well as the men of the world are in good earnest.

Our meeting closed on Tuesday night about 12 o'clock. Although the night was dark the congregation was nearly as large as on Sunday. The meeting increased in interest at every effort that was made, and could we have remained a few days longer, we doubt not, with God's help, the town would have been in full blaze. Almost every obstacle

was taken out of the way; prejudice, in a good degree, has given way against us, as a denomination. Two additions were made to the church during the meeting, and many more, I think, will join shortly. If our Missionaries, or some two or three good, warm hearted preachers could be prevailed on to go there and hold a ten days meeting, much good could be accomplished in Woodbury. The people there are warm hearted, and will take great pleasure in feeding them while they preach to them.

Your brother in Christ,  
R. W. JANUARY.

For The Baptist

### WHISKY.

I noticed published in one of the Nashville papers, a week or two since, a distillery now in building, that is to turn out 3,000 gallons whisky per day; and that too in smell of all the papers and churches in Nashville. Well, I hope and pray, to *Almighty God*, that every Preacher and Editor may have a full draught three times a day from the *slop trough*, until they commence sounding the alarm throughout the country. If you nor no other person can be prevailed on to fire your 74 pounders, I will try my littlest gun.

R. W. JANUARY.

For the Baptist.

### FEMALE EDUCATION.

Permit me to say I consider this a subject that has formerly been too much neglected, and even in this enlightened era, it has not received that attention and respect which it justly merits. Woman was destined for a more noble purpose. God, in the infinity of his wisdom, created her as the partner of man, the companion of his joys and sorrows, the confiding friend of his bosom—one equal to him, and one who in every respect, should enjoy the same rights that he enjoys. Although moulded in a more delicate form, and though her physical powers are weaker, yet she has an immortal mind as well as he, and one equally capable of mental culture.— Would you exclude *her* from the intricacies of science, merely because she is a more fragile being? While you are erecting colleges and universities for the benefit of your sons, forget not your daughters have similar claims on your liberality, and demand from you, as parents, an equal share of instruction.

Would you have them remain at home in ignorance, while their brothers are searching the lore of ancient sages, while they are investigating the deep and mystic sciences, and twining a bright chaplet of fame around their brows that will live fresh in memory when they are no more; a name that will be handed down from generation to generation, to be admired for its laudable ambition and generous deeds, or to be detested and scorned for its ignoble and treacherous conduct.— If you would not let them enjoy the same rights and privileges, let their minds be equally cultivated. You will say, have we not academies and seminaries of learning for our daughters? Very true; but how infe-

rior when compared to the facilities offered at the male institutions. At most of them, we obtain only a superficial knowledge of the different branches of science. And even after having taken a thorough academical course and graduated, there are many young ladies, who cannot answer the simplest questions proposed in philosophy. I am pained to say that such is the case, though I know it to be true. Having partly received an academical education myself, and from intercourse with my own sex, I know their education in many respects, to be greatly inferior to that of the males. Now is it because the Creator has endowed gentlemen with superior intellect, that they can dive deeper into the hidden mysteries of science? We acknowledge they possess superior physical powers, but there are few of us, who are willing to acknowledge that they are naturally gifted with stronger minds. Then if the female mind is as strong, and equally capable of culture, why not let them be equally cultivated? Why not have learned professors to superintend their education, and elucidate, to them the various phenomena in nature, as well as to bestow so much care on man alone? Their education in some respects, should be different; of course it is not necessary for a lady to go through a course of law, medicine or politics, though she should not be entirely ignorant of either. As free and independent daughters of America, it is highly requisite that ladies know something of her laws, so as not to be the subject of injustice and wrongs frequently practiced upon them by the baseness of men! And as the training of the infantile mind devolves altogether on the mother, how important that they understand not only the polite accomplishments of the day, but that their information be general.

If you wish your daughters to be useful, to make good wives and mothers capable of instructing and training the young immortals committed to their charge, let them be properly educated. Are they inferior beings, that you wish their mental qualifications to be so limited? Man has often acknowledged that females possess purer and more refined feeling than their sex. Should their better feelings exclude them from the higher accomplishments? Instead of retarding their progress it should be an incentive in the patriotic bosom of every father to encourage them in their literary pursuits. In speaking of being accomplished, I mean not those brilliant accomplishments and graces which prepares a lady for the ball room or other scenes of amusement, but such as will stand the test of time; those accomplishments which glitter not only in public assemblies, but shine bright in the social circle; those christian virtues which will prepare them for home and domestic happiness; an education that will last when youth is gone, when beauty has faded; when friends have forsaken us and home is no more. Such a one as will be an ornament to society, a solace when alone, a friend in the hour of adversity, and I will add one that

will shine purer and brighter in a better world than this.

Ladies should not be content with merely a scientific education, but they should be familiar with the histories, manners and customs, not only of our own, but other nations. As to the course generally pursued by them after leaving school, the parents are not altogether responsible. Every young lady should have sense and discernment sufficient to know that her education is not complete when she leaves school. The instruction we receive there is only the foundation to a more extensive field of thought and investigation. The mind is an active member, rightly cultivated it becomes a luxuriant garden producing the beautiful and lovely plants, expanded by the genial rays of science, its vivifying influence spreads spontaneously over a community yielding the most exhilarating and happy influence. Uncultivated, it becomes as the barren soil or desert waste, overgrown with the most noxious and baneful weeds. Then, my female friends, if we wish our minds to expand and become as the prolific soil, let us not be content to sit idly, and be so far excelled by the males. No, while learning has become so extensively diffused, while science is on the rapid march, let us bask largely in its refreshing and invigorating streams. Sip not lightly from the exhaustless fountain, but drink deeply of the pure waters of knowledge.

"Shallow drafts intoxicate the brain,  
But drinking largely sobers us again."

Fair reader, you may deem me an enthusiast on this subject, but it is one in which all young ladies especially, should be zealously engaged. When we read of the many distinguished females that have figured so largely in the literary world, those who by their talents and benevolence, have done so much good, and been instruments in the hands of God of rescuing so many from misery and want, should not their noble deeds actuate us to awake from the state of lethargy in which we have so long reposed, and grasp with avidity, the passing moments? If there have lived in former ages, (I might almost say in the dark ages of the world, comparatively speaking) ladies who were signalized for their extraordinary talents and high literary attainments, should there not be more renowned ones now? We live in an age of improvement; a land where science and arts are making rapid progress; a land of bibles and christianity, and under the favorable auspices, may we not do some good? If God has given us talents should we not improve them? Let us be no longer fettered by the dull chains that generally infuse ignorance. While the active genius of men has accomplished so much what may not the slumbering faculties of woman do, if aroused to action and usefulness? Awake, awake, my young friends, be "as shining lights" to the world! Let man no longer triumph over your intellects; let man no longer consider themselves as your superior! There are but few gentlemen who rightly appreciate the female

character; and I am sorry to say, there are not many to be found, who like a really intelligent and highly gifted young lady. I know not the cause unless it be selfishness in them. We know that men do not like to acknowledge the superiority of ladies; but this should be no discouragement to impede our progress. For the really sensible and generous hearted will ever appreciate talents and the opinions of others, we should disregard, since they are incapable of judging correctly.

FLORELLA.

For The Baptist.

#### MEMOIR OF REV. M. BRAME.

A brief biography of our aged and much lamented brother MELCHEZIEUX BRAME, who was born in the year 1773, April 21st, in Caroline county, Virginia; professed religion in early life, in the summer of 1789, in the 16th year of his age, and was baptised into the fellowship of Reedy Church, which church was a member of the Dover Association. He was married in the 24th year of his age, on the 2d of February, 1797, to Miss Sarah Bailey, of Mecklenburg county, Virginia, who was not at the time of their marriage a member of any denomination. She professed religion in 1810, and was baptised by Elder Richard Dabbs. From thence they removed to Halifax county, and both joined the Arbour Church, under the pastoral care of Elder John Kerr, connected with the Roanoke Association. Bro. Brame was raised much under Presbyterian influence, but when choosing religion for himself, he became a Baptist. He was truly a republican politically and religiously; none can call in question his entire patriotism; a devoted lover of his country and the church of Christ.

Some time after his marriage he commenced preaching the Gospel of his Saviour, and preached until a few days before he was called home. He was a soldier in the last war with G. Britain, when the City of Washington was burnt; was one Capt. Grief Barksdale's Company of Riflemen, 4th Regiment 2d Brigade Virginia Militia, and having performed a manly tour of duty in the service of the U. States, he was honorably discharged December 2d, 1814. Bro. Brame removed to Tennessee in December 1817, and settled in Bedford county. From the middle of the following month, January, the writer of this brief notice had the most intimate acquaintance with bro. Brame until he breathed his last. He was by his bed side when his immortal spirit took its flight to the rest that remains for the people of God, being on the evening of the 16th of April, 1845, within a few days of being 72 years of age, after a marriage union of 48 years with the wife he has left to mourn. They had two children, a son and a daughter.

In January 1818, he joined Sugar Creek Church. He was ordained a Minister of the Gospel on the 3d Lord's day in July 1820, by Elders John T. Muse and Nancy Meeks. Our beloved brother was a good citizen and father in Israel. He was possessed of a

quick understanding, a sprightly intellect, his figures were often very unusual, but very expressive; in conversation he was witty, lively and entertaining, his resources for social conversation seemed never to run dry.

He was not an able minister, but he was an able judge of a sound ministry; he was an admirable exhorter; had a becoming knowledge of his own abilities; a prudent, unassuming brother; he knew how to appreciate the talents of his preaching brethren, and wished the best talents called into requisition on the most important occasions, and when the cause of God was honored, the kingdom advanced, he shared richly in the feast, he feeling himself identified in the cause. He was truly a revivalist. His house was a resting place for the weary ministers of Christ. At his table they were often refreshed; his friendship and love for his brethren were stable, and therefore much to be relied on; he was not driven by every wind that blew; he was a strong man at a throne of grace.

The spirit of the writer of this sketch weeps while he writes. Oh! that we had more ministers like the departed bro. Brame. He was a thorough going missionary. Soon after the organization of the Baptist State Convention he became a member of that body, and for his entire devotion to the cause of missions he fell a victim, for a moment, to the fury of the anti-missionary spirit that prevailed at that time in the church of which he was a member, with a few uncompromising men, by whom he was excluded from church fellowship, never to be restored again, unless he would renounce all the moralizing institutions, and much of the educational and the whole of the missionary cause, which cause was identified with the chief delights of his soul. But blessed be God, he soon rose in a new Constitution, founded on the principles of the United Baptists. In full communion with his church he lived, devotedly, till his God called him from his earthly labors, to the enjoyment of a rich inheritance in a better world.

JOHN T. MUSE.

### SELECTIONS.

From the Augusta Chronicle.

#### THE SOUTHERN BAPTIST CONVENTION.

*To their Brethren in the United States, to the congregations connected with the respective Churches, and to all candid men.*

A painful division has taken place in the Missionary operations of the American Baptists. We would explain the origin, the principles and the object of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this division be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination; Northern and Southern Baptists are still brethren. They differ in no articles

of faith. They are guided by the same principles of gospel order. Fanatical attempts indeed have been made, in some quarters to exclude us of the South from christian fellowship. We do not retort these attempts; and believe their extent to be comparatively limited. Our christian fellowship is not, as we feel, a matter to be obtruded on any one. We abide by that of our God, his Son, and all his baptized followers. The few ultra Northern brethren to whom we allude, must take what course they please. Their conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Disunion has proceeded, however, deplorably far. The first part of our duty is to show its entire *origin* is with others. This is its history.

I. The General Convention of the Baptist denomination of the United States was composed of brethren from every part of the American Republic. Its constitution knows no difference between slaveholders and non-slaveholders. Nor during the period of its existence for the last thirty years has it, in practice, known any thing of this distinction. Both parties have contributed steadily and largely (if never adequately) to those funds which are the basis of its constituency; both have yielded to its office bearers of all grades; its missionaries and translators of God's word, its men of toils many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other; anticipating in the Board room and in the Monthly Concert, that higher but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties, there was no breath of discord between them. Its Richard Furman and its Wm. Straughton, its Jesse Mercer and its Thomas Baldwin led on the sacramental *lost* shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts for a common cause, their entire aversions and enmities were directed with all the strength of their souls; against the common foe. And to the last, did they not cherish the strong belief that they left no other enmities or aversions; no other rivalry to their successors?

In particular, a special rule of the constitution defines who may be missionaries, viz: "Such persons only as are in full communion with some church in our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer's cause." Now, while under this rule the slaveholder has been, in his turn, employed as a missionary, it is not alledged that any other persons than those above described, have been appointed. Moreover the important part of a superintendent of the education of native missionaries has been assigned, with universal approbation to the pastor of one of our largest slaveholding churches.

But an evil hour arrived. Even our humble efforts in the conquest of the world to God, excited the accuser of our brethren to cast discord among us; and in our last two Triennial Conventions, slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this? They proposed and carried, almost unanimously, the following explicit resolution:

*Resolved*, That in co-operating together, as members of the Convention in the work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery: but as individuals we are free to express and to promote, elsewhere, our views on these subjects, in a christian manner and spirit."

Our successors will find it difficult to believe that so important and plain a declaration had become, before the close of the first year of the triennial period, a perfect nullity. In December last the acting Board of the Convention, at Boston, adopted a new qualification for missionaries, a new special rule, viz: that "if any one who shall offer himself for a missionary, having slaves, should insist on retaining them as his property, they could not appoint him." "One thing is certain," they continue, "We could never be a party to any arrangement which implies approbation of slavery."

We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three year's power, a date at which the Compromise resolution, could scarcely have reached our remote Mission stations. If usurpation had been intended could it have been more fitly timed? An usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed when the aggrieved "thousands of Israel" had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to that power, or a serious interruption of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprised of it. We, on the other hand, did not move in the matter of a new organization until three liberal States had refused to send Northward any more contributions. Our leaders had chosen new rules. Thus came war within our gates: while the means of war with the common enemy were daily diminishing.

By this decision the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional dictum being—that "The appointing power for wise and good purposes, is confided to the acting Board." On such a slight show of authority, this Board undertook to declare that to be a disqualification in one who should offer himself for a Missionary, which the Convention had said shall not be a disqualification. It had also expressly given its sanction to anti-slavery opinions, and implicitly fixed its condemnation on slavery, although the convention had said that "neither" should be done.

And further, it forbade those who shall apply for a Missionary appointment to "express and promote elsewhere" their views on the subject of slavery in a right "manner and spirit;" when the constitution declared they "were free" to do so. These brethren, thus acted upon a sentiment they have failed to prove—that slavery, is in all circumstances sinful. Whereas, their own solemn Resolution in the last convention (their's as much as ours) left us free to promote slavery. Was not this leaving us free, and "in a Christian spirit and manner" to promote that which in their hearts, and according to the present shewing of their conduct, they regard as a sin?

Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase we should adopt that of the Apostle. It was "FORBIDDING us to speak unto the GENTILES." Did this deny us no privilege? Did it not obstruct us, lay a kind of Romish interdict upon us in the discharge of an imperative duty; a duty to which the church has been, after the lapse of ages, awakened universally and successfully; a duty, the very object, and only object, of our long cherished connection and confederation?

And this would seem to be the place to state that our Northern brethren were dealt with as brethren to the last moment. Several of our churches cherished the hope that by means of remonstrances and expostulation, through the last Annual Meeting of the Board of Managers at Providence, the Acting Board might be brought to feel the grievous wrong they had inflicted. The managing Board was therefore affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdict. Alas! the results were—contemptuous silence as to the application made; and a deliberate resolve, expressing sympathy with the Acting Board, and a determination to sustain them.

II. The PRINCIPLES of the Southern Baptist Convention, it remains then to be stated are conservative; while they are also, as we trust, equitable and liberal. They propose to do the Lord's work in the way our fathers did it. Its title designates at once its origin and the simple firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but enquired for the old paths of Missionary operations; 'asked' for, and attempted to restore the practically 'good way.' The constitution we adopt is precisely that of the original union; that in connection with which, throughout his Missionary life, Adoniran Judson has lived, and under which Arin Judson and Boardman have died. We recede from it not a single step. We have formed no new creed; acting upon this matter upon a Baptist aversion from all creeds but the Bible. We use the very terms as we uphold the true spirit and great object of the late General Convention of the Baptist denomination of the United States. It is they who wrong us that have receded. We have

receded neither from the Constitution nor from any part of the original ground on which we met them in this work. And if, we ask in parting, the original and broad Bible ground of Confederation were not equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

We claim to have acted in the premises with liberality towards our Northern brethren. Thrust from the common platform of equal rights between the Northern and Southern churches; we have but reconstructed that platform. Content with it, we adhere to it, and reproduce it as broad enough for us and for them. Have they thrust us off? We retain one feeling in the case. *That we will not practically leave it on any account*, much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved. A breach of covenant that looks various ways—heavenward and earthward. For we repeat, *they would forbid us to speak unto the Gentiles*. The Jerusalem church, then, must be regathered at the suspected Samaria, or at some new centre of operation like Antioch. "One thing is certain"—we must go every where preaching the word. "We can never be a party to any arrangement" for monopolizing the Gospel: any arrangement which like that of the Autocratical Interdict of the North, would first drive us from our beloved colored people, of whom they prove that they know nothing comparatively, and from the much-wronged Aborigines of the country; and then cut us off from the whitening fields of the heathen harvest labor, to which by cogent appeals and solemn prayers, they have so often protested that, without us, they were inadequate.

III. Our objects, then, are the extension of the Messiah's kingdom, and the glory of our God. Not disunion with any of his people, not the upholding of any form of human polity or civil rights, but God's glory, and Messiah's increasing reign; in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interfere with *what is Caesar's*.<sup>o</sup> We will not compromise what is God's.

These objects will appear in detail on the face of our constitution, and in the proceedings which accompany this address. They are distributed at present, between two acting Boards for Foreign and Domestic Missions, having their respective seats at Richmond, Va., and Marion, Ala. We sympathize with the Macedonian cry from every part of the heathen world—with the low moan, for spiritual aid, of the four millions of half stifled

<sup>o</sup>It was not dwelt upon in the Augusta Convention—we do not recollect its being named, but it is too stringent a fact to be here omitted,—that one of the missionaries, with whom the Acting Board, and Board of Managers can sympathize, we presume, and whom they sustain (we hope, however, not in this particular act, but they have no way openly protested against it)—Brother Mason has actually remitted money to the United States to aid in assisting slaves to "runaway from their masters," a felony by the statute law of several States.

Red Men, our neighbors, with the sons of Ethiopia among us, stretching forth their hands of supplication for the Gospel, to God and all his people;—and we have abaken ourselves from the night-mare of a six years' "strife about words to no profit," for the profit of those poor, perishing, and precious souls. Our language to all America, and to Christendom if they will hear us, is "come over" and for these objects, as ye love souls, and the divine Saviour of souls, "help us." We ask help at this juncture for nothing else. We have had more talk than work about these objects too long. We have waited quite too long for the more learned and gifted, and opulent and worthy, to lead our way toward these objects; and we have shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens; with a zeal in which we are willing to be counselled by God and all considerate men (but by none else)—to the continent of Africa, and her pernicious fountains of idolatry, oppression and blood; but yet more, with unutterable hope and thankfulness, to China and her providentially opened ports, and teeming thirsty millions. Among us in the South, we have property which we will offer to the Lord and his cause, in these channels—some prudence with which we would have our best wisdom<sup>o</sup> to dwell, and professions of a piety which we seek to have increased and purified, like that of the first Baptist Churches, when they had "rest; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In parting with beloved brethren and old co-adjutors in this cause, we could weep, and have wept, for ourselves and for them; but the season as well of weeping as vain juggling, is, we are constrained to believe, just now past. Forty years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and sacred rights—but this shall only urge our gushing souls to yield proportionately of their renewed efforts to the Lord, to the church universal and to a dying world; even as water pressed from without rises but the more within. Above all the mountain pressure, of our obligations to God even our own God; to Christ and to him crucified, and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth, until every wilderness and desolate place within our reach (and what extent of the world's wilderness wisely considered, is not within our reach?) "shall be glad"—even at this passing calamity of division; and the deserts of unconverted human nature "rejoice and blossom as the rose."

WILLIAM B. JOHNSON, D. D.

Augusta, Ga., 12th May, 1845.

<sup>o</sup>Prov. viii. 12:

From the Christian Index.

## APPEAL.

On behalf of the First Baptist Church of New Orleans.

The progress of religion in the Great Valley of the Mississippi, is a subject of deep interest to every real patriot and every true hearted Baptist; the condition of our denomination in the metropolis of that vast region cannot, therefore, be a matter of indifference. What would be felt—what would be said—what would be done—were Charleston, Richmond and Baltimore, all of them, destitute of a Baptist Church? New Orleans is larger than all these cities put together, and there never has been a house of worship owned by the Baptist denomination in that city.

Long and dreary has been the night, but the day is breaking. A few members (still less than 40) have been collected together, and a church regularly organized. Divine worship is regularly maintained in an upper room. A Building Association has been formed, and about \$7,000 pledged. It is hoped that when we go on with building, this amount will be increased to 10,000 by the liberality of the citizens. Negotiations have been entered into for the purchase of a lot of ground, 120 by 80, in a very eligible situation, which will cost about \$9,000. A house of suitable dimensions and character will cost at least \$15,000.

Elder Russel Holman, who was first instrumental in gathering together the scattered sheep, has, by appointment of the Church, been engaged for several months in soliciting aid from the brethren and friends of the Baptist cause in the Eastern States; and has, up to this time, obtained a subscription of \$4,000. In order to complete the work, \$10,000 in addition are needed; and we affectionately entreat our brethren to render us their prompt and liberal aid.

We are the more encouraged to make this appeal from the assurance we feel, that the blessing of God attending our efforts, the Baptists of New Orleans will ere long yield a rich return of gratitude in efficient co-operation with the various organizations of our denomination for the extension of Christ's Kingdom both at home and abroad.

On behalf of the Church.

ISAAC T. HINTON, Pastor.  
New Orleans, May, 1845.

## OREGON.

The claim to the territory of Oregon has now become a matter of so great importance, involving moral as well as national questions, that we believe it not only proper, but necessary, to give our readers all the information we have upon the subject.

The United States have never claimed the country farther north than the 49th degree of N. latitude; and Great Britain does not claim *exclusive* right over any part south of that degree. The latter insists that her claim below that degree is the same as that of our republic, being a claim *inchoate*, that is a right to reduce any part of the country to her

jurisdiction by actual settlement and possession. This right the United States denies, claiming *exclusive* privilege to settle and govern the country.

Both countries rely in part for the support of their conflicting claims, upon rights, said to be acquired from Spain. One Spanish expedition visited the coast in 1542, and proceeded north to latitude 42; another in 1592, to latitude 57; another in 1592, to latitude 47; and a fourth, in 1640, to latitude 55. By the right of discovery, therefore, Spain claimed the territory until 1790, when, under the Convention of the Escorial, she ceded to Great Britain equal and concurrent right with herself to be made available only by actual occupation and settlement. It has been asserted indeed that Great Britain had another show of right to the country from an alledged visit of Sir Francis Drake, as far north as 49 N. latitude, but the fact of his penetrating so far north is so very doubtful that little stress is now laid upon it.

In 1778, Captain Cook visited the western coast of North America. He is said to have coasted from 44 deg. of N. latitude, to 60 deg. 18 min. north latitude, but passed Columbia River without observing it. He discovered Nootka Sound.

In 1817, Spain, in connexion with the sale of Florida, ceded to the United States all her right and title to the territory, north of the 42 degree N. latitude. In addition, an American citizen, Captain Gray, in 1792, entered and sailed up the Columbia river. The sources of that river and a large portion of the country were subsequently explored by Captains Lewis and Clark, under direction of our government. American citizens have occupied and settled parts of the country. In addition, the country adjoins the United States, and is contiguous to our settlements.

Before two nations, professing to be christian, engage in war with regard to such claims, we think that common sense, as well as religion, cautions both to pause and deliberate. The right of discovery by which Spain claimed the country of Oregon, is at best one of very doubtful authority. Vattel, who is generally regarded as one of the ablest expounders of the "Law of Nations," certainly makes very light of such claims. We copy his language from his Law of Nations. Book 1st, chapter 18.

"All mankind have an equal right to the things that have not yet fallen into the possession of any one; and these things belong to the first possessor. When therefore a nation finds a country uninhabited and without a master, it may lawfully take possession of it; and after it has sufficiently made known its will in this respect it cannot be deprived of it by another. Thus navigators going on the discovery, furnished with a commission from their sovereign, and meeting with islands or other desert countries, have taken possession of them in the name of their nation: and this title has been commonly respected, provided it was soon after followed by a real possession.

But it is questioned whether a nation may thus appropriate to itself, by merely taking possession of a country, which it does not really occupy, and in this manner reserve to itself much more than it is able to peopled or cultivate. It is not difficult to determine, that such a pretension would be absolutely contrary to the law, and opposite to the views of nature who appointing all the earth to supply the wants of man in general, gave to no nation the right of appropriating to itself a country but for the use it makes of it, and not to hinder others from improving it. The laws of nations then only acknowledge the property and sovereignty of a nation over uninhabited countries, of which they shall really, and in fact, take possession, in which they shall form settlements, or of which they shall make actual use. In reality, when navigators have met with desert countries, in which those of other nations have erected some monument to shew their having taken possession of them, they have no further given themselves any pain about that vain ceremony, than as it proceeded from the regulation of the popes, who divided a great part of the world between the crowns of Castile and Portugal.

Let it now be borne in mind, that Spain never even attempted to take real possession of Oregon by covering the country with settlements, and the title of Spain, according to Vattel, becomes a mere nullity. It should also be borne in mind, that the country is not settled, except in small and very restricted spots. It might be doubted then, according to Vattel, whether France or Russia might not lay claim to a part, provided citizens of either country should hasten to settle it. The rest of the world, however, seem to leave the whole to us and to the Indians who rove over the land, except Great Britain, who claims equal privilege with us to settle such part as she pleases, and to govern that part when settled. It may be asked also, that the views of Vattel have not generally governed nations in settling new countries, or otherwise there would have been endless disputes about the limit of jurisdiction. We respect the rights of Great Britain to the whole of New Holland, although she has occupied a comparatively small portion of that extensive island. Our rights to all the territory on the side of the Rocky Mountains was acknowledged when a great part of it had scarcely been visited by one of our citizens.

During the last war the colony at the mouth of Columbia River, founded by John Jacob Astor, and from his name called Astoria, fell into the hands of the British. Under the article of the treaty of peace requiring the restoration of places captured from either party by the other, this colony was restored to the United States by Great Britain. This restoration is pleaded by our government as a virtual acknowledgment of its right to Oregon by the British government. On the other hand, the Hudson Bay Fur Company, has subsequently purchased Astoria of its founder, and has established a fort there, and, we believe, in one or two other places. We

see by English papers, that they claim 20,000 British subjects in Oregon. They would probably have great difficulty in finding one thousand. Unless, indeed they claim that the American citizens at Astoria have become British subjects by the purchase of property made of Astor, they may not find it easy to compute by hundreds.

In 1824, a Convention was signed between the United States and Great Britain, by the third article of which it is agreed that our citizens should not settle beyond 54.40 N. latitude, nor Russian citizens south of that line. This Convention, we believe, makes no mention of Great Britain.

We did not design to argue the question; but to state it. On the face of it there is sufficient reason to cause Christian nations to pause and doubt, and be ready to submit their claims to arbitration rather than to hasten into war.—*Baptist Advocate.*

#### PROPOSALS

For publishing in Frankfort, Kentucky, a Monthly Periodical TO BE CALLED THE

### WESTERN BAPTIST REVIEW,

DEVOTED TO THE INTERESTS OF RELIGION AND LITERATURE  
JOHN L. WALLER, Editor.

THE leading and most interesting topics of doctrinal, practical, and experimental religion, and whatever is calculated to improve the mind and elevate the morals of community, will find a place in the pages of the Western Baptist Review. The doctrines and practices of the Baptists, so far as they comport with the Bible, (and all others, it will be maintained, are anti-Baptist,) will be earnestly, zealously, but temperately defended.

The great principle that "the Bible, and the Bible alone, is the religion of the Protestants," will be faithfully maintained against the efforts of Prelacy and Papacy to lumber the religion of Jesus with the inventions and traditions of men.

Those benevolent institutions which have for their object the advancement of the Redeemer's kingdom, and the melioration of our species, will be held up as worthy of the prayers and support of Christians; and all efforts, from every source, to bring these institutions into collision with the rights of Churches, and thus to make them instruments of discord and division, will receive decided condemnation. Union, harmony, and forbearance will be urged as alike demanded by the spirit of our religion and the interests of Zion.

Notices of books and other publications of interest, an abstract of the most important religious intelligence, &c. will be published. In a word, it is proposed to give the Baptists of the West a periodical in a form that may be preserved, and that will be worthy of preservation.

TERMS.—The Western Baptist Review will be published early in each month, in pamphlet form, each number containing thirty-two octavo pages, printed in the best style, folded and stitched, with a neat cover, index, &c. at \$2 per annum, payable on the receipt of the first number. The first number will be issued early in August if 1000 subscribers be obtained by that time—and the friends of the work, it is hoped, will use every exertion to procure that number and forward their names by the 25th of July.

Subscribers' names, and all letters on business, to be sent to HODGES, TODD & FREMYT, Frankfort, Ky. Publishers for the Editor. Frankfort, May, 1845.

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