

THE BAPTIST.

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

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"One Lord, One Faith, One Baptism."

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OUR RETURN.

On our return home, after an absence of near three weeks, we find upon our table an accumulation of papers which we can not hope, just recovering as we are, from a severe attack of disease, to examine with any attention. Let them go. The favors of our correspondents too, are pretty numerous, all of which shall, in due time, receive attention.

OBLIGATIONS.

Our thanks are due, and hereby tendered, to our beloved brother Dr. C. K. WINSTON, for the able manner in which he has conducted *The Baptist* during our late absence. He kindly and gratuitously, at our request, undertook the onerous task, and has nobly performed it.

LITERARY.

We had the pleasure of witnessing the late commencement exercises of Georgetown College, Kentucky, the 26th ultimo. Our knowledge of the recent rapid growth of the College in popular favor, the very handsome endowments provided for it by its numerous liberal friends, and the distinguished ability and energy of its President especially, and the other members of its Faculty generally, had prepared us to anticipate much; but our expectations fell short, very far short, of the reality. We have been present at many such literary festivals, but this was altogether the most imposing we have any where seen.

To those who are familiar with the scenery of Kentucky, we need not say that Georgetown is a beautiful little village, of some two or three thousand inhabitants, situated in the centre of perhaps the finest region of country upon the face of the earth. We arrived on the evening of Wednesday, the 25th ult., and could but observe the large numbers of people who, on horseback, and in carriages,

were, from every direction, constantly coming in. Thursday morning presented a scene of great animation. The streets and thoroughfares, were all crowded with throngs "of fair women and brave men." Every countenance was wreathed with smiles, and joyful greetings were heard continually, as groups of friends met each other.

The elegant and spacious College buildings, on a beautiful eminence in the southern suburbs, were the point of attraction. There, after appropriate exercises, a procession was formed, composed of the Students, Faculty, Trustees, &c., and, at about 10 o'clock, moved towards the church. Arrived there we found it densely crowded in every part, by a most brilliant assemblage. President Malcom introduced the services in an elegant and dignified manner, after which the speaking proceeded by the young gentlemen, candidates for the first degree. Here we will introduce in preference to any description of our own, the notice which we find in the *Christian Intelligencer*, a Methodist paper published in Georgetown,—which we do, not only because we think it liberal and just, but also because that paper will not be suspected of a disposition to colour too highly.

"Six young gentlemen graduated with honor, and one received the Master's Degree. Nine addresses were delivered before this admiring concourse of the citizens of old Scott, upon a variety of interesting topics, which exerted a most thrilling and sublimating influence upon all present. Our county, too, was nobly and eloquently represented. Interludes of enrapturing music from the Band in the gallery of the church, came sweeping over the audience in mellowing sweetness, that can be felt and appreciated, but never told.

The valedictory was truly pathetic, and met with a sympathetic response from many hearts and eyes. The unaffected and manly allusions of the young gentleman, to the noble bearing of the President and Professors,

towards all concerned, left an impression upon the hearers that cannot soon be obliterated.

Then followed the conferment of Degrees by the worthy President, Dr. Malcom, which was enunciated in Latin, with the self-possession, dignity and solemnity comporting with so responsible a task, and the high intellectual and moral responsibilities of all interests represented.

Taking into view the increasing prosperity of this institution of learning, (which is a credit to the State,) the distinguished abilities of its President, Professors and Trustees; the number and promise of its students, and the sparkling gems of beauty gracing this literary feast, we have great cause, fellow-citizens, to congratulate each other, that

"The lilies have fallen to us in pleasant places."

And that we are daily realizing that "The ways of wisdom are ways of pleasantness, and that all her paths are peace."

In the afternoon, at 4 o'clock, we had the honor of addressing the Alumni, and an immense congregation, on "The Responsibilities of Educated Men", a copy of which was requested by the Society, for publication. It will, we suppose, appear in a few weeks. Thus closed the ceremonies of the day—a day which will surely tell upon the interests of learning generally, and of Georgetown College particularly.

This visit has convinced us that, with the continued blessing of God, the prosperity of our Kentucky College is placed beyond a contingency. Its Board of Trustees are an able, prompt, liberal, and enlightened body of men; its location and buildings are most appropriate and beautiful, in the midst of a region of country overflowing with wealth—emphatically a land of palaces; it is already largely endowed, and has elicited and maintains the warmest attachment of the people; its number of students is large and increasing; and its Faculty is unsurpassed by any in the West or South. The whole denomination has reason to be proud of Georgetown College.

ALABAMA BAPTIST.

We perceive that our young brother of the Alabama Baptist, is quite annoyed by our complimentary notice of his criticism upon our Notes, &c., and has been betrayed into some rather harsh expressions, and reproaches. We really can not find it in our heart to reply to him in kind; for, after all, though we may not be impressed with any great reverence for his theological learning and acumen, he holds a very warm place in our bosom. We remember to have seen him when he

was a child in the "Old Rip Van Winkle State;" and we always numbered among our most attached friends, his Father and Mother, brothers and sisters, and his numerous excellent relations. We assure you, brother Hoskins, that, if we thought you needed a little *topping*, we have not felt towards you an unkind emotion. Here is our heart and hand.

FOURTH OF JULY.

The anniversary of our national independence was celebrated in our city this year in a most imposing manner. Our health permitting us to mingle, but very slightly in the ceremonies. We condense the following notices from the Republican Banner of the 7th instant, and Whig of the 8th inst.

Our National Anniversary on Friday last was celebrated with more than ordinary "pomp and circumstance." It had been very appropriately selected by the Commissioners as the occasion upon which to lay the Corner Stone of the State Capitol, while the Societies of the University, and the different Sunday Schools resolved also to participate in the rejoicings naturally produced by the recurrence of the Great Jubilee. The arrangements for the celebration were so judiciously planned and so admirably executed, that the ceremonies adopted by the Societies and the Sunday Schools, though separate and distinct, were finished, without interference with each other, in time to enable all to join in the imposing and interesting pageant that was exhibited on Capitol Hill.

The day was pleasant and bright. A light northern breeze sprung up with the Sun, and continued until late in the afternoon, producing a delicious and balmy air, which it was a luxury to inhale. At an early hour the bustle commenced, and the throng on the public square and in the adjoining streets indicated that the interest of the occasion was not confined to the citizens of the town, but had drawn many persons from their homes in our own and neighboring counties.

At 8 o'clock the procession of Sunday School Scholars and their Teachers was formed, in pursuance of the published programme—and, being accompanied by music and banners, it marched through various streets to the Methodist Church. The spectacle was most interesting and affecting. It was stated by the Rev. Dr. WHARTON, the President of the occasion, in a few remarks he made preliminary to the services in the Church, that nearly fourteen hundred pupils of the Sabbath Schools had taken part in the procession—varying in age from five up to sixteen years—and that there had been an increase of about four hundred on the number that participated in the ceremonies of the preceding fourth of July!

The scholars all appeared neat and orderly—and listened with much attention to the

very pleasing addresses that were delivered by Messrs. McEWEN and DOUGLASS—sending up, in the intervals, songs of praise and gratitude to the "Giver of all good"—whose beneficent character is so strongly exhibited in the desire he expressed, that "little children" should be "suffered to come unto him."

At 9½ o'clock the ceremonies resolved upon by the Erosophian and Agatheridan Societies of the University were commenced by the formation of a procession on the Square, under the charge of the Chief Marshal Dr. JOHN SHELBY and his assistants—Messrs. Brown and Maney—and, passing through the streets designated in the programme, it reached the Baptist Church (Dr. Howell's) about 10 o'clock. The Church was literally crowded in every part with a highly respectable and attentive audience—a large portion of which was of the fairer sex. After an impressive prayer by the Rev. Dr. LAPSLEY, an animated and interesting address was delivered by Mr. BALENTINE, of the University, which he concluded by reading the DECLARATION OF INDEPENDENCE. He was followed by WM. N. BILBO, Esq., whose speech, interrupted in its progress and greeted at its close by rounds of applause, displayed a good deal of ability and much research. The ceremonies were varied by spirit stirring music from an excellent Band stationed in the Gallery.

At about 11½ o'clock the "Grand Procession" for the laying of the Corner Stone of the Capitol was formed, and it presented a truly imposing appearance. The rich insignia—the emblems and orders—of the Masonic Fraternity and of the Independent Order of Odd Fellows—the striking costume of our three Companies, preceded, as they were, by horse-car and engine each drawn by four caparisoned horses—the glittering uniform of the Military—and the fluttering badges of the University Societies—all combined—added much animation to the scene, while each step was rendered lighter and each pace was quickened by Music's delicious notes.

A large concourse of both sexes had already assembled upon "Capitol Hill," which, when the procession arrived, was swelled to a number estimated at between five and six thousand persons. This vast assemblage of Tennesseans, with their wives and daughters and sweet-hearts, had come up to this beautiful and commanding eminence "to assist" in laying the corner stone of the Capitol of a million of prosperous and happy people—a building which is destined not for the gorgeous ceremonies attendant upon the coronations of Emperors or Kings, or for the getting together of nobles and hereditary givers, but for the occupancy of officers and representatives chosen at stated intervals FREEMEN from among themselves. May the voice ever be raised within its walls save for the advancement of the true interests of TENNESSEE and our UNION!

Under the direction of the Chief Marshal, he was efficiently aided by his assistants,

the proper places were speedily assigned to the different Companies, orders and individuals; and, in the midst of a profound silence, the ceremonies were commenced by the following brief but most eloquent address and fervent prayer from the Rev. Mr. WHEAT, Grand Chaplain of the Masonic Fraternity.

A brief address was then made by John M. Bass, Esq., Chairman of the Board of Commissioners for building the Capitol, and by W. Tannehill, Esq., Grand Master of the Masonic Fraternity. Then came the orator of the day, Edwin H. Ewing, Esq., whose speech, we did not hear, but which is highly eulogized by the Nashville press.

After the address, commenced the ceremony of laying the Corner Stone. This duty was assigned to the Masons; but before they entered upon the discharge of it, there was sung an original ode: As far as we could catch the sense—and this the distance at which we stood made some times difficult—it was very suitable to the occasion, and highly poetical. It was admirably sung, and, sound and sentiment accordant, its influence was extensively felt. So densely pressed the crowd around, we were unable to get sufficiently near, either to observe or hear well what was going on. The corner stone is, we believe, perfectly square—an immense mass, weighing, we presume, several tons. In a square cavity hollowed in it, were deposited the various articles intended to be, (should they ever see the light again,) the mementoes of a past age. Long, long past, we trust, shall be our times, ere the ruins of our capitol be ransacked for such mementoes. To the rigid keeping of the rocky custodian, were committed the following familiars of our locality and time—contained in glass jars—hermetically sealed:

A parchment Scroll, upon which the following brief synopsis of important events in the history of Tennessee, &c. was written.

COPY OF THE SCROLL.

'The territory composing the State of Tennessee was ceded to the United States by the State of North Carolina on the 25th day of February, A. D. 1790, and the said cession ratified by the Congress of the United States on the 21 day of April, A. D. 1790. It then became a territory of the United States, the Legislative and Executive authority of which was confided, under the authority of the Congress of the United States, to a Governor, Legislative Council of five persons, and a House of Representatives, one representative for every five hundred white male inhabitants over 21 years of age.

The constitution of the State of Tennessee was adopted on the 6th day of February, 1796, being formed by a Convention, composed of:

[Here follows a list of the names of the members of the Convention which framed the first Constitution, and the Scroll then proceeds:]

Of whom Gen. Andrew Jackson, (who died on the 8th day of June, A. D. 1845,) was as is believed, the last survivor. The said Constitution was amended on the 30th day of August, A. D. 1834.

The State of Tennessee was admitted into the Union as one of the States, on the 1st day of June, A. D. 1796, being, at the time of her admission, the sixteenth State of the Union; and in A. D. 1800, (the date of the first enumeration of its inhabitants after its admission,) it contained a population of 105,602; and in A. D. 1840, (the date of the last enumeration, it contained a population of 829,210.

The city of Nashville was incorporated on the 23rd day of April, A. D. 1796, and the seat of Government of the State of Tennessee permanently located in said city, October the 7th, A. D. 1843.

The act of the Legislature authorizing the erection of the State Capitol, was passed on the 30th day of January, A. D. 1844, and in pursuance of the authority given by said act, this Corner Stone of the Capitol of the State of Tennessee was laid, on the 4th day of July, Anno Domini 1845, by the Free Masons of the city of Nashville; under the direction of Wm. Strickland, Architect, in the presence of John Mc Bass, Chairman, Samuel D. Morgan, Morgan W. Brown, Jos. T. Elliston, Allen A. Hall and James Woods, Commissioners, duly appointed to superintend the erection of said Capitol, and Edward G. Steel, Secretary, and a large concourse of citizens.

In addition to the Scroll, the following articles were also deposited:

Dum Tempus fugit, hoc Templum stabit.

Upon the date hereof, the following individuals were officers of the State of Tennessee, viz.

- James C. Jones, Governor.
- John S. Young, Secretary of State.
- Felix K. Zollicoffer, Comptroller of the Treasury.
- Matthew Nelson, Treasurer.
- West H. Humphreys, Attorney General.
- Gerard Troost, State Geologist.

And the Executive Officers of the General Government of the United States, were

- James Knox Polk, President.
- James Buchanan, Secretary of State.
- Robert J. Walker, Secretary of the Treasury,
- William L. Marcy, Secretary of War.
- George Bancroft, Secretary of the Navy.
- Cave Johnson, Post Master General.
- John Y. Mason, Attorney General.

Within this Corner Stone are deposited the different coins of the United States, and upon the margin of this Scroll may be found the arms of the State of Tennessee.

- Engraved likeness of Andrew Jackson.
- Declaration of Independence.
- Constitution of the United States.
- Map of the city of Nashville.
- Morris's Tennessee Gazetteer.
- American Almanac for 1846.

Statistical table of Nashville, prepared by Anson Nelson.

The various American Coins, from the Eagle down to the Cent.

- Copies of the different newspapers of Nashville.
- A small Jar, presented by the Independent Or-

der of Odd Fellows, containing a copy of the Constitution and Bye-Laws, and the rules and regulations of the Grand Lodge of Tennessee subordinate Lodges—Minutes of the Grand Lodge—and also a catalogue of the Mechanic's Lib Association, with their Bye-Laws.

A silver Plate was laid upon the top of the upon which was engraved a 'Statistical account of the steam boats in the New Orleans and Nashville trade, A. D. 1845.

A square slab, made to fit in, served as a lid to secure all; and a cement insinuated round the edge of it, completed what metaphorically was termed a sealing of the stone. The corner stone was then placed another nearly equal dimensions.

With a very impressive prayer by Wharson, the ceremonies concluded, and the vast assembly dispersed—every one the better for what he had witnessed, having learned in the events and services of the day, an ever lessen of love of Liberty, devotion to Country, and a pious reliance on God for the preservation of both.

COLUMBUS, MISS.

JULY.....12, 1845

MISSISSIPPI BAPTIST CONVENTION

We have just returned from the meeting of this body, held on Wednesday before the fifth Lord's day in June, and until Monday evening the 30th, at Grenada, Yalabuta county. Our journey thither was through a barren and destitute region of country. Inhabitants scarce, improvements very few, and a very small portion of the soil under cultivation. We traveled many miles without seeing the slightest vestiges of human habitation; a fit residence for the bear and deer, the wolf and the rattlesnake. At Grenada, the country presented a broken appearance, and we had some very fine prospects, extending over a wide range of country. Grenada is a small town containing about 1200 inhabitants. There is considerable business done in the place. We were hospitably entertained by brother Charles Stewart; and shall long cherish a warm regard for his family and the friends we met in Grenada, for their kindness during the attack of fever, from which we suffered during our two days' stay in the town. The introductory sermon was preached by Rev. J. Noxon, who, as 2d Vice President, in the absence of the President, Rev. L. B. Holloway, presided until the new organization. About 100 delegates were in attendance; probably a half of whom were Ministers. Among the visiting brethren were Rev. C. F. Frey, New York, Rev. C. M. Breaker, of S. C., Rev. O. J. Parsons, of Ala., Rev. J. C. H.

Rev. O. Dodson of Tenn., and Rev. W. Nelson, of Ky.

After reading the letters and ascertaining the names of delegates Gen'l. Thomas N. Paul of Preston, was elected President and Bro. Wm. Jordan Denson, Secretary. Committees were appointed upon various subjects; the most important of which were those on Foreign Missions, Education, and the Relations of Northern and Southern Christians. The committee on Education recommended annual collections for that object, to assist such indigent young men as may come to the knowledge of the Board in obtaining an education, at institutions most convenient for the accomplishment of the object; and to procure books for those, whose circumstances will not allow them to take an education. The committee recommend that

the "Southern Convention" should adopt a Theological Seminary or Seminaries, for Northern and South Western patronage.—The Report of the Committee on Relations North and South follows this notice.

The Convention resolved to have two parts, one in the northern part and the other in the Southern part of the State.—The Constitution was so altered as to have two Corresponding Secretaries, merely two Secretaries. W. J. Denson was appointed Secretary of the Southern Board, P. O. Verony; and Rev. J. G. Hall, Secretary of the Northern Board, P. O. Grenada. Rev. S. Lattimore was appointed Missionary Agent for the State, which office he accepts. He has been laboring for the Convention for our months past with great success.

A proposition to publish a State paper was considered in a Committee and a resolution passed favoring any individual enterprise having that object in view. This paper, 'the Baptist,' was recommended to the patronage of Mississippi Baptists.

From the Report of the Board, we gathered, that the Depository at Vicksburg is in a flourishing condition. Assistance was rendered during the year to some very interesting missionary fields. The receipts of money for all objects, including collections, for domestic and foreign missions, and the Bible cause, were about \$800 00. A collection was taken up for the American Society for evangelising the Jews, and a resolution passed promising assistance in sustaining a missionary among the Jews in Louisiana, Alabama, and Mississippi.

The time was altered, and instead of meeting in June, the next Convention will meet at Fellowship, Jefferson county, on Friday before the fourth Lord's day in November, 1846. A meeting of the General Board will be held in Columbus, next November on Friday before the fourth Lord's day. Having been disabled from attending any of the services and deliberations during the last two days of the session, we report what others informed us of the proceedings. During the early part of the deliberations there was considerable discord, and unpleasant forebodings were excited; but as the brethren became acquainted with one another, general harmony ensued.

Preaching was had every night and the best music, from a choir, we have heard in the State, enlivened the meeting. Upon the whole, we must regard this as one of the most important sessions of the Convention ever held in the State, and we hope the coming year will prove it. When the minutes are printed we will state further particulars.

REPORT

OF THE COMMITTEE, ON RELATIONS BETWEEN NORTH AND SOUTH.

Your Committee appointed to take into consideration the recent decisions of the Baptist Board of Foreign Missions, located at Boston, and of the American Baptist Home Mission Society at its recent meeting in Providence, Rhode Island, affecting the rights of southern Baptists, who are slave holders, and the proceedings of the "Southern Baptist Convention," at Augusta, Ga., besides all other documents relating to this subject, would respectfully report, that they have had the same under deliberate investigation and reflection, and have come to the following conclusions:

That they in common with the whole denomination in the South and South West, have received the intelligence of these decisions, whereby slave holders are made morally unequal with non slave-holders, and on that account rendered ineligible to appointments as Missionaries or Agents with the deepest regret; that said decisions are in violation of the spirit of the Constitutions which have bound us together as one man in benevolent operations and in express contravention of the resolutions passed at the Triennial Convention holden in Philadelphia, April 1844, and at the meeting of the Home Mission Society held at the same time and place; and in like manner contrary to the examples of our Saviour and his Apostles; and entirely subversive of the usage of the Baptist denomination, from the earliest period of its history, as well as prejudicial to the rights of Southern Christians. Your Committee while making this general expression

of sentiment with reference to this painful subject, would disclaim for themselves and their brethren generally, the most remote collision of sentiment upon benevolent operations or separation of Northern from Southern Baptists in national organizations for the extension of the Redeemer's kingdom, can affect the harmony of doctrinal sentiments or the general ecclesiastical principles of the great Baptist family.

They regard the present crisis as one which they would strenuously have avoided by every human effort, but they have come to the conclusion from the facts which have been placed before their minds, and which have appeared in the public prints, that further connexion with the national organizations for foreign and domestic missions is neither agreeable, proper, or advantageous. They recommend therefore the adoption of the following resolutions.

Resolved, That this Convention herewith dissolves all connexion with the Triennial Convention and the American Baptist Home Mission Society.

Resolved, That the Convention will be willing to resume its connexion with these bodies when reparation has been made for our wrongs, and the South shall receive and enjoy all the rights now enjoyed by the most favored northern Baptists; but that until such time all funds contributed for those objects be forwarded to the Boards of the Southern Baptist Convention located at Richmond and Marion, Ala.

Resolved, That Rev. John Micon, Rev. B. B. Buchanan, Dr. W. L. Balfour, J. H. M'Crae, Benj. Whitefield, Esq., and Gen'l. T. N. Waul be appointed to represent this body at the meeting of the Southern Convention, to be holden on the Wednesday after the first Lord's day in June 1846, in Richmond, Va., and that these delegates be instructed to seek such alterations in the name of said Convention and in its Constitution, as will permit all Baptists, both at the North and the South as are opposed to the new tests which have been recently adopted by the present national Boards for Missions to unite in general efforts for the extension of Christ's kingdom on earth.

Respectfully submitted.

W. CAREY CRANE, *Chm'n.*

GRENADA, Mi., June 30, 1845.

The above Report and Resolutions of the committee on our relations with our Northern brethren, is a true copy from the records of the session of the Mississippi Baptist State Convention now holding in this place.

T. N. WAUL, *Pres.*

WM. JORDAN DENSON, *Sec.*

For the Baptist.

The Baptist Church at Mill Creek, commences a meeting of days at her house of worship, beginning on Friday before the third Lord's day in August, 1845. She invites the ministering brethren to visit her.

J. WHITSITT.

COMMUNICATIONS.

For the Baptist.

ALCOHOL NO. III.

(CONCLUDED.)

Paul says, (Rom. xiii.) "Let us walk honestly as in the day, not in rioting and drunkenness"—again, he writes to the Church at Galatia (Gal. v., 21-23,) "Envy, murder, drunkenness, and such like; of which I tell you before, as I have told you in times past that they who do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. A man cannot be temperate in view of the Bible, if he indulges in any thing forbidden in the word of God. There are two kinds of intemperance, both of which it becomes the follower of Christ to avoid. One is, when we use to excess, those things which are lawful—which are necessary to support the body, this is called gluttony. The other is when we take while in health, that which does no good, but an injury. However small the quantity may be that is taken, provided it contains no nutriment but has a tendency to produce an unnatural state of the system, the use of it is intemperance. This is called suicide. The Apostle when writing to Christians, (1 Thim. v. 6-7,) says: "Therefore, let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night; they that are drunken are drunken in the night.—But let us who are of the day be sober."—Instead of giving my own views of this passage I will give the statement of the learned and pious Dr. A. Clark. He says, in 1 Thim. v. 6, and among Christians generally dram drinking was considered as a great sin and if a person was known to have been drunk, he suffered greatly in character; but if a person was seen drunk in daylight his reputation was irretrievably gone. This being the case, dram drinking was driven to the night. Public sentiment was such in the days of the Apostles, that brethren could not drink with impunity, as some do now and have done in former years. In the 22^d verse of the chapter you will find a command given by the inspired Apostle, which, if professors of religion will strictly observe, they will be seen no more to drink wine or strong drink, except in sickness. The injunction is "abstain from all appearance of evil." Now if drunkenness is an evil, which all will admit, and temperate drinking is its first appearance, ought we not to avoid it? It certainly does appear to all persons of observation, very much like drunkenness to see persons in the constant habit of using intoxicating drinks.

I will now examine the testimony of one witness which dram drinkers claim as their own, and which is perhaps quoted a thousand times a day by different tipplers, as an apology for sinning against God. In 1 Thim. othy 5-23, Paul says, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Now let

us examine this witness for a moment, and see if we cannot use his testimony in favor of abstinence. Why, Paul, did you licence your Timothy to drink a little wine?—Have you not said, in the third chapter of the same epistle, a bishop must not be given to wine. Yet now you tell Timothy to use a little wine. Beware, Brother Paul, lest you make drunkards; for be assured, unless you explain yourself fully, that will be the result.—If you licence preachers to drink a little, their members will drink much, and then there will be drunkards on your authority. Nor is this all. You will contradict and destroy the whole tenor of both the old and new Testament Scriptures; and the Devil will thereby gain a great victory, and lead many precious souls down to perdition. Tell us again Brother Paul, what you said in that letter to Timothy. Drink no longer water, but use a little wine." But why must Timothy use a little wine for his stomach's sake? You don't mean for his palate's sake? For his stomach's sake and his often infirmities? Now I understand you, Brother Paul: When brethren are sick, they may use a little wine as a medicine, provided the nature of the disease is such as to require it. But Christians must not drink for the palate's sake, nor because they love the effect of the good creature. But speak again, Brother Paul. Some people who are dull of hearing do not appear to comprehend you. "A Bishop must be sober, not given to wine." 8th "Likewise must the deacons be grave, not double-tongued—not given to filthy lucre;" 12th "their wives must be sober;"—Titus 2-2 "That the aged men be sober, grave, temperate;" 3d, "the aged women likewise, that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things." 11th. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Then I understand Paul, and so might every other person who is blest with a rational mind, if they would. He means to teach that persons are to use wine as a medicine when sick, if necessary, but in no case as a beverage. It appears that Timothy would not drink a little wine, even when sick, until he had Apostolic sanction. It is very certain Paul would not have given Timothy this advice, had his habits been like those of many church members and even preachers and deacons of the present day.—Another evidence I wish to bring, before I dismiss this part of the subject, is found in the history furnished us in the 35th of Jeremiah concerning the Rechabites. They did not belong to any of the tribes of Israel, but dwelt among them. At a time when Nebuchadnezzar, king of Babylon, marched his army against the Jews, the Rechabites became alarmed and fled to Jerusalem for safety. During their stay in the city, the Lord directed the Prophet to bring the Rechabites into the house of the Lord, into one of the

chambers, and give them wine to drink.—This the Prophet did; but they refused, saying, "we will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'Ye shall drink no wine, neither ye nor your sons, forever:' thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us—to drink no wine all our days, we, our wives, our sons, nor our daughters." From the succeeding verses we discover, that the Lord made their refusal to drink wine, an occasion to admonish the Jews. Therefore, said He to the Prophet, "Thus saith the Lord of hosts, the God of Israel, go tell the men of Judea, and the inhabitants of Jerusalem, will ye not receive instructions to hearken to my words, saith the Lord? The words of Jonadab that he commanded his sons, not to drink wine are performed; for unto this day they drink none, but obey their Father's commandment: notwithstanding, I have spoken unto you, rising early and speaking, but ye hearkened not unto me." In consequence of the obedience of the Rechabites to their father's command, the Lord directed the Prophet to say unto them: Thus saith the Lord of hosts, the God of Israel, because ye have obeyed your father's commandments and kept all his precepts, and done all he hath commanded you, therefore, thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." The meaning of this is, his posterity shall not fail. And to this day, this tribe is found among the Arabians of the desert, near Mecca, about 60,000 strong; distinct, free, practising strictly the instructions of Jonadab, whose name they bear, and whose institutions they boast. This is a remarkable instance of the exact fulfilment of a minute and isolated prophesy.—It stands forth as a living witness to the church and to the world, that God has a people who ne'er have worshipped at the shrine of Bacchus. Thus have I shown from the Scriptures, that it is not lawful for the people of God to indulge in dram-drinking. I might enter upon the subject of the fatal consequences arising from the common use of wine and strong drink among Christians; to do this however, would require more time than I can at present devote. I will only ask will not the blood of murdered millions rise up in judgment against ministers and against the church in consequence of the influence they have exerted in regard to the use of intoxicating drinks? What excuse can they render at the bar of God for the use of an article, which does no good to persons in health, and which, according to the testimony of the most eminent physicians, is very rarely beneficial in cases of disease. I have given the testimony of God, of angels, of prophets, of Jesus Christ, and of apostles—if men hear not these, neither will they be persuaded that one rise from the dead.

My second proposition is: The curse of God is pronounced against every one, who either drinks, makes, sells or gives to others

intoxicating drinks by way of beverage. To those who have never examined the Bible on this subject, my assertions will very probably give offence; especially to those who are guilty, and are determined not to be convinced; who love the mammon of unrighteousness more than they love the Lord Jesus Christ and his cause. Of the pious, humble child of God, who desires to know the truth, I ask a patient hearing. If I sustain not my second proposition from the Bible, then the responsibility rests on me of having attempted to teach a false doctrine; but if true, and the word of God authorizes me to warn my fellow men against the great sin of making or drinking a poison, of selling or giving it to his neighbors, and you refuse to hear, close your eyes to the light and continue in the practice, to your God you must answer—my skirts will be clear of your blood. To show the consequences of drinking, I would first refer to Prov. xx. 1st. "Wine is a mocker, and strong drink is raging, and whosoever is deceived is not wise." In view of this passage I would ask a question or two. 1st. Where is the man to be found in the habit of dram-drinking, who has not at some time been deceived or injured in some way, and that too, in consequence of the effect of alcoholic drinks upon his mind or body? Has he not said something, thought something, or done something sinful, that he would not have done had he practiced entire abstinence? and 2d, is it right to use or to give to others to use, an article that will do him an injury, and cause him to sin against God? Again Prov. xxi. 17th. "He that loveth pleasure shall be a poor man and he that loveth wine and oil, shall not be rich." Prov. xxiii. 20th-21st, "Be not among wine bibbers, for the drunkard and the glutton shall come to poverty."—These are truths which experience as well as revelation has taught, and is it not wrong to sell or give your neighbor that which will bring him to poverty, and which cannot, by any possibility do him good? Will you entice your neighbor to take poisonous medicine to make him sick when he is in good health? Suppose I would sell your children or servants something that could do them no good, would you not count me an enemy? How much more so, if the article were positively injurious, and would afford just cause for all good people to avoid them. The text says, be not among wine bibbers. Prov. xxiii 22, 30, 31, 32, 33, "Who hath woe, who hath sorrow, who hath contentions, who hath babblings, who hath wounds without cause?—who hath redness of eyes? They that tarry long at their wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth the color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." God himself, here asks several important questions. He also gives an answer. God says in his answer, that it is the dram drinker upon whom so many curses are visited. He then says, we are not to look upon the wine and their gives the reason—be-

cause "it biteth like a serpent and stingeth like an adder." Were we to judge from the conduct of the dram drinkers and sellers we would be naturally led to suppose, that the Lord had given a special command, that we should both drink ourselves, and sell, and give to others, and do all we can to raise the flood gates of desolation and send a stream of liquid flame throughout the length and breadth of the land, blighting the fairest prospects of human happiness. The reason why we would thus judge, is because nothing will so quickly and deeply offend them as to say it is morally wrong or even to insinuate that the word of God forbids the practice. I would, however, ask the transgressor, in view of the judgment day, is it right to drink what God forbids us to look upon? Is it right to sell or to give to a neighbor, to drink, what he has been most positively commanded not to look upon? These are questions which become those who thus act, to answer. Why are we commanded not to look upon wine? Because it is the allurements of the wicked one, his hook is concealed within the bait, and he that swallows the bait is certain to take the hook.

The prophet Isaiah testifies to the truth of my 2d proposition, v. ii: "Wo unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflame them"; 14th verse: "Therefore Hell hath enlarged herself; and opened her mouth without measure, and their glory, and their pomp, and he that rejoiceth shall descend into it." We would call your attention more particularly to the 22d and 23d verses: "Wo unto them, that are mighty to drink strong wine, and the men of strength to mingle strong drink, which justify the wicked for reward and taketh away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble and the same consumeth the chaff; so their root shall be as rottenness and their blossom shall go up as dust." Here we see God's curse is pronounced on the wine drinker, and the man of strength who mingle strong drink, and also on the man who justifies the wicked "for reward;" that is he sells to his neighbor a dram for his money, and takes away the righteousness of the righteous, that is he gives to a member of the christian church a dram, and entices him to sin against his Maker, for it is written "look not upon it;" "abstain from all appearance of evil." Do we not see clearly that the word of God forbids dram drinking and the selling of intoxicating liquor for a beverage? If there was no other scripture to be found, this is enough to sustain my second proposition, "As the fire devoureth the stubble and the flame the chaff, so their root shall be as rottenness and their blossom shall go up as dust." Here we see that the curse of God is not only awful but it is certain; just as certain as fire will devour dry stubble and the flames consume dry chaff, so certain will God's wrath overtake the man who is guilty of this forbidden sin. According to my understanding

of the above quotation, the individual is cursed in *basket* and in *store*, soul and body, and also in his posterity. To prove the fulfillment of this curse it is only necessary to examine into the histories of distilleries and doggeries. Where is the man who has been engaged in this nefarious traffic for any length of time and not met with some blight either in property, person, character or in family, and frequently he suffers the loss of his immortal soul. I am able, if called on, to point out whole families that have been ruined, by selling ardent spirits, that were doing well before the man commenced to deal out this forerunner of human woes. But not only he, but his wife, sons and brothers became drunkards and went down prematurely into a Drunkard's grave—that grave into which no ray of light shines. They were sober, industrious and respectable, ere they commenced to deal in the blight of mankind. God's word is true, it cannot pass, the decree has gone forth. If any one violates his law, let that man know that the word of God must fail, or else his judgments will sooner or later overtake him in some form, unless he repents and ceases to do evil and learns to do well.

I will examine but one more passage, Habakkuk, c. 15, 16, 17: "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness. Thou art filled with shame for glory; drink thou also, the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid because of man's blood, and for the violence of the land, of the city, and of all that dwell therein." Now if we examine this passage, we will find that the 15th verse contains the charge of two sins, one for giving his neighbor drink, the other for making him drunken also. The word "also" would not have been used if there was but one crime referred to, for instance, I expect to attend the ministers' meeting, and I expect Bro. Howell will be there also.

I wish to call the attention of the friends of the traffic in alcoholic poison, more particularly those who are church members, to what God says by the mouth of his faithful prophet. Does not the inspired man of God say in almost as plain language as can be expressed, that the Lord will hold the man responsible for every act of violence committed while under the influence of the drink which he has either sold or given him. No man can read the above passage with an impartial mind, without coming to the same conclusion as myself. It is but just that God should hold him accountable. If two of my neighbors fall out, and I hand one of them a dagger, and he takes the life of his fellow, if it can be proved that I furnished the dagger, the law will hold me responsible for the act. I will be viewed as being accessory to the crime of murder; so in regard to the deal-

er in alcohol. He knows, before he sells it, what it has done, he is aware of the deleterious effects of the poison, and God by his servants tells him, as plainly as words can express it, that he will punish him for all the crimes which follow in consequence of selling the poison. Is there a more awful curse pronounced in the world of God, than is here pronounced against those who giveth their neighbor to drink. God foresaw the ruinous effects of the dishonest traffic of ardent spirits. He foresaw the desolation, misery, wretchedness and woe that would overspread the land in consequence of dram drinking, he therefore pronounced the awful "woe." There are persons who make no profession of religion, who do not believe the Bible, yet, they sympathise with their fellow beings, are so well convinced of the bad effects and meanness of dram drinking, that they have been compelled to give up the practice of making and selling the poison, yet, there are persons in this enlightened day, who stand high in society, who make loud pretensions to the christian religion, but to their disgrace and the injury of the cause of God and of humanity, we find them engaged in dealing out to their neighbors intoxicating drinks. Shame! shame! If wicked men can see the impropriety of such conduct, why cannot members of the church? The reason is they are blinded by the God of this world and love the *creature* more than the *creator*.

It is the duty of preachers—one and all; Deacons, and every member of the church to use their influence to shut down the flood-gates of destruction, and to save the rising generation from the dishonored grave of the drunkard. Does not every one believe that our country would be better—that the people would enjoy more happiness, and there would be less misery and crime in our land if spirits were confined to the Apothecary's shop; what a happy consummation it would be. It would be a triumph of happiness over misery and wretchedness—a triumph of humanity over inhumanity—of virtue and morality over vice and immorality—a triumph of liberty over tyranny, a triumph most devoutly wished by every patriot, philanthropist and christian.

How far I have sustained my two propositions from the Bible, it is for you, my brethren, to judge. If however, there was no scripture to the point—if the bible was silent on the subject, common sense, the love of mankind—the good of society would say that the grounds I have taken are the only safe grounds.

TREETALLER.

For the Baptist.

A DIALOGUE BETWEEN ISABELLE AND LOUISA.

ISABELLE. Good morning Louisa.

LOUISA. Good morning Isabelle, I am happy to see you look so well.

ISABELLE. I am pleased to see you so cheerful Louisa, you must have had a pleasant time at church yesterday; how were you pleased with preaching?

LOUISA. Indeed Isabelle, I did not hear enough to know whether it was good or bad.

ISABELLE. What prevented you from hearing? I thought the preacher spoke loud enough to be heard distinctly where you sat.

LOUISA. That is very true. I heard his voice, but paid no particular attention; I was talking nearly all the time.

ISABELLE. Talking at church, and during preaching! surely that is a very bad practice.

LOUISA. I do not make a practice of talking every where I go; but it made no difference yesterday, I was not at my own church, and there were so many to look at, it was almost impossible to hear much preaching.

ISABELLE. That looks selfish Louisa, and not only selfish but wicked, to misbehave merely because you were not at a Methodist church.

LOUISA. I wonder if you think I would do like you; go and take my seat away up there in the Baptist corner? I would not be surprised if you turned Baptist yet.

ISABELLE. I cannot say what I will do, though I have no idea at present of joining that church. I will confess that I was pretty much upon a stand last year about the right mode. I read several works on baptism, and became so much confused about that ordinance, I concluded to stop reading them for some time. I did so, and now I feel pretty much as I formerly did on that subject, with the exception of infant baptism, I do not believe in that.

LOUISA. You do not believe in infant baptism! why do you not?

ISABELLE. For this plain reason, I have read the bible through, and never found a single passage to prove that infants ever were baptised.

LOUISA. I will not dispute with you about that, but I would like to know why you always take your seat with the Baptist sisters, if you have no notion of joining them?

ISABELLE. I generally make it a rule when I go into a church, to go near the stand; you know we can hear better there, and then, there is not so much to draw our attention from the sermon, as when seated behind most of the congregation. I am not so much of a sectarian either, as to take my seat back from the members of the church. When I go to a Baptist church, I think I am going amongst christians, and not exclusively Baptists. It is the duty of all christians, to love one another: "if we love not the brethren, we have not the love of Christ in us." And if I do belong to the Methodist church, that is no reason why I should not sit with the Baptists.

LOUISA. Well you can do as you please, Isabelle, but I assure you, I'll not take my seat up in that sanctified corner, where I would be afraid to speak, I know they do not want us up there either.

ISABELLE. How do you know that, Louisa?

LOUISA. I think that is very plain. You know when they come to our churches they always take their seats near the door, or about the middle of the church. If they love

us as well and are so friendly, why do they not come nearer?

ISABELLE. Probably they think like you, that we do not want them to be friendly; or they may have other reasons; the seats near the stand may be all occupied before they come in church; and even if they should have unfriendly motives, and not feel disposed to take their seats with us, is that any excuse for us to do wrong? You know we are commanded to return good for evil.

LOUISA. You may do that if you wish; but if I treat them as well as they do me, I shall be satisfied.

ISABELLE. As christians, Louisa, we are commanded to love one another, and not only our friends, but we are commanded to love, and pray for our enemies. The Baptists are not our enemies, but friends and brethren; and is it not our duty to pray with, and for them?

LOUISA. Of course we can do that without taking a seat near them.

ISABELLE. Certainly we can; but it looks more friendly and christian-like, to take our seats with them. And as our bodies become warmer by being nearer the fire, so our hearts are warmed by being nearer christians. As the flame of love is kindled in the bosom of one pious christian, the surrounding ones are warmed; and if we are deeply engaged in prayer, the sparks of heavenly love are kindled in our hearts: this flame passes from one to another, until the christians are all warmed, and one general joy pervades every bosom. Who would not take their seats near, to be enveloped in such flames of love?

LOUISA. Well, well, Isabelle, I never heard you advocate the Baptist cause so strongly before; I know you will go under the water before long.

ISABELLE. If I do, you will go with me, will you not?

LOUISA. No, I assure you, I will never join the Baptist church.

ISABELLE. Suppose you were convinced they were right, would you not join them then?

LOUISA. That will never be; they will never convince me that the Methodists are wrong. They know better than to talk to me as they do to you; I would listen to none of their proselyting: what do you think one of them said to me yesterday during intermission?

ISABELLE. I do not know; nothing to offend you I hope?

LOUISA. I was not much offended, but I thought it was none of his business what I did.

ISABELLE. What did he say?

LOUISA. He asked me, why I did not sit nearer the pulpit, so that I could listen better.

ISABELLE. That was quite a gentle reproof. I should have thanked him for the interest he felt for my welfare. You have certainly profited by his kindness, Louisa?

LOUISA. Kindness indeed! it was no kindness at all! He had nothing to do with me. Was it any of his business, where I sat, or what I did?

ISABELLE. Ministers of the gospel are commanded to exhort and reprove sin wherever they see it. He did not reprove you for talking at all, and I do not see why you should have been in the least offended at what he said. Would you have been displeased if one of our ministers had said the same to you?

LOUISA. Certainly I would not.

ISABELLE. Then why did you care yesterday? Though of course you was sorry to have to be reprov'd by any one.

LOUISA. You are very much mistaken, I was not sorry at all for what I had done; and to let him know that I did not care, I repeated the same thing in the evening and worse: I went out of the house as soon as preaching commenced, and did not come in until it was over.

ISABELLE. That was very wicked indeed, Louisa, I fear you are too much of a sectarian, and have not that love and fellowship for other denominations, which all christians should have for one another.

LOUISA. I am this much a sectarian, I love the Methodist better than I do the Baptist.

ISABELLE. It is right we should be more attached to the church to which we belong, but then our love for all christians, should be pretty much the same. If Christian love was more extensively diffused, instead of a blind attachment for a particular sect, all churches would prosper more; we would have better, and more zealous christians, and another great blessing arising, sinners would not be so numerous.

LOUISA. You love all churches so well, I scarcely know in which you ought to be. As the Baptists are always talking to you on the subject of baptism, and want you in their church so bad, I think you had better join them; the Methodists can do very well without you.

ISABELLE. I know, Louisa, I am no great acquisition to the church, but you certainly wrong the Baptists very much. It is true some of them have talked to me on the subject of baptism, and once I became a little offended at one of them; not because I disbelieved what they said, but simply because I could produce no arguments sufficient to defend my own side. Ever since I have taken all they said good humouredly, and I find it much the best plan. You are mistaken too, about their talking to me so much on baptism; for more than a year no Baptist minister has talked to me on that subject, unless I mentioned it first.

LOUISA. I see you are disposed to excuse them any way; but, I have another objection to them, in this I know you will agree with me.

ISABELLE. What is that Louisa?

LOUISA. They suffer none, or at least, they invite none to commune with them, but their own church. We may go and labor with them, and pray for their inourners; all the time they will appear quite friendly, and thank us very cordially for our assistance; but when the communion table is spread we

are excluded. They ask none but their own denomination. You may call me selfish, but I call this selfishness in the extreme.

ISABELLE. It does look so to one unformed. That was my strongest objection to them; until I heard a sermon on that subject, and read the Baptist manuel. Now I do not blame them in the least; believing as they do, they would be committing a sin were they to invite other denominations to commune with them.

LOUISA. What do they believe?

ISABELLE. 1st: They believe baptism by immersion to be the only valid and apostolic mode; water administered in any other way, they consider no baptism. 2d. They believe that none should partake of the Lord's supper until they are baptised and join the church. Believing that, how can they conscientiously invite us to their table, though they believe us to be christians? I think if christians generally, were better informed on this subject, they would excuse the Baptists, instead of calling them selfish. Though not a Baptist myself, I believe there are no set of christians more liberal.

LOUISA. I have no time to discuss this subject farther, so good morning.

ISABELLE. I think if you will read the Baptist manuel, you will have more charity for them at least. You should not censure any denomination, when ignorant of their rules and regulations.

For the Baptist.

PIKEVILLE, E. Tenn., 2d. July, 1845.

BROTHER HOWELL:

I will now proceed to give you and your readers a narrative of my second tour of volunteer labors in N. Alabama. I left my home the 23d of May and reached my field the 31st. I preached in Newmarket the 1st day of June. We commenced a four days meeting with Enon church; there I met with Brethren Kimbrough, the pastor of the church, Hillsman, Cates, and Sherrill. We had a pleasant meeting. That is a fine, spirited little church. Brother Kimbrough left for Tennessee. We commenced a four days meeting on Saturday, at a meeting house called Liberty, occupied by the Cumberland Presbyterian brethren, about four miles west of Meridianville; and a pleasant time it was—some fifteen serious. There we found three precious sisters without any home. We circulated some tracts on communion, and appointed another protracted meeting with a promise to make an effort to gather the lost sheep together. That did not seem to relish so well with our Cumberland brethren.— Their fears seemed to be, we would occupy their ground. The subject of communion is the great battle we have to fight there. Brothers Cates and Sherrill left; myself and Brother Hillsman preached in the Baptist church in Huntsville, on Saturday and Sunday. We met with several of the scattered flock and had a pleasant interview with them; three came back to live with the brethren again. O, that the little flock had some good under

shepherd to go in and out before them.—They are a lovely little sow. Will not Brethren Hillsman, January, and Meacham hold a protracted meeting with them, commencing Saturday before the third Sunday in October if not sooner? Brother Hillsman left for Tennessee. Friday I preached in the Big Cave—there is a good budding for a revival. Saturday I met with brother Sherrill at Liberty church, New Madison. We continued three days. Wednesday, we left for Jackson county, Ala.—We preached near Woodville to a large and attentive congregation—Thursday we preached near Larkinsville—Friday we preached in Bellefonte—Saturday we commenced a three days meeting on Mud Creek, at Brother Roach's church, a separate Baptist church belonging to the Mount Zion Association. Brother Roach is a worthy Minister and a decided Missionary. This county is under the almost entire anti-missionary influence. I found but one decided missionary brother, a lay member, but a very prominent one—it is the same brother D. Brooks who raised the Macedonian cry for help in a few numbers back, in old Jackson. I do not suppose that a missionary ever traveled and preached through the country before. I left Jackson yesterday morning and passed through Marion county, Tennessee—there is not a preacher nor a church in this county of oak order. There has been a good state of things in this county for the last six months with the Methodists and Cumberland Presbyterians. I heard a Cumberland say last night that there was about one third of that number immersed. He said some of the preachers stood on the bank as long as they well could, but their converts led them in. How long before truth will have the entire ascendancy? Let us all pray for more light. You will hear from me again—farewell.

R. H. TALIAFERRO,

For the Baptist.

I SAW THEE WEEP.

TO S. S.

I saw thee weep—the big bright tear
Stood in thy eye serene,
And told that sorrow deep and drear,
Weighed thy spirit down in pain.

I saw thee weep—the tear of truth
Glistened as it burst thy lids,
And methought the tear of youth
The tear of love by seraphs shed.

I saw thee weep—the Christian's tear,
Bespoke thy heart as Christian, true—
Too full of faith to heat in fear,
A faith I'd give my all to know.

I saw thee weep—I bless'd thy tear,
For 't was the drop that God bade flow;
It fell upon a Christian's bier,
And cheers that soul death's journey through.

I saw thee weep—and worthy he
For whom thy tears thou'st freely shed;
He's gone! his spirit joyfully,
Now triumphs with the happy dead.
Nashville, July 6, 1845.

GENIO.

* At the burial of Mr. J. H. MARSHALL.

For the Baptist.

In pursuance of an agreement entered into by sundry brethren belonging to Baptist churches in the Western District of Tennessee, a meeting was held with Mount Olive Church, Dancyville, Haywood county, Tennessee, according to a previous call, published in the Baptist, embracing the first three days of May, 1845.

A sermon introductory to the meeting was preached by Bishop L. H. Milliken from Acts xiv. 23.

"And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed."

The meeting was then organized by the appointment of Elder CANTREL BETHELL, Moderator, GEO. R. WITT, Clerk, and JOSEPH H. BORUM, Assistant.

On motion, a list of the churches belonging to Big Hatchie Association was called, whereupon the following were found to be represented, either by delegates or letter:—Big Black, William Waddell and Jesse Elston; Clear Creek, J. and H. P. Roberts; Covington, Bishop P. Smith, Jos. H. Borum, and P. P. Collier; Elam, A. J. Spivy, Geo. Webb, W. Young, and A. Estis; Friendship, J. Allen; Harmony, Wm. R. Alexander, C. C. Jones, O. Alexander, and Wm. Newson; Macon, G. Carpenter and J. Tolls; Mount Moriah, J. Rhodes, C. Davis, P. N. & E. L. M. Lackadoos; Mt. Olive, Bishop R. Palley, J. D. Smith, J. Brown, Wm. B. Pewett, and C. Linsey; Oakland, J. B. Smith and E. Raynor; Russell Spring, Bishops P. S. Gayle and Thomas Owen, Jos. Turner and R. S. Thomas; Savannah, Bishop R. Day; Somerville, Bishop L. H. Milliken, Geo. R. Witt, M. Y. Moran; Spring Hill, Thos. Jones; Shady Grove, represented by letter only.

An invitation being given to visiting brethren to participate with us in our deliberations the following came forward and had their names enrolled: Bishop E. Collins, W. B. Beavers, John Bateman, Martin Hodge, and Cantrel Bethell; Licentiates Thos. P. Crawford, Moses Green, and J. B. Millett.

It was then moved that the notice in the Baptist, calling this meeting, be read; as explanatory of its object.

On motion, a committee of seven were appointed to arrange the business of the meeting, viz: L. H. Milliken, P. S. Gayle, Hugh Coffee, Thos. Owen, A. J. Spivy, P. Smith, and Wm. Waddell. Motion being made the meeting adjourned to half past 9 o'clock to-morrow morning. Prayer by P. S. Gayle.

Friday Morning, half past 9 o'clock.

Met pursuant to adjournment. Prayer by the Moderator. The committee of arrangements made the following report which was received, adopted, and the committee discharged.

COMMITTEE'S REPORT.

1st. To be in accordance with scripture instruction on the subject, ought each church to have its own Bishop and deacons?

2d. Ought the Bishop to devote himself wholly to the duties of his office and should the church sustain him in so doing?

3d. Ought each Church to assemble every Lord's day for Prayer, Preaching, and for discharging all the other parts of Divine worship.

4th. Ought each individual member of the church to lay by him in store, on the first day of every week for the use of the church, according as the Lord has prospered him.

5th. Should there be perfect equality among the members of the Church in defraying the necessary expenses of the church and not one eased and another burthened?

6th. Resolutions.

L. H. MILLIKEN, Ch'm'n.

The first and second of the above interrogatories were then taken up, separately discussed, and at considerable length, and decided unanimously in the affirmative.

On motion the meeting adjourned to 9 o'clock to-morrow morning. Benediction by Bishop Milliken.

Saturday Morning, 9 o'clock.

Met pursuant to adjournment. Prayer by Bishop Smith. On motion, each speaker was limited to fifteen minutes and to three speeches on the same subject. The third, fourth, and fifth interrogatories were then taken up separately and after full discussion were decided unanimously in the affirmative. 6th. The following were then offered:

1st. *Resolved*, That Bishop Milliken be requested to write a Circular, to be appended to the minutes of this meeting, containing a synopsis of the arguments adduced to sustain the affirmative of the foregoing queries; to be submitted to the inspection of Thos. Owen, Peyton Smith, Geo. W. Day, and Geo. R. Witt.

2d. *Resolved*, That a Society for the relief of superannuated Ministers of the Gospel and after their death, their widows and orphans within the bounds of the Big Hatchie Association be immediately formed.

A respectable number gave in their names as members of the society. A. J. Spivy was appointed President, and Geo. R. Witt Secretary. The first annual meeting to be held at the same time and place of the next annual meeting of the Big Hatchie Association. Geo. R. Witt to preach a sermon to the society at its first meeting, and H. Owen, L. H. Milliken, and Geo. R. Witt to draft a constitution.

3d. *Resolved*, That the declaration of faith set forth in the Encyclopedia of Religious knowledge, page 191, expresses in the main the sentiments of this body.

4th. *Resolved*, That we earnestly recommend the Baptist, published at Nashville to all the Baptist Churches in the Western District.

5th. *Resolved*, That a document read by P. S. Gayle on the subject of domestic slavery be published in the Baptist.

6th. *Resolved*, That we do give most hearty thanks to Almighty God for the union, harmony, and brotherly love which have pervaded our body during its session.

7th. *Resolved*, That we return thanks to the friends in this neighborhood for their hospitality during the meeting.

Adjourned. Prayer by Bishop Smith.

CANTREL BETHEL,

Geo. R. Witt, Moderator.

Clerk.

Jos. H. Bonum, Assistant.

For the Baptist.

TO THE CHURCHES COMPOSING THE BIG HATCHIE ASSOCIATION.

MY BRETHREN:

The object of this circular is to put you in possession of our reasons for answering affirmatively the five interrogatories contained in the foregoing minutes. Our limits do not allow a full exhibition of all those reasons. We shall only attempt to give such as seem to us to be the most pertinent. The first query is, "Ought each church to have its own Bishop and Deacons." The word Bishop is here used in the sense of Pastor. We find it so used in the Bible.

1. *It was the universal practice of the apostolic churches.* If this can be demonstrated, and we think it no difficult matter, it must settle the question forever. We begin with the church in the city of Jerusalem. 1st. It was the first Christian church ever constituted. It shone like a lone star. Being the first it was also the oldest church. 2d. This church was composed of baptised believers, of such as gladly received the word and were immersed in the name of the Trinity. 3d. Being constituted by the twelve apostles who were under the infallible guidance of the Divine Spirit, its constitution accorded with the will of God. Its form and fashion were such as he designed the church to have. *It was a perfect church, as to its order.* It was obviously intended to be the pattern of all other churches, in all lands, and in all future generations. This church, which we will for the sake of distinction, call the *mother church*, had its officers, both extraordinary and ordinary, transient and permanent. The extraordinary and transient were the apostles and prophets; the ordinary and permanent were the Deacons and Pastor or Pastors. It is about the latter class we are at present concerned. Did this church have its own Pastor and Deacons? We are expressly told they had seven deacons. They would hardly make such ample provision for their temporalities and utterly neglect their spiritual welfare. But there were *Elders* in the church. Some, perhaps all these Elders, were ministers of the word—Acts xi. 30, 15, 2. This first church had also much of the direct instruction of the apostles. Their motto was, "But we will give ourselves continually to prayer and to the ministry of the word."—Acts vi. 4. If this church was designed to be the pattern and was a perfect pattern, our churches "should be fashioned like unto it". Any departure from it, however insignificant it may seem to be, is a departure from the will of God embodied in the structure of the model church. Whenever

the churches wander from these ancient landmarks, they not only insult the wisdom of the great head of the church, but they jeopardize their posterity and the salvation of sinners. In this particular they should seek for the old paths and walk in them. Instead of studying the fathers, as they are called, with so much avidity and confidence, they would do well to study with untiring perseverance the moral architecture of the first churches. But the Gentile churches had their bishops and deacons. I think we may safely say that all the churches in the twelve principal countries of Asia minor, most, if not all which were planted by Paul and his company, had bishops and deacons. Look at the evidence. On Paul's first visit to Lycaonia, Pisidia, and Pamphylia, provinces of Asia Minor, he founded churches in all their principal cities. But before he and Barnabas, who was with him, left these infant churches and returned to Antioch in Syria, whence they had been sent out, they ordained Elders in every church they had planted. *They had planted no church that was too small and feeble to sustain the eldership.* If they did, why did they ordain elders in them. It is the best policy to this day and will be till the end of time, to constitute no church without some reasonable prospect of having a settled ministry.—Such a church must wither and ultimately die. There is likely to be little or no increase judging the most charitably. "And when they had ordained them Elders in every church and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv, 23. These elders were bishops and deacons. Now, if in the provinces above named, every church had its own bishop and deacons is it not safe to conclude that the churches in the other nine provinces had theirs also? We think it is. But we learn from the apostolic epistle of John, the beloved disciple, that the churches in Ephesus, Smyrna, Pergamus, Thyatrea, Sardis, Philadelphia, and Laodicea, had pastors, and if pastors they had deacons.—see Rev. chaps. 2-3. Is not this enough to satisfy even the most sceptical? But we have more proof still.

All the churches in the celebrated Island of Crete had their own Bishops and Deacons. Suffer one remark concerning the island before we offer the proof of this assertion. It is situated in the Mediterranean sea south of the Egean. "It forms an irregular parallelogram, of which the western side faces Sicily, whilst the eastern faces towards Egypt; on the north it is washed by the Mare Cretecum, and on the south by the Lybian sea, which intervenes between the island and the opposite coast of Cyrene." It is about 200 miles in length and 50 in width. The sky is ever cloudless and serene; the winds are mild and the sea breezes very refreshing. Homer calls it *Hecatompolis*, because it contained one hundred cities. It was also called "the mistress of the sea." Mount Ida rises to a great elevation in the centre of this island, recalling the history of the genealogy

of the Gods. With these remarks, we offer you the proof of the above position. "For this cause," says Paul to Titus, "left I thee in Crete, that thou shouldst ordain elders in every city," Titus i, 5. We make two observations on this text: 1st. If there had been no churches in those cities, Titus could not have ordained Elders in them; for the selection of men either for the ministry or for the deaconry is the work, not of the ministry, but of the church. 2d. In speaking of these elders, Paul calls some of them bishops, v. 7 Bishop signifies overseer. If there were no churches to oversee, why create some forty overseers. There were probably some thirty or forty churches in the island. *The European churches founded by the Apostles had their Bishops and Deacons.* Look at the noble church in Philippi. The establishment of Christianity in this city was attended with many striking occurrences. See Acts 16. While Paul was a prisoner at Rome he wrote to the Philippian church including "the Bishops and Deacons."—Phil. i., 1. The congregation had, it would seem, become very large; inasmuch that several bishops or pastors were necessary. Would to God we might see our churches multiplying like this and demanding the constant services of several bishops, instead of the quarter of one. How sadly disjointed we have things. Is not this divinely recorded fact enough of itself to seal hermetically the mouth of modern diocesan episcopacy? It is unlawful for a bishop to extend his jurisdiction over two or more churches, the Bible being our guide. From the inner chamber of my heart I pray for its downfall. I have a thousand objections more or less to the system. This among others, that modern episcopacy, even as it exists in our Church, which is perhaps its mildest form, does tend to the consolidation of the churches, and per consequence, to the destruction of their distinctive and independent character. It is also an unwarrantable extension of episcopal authority. The present condition of our churches does not make its continuance necessary. This we boldly assert. The apostolic bishops presided over one church and but one at a time, lived among their respective flocks and there had their membership. They did not preach to one church and hold membership in another. They are our "ensamples."

The church at Thessalonica had its spiritual overseers. They were besought by the apostle to know them that labored among them, and that were over them in the Lord, and that admonished them. They were further entreated to esteem them very highly in love for their work's sake, 1 Thess. v, 12. "What shall I more say." The time would fail me to tell of the other churches.

2. *The spiritual wants of our churches.* They constantly need the religious instruction and blameless example of the "man of God." Hence the bishops were commanded to take heed to all the flock over which they were set by the Holy Ghost. It is a trite but a truthful adage that example is

better than precept. But we say that precept and example are better than either taken separately and singly. The force of example was well understood by the apostles.— Timothy was exhorted to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," 1 Tim. iv, 12. Do not our churches need such examples resident among them? They would be hourly mementos of the super-excellence of our holy religion. They would be so many moral lights brightening the feeble flames in their vicinity and shedding their steady radiance upon surrounding darkness. O, that not only Big Hatchie Association, but the whole state of Tennessee may soon be illuminated and gladdened by such living and incontestible proofs of the heavenly original of Christianity. To accomplish this, the great work of ministerial education must be vigorously executed. You now have a number of young men in your midst panting for the work of preaching. They need an education. Some of them you are generously sustaining; others, we fear, are not competently provided for. I suffer not myself to doubt, but with the divine blessing you will give increasing attention to this subject, as intimately connected with that discussed in this paper. When we shall see in all our churches pious and enlightened bishops, bright examples for the flock, we may say to the whole army of errorists now devastating the fairest portions of our beloved Zion,

"Come one, come all, this rock shall fly
From its firm base as soon as I."

NEWLY DISCOVERED PEOPLE IN AFRICA.— We find the following in a letter recently published in the National Intelligencer. The facts were communicated by persons just returned from Liberia and Sierra Leone:

"Near the Mission established by the American Board at the Gaboon, a people have been discovered far superior to any on the coast, whose language is represented as one of the most perfect and harmonious in the world: who have among them a tradition that some two centuries ago a stranger came to their country and instructed them in civilization and their duties: who are acquainted with the facts and truths of the holy Scriptures, and who are remarkably prepared for the reception of further knowledge. They are at present removing from the interior towards the coast, and our missionaries cherish the hope that through their agency civilization and Christianity may be widely diffused."

THE SAILOR PREACHER.

The subject of ministerial education occupied a distinct place in the anniversary proceedings, and called forth animated and impressive addresses from the two brother Pecks (John and J. M.) and from Rev. J. R. Stewart. Brother Stewart was formerly pastor of one of the Groton Churches, but is now in New York, pastor of the Bethel Bap-

tist Church for seamen. He was formerly a sailor himself, and master of a vessel, and gave us an impressive, old-fashioned sketch of his religious experience and call to the ministry; how he was kept back a long time on account of his deficiency of education, and he could feel for those brethren who had had the indispensable gracious qualifications and felt strongly the inward impression, and yet had not the means of pursuing a course of study. While he urged the great importance of education, the speaker accorded entirely with his brethren who had preceded him, that without spiritual qualifications, which God alone could give, all the education in the world could not make a preacher. This he dwelt upon and illustrated in a most thrilling and original manner. No one but a sailor would have thought of the figure. Permit me, then, to give it to your readers, under the title of

THE MONKEY SAILOR.

The speaker said that sailors on ship-board were fond of monkeys, and it was very common to have one or two about the ship. The monkey was a very imitative animal, and yet very useless; and though taught to imitate readily, Jocko never could be made to do the work of a sailor. He could be taught to climb, and could out-climb any sailor on board. He would ascend to the very top of the highest mast, but when he got there he could not perform one particle of sailor's work. He could only skip about the rigging and chatter like a monkey.

So, said the speaker, is it with young men who are educated for preachers, without the gracious qualifications of the preacher of the gospel. They can climb higher than the real preachers and may be seen on the very topmost yard, but are no more fit to preach the gospel than a monkey is to be a sailor.

I leave it for you Messrs. Editors, to judge whether there was a point in the speaker's simile. Have you never seen men, who, though they were able to climb to the very pinnacle of literature, were yet wholly incapacitated for the work of a minister of Christ?

But while great care is needful to select only such men for beneficiaries as can furnish satisfactory evidence of the qualifications grace has imparted, it is of special importance that every one whom God designates for the ministry should be well trained for the work. The Baptist denomination, in the United States, more than all others, need prompt, large, and persevering measures in educating ministers. We have scarcely one ordained minister to two churches. In proportion to the number of our churches and communicants, we have fewer ministers than any evangelical denomination in the land.

A TRAVELLER.

New London, June 12, 1845.

FIGS.—Two tons and a half of pins are put up every week at the pin factory in Derby, Connecticut.

Texas Annexed!

From the Washington Union of Thursday night, July 3d.

"The United States ship Princeton, Commodore Stockton, arrived at Annapolis, from Galveston, Texas, after a short passage of nine days.

"The news brought by the Princeton is of the most interesting character. Both houses of the Texian Congress have unanimously consented to the terms of the joint resolution of the United States. The Senate had rejected the treaty with Mexico by a unanimous vote. Capt. Waggaman had arrived at Washington, Texas, to select posts to be occupied by the United States troops, and to provide for their subsistence. A resolution was introduced into both houses of Congress, requiring the executive to surrender all posts, navy yards, barracks, &c., to the proper authorities of the United States.

The joint resolutions were introduced into both houses of Congress on the same day, and were almost identical in their tenor. The resolutions passed the Senate on the 18th of June, and were sent to the House; the House laid them on the table, and passed their own resolutions unanimously, and sent them to the Senate on the next day.

In the mean time, considerable jealousy arose as to which branch should claim the honor of the patriarchy of the resolutions; and it was finally settled that the House should take up the resolutions of the Senate, and amend them in the third section. The House then passed them in their present form, and sent them back to the Senate, which body concurred in the amendment. The President is pledged to give full and immediate effect to the will of Congress, so far as depends upon himself.

This important intelligence has just reached the President of the United States, (this evening, half-past 8.) Dr. Wright brings copious despatches from our able charge, Major Donelson; but they are written prior to the adoption of the resolutions of the Congress of Texas. He also brings newspapers, embracing the "National Register," printed at Washington, of the 19th June, three days after Congress assembled. We must confine ourselves principally to the contents of the Galveston "News extra" of the 23d June.

The "National Register" contains the correspondence between Major Donelson and the government of Texas, from March 31, 1845, down to June 11th, accompanying President Jones's message to Congress.

In consequence of the lateness of the hour at which the Eastern mail arrived last night, we were compelled to omit some interesting details of the Texas news contained in the Washington Union.

We are indebted to Mr. Richard Crockett, Clerk of the Linwood, for the New Orleans Bulletin of July 2d which was forwarded to him by the Sligo, which arrived here from Smithland yesterday. From the Bulletin we extract the following:

AWFUL EXPLOSION AND DESTRUCTION OF LIFE—Yesterday our Levee was the scene of a horrible disaster. At about four o'clock in the afternoon, as the steamer *Marquette* was leaving the wharf for Cincinnati and Pittsburg, her boilers burst, and a number of persons were killed, and others scalded and horribly mutilated. The boat was back-

ing out at the time, and the wheels had made but a few revolutions when the accident occurred. As is customary at such a time, a crowd of persons were on the forward-deck and bow. The loss of life is not yet known, but must have been great in proportion to the numbers exposed. The boat was shattered from end to end, and sunk in a very short time after the explosion. It is to be feared that many of the wounded as well as the dead went down with her.

The *Marquette* arrived here a few days since from Mobile, and of the passengers there is no list but of those who embarked at Mobile. We give this list, with such information in relation to each passenger, as we have been able to obtain.

Mrs. McCord and daughter; Mrs. Smith; Miss Harriet Cook; Mrs. Gray and sister; Miss Page.—These, we understand, were all the ladies in the cabin, and but one, whose name we did not learn, received any injury, and that but slightly.

Messrs. James F. Nichols, L. L. Littrell, J. Taylor, Geo. B. Miller. These four gentlemen, it is believed, escaped uninjured.

J. Milton, badly injured.

B. White, nothing known of him.

—Hathaway, arm broke and otherwise injured.

G. G. Woodhall, missing.

Capt. B. Martin, badly injured.

Of the Officers:

Astrander, 1st Pilot, was badly injured.

Powell, 2d Pilot, also badly injured;*

Lee, Clerk, slightly injured;

Hazard, Chief Engineer, missing;

Hays, 2d Engineer, badly injured;

—, 3d Engineer, missing;

Smith, Mate, badly injured;

The Captain (TURPIN) was slightly injured;

Of the Crew, consisting of ten persons, firemen and deck hands, nothing is known, except that one black boy was badly scalded.

We are informed, that the Captain believes there were about 30 cabin passengers, and about the same number of deck passengers on board. It is known that five persons were killed, seven wounded, one of them mortally, and seven missing. We saw, the last time we visited the scene, a young man 17 or 18 years of age, whose grief was inconsolable, he stated that his mother was killed by the explosion, she was a deck passenger.

*Mr. Powell was one of the Pilots of the Steamer Linwood, and from a letter to Mr. Crockett from a gentleman of New Orleans, we regret to learn that he was probably blown overboard by the explosion and lost. The writer of the letter alluded to, states: "Immediately after the explosion, I looked for him (Powell,) and all that I could learn was, that he was not at the wheel at the time of the accident, but was sitting conversing with the mate of the steamer "Belle Poelle" near the chimneys, and it is supposed was blown overboard."

A BAD PREDICAMENT FOR DIPLOMATISTS.—The New Orleans Picayune, noticing the recent robbery of Capt. Elliott and Gov. Shannon, in Mexico says: The captain was left standing by the road side with nothing save his shirt, and the governor fared even worse; for we have seen a letter which says that the brigands not only despoiled him of every thing, but gave him a severe thrashing in the bargain. This was altogether too bad.