

THE BAPTIST.

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

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

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, JUNE 28, 1845.

No. 45.

ABSENCE.

Dr. Howell will be absent two weeks, at Georgetown, Kentucky, whither he has gone to deliver the Annual Oration before the faculty of Georgetown College. W.

GREAT MEN CHRISTIANS.

The Christian Church never ran into a more fatal error, than when it conceived the cause of God advanced or honored by the sanction of the great. From the very day that such an opinion prevailed, the standard of morality began to decline, and a worldly and carnal spirit to diffuse itself throughout the Christian body.

When the Apostles had preached the Gospel and planted Churches, they pointed a wicked and unbelieving world to their converts, saying, here is a positive demonstration of the truths which we have been inculcating; here is a practical exhibition of the force of the doctrine of Jesus Christ. These are our epistle known and read of all men. Not that this prince, or that mighty man has descended from his dignity and honor, so far as to consent to acknowledge the Christian Religion and join the Church--no such idea ever entered their minds.

The fact is, there is but one way of honoring the Christian religion, and that is, by reflecting light, by permitting it to shine. And whoever does this most, will most honor God, whether he be a bondman, or freeman, rich or poor, wise or ignorant.

When, therefore, you hear, that Major such an one, or Lawyer such an one, or Doctor such an one, or Merchant such an one is in our church, do not be proud of it, or suppose that religion is honored by that fact abstractly. But when you discover a man walking humbly; often at a throne of grace; always esteeming others better than himself,

immaterial what may be his name or place, rejoice on his behalf, for such leaven shall diffuse itself through a large lump, and bring great declarative glory to God. W.

CHRISTIAN REVIEW.

In the last number of the Christian Review is a letter directed to Dr. Howell. For the satisfaction of the writer, we would observe, that Dr. Howell is absent from the city--when he shall return, I suppose the letter will receive a notice, if thought worthy. W.

THE HEATHEN.

Some one has said:

"The distance lends enchantment to the view."

This beautiful and, in the main, correct sentiment, when applied to the heathen world should be reversed. For it is a known fact, that just in the proportion to the magnitude of the distance which separates us, does the picture of their miserable condition, as well as our sympathy and desire for their recovery, fade away and diminish.

If we could see the widowed mother, dressed in ceremonial garb, surrounded by her orphan children, about to be cast, fatherless and friendless, upon an unfeeling and superstitious world, ascend the funeral pile, and amidst torturing flames and shouts of a frantic multitude, dash her naked soul against the bleak rocks of boundless eternity, no doubt the tear of pity would fall, and nothing could be enjoyed. Our wealth would canker, our nights would be sleepless, until such superstition were removed. But how is it? Such scenes are constantly occurring; and because they are separated from us by the ocean, are they any less appalling? Do they not demand our constant prayers, our ceaseless exertions? Oh! that the heart of a Carey

might be imparted to every christian in the land. It is high time the tythes were brought into the store house of the Lord; for we have robbed God, even we, this whole nation.

Just think brethren, that while we live in ease and affluence; while we are blessed with the light of a never setting star, which gilds the otherwise dark horizon of death, and guides to endless life, that the affectionate mother standing upon the banks of the Ganges, joyfully dashes her own unconcious, tender babe into the voracious jaws of the Crocodile, to appease the anger of a blind, imaginary god! Who could witness such an occurrence, and not have all his compassion stirred, and his charities enlarged? Who could be at ease in Zion? Especially when he remembers that he holds in his hand the Bible, a talisman, which would soon drive away all such error and superstition. A Bible which teaches him, that his own happiness can only be secured by seeking the happiness of every other man.

W.

COLUMBUS, MISS.

JUNE.....23, 1845.

NEW ORLEANS.

It will be seen by reference to the proceedings of the "Southern Baptist Convention," that the Commercial Emporium of the South West is to be an especial object of regard with the Domestic Mission Board. From a letter recently received from Rev. J. T. Hinton, we learn that he expects that ground will be obtained and a building started before he leaves New Orleans for the summer. We think that the enterprise will succeed; which may the Lord grant.

MR. W. H. MUSE.

At a regular Church meeting of the Baptist Church in Columbus, Mi., held, Saturday, June 14th, 1845, Major Thomas G. Blewett in the Chair. The article in the "Christian Review, Nashville," headed "W. H. Muse" was read. Whereupon, after having heard read documents produced by the Pastor of the Church, rebutting the charges therein made: It was

Resolved, That bro. Sterling H. Lester, R. M. Tafiaferro, D. T. Deuprees, James Whitefield, and Isham Harrison, Jr., be appointed to take the same into consideration, and report at an adjourned meeting on Monday evening, June 16th. Said Committee, after due deliberation, offered the report which follows.

An abstract from the Church Record.

THOS. G. BLEWETT, Mod'r.
I. HARRISON, Jr., Clerk.

REPORT.

Whereas, in the "Christian Review" for June 1842, published in Nashville, Tennessee, by T. Fanning and Jesse B. Ferguson, there is an article headed "W. H. Muse's Defence," in which the charge of falsehood is several times made against our Pastor Rev. W. Carey Crane; This Church will, therefore, endeavor to present this matter in its true light by a concise review of said "Defence;" and if in so doing, Mr. Muse's own veracity shall be placed in a doubtful light, it must be charged to the account of his own temerity and the force of stubborn truths.

1st. Mr. Muse says, "I am charged with saying, that no man that believed that Christ was God could be saved." "Now," says he, "if Paul can, in truth, be charged with denying the resurrection of the dead, the resurrection of Christ, and the unity of the gospel, (1 Cor. 15 c.) then may this charge stand against me. I think it sufficient to say, that the production referred to, is a fourth handed report," &c.

Now, it is evident that Mr. Muse intends his readers to understand him as denying the charge, but places his denial in an evasive form. But the fact is, it was only a second handed report instead of a fourth, and doubtless was written by bro. Crane as he heard it, and in all probability the person who informed him, did not attempt to give the precise language used by Mr. Muse, but the substance of it only. What, then, did he say, that gave rise to that report. We have it from one who heard him, and who has already published a statement of it; that on the afternoon of the day on which, in the morning, he joined the people with whom he now worships, Mr. Muse expressed very emphatically the following sentiment, in us nearly as can be remembered, 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;" giving as a reason, "that those who thus believe must of course deny his character as Mediator, and it was as Mediator that he was the Saviour." It is true the language is not precisely the same, but the doctrinal sentiment is. Why, then, insinuate a denial but to deceive?

2d. Mr. Muse quotes from bro. Crane as follows: "Denied the Trinity," &c. "What," says Mr. Muse, "if I did deny the Trinity? Is it necessary to believe in a Trinity of Gods, in order to obtain valid license to pronounce the marriage ceremony?" Now, here is a twofold misrepresentation. First, He endeavors to convey the impression, that bro. Crane was opposed to his obtaining license to celebrate the rites of matrimony, because "he denied the Trinity," when it is evident, that in making the enquiry of Mr. Lake, on that point, bro. Crane's object was to ascertain whether or not Mr. Muse had denied a

ctrine, deemed essential by the Baptist Church; and whether he continued a Baptist sentiment and fellowship, or had embraced as contrary to the one and destructive of the other.

ally. He has grossly, though, perhaps, unwittingly misrepresented the views of those who hold the doctrine of the Trinity, by insinuating that they believe in a Trinity of Gods, instead of a Triune God.

Mr. Muse ought to have known better than for he was long enough among the Baptists to know that none of them believe in such a doctrine. Again: Mr. Muse quotes in bro. Crane, "He never comes nigh us,"

"Now," says Mr. Muse, "this is either truth or a falsehood. I affirm it to be a falsehood. I paid particular attention to every Baptist with whom I became acquainted, I visited the Baptist Church," &c. Mr. Muse

was not informed us, with how many of the Baptists he became acquainted in Columbus; and often he visited the Baptist Church, or for what purposes. His remark, "that he paid particular attention," &c., might be true,

but he had not made the acquaintance of a sinners' member. But here is a grave charge, which, if true in itself, ought to deprive bro. Crane of his clerical office, and his church membership. But what did bro. Crane mean,

what are the facts? He evidently meant, Mr. Muse was not in the habit of cultivating social and christian intercourse with us, or of attending at our place of worship, or associating with us as a Baptist. If this

is his meaning, and it appears evident it is strictly true. Mr. Muse's occasional professions to Baptists on the streets, or one or two visits to the Church, are insufficient to relieve him from the category

which he has placed himself, in thus endeavoring to fix the stigma of a falsehood on us by a mere quibbling evasion. Mr. Muse again quotes, "He obtained,"

"Here," says he, "we have the secret of the whole matter. His object was to make himself obnoxious to the Probate court, and then to come to the world as an imposter upon the authorities." This may do for a

lying priest, but in any other order of things it would be considered the lowest knavery. The world can readily judge, which is the most of "a designing priest, or a low

conduct of bro. Crane, when asked by the Probate court of our county, whether Mr. Muse was a regular Baptist minister, he institutes an enquiry, for the

action of the court, or Mr. Muse in obtaining a license to solemnize the rites of marriage by virtue of Baptist credentials, when not only repudiated Baptist doctrine, but actually engaged in preaching to, and giving his religious intercourse with a

denomination not in fellowship with the Baptist Church. Mr. Muse again quotes, "Permit me to say," &c. "Here he (meaning bro. Crane) is opprobriously of a class of worthy citizens to whose society, he intimates, it is not desirable to go. This is either a truth or

a falsehood, to them he is accountable, and not to me."

It seems strange to us, that a man professing candor, should resort to such a far fetched influence. Bro. Crane in the sentence alluded to, did not intimate that it was disreputable to go among that worthy class of citizens, but it would be a long time before he would follow any man among them for the purpose of conciliating his christian regard, and inviting him to social intercourse. Not that they were disreputable, for we all know, that some of our most respectable citizens worship after that manner, but they were so perfectly antipodal (to use one of Mr. Muse's expressions) in sentiment and sympathy, as to render such a course inconvenient and unprofitable. Why, then, this attempt to prejudice his brethren still more against his supposed antagonist?

Again: Mr. Muse quotes, "Voluntary," &c. He says, "the statements made, are either true or false. I affirm them to be false, and he knew them to be so when he wrote the words. I lived in the family of a prominent Methodist gentleman; I taught school with an Episcopal gentleman, and out of about fifty students, not more than five of the children were those of the members of the Christian Church, and only preached to the Christian congregation by invitation, as they had no preacher."

Now, who but Mr. Muse would ever have thought that bro. Crane had allusion to his boarding house, or his copartnership in school teaching, or the religious bias of the pupils! when he said, "Permit me to say, it will be a very long time before I shall follow any man among the Campbellites to cultivate his acquaintance, when he voluntarily, and constantly lives among them?" No one. And yet Mr. Muse would have the world believe, that bro. Crane is justly guilty of falsehood, in writing that sentence, because, forsooth, he boarded with a prominent Methodist gentleman, and taught school with an Episcopalian, &c. What are the facts that bro. Crane evidently alluded to? Why, clearly that Mr. Muse had his habitual religious intercourse among that people, and that his ministrations were to them; that his associations were with them, and not with the Baptists. And was not all this true? We assert it was, and we presume no one will have the hardihood to deny it. As to the "Probate court" having instituted an enquiry, we presume Mr. Fuller's certificate, explanatory of the circumstances, will satisfy all impartial persons of the correctness of bro. Crane's statement of that matter, and that this enquiry originated with the court, and not with bro. Crane, as will be seen by reference to the Clerk's certificate hereunto annexed, and made a part of this report.

"STATE OF MISSISSIPPI, Lowndes Co.
I, William P. Fuller, Clerk of Probates for said county, do hereby certify, that the Rev. W. Carey Craue, this day called on me for a statement of facts in the case of enquiry made, as to the validity of the credentials by

"STATE OF MISSISSIPPI, Lowndes Co.
I, William P. Fuller, Clerk of Probates for said county, do hereby certify, that the Rev. W. Carey Craue, 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. 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 evidences to prove that 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."

Now, in closing this review, we will remark, that so far from the charge of falsehood being justly chargeable upon brother Crane, it seems to us that they could only be made out by the quibbling evasion, and prevaricating course pursued by his accuser, who has done palpable injustice to brother Crane, without doing himself any credit. We pity the man whom error and misfortune have made mad.

Inasmuch as Mr. Muse's Defence has been styled "manly and christian," we will admit it to be manly; even partaking of the old man Adam. But we beg leave to say, that we had thought that style was characterized by love and forbearance. We would scorn to bolster up the character of any man if we believed him capable of falsehood; but at the same time we would not shrink from the vindication of one of our members, when satisfied that he was unjustly assailed. Therefore, it is

Resolved, unanimously, by this Church, That said charges do not in the least impair our confidence in the integrity and christian character of bro. Crane; and that so far from believing the charges thus published against him, by Mr. Muse, we believe that brother Crane was substantially correct in all his statements.

Signed for the Church.

THOS. G. BLEWETT, *Mod'r.*

ISHAM HARRISON, *Clerk.*

NOTE.—Our enquiries prior to the period at which Mr. Muse joined the Campbellite Church, proved that he had the credentials of a regular Baptist minister and church

member, as was admitted in the presence of his friends; but the documents hereto submitted, show that he was not "of good faith and order."

MINISTER'S DEPARTMENT.

No. 34.

ESSAY ON TEMPERANCE,

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

(CONTINUED.)

We now come to the New Testament Luke, i. 15: "And he shall be great in the sight of the Lord, and shall neither eat wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." This was the direction given by the Angel in reference to John the Baptist, was the fore-runner of Messiah. May I give good advice the Angel gives to the Parents of the first Baptist preacher! "He shall not drink wine nor strong drink." John was a Nazarite from his birth.

The law which governed the priesthood was first created, we believe, was introduced in the new dispensation, in order that he might be qualified for the office, it was necessary that he should be filled with the Holy Ghost from his birth, and for this reason he was forbidden the use of wine and strong drink. I would call the attention of the Baptists particularly to this point, much as we say that John was of the faith and order as ourselves. Are the Baptist Churches which would arraign the name of John if he should appear in this advanced age of the world? I have no doubt there are many members of the Church who would call him a bigoted, narrow minded man, who did not feel sufficiently grateful for the good blessings of God. It appears that John belonged to a Temperance Society, and this too by the command of an Angel, sent down from Heaven for his purpose. True the Angel did not tell his father that his son must sign a pledge of abstinence, but he enjoined strictly upon him to carry out those principles which the Baptist Churches now teach and advocate. If all professing Christians would bring up their children to avoid wine and strong drink, did Zacharias his son, there would be a Temperance Society.

If John was forbidden the use of wine and strong drink, because he was filled with the Holy Ghost, what a strong argument this presents why all christians should abstain from wine and strong drink. How are we made Christians? Is he not the Holy Spirit? Are we not convicted by the word of God? Are we not led to Christ by the Spirit? Are we not quickened by the Spirit? Are we sanctified by the Holy Ghost? Did the Saviour promise to send the Holy Spirit to abide with and comfort his Church?

Apostle say, 1 Cor. iii. 16, 17: "Know not that ye are the temple of God, and that the Spirit of God dwelleth in you." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again: 2 Cor. vi. 19: "What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own." "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Now, if our body belongs to God; if it is a dwelling place; if the Holy Spirit has accepted and garnished it to make it a temple to dwell in; if the Saviour has bought it with the price of his own precious blood; I solemnly ask by what authority; by what right have we to defile it, God's temple? Dan. i. 8: "I refused to be defiled by strong drink." The Nazarites were prohibited; Sampson was prohibited; the Priest was forbidden; John the Baptist was prohibited; The Israelites during their journey through the wilderness were prohibited the use of wine and strong drink. Deut. xxix. 6: "Neither have ye drunk wine nor strong drink that ye might say, that I am the Lord your God." The children of Israel, in the wilderness, were not to drink a type of the Gospel Church. If so, I am in view of the Bible and of common sense, not lawful for the Church to drink, when the use of wine was prohibited? If John the Baptist was permitted the use of wine and strong drink because he was filled with the Holy Ghost; I would again ask, dare Christians, who profess to love God and be set apart for his service, drink wine and strong drink as a beverage?

I am aware there are two or three passages of the word of God, which the dram-lovers urge forward to sustain his practice, and which, by a superficial glance, may seem to countenance him; but when they are understood, and fairly investigated, so far as giving him a license to drink wine or strong drink, we think they prove directly the contrary. We will examine those passages which give a direction when we may lawfully use wine and strong drink. In doing this we will take a view of both sides of the question. In my reading on this subject, (and I think I have examined the whole Bible carefully and prayerfully, that I might know the truth,) I am prepared to say, that there are but two passages on which wine and strong drink can lawfully be used. 1st. In sickness. 2d. In the Sacrament. Prov. xxxi. 4, 7: "It is not for Kings O, Lemuel, it is not for Kings to drink wine, nor for Princes strong drink. lest they drink and forget the law and pervert the judgment of any of the afflicted. lest he drink wine and strong drink and be heavy laden, and wine unto those that be of heavy laden. Let him drink and forget his poverty and remember his misery no more." If a man is sick and ready to perish, give him wine or strong drink as other poisons are in such cases not unfrequently given. If a person is condemned to death, let him have wine to allay his sensibilities. This was the custom

in the early ages of the world, especially in the east. The Prophet Amos refers to this custom, when he says: ii. 8: "And they drank the wine of the condemned in the house of their God." There is a wine that will not intoxicate, but will nourish; this it is lawful to use—but there is a wine which we are forbidden to look upon. Prov. xxiii. 31, 32: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." This is the wine forbidden. It is poisonous. We are commanded not even to look upon it. But says the objector, our Saviour turned water into wine. Very true he did. But do we know certainly the composition of that wine? Do we know that it contained the poisonous principle elsewhere forbidden? In reference to its flavor, it was pronounced by the judges of the feast good wine, but for aught we know to the contrary, it may have been as free from Alcohol as the pure water from whence it came. Why any should advocate the use of the poisonous drugs now in vogue in consequence of this miracle, we cannot easily conceive. It is not the use of that identical wine to which we object. If we can obtain the very wine which our Saviour formed from pure water, I say, let us drink it. I have too much confidence in his wisdom and benevolence, to believe that it would injure us. I should expect to find it a delightful beverage, but I would not anticipate any intoxicating effects. But so long as we cannot obtain that or any thing like it, (for the wine of the present day does not come from pure water, nor even from the juice of the grape,) why contend for the use, not only of that which Solomon has described as "biting like a serpent and stinging like an adder," but also of that which is compounded of whisky, mingled with various poisonous drugs, without one particle of the pure juice of the grape in it. It is an established fact that, in New York, there is a manufactory where four barrels of wine are made from one barrel of whisky, by the addition of water, logwood, juniper berries and various other substances. There are other similar manufactories in the United States, from which our wine market is almost entirely supplied. And even that which is imported, in order to prevent it from the acetic fermentation while crossing the ocean is mixed with one-third of its quantity of brandy. Let no one, then, who drinks wine at the present day imagine that he has the Saviour's sanction for so doing.

I shall pass by those scriptures which speak of drunkenness. I am not attempting to prove that drunkenness is sinful. That is a point already conceded; even Satan himself would not attempt to deny it; there is not a drunkard on earth but what will admit the sinfulness of drunkenness; but the idea that it is wrong to drink a little; this will offend his Satanic Majesty, for this he is aware is his strong hold, he knows as well as any of us, that temperate drinking is the father of drunkenness, and that there will be drunkards so

long as there are dram-drinkers to be found. So long then as the practice of temperate drinking is left unmolested, he is sure of his victims, and he cares not how great is the out cry against the evils of intemperance. I hope and pray to Almighty God, that the time is not far distant, when the church will be enlightened upon this important subject. A man cannot be a christian and refuse to be enlightened on any Bible truth. There are many good men who indulge occasionally in taking a dram. This no doubt grows out of unfaithfulness of ministers and pastors.— Teach christians right and they will do right. Some christians, whose self-esteem is more prominent than their piety, are very stubborn, others have strong prejudices, therefore it is with great difficulty that the truth can be brought to bear upon their minds and consciences. When the time comes, that ministers of all denominations shall come up to the work in the true spirit of it, then we trust that all will be effected that is desirable, so far as the church is concerned.

I would next refer for the proof of the position which I have assumed to 1 Cor. x. 21, 22: "Ye cannot drink of the cup of the Lord and the cup of Devils; ye cannot be partakers of the Lord's table and the table of Devils; Do we provoke the Lord to jealousy: Are we stronger than He?" To partake of this christian feast was to have communion with Christ. To partake of the feast made in honor of the Heathen idols, and of things sacrificed to them, was to hold communion with Devils. What a manifest self-contradiction must that man's conduct be, that would partake of the Lord's table, and yet partake of the table of demons! God and mammon can never be served together, nor fellowship be at once had with Christ and Satan. He that indulges in any known vice, cannot conscientiously partake of the cup of the Lord. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Sin, every idol, must be renounced by the child of God; for the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live *sobriety*, righteously and godly in this present world.

Now, if the word of God teaches us that we should deny ourselves of all ungodliness and worldly lust, can we lawfully indulge in dram-drinking? Intoxicating drinks do not nourish the body, nor are they conducive to health; the use of them is a bad example to others, and may therefore be justly termed ungodly. Sobriety means abstinence from every thing that intoxicates. But is it not said in the scriptures, that the creatures of God are good and should be received with thanksgiving? Very true, all of God's creatures are good, and should be used as God designed they should, and whenever used according to the teaching of the Spirit, God makes them a blessing. Let us try the practice of dram-drinking by the above rule, and we shall see whether or not Alcoholic poison is good, and can lawfully be received with

thanksgiving. According to the direction of the Apostle, whenever we eat or drink any thing, we should pray before receiving. Now, I ask, in view of the Majesty of Heaven, can I consistently ask God's blessing upon a glass of whisky, an article which never found in a natural state, and consequently which the laws of God, acting without human interference, would never have produced; should I not ask God to bless in violating his word, to bless in the act of receiving a poison into my stomach; should I not ask him to bless me in setting a bad example before my children, my neighbors, and all who are under my influence, if I should ask God's blessing on an act which I know leads directly to drunkenness, for all drunkards commence by temperate drinking, and were there none who drink temperately, there would be no drunkards. It is, nevertheless contended by many, that ardent spirits should be used as a beverage, because it is the creature of God. It is only necessary to go to the garden of Eden during the innocency of the first pair, to learn what are creatures of God, the beasts of the field, the fowls of the air, all kinds of grain, all kinds of fruit, all kinds of trees, and every thing that grows upon earth, animate or inanimate, are creatures of God, and are good. They were created for the benefit of man. God gave to man wine to drink, and every thing that was calculated to promote his happiness and prosperity. We find among the good creatures of God mentioned in the Bible, a spring of whisky, a fountain of brandy, or a purling brook flowing with rum; I think not. God made man upright, but he has sought out many inventions; and this invention is a clearer indication of the depravity of the human race than any other. Alcohol may with more propriety be called the creature of the Devil, at least it is his chosen instrument to lead immortal souls down to perdition. It is only necessary to contemplate the great evils growing out of its use to convince the unprejudiced mind of the truth of this assertion.

Alcohol was first used as a medicine, and should still have its place in the Apothecary shop along with Arsenic and Corrosive Sublimate, and other poisons which have their uses in medicine and the arts. Paul says, when writing to the Church, 1 Cor. 11, 12, 13: "But now, I have written unto you not to keep company, if any man, that is called a brother, be a fornicator, or covetous, or an idolater, or an extortioner, or a rascal, or a drunkard, with such an one not to eat, nor to drink, nor to fellowship with him, nor to greet him, nor to receive him into your house, nor to give him any greeting. For what have I to do to judge them that are without, but them that are within you? But them that are without you judge. Therefore put away from among yourselves that wicked person." The word of God, in this passage, points out the persons for which members are to be excluded from the church. Drunkenness is one. But what is drunkenness? How much must a man take before he can be said to be drunk? The answer to this enquiry would probably be different if the question were addressed to different

dividuals. A person must advance to the last stage of drunkenness before he will acknowledge that he is a drunkard, so great is the aversion to be classed among the drunkards by the human family. I will give a clue to the proper answer by propounding a few more questions.

How many falsehoods must a person tell before he can be classed among liars?

How many oaths must he utter before he can be called a profane man?

How many times must your neighbor cheat you before you will pronounce him a swindler?

How many robberies must a man commit before it can be said that he is a robber?

Now, it makes no difference how small the lies, how small the oaths, how small the cheat, how small the robberies, uttered and committed, so that he is guilty of any of them, in which case he is a liar, or swearer, or a dishonest man, or a robber.

The wise says, Prov. xxiii. 20: "Be not among wine-bibbers." Now if you examine Walker's Dictionary for the definition of the word "wine-bibber," you will find that it means a tipler, a drinker. Is it not the man who is in the habit of taking drams? Now, I would ask, in all seriousness, whether a man must be so heavily loaded with stolen goods as to press him into the mud and mire before he can be charged with committing theft? Must a man lie or swear until his strength is almost gone, before he is guilty of either of those great sins? The judgment bar of God will decide this important question.

If it be a truth, (and of this no one can doubt,) that temperate drinking is the father of drunkenness, and leads directly to it, then is it not a great crime to indulge in dram-drinking, even if the Scriptures did not forbid the practice? Common sense, man's own safety, and the good of mankind call aloud upon all, and especially upon christians, to abstain from wine and strong drink by way of common beverage.

(To be Continued.)

COMMUNICATIONS.

For The Baptist.

ALCOHOL, No. 1.

What is Alcohol? Perhaps this question has not yet been fully answered. I have not seen it. I desire to see it. Perhaps the fulness of time for an answer, comprehending the whole truth in it, and of it, is not come. That brilliant discovery may be reserved for another age. It is not likely so to be—so much mind guided by science, is in hasty pursuit of it—the general collision, like the hammer of the smith upon iron at a white heat, is throwing out dazzling scintillations all around—the more—the more. The darkness adhering to this vast truth, is turning gray; and some Liebig or Faraday yet in his youth, may in an auspicious day—Heaven permitting—elicit it; to which the glory attending

the discovery of previous truth "loses discountenanced and like folly shows." This is no hyperbole—no verily! literal truth. No poetic license—literal truth.

Nature first shows her light in the east. Shall a full illustration of Alcohol appear there too, and rising point over point, continue the ascension until its illustration shall be so glaring and palpable as to absorb all popular thought? or shall it burst forth at once from the *retort and crucible* of some obscure chemist, "as a meteor bright; playing fitfully upon the darkened front of an angry heaven."

I will not conjecture; but leave an agitated community to settle down, as it will, in its own opinion. It is not material to the great issue how this light may come. The great matter is, is it due us? Have the people so acted as to deserve its removal from earth? or do they, by majorities, act so as to say, still withhold the light?

By chemistry, Alcohol came into the world; by chemistry it must go out. The Arabian who invented Alcohol—and I use the word *invention* in preference to *discovery* with a studied purpose—knew nothing much about it beyond the fact, that it would produce intoxication and quicken the pulse, &c. Years were required to ascertain its power to produce *mania a potu, delirium tremens* and *spontaneous combustion*; and years may yet be required to develop the sad residue of its mischief.

Although much light is elicited, much darkness yet rests firmly upon the nature of Alcohol. The popular mind is not yet prepared to interdict its medicinal use. Why? For the want of all proper knowledge about it. The religious community is not ready to banish it from the communion table—both which things can, ought to, and will be done when the necessary light shall have come.

Brethren, "from whose approach disease and death retire," may it presently find no place in the *materia medica*? When I affirm that its large space can more than be filled by all sufficient substitutes; is Dr. Mussey silencing authority. Brethren of the great christian community, both Protestant and Roman Catholic; when I affirm that there is good wine and bad wine spoken of in the Bible, the former was the kind used at the supper—the wedding in Cana—by Timothy, &c., unfermented and void of Alcohol; the latter the kind upon which we are commanded not to look; it stingeth like an Adder, because it was fermented and contained Alcohol. The former "the fruit of the vine" unfermented, and as void of the intoxicating principle as the fruit of the tree. For this, are the very Rev. Theobald Mathew, of the Roman Catholic, and President Eliphalet Nott and the distinguished Edward C. Delevan of the Protestant Churches, satisfactory authority?

Those conscious waters which saw their God, and blushing "turned to wine," were the immediate production of a miracle, above the range of human enquiry. I will only

say they were new wine, and used in a few minutes after their creation. New and good wine, so it was pronounced, does not, according to the theory, contain Alcohol, because it does not ferment in an hour, and without fermentation there is no Alcohol; distillation only being the process by which Alcohol is separated from the fermented liquor.

The lovers of Alcohol—and none others defend it—ask too much, when they desire us to yield the affirmative of the proposition, by granting that Alcohol was in the wine at the wedding. I cannot grant it. There was no evidence of it. No one that used this new and good wine on that occasion was intoxicated; hence I think it pretty certain that it was unfermented; merely equivalent to the "fruit of the vine." And farther, if Alcohol was a component part of the best wine at that wedding, a new element was added to the vast creation—without that element—so powerless of good—so prolific of evil—the great work of creation was incomplete; a conclusion to which I cannot come. When *creation week* terminated, the presiding Deity inspected his production and pronounced it "good" and retired. Superior intelligences still of his own creation; beholding the same, approved it too; in attestation of that approval they "sang together;" they saw no lack, if they did, none was expressed. With a far reaching, celestial vision, they scanned creation through, and saw harmony, design, beauty, proportion, which Newton never saw. Their admiration grew, and such was its intensity, they "shouted for joy." It must have been over a perfect work. And since I am prepared to prove that Alcohol is not of creation, the contrary follows; it is the invention of man.

June, 1845.

TEETOTALLER.

For The Baptist.

OBITUARY.

DIED—On the 12th June, 1845, in Lebanon, Ohio, in the 26th year of her age, Mrs. REBECCA WRIGHT, consort of Rev. Griffin Wright, of Savannah, Tennessee. Suffering from an attack of pulmonary disease, which was gradually wasting her away, and evidently advancing to a fatal issue, she felt a strong desire to revisit the associates and scenes of her early life, and lay her mortal remains beside those of a beloved deceased parent. The journey was accomplished without much of exhaustion; but she was permitted to remain among her friends, only a few weeks, before her spirit departed to be with Christ.

In her 19th year of age, she professed faith in the Redeemer, and publicly dedicated herself to his service. Her deportment was uniformly exemplary, and distinguished for its christian simplicity and humility. During her protracted illness, while her earthly life was drawing to its close, she was enabled by faith to look forward with delight to that better life, which is beyond the grave.

Her powers of body had so far failed, that she was scarcely able to communicate intel-

ligibly with her friends for one or two days previous to her departure; when, about 11 o'clock on Thursday night, without any indications of pain, she fell asleep in Jesus Christ. "And I heard a voice from heaven saying unto me: Write, blessed are the dead which die in the Lord from henceforth." An affectionate husband and aged mother, who watched with ceaseless solicitude over her dying bed, have been left, with other kindred and numerous friends, to bemoan their afflictive bereavement in her early decease; but "they sorrow not as those which have no hope."

"Fare thee well—though wee is blending
With the tones of earthly love,
Triumph high and joy unending
Wait thee in the realms above."

J. T. R.

Lebanon, O., June 16, 1845.

For The Baptist.

DIED—In Wilson county, on June 11th, at 12 o'clock, Mr. A. BERTRAND WOOD, in the 22d year of his age.

I seldom speak of the *dead*, but as this is a case of more than common interest I do so; not so much in testimony of the high regard I entertained for my young friend, as from a disposition to pay proper regard to departed worth. He was pious, thoughtful, grave; approached death, neither in exultation nor despair, but with a solemn sense of its awful realities, and of his entire dependence upon JESUS CHRIST, for that salvation which passeth knowledge.

To those of his friends yet behind, he gave evidence and assurance that he has entered into that *world*, whose glory, whose weight of glory, whose exceeding and eternal weight of glory, it hath not entered into the heart of man to conceive.

V.

For The Baptist.

MY BIRTH-DAY.

BY MISS C. GARDNER.

Unwelcome guest!

For what hast thou come now? Methinks thy visage
Has grown grim since last we met, and that dark
Cloud upon thy brow can augur nought but
Evil. Why dost thou not pass quiet on
And not arrest, with selfish joy, the heart
That fain would pass thee by unnoticed.
Thou wert an old familiar friend, I know;
Once longed for, when around the household hearth
A joyous throng came hastening to greet
Thee, and to speak those words they kept for only
Thee. But now I am not gathering there
The chaplet for thy crown; but far away
Have stolen, in hopes to miss thee and all
Thy too familiar greetings—which somehow
Do not sound as once they did—and yet, thou
Hast come even here to seek me. Say, by
What pathway didst thou travel, that thus so
Soon I hear thy dreaded chime? Didst thou meet
A cold embrace, where once each hand grew warm
In thine? Thou dost not speak—I know it all—
(Would I did not.) What! Chiming still? Methought
Thy last chime was too long, but this is
Longer yet.

Yet leave me!

Why wilt thou thus disturb my morning slumbers?
Thy moral and reproof is all too long.
Depart! I would not hear thee—and yet it
Comes again,—that whispering—“Another year
is lost—another pleasure too—another
Twig is broken from that fading tree, whose
Evergreens so lately and so boastingly
Defied the cankering worm. Know e'en
Now 't is sapping slow the fount of thine
Existence.”

Ah, Time!

How soon thou 'lt snatch the chaplet from my brow;
How soon my step will slacken, and my eye
Grow weary! How soon my knee will tremble
As it bends! Yet turn, too busy eye,
Nor dare to read that volume which to age
Is sacred! Though fain to tread some other
Path than that to which the messenger of
Visage green is pointing, yet would I not
Remain too long. O spare me from that scene,
To sit in utter loneliness, and think
Of all I might have been—to trace those
Memories whose very shadow brings a
Pain.

O Time!

Sad dimmer of our smiles, and prodigal
Of unrepentant hand, who scatterest
On the barren waste our dearest and our
Brightest hopes! How many a victim hast
Thou laid upon thine altar, whose robes were
Spangled, and whose crown with fresh flow'rets
Bloomed. And yet thou wouldst not take mine
Offering, when such a one I had to give:
But ere this heart shall feel no longer, the
Pulse that wakes at sound of human wo,
Take it,—a willing sacrifice,—and lay
It on that shrine.

Nashville, June 9th.

SELECTIONS.

From the Nashville Union.

THE LAST DAYS OF GEN. JACKSON.

If the earthly career of Gen. Jackson had terminated with the expiration of his Presidential service, his fame as a patriot, soldier and statesman would have lived through all time. There would, however, have been one defect in his character which the friends of christianity might well have lamented—over all his noble virtues there would have been absent the chastening and beautifying and sanctifying influence of Christian piety. But now it is matter of heart-felt gratification with every christian and patriot to know, that whilst his name will be a tower of strength to the lovers of liberty through all future time, it will also be a bright beacon light by which the teachers of christianity can illustrate the truth of their religion. If the cause of patriotism and liberty triumphed in his life, the cause of christianity triumphed in his death.

Whilst others engaged in eulogizing the noble deeds of the illustrious deceased as a soldier and statesman, we propose to finish off the picture with the less glaring, but more beautiful colors of those silent and unobtrusive christian virtues which gilded the even-

ing of his life. For the details which we are about to record, embracing the last two weeks of the eventful life of Gen. Jackson, we are indebted to the kindness of his affectionate son, who has furnished them at our request.

On the Sabbath day, two weeks before his death, there was a communion of the Lord's Supper in the Hermitage Church. General Jackson was unusually serious and solemn in his feelings during the morning, and regretted exceedingly that he was unable to accompany his family to the church. He requested his daughter, Mrs. Jackson, to bring home with her the Rev. Mr. Lapsley, as he was anxious once more to partake of the sacred feast. As they were leaving for the church he took each member of the family by the hand and invoked upon them all the blessings of God. After their return from church, the whole family, with the Rev. Mr. Lapsley and Dr. Currey, assembled in his room—he was very feeble, but conversed freely on religious topics—he was calm and resigned, and said he was ready to go whenever his Divine Master thought fit to call him—that he suffered a great deal of bodily pain, but the Lord's will be done. He then partook of the Holy Communion—it was a solemn scene, and rendered still more so by the confidence with which he referred to it as the last time he should enjoy the happy privilege. He spoke of his death as near at hand, but said that death had no terrors for him, come when he might. “When I have suffered sufficiently, said he, the Lord will then take me to himself—but what are all my sufferings compared to those of the blessed Saviour, who died on the accursed tree for me—mine are nothing.” Not a murmur ever escaped him—he spent much of his time during the latter days of his life in secret prayer.

On the Thursday evening previous to his death he referred to the blessed promises in the hymn, from which he repeated:—

“When through the deep waters I call thee to go,
The rivers of wo shall not thee overthrow.”

He quoted many passages of scripture, and conversed freely upon the holy invitations given by our Saviour for all to come unto him.

About 12 o'clock of the same night his daughter was at his bed side, and inquired how he felt—he replied, “pretty comfortable, but I feel that I cannot be long with you all—and my request is, when I depart hence, that you will send for my old friends, Major Lewis and Judge Campbell (but I fear, he said, that Judge Campbell is too feeble to come) to make arrangements with my son for my funeral. I wish to be buried in a plain, unostentatious manner, without display or pomp.” He then rested for the night.

The next day he was taken with rather an excessive diarrhoea, and said to his son that if it was not checked it must soon take him off; and yet, he said, it would be dangerous to check it, as it was nature finally giving way to the disease. During the day he conversed generally about his farm and business, and

talked much of his beloved country, of the certainty he felt as to the annexation of Texas, of the letters he had just received from our Minister to Texas, of the stand taken by his old, early friend and companion in arms, Gen. Sam. Houston, on the subject, all of which convinced him that "all is safe." He spoke also of our Oregon difficulty, and doubted not that the present administration would do its duty to the country, expressing the most abiding confidence in President Polk, but hoping and praying that the difficulty would be amicably arranged between the two governments; but if not, said he, "let war come—there will be patriots enough in the land to repel foreign aggression, come from whence it may—to maintain sacredly our just rights and to perpetuate our glorious Constitution and liberty, and to preserve our happy Union."

In the evening of the same day his mind was so much engrossed with our foreign affairs, that he determined to unbosom himself in a letter to his faithful friend, President Polk—he wrote to him a long letter in relation to our foreign relations—it was the last letter he ever wrote, and breathed a degree of affection for the President, and confidence in his wisdom, which will make it an invaluable memento. On the next day he franked a letter to the Hon. Thos. F. Marshall, of Kentucky, which was the last time he signed his name.

During the early part of this day (Saturday) he felt comfortable until he was taken with a cold clammy perspiration—he regarded this as another indication that the hand of death was upon him, but he received the summons with resignation and composure. He conversed less than he had done on the day preceding, but there was the same pious resignation running through his remarks which had characterized all his conversation for many days. Late in the evening Dr. Esselman arrived and tried ineffectually to check the diarrhoea.

Early on the next morning (Sunday) Dr. Esselman was called into his room, and in a short time the General fainted away, and it was supposed at the moment that he was dead—but he revived immediately, and called all his little grand-children, with the other members of his family, around him—he took his grand-children by the hand, blessed and kissed them tenderly, told them that they had good parents, that they must be obedient children, keep holy the Sabbath day, and read the New Testament. His eye-sight had by this time become dimmed—his son took him by the hand and said: "Father, how do you feel—do you know me." He answered: "Know you? Yes—I would know you all if I could see—bring my spectacles." He put them on and said: "Where is my daughter and Marian—God will take care of you for me—I am my God's—I belong to him—I go but a short time before you, and I want to meet you all, white and black, in Heaven." He then said: "What is the matter with my dear children—have I alarmed you? Oh! do

not cry—be good children, and we will all meet in Heaven." He then died away and expired calmly and quietly, at 6 o'clock, P. M., on the 8th of June, 1845.

We have heretofore given an account of his burial—we have now only to add that the following will be the epitaph on his tombstone:—

ANDREW JACKSON,

BORN ON THE 15TH OF MARCH, 1767.

DIED ON THE 8TH OF JUNE, 1845.

From the Boston Atlas.

THE POPE'S BULL AGAINST THE CHRISTIAN ALLIANCE.

Messrs. Editors: In the year 1843, the progress of Popery in the United States became so alarming—so rapid was the multiplication of Roman Catholic Sees, and Colleges, and Cathedrals, and Convents, and Priests—that several gentlemen, of different Protestant communions, met together in the city of New York, to consult upon and adopt such measures as might be deemed expedient, to arrest an evil which threatened to overwhelm all our institutions, social, political and religious, in one general ruin. The result of those conferences was, the formation of a Society, called the "Christian Alliance," the object of which was to return the compliment of the Pope; that is, if he would diffuse Popery in the United States, they would disseminate Protestantism in Italy. Skillful physicians, to remove an inflammation in one extremity of the system, sometimes get up a counter irritation in another; and it was shrewdly thought, that one of the best methods of meeting Popery in Baltimore, Cincinnati and St. Louis, was to carry the war into Rome, and while the Pope was busily engaged in building his Cathedrals and Nunneries here, to go and menace the Vatican itself, and lift up the voice of civil and religious freedom, from the very dome of St. Peter's.

Accordingly the "Christian Alliance" was organized, June 12, 1843, and the Rev. Leonard Bacon, D. D., of New Haven, Ct., the Rev. Edwin Holt and Rev. Geo. B. Cheever, D. D. of New York, were appointed its Corresponding Secretaries. The Alliance commenced its operations, by issuing an able address to protestants in every part of the world, inviting their co-operation in the great work of preventing the spread of Popery, and of diffusing, especially in Italy, the immortal principles of the reformation. In that address, the Alliance say:

"Our great object is the promotion of religious freedom; but we propose to labor for that object, particularly and chiefly, by the diffusion of useful and religious knowledge among the Italians. It is upon Italy, with all its ancient and enduring influence upon the doctrines of the world—it is upon the metropolis of that great spiritual despotism which has for ages overshadowed the nations, that our eyes are fixed. Our prayer shall be, and our hope, that the great Babylon may fall; and

that the banner of primitive truth and freedom may float over the Vatican itself.

With questions properly political, our association has nothing to do. We do not undertake to persuade the people of Italy that their governments need reformation; that a republic is happier than a monarchy; or that an elective magistracy is better than a hereditary aristocracy. Whatever may be our judgment as individuals—whatever our sympathies as American citizens, we are not political propagandists. We only assert the sacred *right*, the religious *duty* of every man to read the Scriptures for himself, and to worship God, not in blind submission to priests or potentates, but in the exercise of his own faculties, and according to his own convictions. But inquiries are to be prosecuted, facts are to be collected, collated, and given to the world; agencies and correspondences are to be established; tracts and books are to be prepared and issued in Italian, and perhaps in other languages, setting forth, in a clear light, for popular apprehension, the great argument of religious freedom."

This Address found its way to Europe, to Italy, to Rome, to the Vatican, and produced an impression there, greater than has been witnessed since the days of Luther. Under its electric shock, the Pope lost his accustomed sagacity and prudence; and, instead of killing it by *letting it alone*, he has shown that he feels the point of the spear, and has given an unexpected importance to the Address, by issuing an Encyclical Letter or Bull against it. This Bull was given at Rome, at St. Peter's, the 8th May, 1844, by Pope Gregory XVI, and was published on the 25th of the same month, in the *Diario di Roma*, the official Gazette of the Papal Government, and in the Latin and Italian languages. Sir Culling Eardley Smith, Bart. of England, has caused this Bull to be translated into the English, and it is now before me in the Latin, the Italian and the English versions. The first half of this extraordinary manifesto is occupied with fulminations against the Bible Societies. It then proceeds to notice the "Christian Alliance" in the following terms:

"From intelligence and documents lately received, we have ascertained that several persons of different sects, met last year, at New York, in America, and on the 12th of June formed a new society, entitled 'The Christian Alliance,' to be increased by new members from every nation, or by auxiliary Societies, whose common design shall be to introduce *religious liberty*, or rather an *insane desire of indifference in religion*, among the Romans and other Italians. Accordingly, being resolved to confer on all nations *liberty of conscience*, or rather of *error*, from whence, as from its proper source, *political liberty* will also flow, with an increase of public prosperity, in their sense of the word, they feel they can do nothing unless they make some progress among the Italians and citizens of Rome; intending afterwards to make great use among other nations of their authority

and assistance. This object they feel sure of attaining, from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country; many of whom, being influenced already, of their own accord, with the love of change, or being of dissolute habits, or being afflicted with poverty, may, without much trouble, be tempted to give their name to the Society, or at least to sell their services to it. Their whole aim, then, is directed to procuring the assistance of such persons, in every direction, transmitting hither, by their means, mutilated Italian Bibles, and secretly depositing them in the hands of the faithful; distributing, also, at the same time, other mischievous books and tracts, intended to alienate the minds of the readers from their allegiance to the Church and this holy See. composed by the help of those same Italians, or translated by them from other authors into the language of the country. Among these they principally name the History of the Reformation, by Merle d'Aubigne, and the Memoirs of the Reformation in Italy, by John Cric-[Thomas McCrie, D. D.] As soon as this news reached us, we could not but be deeply pained at the consideration of the *danger* with which we learned that the sectaries menaced the *security of our holy religion*, not merely in places remote from this city, but even at the very centre of Catholic unity.

Having, therefore, taken into our council several Cardinals of the holy Roman Church, and having gravely and maturely weighed the whole matter, with their concurrence, we have decided to issue this epistle to you, venerable brethren; in which, by the apostolical authority of our supreme apostolate, *we reprobate by name, and condemn the aforesaid new society of 'The Christian Alliance,'* constituted last year, at New York, and other associations of the same sort, if any have joined it or shall hereafter join it. Hence be it known, *that all such persons will be guilty of a grave crime before God and the Church*, who shall presume to give their name, or lend their help, or any way to favor any of the said societies. At the same time, it will also be your duty to seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, published contrary to the directions of the Roman Pontiffs, but also *proscribed or injurious books of every sort.*

Such endeavors, on your and our own part, we doubt not will be aided *by the help of the civil powers*; and, especially, *by that of the most potent princes of Italy*; as well on account of their distinguished zeal for preserving the Catholic religion, as because it cannot have escaped their wisdom, that it is highly to the interest of the common weal, that the aforesaid designs of the sectaries should fail. For it is evident, and proved by the continued experience of past ages, that there is no readier way to draw nations from their fidelity and obedience to their princes, than that *indifference in the matter of religion*, which the sectaries propagate, under the name of

religious liberty. Nor is this concealed by the new society of 'The Christian Alliance;' who, though they profess themselves averse to exciting civil contentions, yet confess that from the right of interpreting the Scriptures, claimed by them for every person of the lowest class, and from the universal liberty of conscience, as they term it, which they would spread among the Italian race, the political liberty of Italy will also spontaneously follow. First, however, and chiefest, let us together raise our hands to God, venerable brethren, invoking also the most pious 'deprecation' of Peter, the chief of the apostles, and of the other Saints, and especially of the most blessed Virgin Mary, to whom it is granted to exterminate all heresies, throughout the entire world."

It is abundantly evident, from these quotations, that the "Christian Alliance," a society of very recent date, and so little known, even in this country, that it needs a formal introduction to the public, has already produced a deep sensation at Rome, the very "centre of Catholic unity."

I shall have occasion, in some future papers, to invite the attention of your readers to some other features of this extraordinary movement in Italy. D. C.

HORRIBLE CONFESSION.

Col. Ethan Allen, the hero of Ticonderoga, though a brave and honored patriot, was an avowed deist. He wrote several works against Christianity, one of which, profanely entitled "Allen's Bible," has caused the ruin of many a young man, impatient of religious restraint.

While seated in his quiet home, glorying in the independence he had so bravely contributed to procure, and exulting still more in his imagined triumphs over religion, he was suddenly called to the death-bed of a tenderly beloved child. She had been well instructed by her mother, in the principles and duties of Revealed Religion; and at this trying hour it afforded her, not merely consolation, but triumphant joy.

When her father, whom she had ever regarded with respect and warm affection, arrived, and was bending over her couch, she threw her arms around his neck, and with a look of unutterable kindness said,—“Father I am dying;—tell me,—shall I go into eternity, believing your sentiments, or what my mother has taught me?”

The veteran, whom no argument had ever shaken, who had stood unmoved in the battlefield, surprised by her heavenly serenity and confidence, tremblingly replied—“My daughter, my dying daughter, believe what your mother has taught you.”

How utterly worthless, at that moment, must have appeared all his boasted reasoning against a religion, which could thus give victory in death, by bringing life and immortality to light! And who, in such circumstances, would not say, Let me die the death of the righteous?

THE CHAMBER OF TORTURE.

In the midst of a spacious rotunda, in a deep cave, lighted by two dim torches, four men in masks surrounded another man sad and feeble, who sustained himself with difficulty, and whose enfeebled vision the gloomy light of this sepulchral place pained and wearied.

A humid and thick atmosphere extended like a pestilential fog throughout these subterranean regions, from which a fetid sepulchral odour was exhaled. In this sort of grotto, all around the uneven walls which glistened with the water oozing through the soft stone, instruments of torture might be seen suspended; the infernal invention of the ascetic and savage imagination of the monks, the very sight of which caused a shudder.

There were racks, iron bolts, nails of an enormous size, ropes of every thickness, and in a corner by the side of a rack, a pan of burning coals which darted its red and blue flames in the recess of this dark corner. It was terrible to behold.

The descent into this infernal place was by numerous winding stairs, whose humid steps were covered with mouldiness, and upon which it was impossible to walk without slipping, but the servants of the inquisition had, as they say, the sailor's foot. They were acquainted with the least turn in this frightful labyrinth to which they had led Manuel Argoso, when they left the hall of the tribunal, and where we now find them again with the unhappy accused, waiting the arrival of the grand inquisitor.*

The former governor of Seville had suffered himself to be led, or rather carried, closing his eyes in order not to see the road over which they hurried him; but the executioners had stopped in the midst of the chamber of torture, thus this gloomy den was called; the accused opened his eyes again, cast around him an anxious look, and when he observed nothing but the veiled figures of the sinister creatures who in this terrestrial hell, filled the office of demons, and who were called *tormentors*, when he had counted one after another, the horrible instruments of torture which surrounded him, his imagination, enfeebled by fasting and imprisonment, became the prey of a strange hallucination. In his faith as a pious Christian, he believed he had left this world, and had arrived at the terrible place of which the gospel speaks, where there is *weeping and gnashing of teeth*.

Need we be surprised after this, that in such moments, and in the midst of such a horrid pageant, the inquisition has obtained the most singular abjurations, and confessions the most contrary to the character of men whom she made her victims?

Pierre Arbues came at length, followed by a second inquisitor, and by the apostolic notary. The accused was standing in the midst of the chamber of torture.

*The description of the chamber of torture is made in accordance with that which may be read in the *History of the Inquisition*.

At the sight of his judge, he was recalled to the sad feeling of reality; on raising his eyes towards heaven, as if to supplicate it, he perceived that above his head, in the vault, a strong pulley had been fixed, through which passed a solid rope of hemp which hung down to his feet. He shuddered involuntarily. The four masked men stood silently by his side.

Pierre Arbues and the inquisitor who accompanied him, sat down upon seats to assist at this mournful scene, conformably to the eighteenth article of the code of the inquisition, which provided that one or two inquisitors, assisted by the apostolic notary should always be present at the torture, to record the declarations of the accused.

Manuel Argoso, though he had the courage of strong minds, could not divest himself of awful terror. He thought of his daughter, who would, perhaps, be obliged to undergo the same trials, and all his courage forsook him. If he could have saved her from them by confessing imaginary crimes, he would not have hesitated a single moment; but he well knew that such a confession would ruin instead of saving her. He therefore summoned all his energy, and prepared to suffer.

At a signal from the grand inquisitor, the tormentors stripped the accused of his clothing, and left him with nothing but his shirt. Then Pierre Arbues moving towards him:

"My son," said he with evangelical sweetness, "my son, confess your crimes, and not grieve our soul by persisting in error and heresy; spare us the sorrow of obeying the just and severe laws of the holy inquisition, by treating you with all the rigour which they demand."

Manuel Argoso made no reply, but he cast upon the inquisitor a fixed, cold, piercing look, which defied torture.

"Avow and confess," resumed Pierre Arbues, with incredible perseverance, but still with a voice full of unction and gentleness. "We are your fathers in God, and are actuated solely by the desire to save your soul. Come, my son, a sincere confession can alone save you in the other life, and in this deliver you from the just vengeance of God. Confess then, confess your sin."

"I cannot confess a crime which has no existence," replied the governor.

"My son," pursued the judge, "I am grieved at your impenitence, and I beseech the Lord to touch your soul, which, without grace, will inevitably be lost; for the devil holds it in his power, and it is he who inspires you with this guilty persistence in wickedness. Pray with me, if you possibly can, that God may have pity on you, and send you the light of his Holy Spirit."

At the same time, Pierre Arbues kneeling on the ground by the side of the sufferer, muttered in a low voice, an unintelligible prayer, with a sanctimonious and affected air. Then he made one after another, several rapid signs of the cross, humbly smote his breast and remained for some minutes with his face leaning upon his clasped hands.

At this moment, the savage inquisitor of

Seville was only an humble Dominican, praying and weeping for the sins of others, at length he rose up:

"Unhappy slave of the devil," said he, addressing the accused, "has God vouchsafed to hear my prayers and open your eyes sealed against the brightness of our holy faith."

"My faith is still the same," replied Argoso; "it has never varied a single instant; as I have received it from my father, who was a pious Christian so I will carry it with me to the tomb."

"God is my witness that it is not my fault," said the judge, raising his eyes towards heaven; "go," he pursued, looking at the tormentors, "apply the torture of the cord."

At these words the accused shut his eyes; a dull buzzing sounded in his ears; a cold sweat ran down his limbs, and he shuddered in every fibre. The tormentors drew towards them the cable which hung down from the vault.

"You will continue to torture until we judge it expedient to suspend it," continued the inquisitor, "and if during this time, the accused suffers any injury, be it the fracture of a limb or even death, I protest before you all, that the fault should be imputed to him alone. And now, let the will of God be done." added he, extending his hands towards the executioners.

Instantly the four masked men seized the unhappy governor, and tied his hands behind his back, with one of the ends of the cord, which hung above his head; then seizing the other end, by the aid of the pulley, they raised the sufferer to the height of the ceiling, and let him fall rapidly till within about half a foot from the ground. The unhappy man almost fainted at this terrible shock.

The tormentors waited a few minutes until he had recovered, and immediately when he reopened his eyes, they recommenced this cruel ascension and suffered him to fall as violently as the first time. This punishment lasted for an hour.*

*I borrow again from M. E. Quinet, a part of the note p. 101. "After having caused the accused to be suspended they shall interrogate him in his torture respecting the said fact only (the fact in question) keeping him suspended a longer or shorter time, at option, according to the quality of the case, the weight of the proof, the condition of the tortured person, and other similar things which it shall be the duty of the judge to consider, (and which he did not consider in Spain at least,) in order that justice may be done, and that no person may be unduly injured.—(Manner of inflicting the cord, &c. p. 286, 287.) "If during the torture the accused persists in denying, the examination (the torture) shall close as follows: The inquisitors not being able to extort from him (the accused) any thing farther, shall order him to be gently let down from the cord to which he is suspended, to be untied that the joints of the arm shall again be set, that he be re-clothed and taken back to his place, after having kept him suspended in the torture for half an hour, measured time, and the notary shall sign the record." This punishment, which at Rome lasted only half an hour, was, according to Llorente, protracted to more than an hour.—Punishment inflicted by the Inquisition.

The unfortunate governor had not uttered a complaint; only his panting and suffocated breast emitted a hoarse and constrained respiration, which resembled the death-rattle. His heavy eyes, glazed like those of the dying, seemed to have nothing more to do but to close in their last sleep. The cord which enclosed his wrists had cut so deeply into the flesh, that the blood of the tortured man having trickled all over his body, his shirt, the only clothing which they had left him, was soiled with bloody mire; for the floor was earthy and damp, and when the torture was over, the wretched man released from his bonds fell on the earth like a lifeless mass; his dislocated bones and mangled muscles could no longer support him.

It was a harrowing and horrid spectacle, to see this strong man, tall, robust, and still in the vigor of his age, annihilated by a cruel torture, and punished before he had been tried. What might not be expected from a jurisprudence which imposed such trials on the accused. But the inquisitors had no bowels; they reigned by torture, they delighted in agony.

"Take this man back to his prison," said Pierre Arbues, with an air of pity; "that will do for to-day;" and turning towards the inquisitorial counsellor:

"My brother," said he, "do not forget this unhappy man in your prayers."

Such was the manner of the inquisitors' procedure when in the presence of their victims; they concealed the abominable hardness of their heart under the hypocritical exterior of profound piety. Two shires carried the wretched governor in their arms. Manuel Argoso no longer gave any sign of life.—*Mysteries of the Inquisition.*

From the Baptist Record.

LYNCHBURG, Va., June 3, 1845.

BR. EDITOR:—

Dear Sir:—This town has just been the scene of the annual gathering of the brethren of this State. The sessions of the various societies have been very interesting, and I doubt not, the brethren returned to their homes rejoicing that they were permitted to attend these meetings. Much interest was given to the exercises by the presence of brethren from abroad, among whom was Rev. J. L. Burrows of your city.

BIBLE SOCIETY.

In the Bible Society the question was agitated whether Virginia should separate from the National Society. The subject was referred to a committee, who submitted the following report, which was adopted with great unanimity.

The committee to whom it was referred to report whether the organization of the Southern Baptist Convention required any, and if any, what changes in the constitution and operations of this society, beg leave to recommend the adoption of the following resolutions, viz:

"Resolved, That this society still cherishes confidence in the integrity and faithfulness of

the American and Foreign Bible Society, and deems it expedient to continue auxiliary thereto.

"Your committee will briefly state the reasons which induced them to this recommendation.

"The events, which brought into being the American and Foreign Bible Society, appear to have been a plain indication of the will of God, that the Baptists of the United States should combine their efforts and their means to give, uncorrupt and entire his word to the nations. So strong was the conviction of this truth, at the time, that it was made the basis of extensive and successful appeal to the denomination. Now, we think that when the divine pleasure, in reference to any object has been indicated by his providence, such indication is to be unhesitatingly followed until subsequent events shall counteract its direction. But have such counter indications, in reference to this matter, been given? Where are they to be found? In the actions of the boards of the Convention and Home Mission Society? Their action does not affect the character or course of the Bible Society. In the state of public sentiment in the north? But this is known to be decidedly favorable to the continued co-operation in the Bible Society and a kindred institution. In the desire of our own brethren? We are confident that while there are some of our brethren who think division desirable, by far the larger portion of them decidedly prefer union, so long as it can be amicably and honorably maintained.

"There has been nothing in the action of the Bible Society demanding separation. It has adhered strictly to its constitution, and we confidently cherish the belief that it will thus continue to do. The President of the Bible Society, (an influential and punctual member of the board,) was the Chairman of the Executive Committee of the Home Mission Society, which place he has resigned. Under these circumstances would it be right for us to withdraw from the Bible Society?

"The connection formed between our churches north and south by our general societies, the intercourse thus brought about among brethren of distant and different sections of our country, have been of incalculable benefit to our churches and a source of unspeakable pleasure to those who have participated in that intercourse. This connection in the missionary societies is now sundered. Are we prepared to sever the last link which binds us together? Are we prepared to say that the Baptists of the North and the South shall no more meet as one for the great purpose of giving God's word to the dwellers on earth? No. If this result should ever come, be it for others, not for us, to bring it about. If it should hereafter be the case that either the Bible Society, or its Board, depart from the independent and consistent course, which they have heretofore pursued, or should the meetings of the society become the arena for strife and contention, then it will be our duty to withdraw from them. But why anticipate

evils which may never occur? Who can say but that the continuance of union in this society may be the means of awakening christian feeling and calling into action christian principle, to overcome the causes of disunion which now are afflicting us?

"A. M. POINDEXTER, *Chairman.*"

Both the Foreign Mission Society and the General Association have approved of the organization of the "Southern Baptist Convention."

The Education Society has not done much the past year. I should suppose from remarks made in the sessions of this society that the inclination of Virginia brethren was to make at some future time the institution at Richmond, now called Richmond College, a college indeed. It is the opinion of very many however that it can be done only to the detriment of Columbia College.

I might say here in passing that the esteemed President of Columbia College, Rev. Joel S. Bacon, was severely injured just after the meetings commenced here, by falling from the steps of his lodgings. He has been confined during all the meetings with the exception of the first day. He is now, however, recovering.

The Publication Society is not doing much. It was addressed as were several of the other societies by Bro. J. L. Burrows. It would appear from remarks made at the session of the Foreign Mission Society, that the missions in Africa and China, will probably be thrown on the support of "The Southern Baptist Convention."

Brother Holman presented as an object of christian benevolence, the New Orleans church, and obtained from the brethren \$320.

Yours with christian regard,

DALETH.

From The Baptist Record.

A WORD TO THE UNCONVERTED, *Or Serious Considerations for those who have no hope in Christ.*

My Dear Friends:—Permit an old man, who soon expects to meet you before the judgment seat of Christ, to lay before you, some serious considerations, relative to your state as sinners in the sight of a holy and sin-avenging God.

As one of you only can read this at the same time, therefore, I shall address you singly, in hope that it may better arrest your attention to the subject. And may the Holy Spirit help me to write, and you to read, and carry the truth with power to your heart, "so as to convince you of sin, of righteousness, and of judgment," and bring you as an humble penitent to the Saviour's feet, crying, "God be merciful to me a sinner."

Consider, O, consider, I beseech you, that you are a sinner, a sinner condemned; "he that believeth not in the Son of God, is condemned already." Try to realize your condition, lying as a prisoner in chains, "In the gall of bitterness, and the bonds of iniquity, without God, and without hope in the world."

Sin is the transgression of the law, and the law you have transgressed is the law of God, which is holy, just and good. It forbids nothing but what is in itself wrong, and wicked, and offensive in the sight of God, derogative to his honor, as the Supreme Lawgiver, and Governor of the Universe.

The law of God enjoins nothing upon you, but what will result in your present and future good. "Great peace have they that love thy law, and nothing shall offend them." "In keeping of them is great reward."

Consider how wicked and deeply depraved your heart must be, not to love and obey such a law; that is so holy, so just, and so good. This proves you to be an enemy to God, in your heart, by wicked works. "The God that made you, you have not honored." Your heart is to this day a heart of stone, hard and unrelenting, always departing from the living God. In you is that awful truth verified, "The carnal mind is enmity against God, and is not subject to the law of God;" neither indeed can it be, until you by grace surrender it to him who saith, "My son, give me thy heart."

Consider the vast importance of your soul's salvation, being endowed by your Maker with ever-enduring existence—capable of sustaining an eternal weight of glory in heaven, if prepared by grace—or eternal weight of woe in hell, when you shall have filled the measure of your iniquity.

Consider what it will be to appear before God unreconciled, and all your sins unpardoned, naked and exposed to the all-searching and piercing eye of avenging justice, and their deep stain visible to angels and men, without the wedding robe of a Saviour's righteousness.

Consider, O sinner, your course of conduct, and ask yourself, Is it wise? Is it wise for a worm, an atom to dare Omnipotence; and provoke him to anger? Who ever hardened himself against him and prospered? Hast thou an arm like God? Canst thou thunder with a voice like him? The least of those agents that God employs, in the administration of his providence, is too powerful for thee. A worm, a fly, an insect, or a few particles of air, when commissioned from the throne of God, will deprive the strongest of his mortal existence.

Reflect, that you are all weakness, and God all powerful, "The nations before him, are but as the drop of the bucket, and as the small dust of the balance." "O! that ye were wise; O! that ye understood these things; O! that ye would consider your latter end."

T. R.

SECRET OF MINISTERIAL POWER.

Extract of a letter from the late Rev. Dr. Griffin to a young friend.

I would recommend it to you my brother, to bathe your soul in "Baxter's Saint's Rest," and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pur-

suit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim, in my ordinary sermons, to reach the conscience and the heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is. Perhaps the most powerful circumstance, not yet mentioned, was entering upon the large congregation of Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages; but I am far from thinking with you, my dear sir, that a man cannot be a good preacher and pastor with a great congregation. A great congregation, as rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it, is, perhaps, to show the people, by a systematic course, that you visit all you can. Besides your social visits, and visits to the sick, I would set apart one day in the week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment beforehand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be to do good, rather than to gain popularity. That will make us the most divinely eloquent. The little pretinences of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You can, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the Sabbath, and from notes in the afternoon. From your account of your fondness for belles lettres and poetry, and aversion to metaphysics, I should apprehend that the side on which you are to guard is a tendency to sprightliness, without sufficient weight and penetrating force. You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees.

RETIREMENT FROM THE WORLD.

Like sweet music to the ear that is worried with a succession of discords, is retirement to the mind jaded with the tumult and distraction of life. Who, that hath gone with his Lord to the desert and to the mountain, would not

wish the shades of the evening, and the beams of the morning, again and again to surprise him, in a posture of devout meditation and prayer? And who, that denies the soul that repose which is as essential to its welfare as air or food to the body, can wonder that it droops and languishes, amidst the ceaseless agitation of the world? Our Lord, though he shrank not from duty, loved retirement. It was there he sought to deepen his communion with God; he went apart to pray. It was thither he invited his disciples, "Come into the desert and rest awhile." It was when, in the spirit of their Master, his little flock had closed the doors against the intrusion of the world, that he said to them, "Peace be unto you." Is it then likely, that the retirement so precious to our Lord, and to his first and best followers, should be needless for ourselves? Child of the dust! how canst thou do without that which thy Redeemer so earnestly coveted? How canst thou hope, in the ceaseless whirl and tumult of thy feverish existence, to find leisure to be good? How can a life of perpetual agitation allow the lessons of truth to fasten on thy mind? Is not this sowing to the whirlwind—and canst thou expect to reap? Learn, thou busy hustler in concerns of little worth, to be quiet. "Commune with thine own heart, and be still." Go apart now, to sit in judgment upon thine own soul, for at the great day thou shalt stand apart to be judged. "My people," it is said, "shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places." Should we not then cherish here the peaceful graces which may fit us for such a world?—*Cunningham.*

A LAND OF PLEASURE.

Did we hear of a country in this world, where we might live in continual felicity, without toil or sickness, or grief, or fear, who would not wish to be there, though the passage were troublesome? Have we not heard enough of Heaven to allure us thither? or is the credit of eternal truth suspected by us? Are God's own reports of the future glory unworthy of our belief or regard? How many upon the credit of His word, are gone already triumphantly into glory, "who only seeing the promises afar off, were persuaded of them, and embraced them," and never after owned themselves under any other notion than of pilgrims on the earth, longing to be at home in their most desirable heavenly country? We are not the first that are to open heaven; the main body of the saints is already there.—*Howe.*

The Rev. J. R. GRAVES, of Lexington, Ky., has arrived in Nashville, and wishes to conduct a Classical School the next Session. He may be found at the City Hotel.

THE BAPTIST

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