

# THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

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## KENTUCKY MATTERS.

We insert in this paper, for the information of our readers, and as matter of historical record, the proceedings of the Shelbyville Kentucky Convention, and of the called meeting of the China Mission Society of Kentucky. That State, it will be seen, like Tennessee, and Mississippi, is fully with the South.

## REV. R. F. FARNSWORTH.

We have, within a few days past, received a communication from this distinguished brother. As it contains much that is interesting in relation to Memphis particularly, and the present condition of things in the South and South West generally, as well as with regard to himself personally, we have taken the liberty of laying it before our readers. Brother F., we are sure, will forgive us in the premises. We congratulate him, and our Churches, on his returning health, and fervently pray that he may fully recover his former vigor, and be long preserved, and still eminently useful in the cause of our Redeemer.

## CHRISTIAN REVIEW.

This able Quarterly, for June 1845, is received. Its table of contents is rich. Its principal articles are, 1. Life and Philosophy of Socrates; 2. Life of Lord Eldon; 3. Existing occasions to scepticism; 4. Life of Dr. Nettleton; 5. Moral relations of Republicanism; 6. Roger Williams; 7. The Ministry for the times; 8. Vital Christianity; 9. Literary Notices; 10. Miscellaneous Intelligence. We have read most of them, and find that they are, generally, well written, and very interesting, especially those relating to Socrates, Eldon, Williams, and Nettleton.

## BAPTIST MEMORIAL.

The number of the Memorial for June is

before us. Its leading article is an able notice of the lamented Armstrong, from the pen of our Associate, the substance of which appeared in this paper some weeks since. The remaining pages are occupied mostly with denominational proceedings, North and South, regarding the present posture of our missionary affairs.

## AMALGAMATION OF SECTS.

A New York correspondent of the Nashville Union, writing under date of June 2nd, after giving, generally, the political, and commercial news of Europe, and the Eastern States, has, among other things on religion, the following:

"Yesterday evening, by invitation, I heard a Unitarian Minister of this city, who had just returned from an anniversary celebration at Boston, and who gave an account of the yearly labors of his church. In the course of his address he remarked that overtures had recently been made by the Campbellite Church, or *Christians*, of the Western and South-Western States, to *coalesce with* and make the Unitarian Church their *head*—that though the membership of this order was one of the most ignorant and unlettered in the country, they ought not to reject their advances, for mutual advantage would result from the connexion—the Unitarians would secure great numerical strength, and the Christians would be refined and enlightened by their more able, polished and *liberal* ministry. I mention this, merely, as one of the signs of the times in the religious world.

"The speaker took occasion to state, also, that overtures had been made by the Universalists of New England—and that though their sentiments were adverse upon some points, yet they were not so wide apart but that their differences could be reconciled, and they brought into cordial fraternity."

This amalgamation of the three sects named, appears to us to be peculiarly appropriate. The Universalists are an antisectarian sect, the Campbellites are sectarian antisectaries,

and the Unitarians are philosophical antireligionists. The first pride themselves in maintaining that the death of Jesus Christ saves all men irrespective of their character; the second pardon their sins in baptism, and the third fit men for eternal life by the observance of an elevated morality. Put all their systems together and they amount to a mere external formality. The religion of the heart—the experience of the love of God shed abroad in the soul, the sanctification of the Holy Spirit—which is the sum and essence of piety, does not enter into their theology. They seek numbers; let them, by all means, unite; and their ruling passion will be gratified. We fear, however, that the “*self-esteem*” of the Campbellites (and in the South West they have this bump largely developed) will be offended by hearing themselves called, from so high a quarter—“*the most ignorant and unlettered [sect] in the country.*” But “*great is truth,*” and let it be freely spoken.

#### MINISTER'S DEPARTMENT.

No. 53.

##### ESSAY ON TEMPERANCE.

Read by Rev. R. W. January, at the Ministerial Meeting, held at Enon, Rutherford County, May 8th.

The object of this essay is to examine the teachings of Scripture in reference to the use of wine and strong drink.

I have been asked an important question. “Is it consistent with the christian character to drink wine and strong drink as a beverage?” My answer is no. It is not in accordance with the revealed will of God.

In attempting to sustain the negative of this question, I shall present two propositions which I conceive to be in accordance with the teaching of the Old and New Testament.

I. Those who are sanctified, or set apart to the service of God, are forbidden to use wine or strong drink as a beverage.

II. God pronounces a curse upon all, who either drink, sell, or give to others to drink as a common beverage.

The above propositions, I pledge myself to prove from Scripture testimony.

I am first, then, to show from the word of God, that those who are sanctified, or set apart to the service of God, are prohibited the use of wine or strong drink as a beverage. I am well aware the ground I take on this important and interesting subject is strong, and to some, at first view, may appear untenable. But a dangerous disease, requires strong remedies.

The first evidence which I will produce to sustain my first proposition, is found in Lev. x: 8, 9. “Do not drink wine nor strong drink; Thou nor thy sons with thee; When

ye enter into the Tabernacle of the congregation lest ye die; It shall be a statute forever throughout your generations.” In this passage we find God addressing Aaron in an audible voice, as at Mount Sinai. On several other occasions, God spoke to Moses, but now he does Aaron the honor of speaking to him directly, because what the Lord was now about to say, Aaron might, perhaps, have taken amiss from Moses; thinking that Moses suspected him as being a wine-bibber; so apt are we to resent cautions as accusations.

Why, we would enquire, were Aaron and his sons forbidden to drink wine or strong drink? I answer:

1st. Because they were priests, set apart to the service of God.

2d. Because the place wherein they were to officiate was also sanctified; set apart to the service of God. The Tabernacle of the congregation contained the Ark of the Covenant, wherein appeared the Shechinah, or symbol of the Divine presence, those who appeared there, must be holy.

It must have been viewed as sinful to drink wine or strong drink, or the prohibition would not have been given. If the priests indulge in drinking, they become defiled, and thereby defile the house of God. The crime appears to have been so great, that death was the penalty of violating the law. We find this law repeated in Ezek. xlv: 21. “Neither shall any priest drink wine when they enter into the inner court.” This was written 916 years after the law was given to Aaron and his sons, which shows clearly, that the priests feared to violate God's law; had they done so, their life would have paid the forfeit. It is to be understood, that this law had reference to the priest refraining from drink when he was about to enter into the house of God. At other times some indulged in drinking wine and strong drink, and the consequence of this is given by the Prophet Isaiah, xxviii: 7, 8. “But they have erred through wine, and through strong drink, are out of the way: the Priest, and the Prophet, have erred through strong drink, they are swallowed up of wine, they are out of the way thro' strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.” Here we see the awful consequences of indulging in this vice. They were not able to discharge their solemn duties; in order to do these they must keep sober, for they must be able to distinguish between those things that are sacred, and those common. It especially concerns the Lord's ministers to make a difference between holy and unholy, both in reference to persons and things, that they may separate the precious from the vile. A part of the priest's work was to teach the people. “They shall teach Jacob thy judgments and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.” Now, we would ask, in all candor, are those persons, who are addicted to drinking intoxicating liquors, fit to teach the people the statutes of God? Far from it

because they that live after the flesh can have no experimental acquaintance with the workings of the Spirit; and because such teachers pull down with one hand what they build up with the other. Dram drinking is disgraceful in any, but more especially scandalous and pernicious in the ministers of the Gospel; for these of all men should have clear heads, and clean hands, and pure hearts; but those who violate God's holy laws, have neither. The Prophet says, the dram drinking priest, "errs in vision, and stumbles in judgment." As it was in the days of the Prophet, so it is at the present time, the ministers who trippe, err in vision, and stumble in judgment. We not unfrequently hear them say, there is no harm to take a glass of wine occasionally. A prominent minister, some two years since, after abusing the drunkard, and denouncing against drunkenness, said to his audience, "I would not be understood as saying that it is wrong to take a glass of wine." That must have been the influence of such a minister over his hearers in favor of temperance? The words of the Prophet just quoted will applicably apply to such.

Isaiah again declares, v. 20: "Wo unto them that call evil good, and good evil." The words of Jeremiah, v. 29, 31, should cause dram drinking teachers to tremble. Hear him and ponder well. "Shall I not visit these things! saith the Lord; shall not my soul be avenged on such a nation as this. A wonderful and horrible thing is committed in the land: The Prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so; and what will I do in the end thereof." What, I would think, is a more "horrible thing" than to see a minister of the gospel go to his bottle and invite his dear brethren (over whom God has made him overseer) to take a dram with him. When this is the case, it will not be long before it will be said of those brethren, and "my people love to have it so." They will very soon acquire a thirst, a fondness for drink. Where this is the case, and they have the authority of their good pastor for dram drinking, it will be found almost impossible to effect a reformation, although you may plead with them to abstain from the use of drink with tears in your eyes.

Their habits and fondness for the poison will keep them from examining the evidences in favor of abstinence. Who, let me ask, in view of the quotations which I have made is the most guilty, the preacher who enticed his brethren, or those enticed? Ought not these words of our Saviour fearfully alarm those who are thus guilty: "Whosoever, therefore, shall break one of these least commandments, shall be called least in the Kingdom of Heaven—but whoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." What an awful consideration is this! He who, by drinking and teaching, shall lead men to sin, shall be called least, shall have no place in the Kingdom of Christ, and they could not be allowed to preach in Christ's

Kingdom. "Alike people, alike priest," saith the word. Had the ministers received the words of God, and warned the people as directed by the Prophet, the sin of dram drinking would never have become a practice in the church. Isaiah describes the dram drinking watchmen of his day in lvi. 10, 11: "His watchmen are blind, they are all dumb dogs; they cannot bark sleeping, lying down, loving to slumber. Yea they are greedy dogs, which can never have enough. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink." It is a great sin for a minister to violate a command, but it is much worse to teach men so. The Prophet that teaches lies, shall be the tail in the Kingdom. Isaiah, ix. 15: That is, when truth shall appear in its own evidence, such corrupt teachers shall be in no esteem with the wise and good. Thanks be to God the day has come, that a preacher cannot retain his christian character if he takes a dram, or teaches others to do so.

Another evidence which I shall bring forward in proof of my first proposition, and which I consider a very strong one, is the history of the Prophet Daniel. When a young man he was taken as a captive to Babylon by Nebuchadnezzar. During the first year of his captivity, Daniel with three other children of Judah, were chosen by the King's captain to stand before the King. The King appointed these a daily provision of his own meat, and of the wine which he drank. He ordered that they should be thus nourished for the space of three years, and at the end of that time they should be brought before him. Now let it be borne in mind, that Daniel was a Prophet of the Lord; that his young friends were the servants of the Most High, and were all taught that, to those who were set apart to the service of God, drinking was a crime. Hear what He says, Dan. i. 8: "But Daniel purposed in his heart, that he would not defile himself with the portion of the King's meat, nor with the wine which he drank; therefore he requested the Prince of the Eunuchs, that he might not defile himself. Now God had brought Daniel into favor and tender love with the Prince of the Eunuchs. And the Prince of the Eunuchs said unto Daniel, I fear, my lord, the King, who hath appointed your meat, and your drink; for why should he see your faces worse looking than the children which are of your sort? Then shall ye make me endanger my head to the King. Then said Daniel unto Melzer, whom the Prince of the Eunuchs had set over Daniel, Hananiah, Mistael and Azariah, prove thy servants, I beseech thee ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the King's meat; and as thou seest deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the

King's meat. Thus Melzer took away the portion of their meat, the wine that they should drink, and gave them pulse and water."

What an important lesson is here for us who profess faith in Christ. Daniel and his three friends were captives in Babylon, yet they were true to their trust, notwithstanding the temptation set before them. They refused to defile themselves with wine. Much depended on their appearance before the King. If they appeared well at the end of three years, they were to be promoted; but this was no inducement for these servants of the Most High to sin against their God. How this history should rebuke christians who think that they must drink wine in order to appear well. Their independent and noble firmness should especially rebuke those church members, who, in the most solemn manner, signed their names to the abstinence pledge—thereby making the most solemn vow, that for the future they would drink no more. But alas, for them, they have again returned to their bottle, and broken their pledge. No man, who has the least pretensions to high mindedness or self-respect will be guilty of so gross a violation of every principle of honor, to say nothing of christian obligation. A man who would do so, would be unworthy of confidence in any of the transactions of life; he ought to wear the brand of a base deceiver, and relinquish every claim to the title of an honest man. A man who would not regard his word when thus publicly expressed, and the circumstances which give it all the sanctity of an oath, must be entirely destitute of moral principle.

But to return. The next evidence which I will bring forward, is the case of the Nazarites. Numbers, vi. 1, 2, 3: "And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord, He shall separate himself from wine and strong drink." The Nazarites were persons, whose spirits God stirred up to be, in their day, the ornaments of the church, the standard bearers of religion, and patterns of piety. It is spoken of as a great favor to their nation, that God raised up their young men for Nazarites. Amos, ii. 11: "And I raised up of your sons for Prophets, and of your young men for Nazarites. The Nazarites must not have any thing to do with the fruits of the vine." Some of the learned, especially Dr. Lightfoot, conjectures that, as the ceremonial pollutions by leprosy, represented the sinful state of mankind; so this order was designated to represent the pure and perfect state of man in innocency; and that the tree of knowledge, forbidden to Adam, was the vine, which, for that reason, was forbidden the Nazarites. They who give them wine to drink, do the Tempter's work. Amos, ii. 12: "But ye gave the Nazarites wine to drink, and commanded the Prophets, saying, prophesy not." As much as if they had said, we wish not only to

give wine to those holy people, and drink little ourselves, but we would have you Prophets say nothing about it. You may prophesy concerning whatever else you please provided you pass in silence this good creature of God. You shall not be my prophet, you say ought to disparage it. It is not at all surprising that the Devil becomes alarmed when the use of intoxicating drinks is attacked; for it is one of his most successful agencies in leading souls down to perdition. But God seeing the danger to which the Nazarites were exposed from this practice, not only directed his Prophets to prophesy about it, and his servants to warn the people; but he sent an Angel down from Heaven to warn the parents of a Nazarite, as in the case of Samson. Judges, xiii. 4: "Now therefore beware, I pray thee, and drink not wine or strong drink." 14 v. And the Angel said unto Manoah, of all I said unto the woman, her beware, she may not drink wine or strong drink."

We would next refer you to the case of Hannah. 1st Samuel, i. 14, 15, 16. "An Eli said unto her, how long wilt thou drunken, put away thy wine from thee. And Hannah answered and said, no, my lord, am a woman of a sorrowful spirit, I have drunken neither wine nor strong drink, but have been pouring out my soul before the Lord. Count not thy hand-maid for a daughter of Belial." Thus Hannah regarded the supposition of her being in the habit of drinking wine as equivalent to supposing her child of the Devil.

These and other passages show in estimation persons who indulge in the use of intoxicating drinks were held by the people of God, under the Jewish dispensation.

(To be Continued.)

## ► COLUMBUS, MISS.

JUNE.....21, 1845.

### ORDINATION.

We have just returned from Starkville whither we have been to attend the ordination of bro. RUFUS C. BURLESON. On our way thither and returning, we enjoyed, in company with Bro. W. H. Holcombe and lady, and Bro. N. M. Wood, the hospitalities of our good friend W. R. Cannon; and we passed an agreeable night at our friend Mr Muldrew. In Starkville, we had a hospitable and kind and hospitable friends, and enjoyed ourselves a portion of the time in the agreeable family of Dr. Gillespie. Starkville is one of the most moral towns in the South West and Octibbeha county, in which it is situated is without a single establishment for the retail of liquor.

We formed many pleasant acquaintances and for two days, with other brethren, enjoyed the religious exercises.

The following is the official account of the Ordination:

STARKVILLE, Mi., June 7, 1845.

At the request of the Catalpa Baptist Church, Octibbeha county, the following Bishops, viz: Samuel McGowen, W. H. Holcombe, J. C. Keeny and W. Carey Crane, were convened for the purpose of considering the expediency of ordaining bro. R. C. Burleson to the work of the Gospel Ministry.

Bishop McGowen was appointed Moderator, and W. Carey Crane, Clerk.

On motion,  
Resolved, That if the public examination of Bro. Burleson, on to-morrow, prove satisfactory, that he be ordained to the ministerial office.

Resolved, That the following be the order of exercises to-morrow at half past 10 o'clock.

1. Reading of Scriptures by Bro. S. McGowen.
2. Ordination Sermon by Bro. W. Carey Crane.
3. Examination of the Candidate by Bro. W. H. Holcombe.
4. Ordaining Prayer by Bro. S. McGowen, and imposition of hands by the whole Presbytery.
5. Charge by Bro. J. C. Keeny.
6. Right hand of fellowship by Bro. S. McGowen.
7. Benediction by the Candidate.

Adjourned until Sabbath, June 8th, at the hour appointed for divine service.

S. MCGOWEN, Moderator.

W. CAREY CRANE, Clerk.

On Sabbath, there was a very large congregation, which sat patiently during the protracted exercises, extending from half past 10 o'clock, until half past 1 o'clock. The services were satisfactory, and seemed to have a good effect upon the audience.

We have thus added another recruit to the blessed service of our glorious Master in Heaven.

#### PROTRACTED MEETING.

We are requested to say, that a protracted meeting will commence, at Prairie Grove Church, Lowndes county, on Saturday preceding the 21 Sabbath in July. Ministering brethren are earnestly invited to attend.

#### ADDRESS TO THE CLERGY OF ALL DENOMINATIONS ON COLONIZATION.

A pamphlet with this title has been received, and is well worthy of attention, as it seems to have emanated from that philanthropic body, the American Colonization Society. The spirit of Abolitionism has well paralysed all the efforts of the friends of this cause. At this time, we are not prepared, without further examination, to speak decid-

edly of the practicability of the present schemes.

#### RICHMOND (Va.) STAR.

The brother of the Junior Editor (A. Judson Crane, Esq.) has become Editor, for a limited period, of the above named secular paper.

#### MINUTES OF THE SOUTHERN BAPTIST CONVENTION.

A pamphlet copy has been sent to us by the Secretary. It is well worth careful preservation. We could wish there were many thousand copies to distribute throughout the whole South.

#### AM. AND FOR. BIBLE SOCIETY.

The report and proceedings for 1845, contain much matter of interest. The speeches of the President, (Rev. Spencer H. Cone,) Rev. W. W. Everts, Rev. R. H. Neale, Rev. W. Dean, and Rev. E. Kincaid, Missionaries from the East are interesting, and should be carefully read.

#### TO THE READERS OF THE BAPTIST

In the June number of a pamphlet periodical, published in Nashville, and called "The Christian Review," under the Editorial care of Messrs. T. Fanning and J. B. Ferguson, is an article entitled *W. H. Muse's Defence*. This Defence contains bitter denunciatory and malignant language, and three several charges of falsehood, or wilful lying against me.

Having never been conscious of one unkind emotion towards Mr. Muse, and determined not to gratify him or his friends with a controversy, which has been so much and so long sought for, I shall submit facts as I understand them, and then, either in this number or our next, let the Columbus Church and my friends say, whether or not I have done aught unworthy of my fair fame as a christian, or of my position as a minister of the gospel.

Christianity scorns any other appeal than to its own mild and peaceful precepts. It is with these in my heart and constantly before my mind, that I now address those who do me the weekly honor of perusing my poor Editorial effusions. "Yet Michael, the Archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

I will now give a brief statement of facts

and then there shall follow the proofs, and the action of the Baptist Church, of which I am pastor. Those who know me well, know that I am averse to all controversy, and I can safely appeal to all parties and denominations in the fair and beautiful city of Columbus, if ever aught escaped from me in my public ministrations, either intended or calculated to excite unpleasant emotions in the bosoms of those who honestly differed with me in Christian sentiments. I have made no effort to proselyte, nor have I been engaged in the vain and futile attempt to unite "Baptist Christians and Christian Baptists," either here or elsewhere, in public or private, while their sentiments were directly *antagonistical*, and furnishing, save in one single opinion, 'the mode of Baptism' no common ground for effort and fellowship. I have been content to let reason have its sway, judging from calm and deliberate expositions of truth without the excitement of angry contention. Jefferson's immortal sentiment has been ever my guide: "Error of opinion may be tolerated, where reason is left free to combat it." So far as my character, here or elsewhere is concerned, in other matters, all fallible and sinful as I am, I am willing to confide its defence to generous and unfailing friends. If it were in my heart to injure Mr. Muse's character and usefulness, perhaps his history while in Huntsville, and in his student's career, at Nashville, and his subsequent equivocal position, both "Christian Baptist and Baptist Christian" at one and the same time, might furnish ample materials. But to the facts.

Last July I received a call to the Pastoral care of the Columbus Church. A few weeks after my arrival, Mr. Muse, who had visited the place previously, and made arrangements for settlement, and published an advertisement as a teacher, came to the place. The first intelligence that I had of him was, that he was among the "Christians," or "Campbellites," and had called on none of the officers or prominent members of the Baptist Church in town. Perhaps he may think they should have called on him. But associating with those who differed with us in sentiment, and preaching for them, but confirmed the Church and its minister, that the Liberty Association, (Ala.) was justified in disapproving the "Baptist Evangelist" and its sentiments. (1) That the Alabama Baptist and its Correspondents were correct in adjudging

Mr. Muse to have adopted Alexander Campbell's sentiments, and others equally as obnoxious. (2) At the first Conference for business, after my acceptance of the call to the Church, Mr. Muse was present. I was aware of his sentiments. I had been solicited before leaving Tennessee to visit Huntsville, to assist in redeeming the Church there from a lapse into fatal error. I was, therefore, cautious how I had any intercourse with Mr. Muse. It was then stated informally, that he desired to deliver three discourses to the church. This was considered out of the question. With respect to this matter, it appears that he afterwards denied having expressed any such wish, (3) though it now appears from his defence, that he did make this request. He can best reconcile these statements. He never attended a meeting for worship in our church, or with our people in this place. And from that time (Aug. 1844) to this, except when his worthy father preached for my people, he has not, to my knowledge, been inside of the Baptist Church. Worshipping constantly among the "Campbellites," I supposed that he did not desire to continue a Baptist, for he knew very well, that we did not harmonize, and it was idle in him to think, that he, *by himself*, could succeed, as seems to be a "fancy" of his mind, in uniting Baptists and Campbellites together. If, therefore, attending a business meeting of the Baptist Church once in nearly eleven months; if having never been to any meeting for worship but when his father preached; if having never formed the acquaintance of any of the prominent members of the church at their homes, while claiming membership, *alone*, in the Baptist Church, is proof that I have wilfully told a falsehood against him, in asserting some time after his visit to our church, that he did not visit us, then have I sinned. When I penned the lines to Mr. Lake it had escaped me, that he had even been to our House of worship, if I had thought of that one instance, I would have mentioned it; but that does not at all vary the general affirmation made two months afterwards, that "he never comes nigh us." An expression referring to the present general habit of a man! He dare not say, that at the time referred to, he had any religious or ecclesiastical communion or connexion with the Baptists in Columbus. Besides, it was perfectly safe to use the expression referred to, at the time named, even had Mr

Muse been a thousand times before to our services, and had formerly been a regular attendant of the Baptist Church.

But he charges me with asserting what I knew to be *false*, when I said that he voluntarily lived among the Campbellites. All Columbus, and the whole denomination will testify, that he was not driven from us. He goes among the Campbellites, and then complains that we do not *all* follow him to court his friendship and society. His published sentiments, the compliments of the Campbellite papers upon his course and his views, and his associations with that sect here, all made the impression on my mind, that he was acting voluntarily, not compulsorily. It is now the first time that I have learned that I had any power to drive him into any quarter. Mr. Muse would hardly have the boldness to tell me to my face that I knew that to be false which I asserted to be true.

But I have told a *falsehood*, inasmuch as I asserted that the "Probate Court" had instituted an enquiry as to the validity of his license to solemnize the rites of matrimony. This whole matter depends upon the simple term "*record*," whether there was or was not a record of such an enquiry. For the facts of this case, I refer to Mr. Puller's certificate and reply to my enquiries (4).

Reading these papers, the intelligent mind will perceive whether I have kept within the rules of propriety in this whole matter. The manner in which this enquiry was instituted, is as follows: At the October term of the Probate Court, I called at the office of the Clerk, where the Judge usually holds the court. Having received a license myself to solemnize the rites of matrimony, Judge Sampson informed me he had been surprised that Mr. W. H. Muse, who was understood to affiliate with the Campbellites, and was generally understood to be a member in the connexion, had applied for and obtained license to solemnize the rites of matrimony upon Baptist credentials. He asked me to explain the inconsistency. I informed him that he was not in good standing in our Church, but not being certain as to whether he held testimonials of Baptist membership, I promised to make enquiries, and report the result of my enquiries as soon as they were completed. I wrote the letters, and received the replies Mr. Muse has published. I wrote a letter to Dr. Howell, a copy of whose letter to Mr. Muse is submitted (5), to Prof. Milo P. Jew-

ett, of Marion, Ala., then Editor of the Alabama Baptist, from which an extract is also given (6). In the mean time I went to Nashville on private business, which had no connexion with this enquiry, there I accidentally met with Rev. T. B. Ripley, of Clarksville, Tenn., Rev. A. Wedge, Rev. W. S. Perry, and Rev. L. H. Milliken. Having mentioned the subject to them, they aided the Nashville Baptist Church in preparing and passing the resolutions, passed Dec. 1st, 1844 (7). On my return to Columbus, I was informed that Mr. Muse had publicly joined the Campbellites, accompanied with an avowal of a sentiment during the day on which he gave in his adhesion to that people, which he now would have the readers of the "Christian Review" think he denies. I refer to Mr. S. H. Lester's certificate (8). Having ascertained that he was a member of the Christian church, I thought it would be evident to the Judge and Clerk of the Probate Court of Lowndes county, that he was no longer entitled to the certificate given to him by them, based upon Baptist credentials, now in his possession, the signatures to which have been revoked, and which he forfeited by joining another denomination. I refer to an Editorial article of my Senior and Associate, Dr. Howell, vol. 1. No. 18, page 275, (9).

Now, in view of all these facts, I submit it to candid minds, whether I have not followed the course of honor, in never acting but when forced by imperative circumstances to engage in an unpleasant enquiry, and whether I have not strictly observed the temper and spirit of undoubted veracity. Upon this question of veracity, I refer to the action of this Church.

Wayland in his Elements of "Moral Science," says: "The law on this subject (veracity) is, that when we profess to convey a fact to another, we to the best of our ability convey to him the impression which exists in our own minds."

"This law forbids. 1. The utterance as truth, of what we know to be false.

"2. Uttering as truth, what we do not know to be true. Many things which men assert, they cannot know to be true. Such for instance, are in many cases the motives of others.

"3. Uttering what may be true; in fact, but in such a manner as to convey a false impression to the hearers." We are obliged, in the language of jurisprudence, to tell the truth, the whole truth and nothing but the truth."

In the light of these principles, have I said one word which is *not* strictly true? Have I attempted to deceive? In deception: in the

*design to deceive*, consists the criminality of a falsehood.

1. Is it not true that Mr. Muse avowed the sentiments set forth in the "Baptist Evangelist?"

2. Is it not true that he made the assertion to which Mr. Lester certifies?

3. Is it not true, that in October 1844, and for nearly two months previously, Mr. Muse did not come nigh us?

4. Is it not true that Mr. Muse did join the Campbellites?

5. Is it not true, that the "Probate Court" did *substantially de facto*, though not in record form, make the enquiry, and of their own accord without my suggestion, of which I affirm.

Let these same principles be applied to Mr. Muse's defence.

1. Has he not laid himself liable to the charges he so recklessly hurls at me, of which facts will testify?

2. Does he not now bear credentials, to which he is not entitled, and which an honorable man should give up?

I regret the necessity which has called out this statement, and would not now obtrude the subject before my friends, were not my own veracity, never before impugned or brought into question, assailed most ruthlessly.

Mr. Muse asserts, that pieces which, he says, appeared in this paper, came from me. I have done nothing but write letters of enquiry and aid the Nashville Church in coming to a proper conclusion concerning a former member, which I am bound to do, when a man professing to be a minister, and holding credentials like my own, is co operating with and aiding a sect holding principles at variance with those cherished by the people whom I serve.

Candidly I avow my opposition to Mr. Campbell's sentiments. For those who hold his sentiments I have the highest respect, and many I hope are good christians, but greatly in error. If aught I have said, is unchristian or uncharitable, I even beg the pardon of my accuser. Sure I am, that I would never willingly or wilfully misrepresent him.

Having accomplished my object, I close this unpleasant communication.

W. CAREY CRANE.

NOTES.

(1) Extract from a letter received from R. B. Burleson, dated Decatur, Ala., Nov. 21, 1844. "At the adjourned meeting of the Lib-

erty Association last May, the brethren passed a resolution, declaring that the "Baptist Evangelist," Edited by *W. H. Muse*, did not express their views of divine truth."

(2) Page 179, "Baptist Evangelist," March 1844, Mr. Muse thus notices an article which appeared in the "Alabama Baptist," from Prof. Hartwell:

"The conductors of the 'Alabama Baptist' still seem unwilling that I should be called a Baptist. An article from one of the Editors contains the following passage." Here follows the article:

"His (Prof. H.'s) sole object was to put Churches on their guard against a man who professes to be a regular Baptist, and demands the fellowship of the denomination as such, while he adopts and promulgates sentiments abhorrent to every Bible Baptist, and which ought to shut him out from our churches and associations, just as the sentiments of Alexander Campbell and his followers shut them out from our fellowship."

All this was written before Mr. Muse came to Columbus.

(3) *Mr. McLean's Certificate.* "I herewith certify, that Mr. W. H. Muse proposed last July or August to deliver three discourses in the Baptist Church upon his particular views, and when informed of the indisposition of the church to hear him upon his sentiments, he denied, as I understood from others though he did not tell me so, having any wish or desire to preach the three discourses named. Columbus, Mi. As witness my hand, June 10th, 1845.

JAS. A. McLEAN."

(4) *Mr. Puller's Certificate.*

"STATE OF MISSISSIPPI, Lowndes Co.  
I, William P. Puller, Clerk of Probates for said county, do hereby certify, that the Rev. W. Carey Crane, this day called on me for a statement of facts in the case of enquiry made as to the validity of the credentials by which Mr. W. H. Muse obtained license to solemnize the rites of matrimony. I herewith state, that at the October term, of the Probate court of this county, Judge Sampson, (who is since dead,) of his own accord, stated to Mr. Crane the fact, that Mr. Muse had applied for and obtained license to solemnize the rites of matrimony upon the credentials received from a Baptist Presbytery. He (Judge S.) asked the question: How it was that Mr. Muse, who was preaching for the 'Christian Church,' should apply for license to solemnize the rites of matrimony under the credentials of the Baptist Church? Thereupon Mr. Crane remarked, that he did not think Mr. Muse was in regular standing, and of good faith and order in the Baptist Church, and that he believed he could prove to the satisfaction of the Judge, that he (Mr. M.) was not a regular Baptist Minister. Upon which Judge Sampson remarked, that if that fact could be proved, that he (Mr. M.) would not be entitled to his license, and that it should be revoked. Mr. Crane then said, that he would produce to the court the evidence tha

Mr. Muse was not in good standing in the Church, whose credentials he bore. There was no record made of these enquiries and this conversation, though the same were made in open court.

WM. P. PULLER, Clerk.  
Columbus, June 11, A. D. 1845."

I am permitted, by authority, to state the following facts. When Mr. Muse, through a friend, applied to the Clerk of the court for a certificate, he enquired whether a suit of enquiry had been instituted, and upon being informed by Mr. Puller, that he would certify to the facts as above detailed, he refused to receive anything, after two or three efforts to obtain other statements to suit his purpose, but Mr. P.'s declaration, that there was no record of an enquiry. The public may therefore see that Mr. M.'s object was to obtain only such a document as would serve his purpose. Was this telling the whole truth? Was there no intention to deceive?

(5) *Mr. Howell's letter to Mr. Muse.*

"NASHVILLE, Nov. 12, 1844.

"Bro. Muse: Dear Sir. Your recent communication, without date, is before me. Either you are mistaken, in supposing our doctrines on the subject identical, or I have failed entirely to comprehend your expositions on that topic. We appear to me, to be as wide as the poles asunder. The facts and considerations upon this point, which influence my opinion, it is, I imagine, now too late to discuss, either in my paper, or in any other public manner. Suppose, however, that we do not differ, as to what faith is; that I apprehend, would be almost the only doctrine in which we agree in sentiment on the fundamental doctrine of the Trinity. I understand you to have avowed the principles of *Arianism*! If I mistake not, you repudiate the belief of human depravity! You can find the actual remission of sins, nowhere else but in baptism!—And your system appears to me to leave no place for the work of the Holy Ghost in regeneration. With a scheme of theology so disfigured, it is impossible for an Evangelical Christian to harmonize, or be reconciled. Most deeply have I lamented your lapse into these, and other similarly fatal errors. I have wept over you, in bitterness of spirit. I have sought to bring you back to a better mind; but I succeeded in no respect whatever! I would fain hope that you will yet hear instruction, but I fear you will not. Will you bear with me, if I suggest that your practical errors, also appear to me egregious to the last degree. You managed in such a manner as to forfeit the confidence of about all your Baptist brethren in the ministry. I ask not now, whether they had reasons to justify the withdrawal of their respect; they did so; I speak only of the fact. That your feelings towards them are as bitter as human feelings can be, is proved fully by the letter before me. Do you cherish for them any

fellowship whatever? I am sure you do not. While all this was in progress, you became gradually surrounded by Campbellites; they were your correspondents and associates; they flattered you, and you wished to please them; and what do I now see? My brother Muse, to whose career, of honor and usefulness, I accustomed myself, for so many years, to look forward with the brightest anticipations, at dagger's points with those who were his real friends, who loved him, sustained him, and who would have stood by him to the last, and at the same time that he claims to be a *Baptist*, the accredited teacher and leader of a band of *Campbellites*! O! tell it not in Gath! Publish it not in the streets of Askelon! Lest the uncircumcised triumph. Are you disposed to retrace your steps? If you are, I pledge myself to aid you to the extent of my ability. If you are not, I desire you to consider my signature to your credentials *erased*, as if never written. May I not exhort you, as you value truth, as you desire happiness in this world, and in the world to come, to pause, consider, disengage yourself from your present associations, to seek a better knowledge of God's word, and instead of striking, in every direction at your brethren, and challenging them to combat, conciliate their affections, that you may again be beloved and happy. I would say a thousand things, but have probably said too much. You well know, however, that I am influenced by no consideration other than the sincerest regard for you and the cause of Christ.

Yours, as ever, &c.

R. B. C. HOWELL."

(6) *Extract from Milo P. Jewett's letter.*

"MARION, Ala., Nov. 2, 1844.

"As to Muse, I consulted Dr. M—— and others as to the best course to be pursued. They advised that the Columbus Church remonstrate with the Huntsville Church, on the impropriety of retaining M—— in her bosom; and if she fail to take the proper action, then your church should address the Association on the subject."

(7) *Resolutions of Nashville Baptist Church.*

"REV. W. H. MUSE.

"At a meeting of the Nashville Baptist Church, held at their place of worship, December 1st, 1844, the following preamble and resolutions were presented, and after mature deliberation, adopted.

"Whereas, Wm. H. Muse, formerly a member of this Church, and by us called to ordination, was, after full and free examination by the ordaining Presbytery, regarded as orthodox, fully embracing the doctrinal sentiments, and practices, of the Baptist denomination; and

"Whereas, Since his connection with the Baptist Church in Huntsville, he has embraced, and publicly taught, by oral address, and a paper, called "The Baptist Evangelist," sentiments which this Church, its Pastor, and the Presbytery by which he was ordained, repudiate, in words following, to wit: (Bap. Evan., p. 107, for March 1844.)

"2. I have taught that this one God presented to the world an example of an holy life, in the person of Jesus Christ, and in him completed the plan of the redemption of humanity, and, hence, the entire divinity of Christ, and not a third part only. For in Christ the Divinity abode (not a God-head) bodily set forth.

"3. I have taught that faith is a sentiment originated in the mind by the force of testimony, and that this sentiment partakes of the nature of the testimony, whether it be human or divine, true or false.

"4. I have taught that the faith of the Gospel is *one*, and is obtained upon the recognition of the record God has given of his Son, in the same manner that faith is obtained in any fact whatever, and is inseparably connected with a change of heart towards God. So the words *faith* and *repentance*, (a change of mind) may be used interchangeably.

"5. I have taught, that God is one, in whatever way he may be pleased in mercy to reveal himself to a sinful world, in opposition to that absurd dogma, called "the doctrine of the Trinity."

"6. I have taught, that the Holy Spirit operates upon the minds of men, alone through the word of truth.

"7. I have taught, that the notion of an abstract spiritual operation is the sole inlet to all the fanaticism and superstition that now afflicts humanity.

"8. I have taught, that the doctrine of the total depravity of human nature, is a libel upon the noblest work of God.

"9. I have taught, that all men are sinners before God, constantly *tending* to total depravity, and are eternally lost without an interest in the plan of salvation through Christ. And that the ability of men does not extend to the devising a way of restoration, but to the availing themselves of the provision God has made in the Gospel.

"10. I have taught, that faith in (not concerning the mere existing of) Christ is the *fitness* for baptism required by the Gospel. And that baptism is for the remission of past sins, in the same sense that the repenting Jew offered his sacrifice on the altar for the remission of, or in order to complete his discharge from, past transgressions."

"And *Whereas*, Said W. H. Muse maintains, as we understand, that he is now what he has always been in doctrine, and does not differ in principle from the Pastor and members of this Church; and

"*Whereas*, Said W. H. Muse is, as we learn, using the credentials obtained from a Council called by this Church, while he constantly preaches for and communes with the Campbellite Church in Columbus, Mississippi:

"1. Therefore *Resolved*, That this Church, while she has, and professes to have, no jurisdiction in the case, in self defence, and to maintain her rightful position before her brethren and the world, disavows all sympathy with the sentiments, and practices, of W. H. Muse, and would warn all Baptist

Churches against him, as an industrious and zealous disseminator of the errors herein described and repudiated.

"*Resolved*, That the Clerk of this Church communicate the above preamble and resolution to the Baptist Church in Huntsville, Ala., and request them to recall the letter of dismission lately, as we understand, given said W. H. Muse by them, and, unless he retracts the foregoing sentiments, and changes his course, to exclude him from fellowship.

"*Resolved*, That these proceedings be published in The Baptist, and in the Alabama Baptist.

Signed:

JOS. H. SHEPHERD, *Cpk.*"

(8) *Sterling H. Lester, Esq.'s Certificate.*

"COLUMBUS, Mi., June 10, 1845.

"*Brother Crane*: Having been requested by you, to state what I heard Mr. Wm. H. Muse say in relation to the salvation of those who believe that Jesus Christ is God, I can only repeat what I said in my letter to you of 31st of December last, and published in "The Baptist" of the 18th of January following. I presume Mr. Muse will not deny the correctness of that statement. The following is an extract from the letter alluded to:

"On the afternoon of the day on which Mr Muse, in the morning joined the people with whom he now worships, and not on the "occasion" of his joining, I attended at their house of worship, Mr. Muse was addressing the congregation when I went in. In the course of his address he expressed very emphatically the following sentiment, in as nearly as I can remember, the following language: "If there be any philosophy in the Bible, if there be any reason in the scriptures, the man that believes in Jesus Christ as God cannot be saved." He then went on to give as a reason that, "those who believe in Him as God, must of course deny his character as Mediator, and that it was as *Media* or he was the Saviour. This was the substance of the reason. In this last sentence, I do not pretend to give the precise language, but in regard to the phraseology of the first sentence, I am confident that if I have used any word he did not, or have omitted any he did, if it were altered or supplied, the sense would not in the least degree be changed. It is true, that this remark was made in the course of a lengthy address, of the whole of which I could not pretend to furnish even a synopsis. But my attention was fixed upon that part with peculiar force, first by the fact that it was not only uttered once, but repeated near the close of his address. Secondly, because I regarded it as a very candid and explicit avowal of a very erroneous doctrine."

"Very truly yours,

S. H. LESTER."

(9) Extract from an editorial by the Senior Editor of the Baptist, vol. 1, No. 13, page 275.

"This movement of Mr. Muse was not known to the Church in this city when they adopted the proceedings which will be found in another part of this paper. It is proper to

say that the Pastor, and our Rev. brethren Ripley and January, three of the four Ministers who ordained Mr. Muse, fully approve the preamble and resolutions referred to. President Farnsworth, the other minister, cannot be now consulted, as he is in New England, in bad health, but we have not a doubt that he also would heartily concur. *Our signatures to Mr. Muse's Credentials are, therefore, hereby withdrawn, and that document, both as respects the Church and the Presbytery by whom it was given, revoked, so far as we have authority to perform such an act.*"—

The Senior editor thinks proper to say, that his information, as to Mr. Muse's sentiments, were derived exclusively from Mr. M.'s paper, (the Baptist Evangelist,) and not from bro. Crane, or any other person. This remark is also true of the Church in Nashville, and the Presbytery by whom Mr. M. was ordained.

#### COMMUNICATIONS.

For the Baptist.

MEMPHIS, May 30, 1845.

*My Dear Brother:*

The long period of my bondage, that has deprived me of sharing with my brethren in their evangelic labors, has greatly interrupted my correspondence. I need not, I trust, offer apologies, nor give assurance of my continued sympathy in all that concerns them. Nothing, indeed, has affected me so much, as a suspension of those pursuits, to which my life has been devoted. It is not unknown to some, that it has been chiefly owing to unreasonable and desperate struggles at employment, that my long and painful illness has been so often doubtful in its issue. Perfect abstinence alone from care and exertion, with a few valued remedies, could have at length prevailed; so that I am now anticipating an early renewal of my public duties. To no one, sooner than yourself, should such intelligence be communicated, as it was in the favorite enterprise in which we had become mutually interested, that my last efforts were made. Pray for me, my brother and friend, that in my present hopes I may not be disappointed, and that I may once more enter my appropriate sphere of service for Christ's sake.

As the point, at which I have been occasionally tarrying for the last two or three years is one of much interest to the friends of truth in this section of country, you may expect, that I will at least attend to the state of the case as it now stands. You have been advised, I presume, of the several attempts that have been made to supply the Baptists of Memphis with a house of worship and a stated ministry. The failure of last year, was one of the most painful of the kind I have known in any place. I fully expected, on my

return in autumn from the North, to find the work accomplished. Instead of this all was abandoned. Mr. Parr, whose settlement as pastor had taken place a few months before, was gone—disaffection had arisen among the members, and the ways of Zion sadly mourned amid the desolation. After a reverse so lamentable, it could not be otherwise, than that a little time would be required to recover sufficient strength to renew the undertaking. A few interviews were had of the "two or three"—"in my name"—during winter; but even ministering brethren from abroad were compelled to leave this young city of some 8 or 10,000 inhabitants *without preaching*, for want of a place of meeting! I am gratified in being able to mention something more encouraging than this. At a late meeting of the little church, an able and worthy brother tendered for the object so long and much desired, the generous donation of \$2,000, which, together with other pledges and an available amount on a former subscription, determined them on appointing a committee to proceed at once to purchase a suitable lot and to build the house. They are brethren, on whom every reliance can be placed—will have the aid of many citizens, and shortly be actively engaged in the work.

But it is impossible, my brother, I should write you, at the present moment, without alluding to the recent movements of our denomination. Truly they are novel and momentous. Who could have predicted such a result of the clear, triumphant, authoritative vindication, by the Scriptures, of Southern christians, so cruelly impeached! Those excellent and distinguished brethren Fuller and Wayland, who so faithfully expounded the divine statutes, and so eloquently maintained their respective sides of the cause at issue, were worthy of an immortal jury. Neither the spirit nor argument of either, would justify the severing of the North from the South. The responsibility of doing this could not have been expected, at such a juncture, to be assumed. After all the explanations of the meaning and design of the circular of the Foreign Missionary Board, two things are undeniable:

1st. That they do, in fact, *refuse certain essential privileges* to a large number of the proprietors of our constitution. And,

2dly. That they virtually *pronounce a public censure* upon communicants in our churches, not to them amenable, nor to any but the local christian bodies, to which they respectively belong.

I confess, that I still cherished the hope, that the whole matter would be set right at the annual meeting. In this I was disappointed. The kind provision for the tender consciences of the Acting Board during the two years of interval before the next session of the Convention; was a poor expression of sympathy for Southern brethren. And it was made with a totally unauthorised suspension of articles, over which neither the Board, nor any equal numbers, have the least control. To me it is a very clear case—that the Board

were bound to appoint missionaries and agents, irrespective of the question whether they be the owners of slaves or not. It is their province, of course, to direct them in their work, and to say, whether they may take along with them servants or other incumbrances. But, as the agents of a corporation of known views and character, they were pledged to respect them. A postponement of applications from the South, according to an intimation in the three published resolutions, would be a violation of trust.

But have our brethren at Augusta acted discreetly in proceeding, without delay, to the formation of a new body? Much doubtless will be said on this subject. I may be permitted, of course, to offer my opinion. I see not how they could have done otherwise. To have made an appeal to the Triennial Convention, would have induced two years of worse than unprofitable discussion, terminated only by a scene of debate and strife, from which every devout mind among us would desire most prayerfully to be delivered. And then the same alternative would have unquestionably remained. In the mean time the resources of the Board, already \$10,000 a year too small, would be diminishing, and the spirit, now ready for action at the South, suffering a decline. As the claims and necessities of our missionaries, as well as the insolvency of the treasury, were fully before the Board in their late action, I cannot doubt, that they had assurance, that the north would, in an emergency, double their donations, and at once abundantly replenish their treasury. And such I trust will be the case.

As for ourselves, we certainly have not less, but a greater responsibility than before. We must not shrink from it. I rejoice, that our energies are at length to be called forth. The South, both east and west, will do their duty. They will hereafter contribute in a manner worthy of the high character for generosity, that has been claimed for them. They will show, whether OR NOT SLAVE-HOLDERS CAN BE CHRISTIANS!

As to the Home Mission, I have no requests, only for the spirit that has been displayed. Coercion will no longer be attempted. For partialities, and jealousies I trust there will be no room. The North, in its tender mercies, will not certainly send fewer to proclaim true liberty among the captives of the South. We shall now go about the work in good earnest—shall be more systematic and far more efficient. For love and for honor's sake we shall, I again say, do our duty.

Very truly, your brother in Christ,  
F. FARNSWORTH.  
R. B. C. HOWELL, D. D.

For The Baptist.

MR. EDITOR: I noticed a few weeks since, in a paper printed in Nashville, a description of an extensive Distillery and Steam Mill establishment about to be erected in the vicinity of our city. The writer spoke of the concern as being a great blessing to the commu-

nity. A steam mill is much wanted, and I doubt not but an establishment of the kind will be a great convenience to the Farmers, as well as the balance of the community. It is doubtless to the interest of the citizens of the State of Tennessee, to invite all the manufacturers that we can prevail on to settle with us; provided they manufacture articles that are needed, and will add to the convenience and comfort of the community. I ask, sir, is a distillery needed? Would such an establishment add to the convenience and comfort of our citizens? Will such a concern add to the credit of Nashville? Will it be the means of increasing the peace, harmony and prosperity of the citizens? Will it make better citizens, better husbands, better sons, better servants? Will it add to the wealth of the city and county? Will it raise the morals of the people to a higher standard? Will it bring about a reformation? Will it be an instrument of a revival of religion in the Church of Jesus Christ? These are questions of immense importance; questions which I should be much pleased to hear you or some other able writer answer.

It is stated, that the proprietors calculate on manufacturing 3,000 gallons of whisky per day. According to that calculation, they will in one year make 939,000, gallons, which will be something like 3,029 barrels. This added to the amount that is already made and imported into our State, will furnish a temptation that will ruin our community. The proprietors, as I am informed, are citizens of Ohio, where King Alcohol has found many warm friends. I am informed that there are a great many distilleries in that State. I have also learned, that the Legislature of Ohio, in their wisdom, have put a heavy tax on the dishonored trade. This is, perhaps, the reason why the company have determined to try their hand here in destroying souls, as well as the peace and happiness of our community.

I know nothing as respects this company; they may, or may not be Abolitionists; if they are, and have a wish to destroy slavery in our State, they have adopted the most successful plan—they will destroy more servants, and masters too, in one year, by boiling the *Devil's Broth Kettle*, distilling the *liquid flame*, and sending a stream of poison throughout our country, than they could in twenty years by their public meetings and heated speeches.

It is said, as an apology, they do not intend to retail at the *Devil's Inn*. No, I suppose not; that will be too slow a business for his *Satanic Majesty*; he would have them hoist the floodgate at once. The Devil will attend to the retailing business; he has many willing subjects. He has already at work in every town, village and neighborhood in the State, *workshops*—better known as doggeries—and ornamented *bar rooms*. The old deceiver would have a *reservoir*, from whence those little sinks can be supplied. Do you not see, sir, that in the last year or two, that the doggeries have increased almost ten fold. It has not been long, since it was considered a disgrace to be seen going into one of these sinks

of iniquity. This was the case, more particularly in Nashville; grocery-keepers had to stop business in consequence of public sentiment on the subject of drink. Has public sentiment changed? What great feat has Alcohol performed, by way of bettering the condition of the community.

Nashville appears to be the great centre; it is the Capital of the State; it is from the city of Nashville that the wholesome laws spring, that is to govern the State. Must we have a spring of whisky there also? Will it be an honor conferred on Nashville, for it to be known by our sister States, that Nashville alone distills liquor enough to make every man in the State a drunkard?

Our city stands high, among other cities, for its beauty, its talent, its intellectual acquirements; it has its College and Academies for the education of our own, as well as the children of our sister States, if they think proper to patronise our institutions, which some do. Let it be known that 3,000 gallons of whisky is made at one establishment, immediately in the neighborhood of these institutions of learning, will that circumstance be likely to captivate the parents who have sons and daughters to educate? I think not. We must recollect, that in other States, the nefarious traffic of vending alcoholic poison has become very unpopular. I see it stated, that in one of the Northern States, there are between one and two hundred towns where a doggerly is not to be seen. This subject, sir, is agitating the christian world, and shall our noble Tennessee be the place of refuge for capitalists of other States, who wish to employ their capital in making an article that has proved such a curse to our unfortunate race? I say, sir, no; never; not by our consent, more especially our beautiful *City of Rocks*; provided, however, if we can prevail on our noble editors to take a peep into the history of the enemy; let them but erect their *battery* and fire a few times into the ranks of the enemy their 74 pounders, and occasionally a few grape shot; by this means public sentiment will speak in a tone that will forever hush to silence the 3,000 gallons per day.

But, say you, this is a free country, and every man has a right to follow whatever employment he thinks best. If this inconsistent, but common opinion, be correct, then great injustice has been done many of our citizens, who were as industrious in their employment, and as perfect in their trade, as any whisky maker in the land. Did not John Murrel serve ten years in the State prison for injuring the community? And, sir, did John Murrel and all others, who belonged to his craft, ever do the one-hundredth part the injury that alcohol has done? Need I remind you of the report of the committee who was appointed to examine the State prison in 1841; it was proved by that committee, if I recollect right, that nine-tenths of the crimes committed in the land, grew out, directly or indirectly, of the use of alcohol; it is only necessary to examine the report referred to, with other reports made by committees, keepers of prisons, alms houses, doctors, &c. &c. to

show that more distress, sorrow and deaths, have been caused by alcohol, than has been effected by pestilence, famine and the sword. Then, sir, say not, that I am at liberty to follow an employment that is to prove such a curse to my fellow man. If, sir, 3,000 gallons of whisky is made and sold in the city of Nashville per day, farewell to the prosperity of our city. If we judge of the effect it will have on Nashville, by what it has had on the neighborhood, wherever a distillery has been erected; it may be asked, why is it so? My answer is, God's curse is upon it. God has said, he would curse the vender, as well as the user.

Will you set down, alone, for ten minutes, and call to mind the past, think of the evils that have grown out of the traffic of alcohol, and then spend the same amount of time, in calling to your remembrance the good that it has done; then put the evil in one scale and the good in the other; do this, my good Editor, and I think you will fire the first gun; and, perhaps, the report of your big gun will wake up the other sleepy Editors, and a general fire will be heard along the whole line. Is it not to you, and the rest of the Editors, that we look to give the alarm when the country is in danger, have we not always found you at your post? Yes, always, on all subjects, except on the one we have been speaking. Please try your hand one time; I know this is rather an unpopular subject in our State; but, sir, you and your brother editors can make it one of the most popular subjects that is now discussed before the people. Take as good aim at the enemy, as you sometimes do at each other, and you will be certain to conquer. You may occasionally whisper in the ear of some of our good preachers, and ask them if they are cowards too.

If you, nor no other editor can be prevailed on to give the enemy a fire from your big gun; if you will give me a place in your columns, I will try to ennoy him as much as I can with a few small crackers.

LOGAN.

## SELECTIONS.

From the Baptist Banner.

### KENTUCKY BAPTIST CONVENTION

A Convention of the Baptists of Kentucky, met at Shelbyville, on Wednesday, the 4th of June, 1845, pursuant to a notice given thro' the Banner and Pioneer, by the China Mission Board.

On motion of Elder W. C. Buck, Elder George Waller was called to the chair, and Thomas Y. Payne, and F. C. McCulla appointed Secretaries.

Prayer was made by Elder William C. Buck.

We omit the names of the Churches represented, and the names of the representatives, because the insertion of them would add so materially to the report as to render it almost impossible to get it up in time for the press.

Suffice it to say that there were near two hundred Members, from all parts of the State, except the extreme South-west and Western counties.

About thirty-five or forty ministers were present.

Ordered that a Committee of Elders Goodell and Frost be appointed to enroll the names of members of the Convention, not heretofore enrolled and report to-morrow.

On motion of Elder A. D. Sears, the Convention proceeded to the election of Officers and Elders Helm, Berry and Frost, were appointed a Committee to nominate suitable persons as officers, who made the following report. Elder George Waller, Moderator, and Thomas Y. Payne and F. C. McCalla, Secretaries.

The report of the Committee was confirmed by the Convention, and they were discharged.

On motion of Elder W. C. Buck, a committee of twenty was appointed to take into consideration the objects of the Convention, and report business for the action of the same, viz: Elders W. C. Buck, John L. Waller, Broadus, Craig, Goodell, Vaughan, Fisher, Sears, Larue, Gardner, Berry, Pitts, Coffee, Sage, T. S. Malcom, George Waller and brethren Payne and McCalla.

Adjourned to meet at half past 9 o'clock to-morrow morning. Prayer by Elder W. G. Craig.

*Thursday Morning, half-past 9 o'clock.*

Met pursuant to adjournment, and upon motion of Elder W. C. Buck, spent half an hour in special prayer for the divine sanction and blessing upon the Convention, when the Convention was called to order, by the President.

On leave, a letter from Elder R. S. Dillard addressed to Elder Broadus, and through him to the Convention, was read.

Upon similar leave, a letter from Josiah Leake, addressed to Elder Buck, was read to the Convention.

Invitations were extended to Elder Cressy, of Ohio, and Elders Bradly and Dyer, of Indiana, to sit with us, and participate with us in our proceedings, they being present and accepting the invitation.

The committee of twenty, by Elder Broadus, the chairman, made the following report, by way of resolutions.

*Resolved, 1st.* That the attitude assumed by the Board of the Baptist General Convention in relation to the Alabama resolutions, has made it imperiously necessary for all who are friendly to the true interests of Baptists, to withdraw from all connection with said board.

*Resolved, 2nd.* That we recommend to our brethren to make their contributions for Foreign Missions, either directly to the Board of Foreign Missions of the Southern Convention of Baptists; or through the China Mission to that Board.

*Resolved, 3d.* That the principles laid down in the constitution of the Southern Baptist Convention, are adapted to the independent

character of our Churches, and are perfectly in accordance with the plan of co-operation heretofore practised upon by the Baptists.

*Resolved, 4th.* That the course pursued by those who have driven the South into a separate Missionary organization, so far from diminishing our zeal in the Missionary cause, ought to stimulate us to renewed exertions, to spread the Gospel among the destitute in all lands.

The first resolution was read, and the Convention addressed in favor of it by Elder A. D. Sears, F. A. Willard, and S. L. Helm, and on motion of Elder T. J. Fisher, the Convention adjourned to meet at 2 o'clock P. M. Prayer by Elder Helm.

*2 o'clock, P. M.*

Convention met. Prayer by Elder Broadus.

The consideration of the first resolution was resumed, and the Convention was addressed by Elder T. J. Fisher, W. F. Broadus, Bro. Thomas S. Payne, Elders John L. Waller and Y. R. Pitts, when the question, shall the resolution pass, was decided unanimously in the affirmative.

The second resolution was then read and passed unanimously.

The third resolution was read and passed unanimously.

The fourth resolution was read, and on motion of Elder A. Goodell, the Convention adjourned to half past 9 o'clock to-morrow morning.

Prayer by Elder Y. R. Pitts.

*Friday Morning, half past 9 o'clock.*

Convention met pursuant to adjournment. Prayer by Elder Wm. Vaughan.

The consideration of the fourth resolution was resumed, and the Convention was addressed by Elders Frost, Sears, Vaughan, Goodell and Broadus, in favor of the same.

Convention took a recess till 2 o'clock.

*2 o'clock in the Evening.*

Convention met, with prayer by brother Davis.

The consideration of the fourth resolution was resumed, and the Convention was addressed in favour of the same by Elders Craig, Helm and Fisher.

The question was then taken upon the adoption of the whole four resolutions in gross, when they were unanimously adopted.

Elder Craig then offered the following resolution, which was unanimously adopted:

*Resolved,* by this Convention, That among the recollections of the past, the warning voice of the Banner and Pioneer, in relation to the division of the denomination of American Baptists in missionary effort, now pressed upon the West and South by the North, and the able and untiring efforts of its beloved Editor in defending the character and claims of Western Baptists, are among the most pleasing. And, in view of these facts and the present able, useful, and interesting character of the Banner, we most earnestly and affectionately recommend it to the

prayers and patronage of the entire denomination.

Elder Broadus offered the following resolution, which was unanimously adopted:

*Resolved*, That it becomes the Baptists of Kentucky, occupying as they do, the border of the slaveholding section of the United States, to labor incessantly to promote that harmony among good men of every section of the United States, which the exciting questions growing out of slavery, are calculated to interrupt.

Elder Waller offered the following resolution, which was unanimously adopted:

*Resolved*, That the American and Foreign Bible Society, thus far, forms a noble exception to the alarming disposition manifested by several of our Northern missionary organizations, to violate the great principles on which we have hitherto co-operated, and, therefore, that Society commends itself to the undiminished confidence of the Baptists of Kentucky.

Elder Waller offered the following resolution, which was unanimously adopted:

*Resolved*, That a committee of three shall be appointed to prepare an address to the Baptists of Kentucky, setting forth the reasons for the measures adopted by this Convention.

Elder Broadus offered the following resolutions, which were unanimously adopted:

*Resolved*, That we learn with pleasure that bro. John L. Waller is about to publish the Western Baptist Review, and recommend it to the patronage of our brethren.

*Resolved*, That the thanks of this Convention be tendered to the citizens of Shelbyville and its vicinity, for the successful efforts they have made to secure our personal comfort, during our session. Heaven's choicest blessing be upon them.

*Resolved*, That the proceedings of this Convention be published in the Baptist Banner and Western Pioneer.

The Convention, after prayer by the Moderator, adjourned without date.

GEO. WALLER, *Mod'tor*.

T. Y. PAYNE, } *Secretaries*.  
F. C. McCALLA, }

#### CHINA MISSION SOCIETY OF KENTUCKY.

*Wednesday, June 4, 1845.*

A called meeting of the China Mission Society of Kentucky, was held in Shelbyville, commencing on Wednesday, June 4th, 1845.

An introductory sermon was preached by Rev. A. Goodell, of Frankfort, from Romans i. 16.

The President of the Society, Rev. Wm. C. Buck, of Louisville, then explained the object of the meeting.

A committee of five was appointed to investigate the recent proceedings of the parent Board, and suggest such measures for the consideration of this Society, as the facts in the case demand. Rev. A. D. Sears, Rev.

J. L. Waller, Rev. J. M. Frost, Rev. S. L. Helm, and Rev. W. C. Buck, were appointed.

Adjourned to meet at the call of the chair, after prayer by Rev. Wm. G. Craig.

*Thursday, June 5.*

The Society met at the call of the President and the meeting was opened with prayer by Rev. Wm. Vaughan.

An invitation was extended to all brethren present, to sit with us, and aid us with their advice.

The Report of the Committee was presented, and after being read, it was voted, that the Report be received and the Committee discharged.

On motion, it was voted that the consideration of the Report of the Committee be postponed until the action of the Convention.

The Secretary was appointed Treasurer, *pro tem*.

Adjourned to the call of the President.

*Friday, June 6, 1845.*

The Society was convened at the call of the President, and opened with prayer by N. C. Beckham.

The Report of the Committee was taken up, and the preamble and resolutions adopted, as follows:

Inasmuch as the Acting Board of the Triennial Convention, in their answer to the Alabama Convention, have, in our opinion, identified themselves with the abolitionists of the North, have infringed the constitution of the Convention appointing them, and infringed upon the rights and independence of the churches, by an assumption of unconstitutional power, and whereas, the General Board at their recent meeting, in Providence, virtually sustained the Acting Board, in the instance of misrule complained of above, therefore,

*Resolved*, That this Society feel it incumbent upon them to express, in strong terms, their entire disapproval of the course of the Board of the Triennial Convention, in the matters referred to, and that, therefore, this Society ought to dissolve the auxiliary connection with the Board.

*Resolved*, That this Society entirely concur in, and approve of the measures adopted, and the resolutions passed by their Board, in Louisville, on the 17th of April, in referring to the acts and doings of the Boston Board, as set forth in their proceedings.

*Resolved*, That the funds of this Society be hereafter appropriated under the direction of our own Board, to the support of Rev. Isachar J. Roberts, and his native assistants, at Canton, in China, until this Society shall be satisfied that duty requires them to direct their funds through another channel, or to appropriate them to another object.

*Resolved*, That the churches in Kentucky, and the adjacent States be, and are hereby, earnestly solicited to aid this Society, through their Board, to sustain Elder Roberts, and his native assistants, in preaching the gospel, circulating the scriptures, and distributing tracts

among the people of China in their own language.

*Resolved*, That it is desirable that the Board of this Society should open a correspondence with the Board of the Southern Baptist Convention for Foreign Missions, located in Richmond, Va., in order that this Society may be informed, at the earliest possible date, whether any, and if any, what arrangements are entered into between them and the Boston Board, as to the transfer of missionaries, &c.

*Resolved*, That the Corresponding Secretary be directed to transmit a copy of these proceedings to the Board in Richmond, Va., and to the Board in Boston.

*Resolved*, That these proceedings be published in the Baptist Banner and Western Pioneer.

W. C. BUCK, *President*.

T. S. MALCOM, *Secretary*.

*From the New Orleans Picayune.*

#### LATER FROM TEXAS.

The steamship New York, Wright master, arrived at this port yesterday from Texas. She left Galveston on the 4th inst., to which day she brings us files of papers. The New York arrived at Galveston on the 31st ult., Gen. Lamar and Maj. Donelson being passengers.

The U. S. revenue cutter Woodbury, arrived at Galveston on the 3d inst., with despatches for the American Minister.

All was quiet on the Texas frontier, not a single Indian disturbance being noted in any of our exchanges.

We have received verbal intelligence by this arrival to the effect that the Mexicans are really concentrating a large force on the Rio Grande, preparatory to war in case Texas should agree to Annexation. Our informant states farther that the feeling in the latter country is thoroughly warlike—the talk is of nothing else than a brush with Mexico if she wishes it—and in addition that the propositions of Mexico and England will be promptly rejected.

Many think, and with good show of reason, that the movement of troops towards the Rio Grande is instigated by England; but let who will be at the bottom, it behooves our Government at once to search an efficient force to the frontiers of Texas. So long as the negotiations are pending—until the final action of the Texas Government is had upon the propositions of the U. States—not a single Mexican soldier should set foot on this side the Rio Grande. The inhabitants of Texas are now deliberating upon the proposals made them by the United States—it is imperative upon the U. States to see that they are in no way molested, constrained or overawed by foreign influences, until the question is settled. Some may say that this is an extreme course—the necessities of the case demand it.

Capt. Elliott, the British Charge to Texas, reached Galveston on the 30th ult., on a French man of war brig. The "Civilian" says it is understood that he brought further overtures from Mexico, for an acknowledgement of the independence of Texas—He proceeded to the seat of Government on Monday morning. The precise character of the propositions brought, is not known; but if they be of the nature intimated, they will probably, says the Civilian, "be laid before the public in a very short time." The same paper adds:—"The decision of the ques-

tion of independence or annexation, belongs exclusively to the people, and the Government has manifested its entire willingness to allow the matter to be decided by them."

The American squadron, under Com. Stockton, was lying at anchor off Galveston on the 4th inst. We spoke a few days since of the immense meeting recently held at Bastrop, and of the opinion indulged by many of the citizens that President Jones' call for a Convention was a "snakey" document. We give two or three of the resolutions passed on the occasion to show the feeling of the inhabitants:—

*"Resolved*, That we disapprove of the said proclamation in each and every particular; that we condemn the same as dictatorial in its nature, and an attempt, for reasons to us unknown, to frustrate the anticipated action of Congress on this important measure.

*"Resolved*, That in our judgment no contingency has occurred that renders the said proclamation necessary; that our Congress is called to meet and act in due season for the safe consummation of the great measure of Annexation, and to them we submit the questions of representation and time and place of calling a Convention

*"Resolved*, That our members of Congress be clothed with plenary powers upon the subject of Annexation affirmatively."

Notwithstanding all this, it was still thought that the West could elect delegates to the Convention.

We give the following extract from a correspondent as showing the movements of the noted British Charge. The letter is dated

"HOUSTON, June 2 1845. ¶

Eds. Pic.—The only item of news of importance here is the arrival of Capt. Elliott from Mexico, with the acknowledgement of our independence by that Government. The acknowledgement is unconditional, I understand, *except that we are to eschew the Yankees*. The fast moving Charge left here for the seat of Government, Washington, an hour after his arrival, but his mission will be no go. The people have got their dander fairly up for annexation, and nothing else will suit. Yours, &c."

The candidates for seats in the Convention from Galveston, the only place where there is any regular opposition to Annexation now manifested, are Col. Love and Menard, Gen. Memecan Hunt and Major Baché. The latter is a grand-son of Benj. Franklin, and is against Annexation, but we learn that he says that if elected, he will not oppose the popular will. The other candidates are all warm in favor of the measure.

The Fayetteville (N. C.) Observer says that for 15 months a drought has prevailed in that section of country.

"A CARD."

N. J. PEGRAM,

H. H. BRYAN

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

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