

# 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.,  
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VOL. I.

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## TO OUR SUBSCRIBERS.

Four more numbers will complete the first volume of this paper. It is necessary and proper that we should now say a few words to our subscribers and friends, which we do as follows--

1. Those of our subscribers who intend to discontinue *The Baptist* at the end of the year, are requested to give us information, forthwith, that we may know how to make our arrangements for the future.

2. Those subscribers who do not, in the coming four weeks, apprise us of their intention to discontinue, will be considered subscribers for the next year, except those who have not paid their dues. To those we shall continue the paper, or not, at our option.

3. Those who have not paid are earnestly solicited to do so instantly, that we may close our accounts, and settle with our publishers. Send the money by mail at our risk, or pay it to any of the ministers, or others, who have been kind enough to procure subscribers for us. We must square up our affairs annually.

4. All those brethren and friends who have heretofore acted for us are solicited, hereby, to continue to do so, and each one is earnestly requested to get, at least, five subscribers more, besides enough to make up for discontinuances. It is necessary that a thousand names shall be very soon added to our list.

Brethren and friends, will you please to remember these propositions and act upon them, without delay?

## CONCORD ASSOCIATION,

The Concord Association will hold its session for the present year, at Maerory's Creek, Davidson county, to commence on Saturday before the second Lord's day in next month--August. Introductory sermon by Professor Jos. H. Eaton.

## OLD FRIENDS.

During our recent excursion in Kentucky, we had the pleasure of visiting our old Virginia friend, and beloved brother, Rev. W. F. Broadus, late Pastor of the Church in Lexington, but now Principal of a flourishing Female Boarding School, in Woodford county. Woodford is famed throughout the South West, for the fertility of its fields, the beauty of its groves, and the wealth and hospitality of its citizens. He resides at a charming place, ornamented with ample buildings, and shady parks on a commanding eminence, one mile from the Kentucky river, and about fifteen above Frankfort. There brother and sister Broadus preside over a family of fifty or sixty young ladies, in relation to all whom, (and we never saw a more healthy and cheerful looking throng of girls,) they act and evidently feel, as if they were their real parents. The education which our brother imparts, here in his retreat, secluded from the world, and all its enticements, thorough in English, French, and Music, all the expenses of which are a hundred and fifty dollars a year. He deserves, and will surely receive, from Baptists, to say nothing of others, abundant patronage.

This visit was rendered still more delightful, by the company of our beloved brother, and former associate in the editorship of the Baptist Banner, Rev. John L. Waller, with whom, at his home, and in the bosom of his family, we had the pleasure of spending a couple of days. He, too, resides in Woodford county, and is the Pastor at Glenscreek--his father's church. His people love and admire him boundlessly; and most fully is he worthy of it all. He is one among the most thoroughly learned, and best read men, with whom we have any acquaintance. He is about to commence a periodical in the form of a Review, to be published in Frankfort,

monthly, the anticipated appearance of which was noticed in this paper a month or two ago. We have no doubt that it will be one of the very best reviews in our whole land.

We shall long remember the days spent with brethren Broaddus and Waller, as one of the bright spots in our existence.

The Baptist Advocate comes to us this week under a new name, and with a new editor. It is now the *NEW YORK RECORDER*, and its editor is *Rev. Sewall S. Cutting*. Our bro. Wm. H. Wyckoff Esq., has, for several years past, conducted this paper with distinguished ability, we are reluctant to part with him, and assure him that he will continue to share our warmest wishes for his usefulness and happiness in the sphere of labor to which he is now exclusively devoted. We judge, from some of his articles, that brother Cutting feels less of kindness for the South than did his predecessor.

#### TO CORRESPONDENTS.

Our brother E. G. A. who writes us from Talibinela, Mi., is informed, in answer to his first inquiry, that we do not approve of our young ministers studying in Campbellite schools. At our college at Georgetown, Kentucky, he can prosecute his studies at less expense, and enjoy advantages a hundred fold greater, than at any Campbellite school upon earth.

For an answer to his second question—the meaning of John 3: 5—we refer him to Ripley's Notes on the Gospels—in loco.

To his third inquiry, we respond—What a man does by his servant is said to be done by himself. Language is used in this sense in the Gospels. When his disciples baptised, the baptism was by Jesus, yet Jesus did not baptise in person, but by the agency of his disciples. Hence when it is said, in one place, that "Jesus made and baptised disciples," and in another that "Jesus baptised not, but his disciples" baptised, there is no discrepancy in the statement.

These answers will, we trust, be satisfactory to our young brother.

#### TEXAS.

We know not how we can better advance the object sought by br. Noah L. Byars, of Texas, than to publish his letter to us. We trust our friends will read it, and give the attention to the subject which its importance demands.

#### SOUTHERN AGENCIES.

We find in a report of the Committee on Agencies, which was adopted at the late meeting of the Foreign Mission Board, at Providence, R. I. and published in the last number of the *Missionary Magazine*, the following passage:

"The Committee suppose it will be necessary in the Southern States, to adjust their agencies to the prospective state of affairs. But it is exceedingly desirable that, at least, in the South Western States, an agency tour shall be made by our beloved missionary, Mr. Kincaid, during the summer and autumn. He has been invited, and is expected in Kentucky and Tennessee, and your committee believe he will meet with the cordial greeting of the brethren there."

What the Committee mean by adjusting their agencies to the prospective condition of affairs in the South, we cannot say. We do not suppose it possible that the Boston Board can think of sending agents there; and it is matter of profound surprise that they should now propose to send them here. What, agents to collect money for the *Boston Board* in the *South West*! Never did a more preposterous notion find its way into the mind of any set of men. We are denounced, repudiated, and cast out of the missionary association, as an abominable herd of wicked slaveholders, one month, and the next month that same missionary association sends to us agents to ask us for our money for their own use and behoof! This, we take it, is presuming a little too much upon our tameness, and blind subserviency to Boston.

We did nearly a year ago, earnestly solicit a visit from brother Kincaid, to Tennessee, and we intended to do our best to collect funds during his stay among us for the mission to which he is devoted. Since that time however, as every one knows, a revolution has occurred, and affairs are wholly different from what they were then. We shall still be pleased to see and hear brother Kincaid, and provided he does not speak or act offensively, we shall "greet him cordially"; but neither he nor any other man, could possibly collect a dollar in Tennessee, nor, we imagine, in Kentucky, or Mississippi, to be transmitted to the Boston Board. Tennessee is as warmly southern as Virginia, or any State south of it on the Atlantic border. We think it due to brother Kincaid, and all others concerned, that they should be distinctly informed, now, that the Baptists of Tennessee will not contribute a dollar to be sent to the north. What they can collect they in

tend to transmit to the Boards at Richmond, and Marion, provided the acts of these Boards be such as to elicit their approbation.

COLUMBUS, MISS.

JULY .....19, 1945.

"THE INFANT OF A BELIEVING PARENT IS A SCRIPTURAL SUBJECT OF CHRISTIAN BAPTISM."

In sustaining this affirmative, Mr. Rice endeavored to prove "that the Church is the same under the Jewish and Christian dispensations—the same into which God did, by positive law, put believers and their children;" therefore, that Baptism under the Christian system, was the substitute for circumcision under the Jewish dispensation.

Mr. Rice adduces, *first*, the argument of presumptive evidence in favor of infant baptism, that the overwhelming majority of Christendom, in all ages so far back as history can inform us, not of the ignorant and superstitious only, or chiefly, but of the wise and good, have firmly believed it to be taught in the Bible. *Second*, the facts involved in the commission of Christ given to his apostles: 1, that it is not a commission to organize a new church, but to extend the boundaries of one already in existence: 2, that it does not specify infants or adults as proper subjects of baptism, but says, "Go make disciples of all nations, baptising them"—the nations: 3, that it does not say, that in all cases or in any case, teaching must precede baptism; and, therefore, this question must be determined from other sources of evidence: 4, that it does require all to be baptised who are, by God's law, entitled to membership in the Church. The alleged facts, which Mr. Rice brought forward to establish the identity of the two dispensations are

1. That, under both dispensations the Church worships and serves the same God.
2. That she receives and obeys the same moral law.
3. That under both dispensations the Church receives and trusts in the same gospel.
4. That the conditions of membership are the same under both dispensations.
5. That the Christian Church enjoys her spiritual blessings under the covenant made with Abraham, which was confirmed in Christ, (Gal. iii. 17,) contained the gospel, (Gal. iii. 8,) constituted Abraham the father

of all believers, the father of the Christian Church, (Gal. iii. 29.)

6. That in the prophecies, promises great and precious, were made to the Church under the old dispensation, to comfort her in affliction, which never were, nor could be fulfilled until the new dispensation was introduced.

7. That the Nth chapter of Romans, unanswerably, proves the identity of the dispensations.

Household or family baptisms were adduced, the history of the church, all of which, except that concerning the Petrobrussians, was assumed to indicate the scriptural authority of infant baptism, is also brought forward. Irenæus, Tertullian, Origen, Cyprian, the Council of Carthage, Jerome, Augustine, Pelagius, and many others, all are made to testify to the same allegations. On the other hand, Mr. Campbell very ably and justly maintains that there were sufficient points of dissimilarity between the two dispensations to show that they were not perfectly identical.

1. Only males were subjects of circumcision, therefore it belonged to but half of the Jewish church.
2. Infant males were circumcised the 8th day.
3. Adult males circumcised themselves.
4. Infant males were circumcised by their own parents.
5. Infant and adult servants were circumcised neither on *flesh* nor *faith*, but as *property*.
6. Circumcision was not the door into to the Christian Church. It was four hundred years older than the Jewish church, and introduced neither Isaac, Ishmael, Jacob, or Esau into any Jewish or patriarchal church. It never was to a Jew, its proper subject, an initiatory rite.
7. The qualifications for circumcision were *flesh* and *property*.
8. Circumcision was not a dedicatory rite.
9. Circumcision requiring no moral qualifications, neither could nor did communicate any spiritual blessing.
10. Idiots were circumcised; for neither intellect itself nor any exercise of it, was necessary to a *covenant in the flesh*.
11. It was a visible, appreciable mark, as all signs are, and such was its main design.
12. It was binding on parents and not on children.
13. The right of a child to circumcision

in no case depended upon the piety or the morality of parents.

14. Circumcision was a guarantee of certain temporal benefits to a Jew.

15. It was not to be performed in the name of God, or in the name of any being in Heaven or on earth.

16. The subject of circumcision was a debtor to the whole law.

That the Christian Church is a new institution, Mr. Campbell proved:

1. According to the last chapter of Malachi and the ministry of John the Baptist, "the law and the prophets," or the Jewish institution was to continue only till the preaching of John. Matt. xi. Luke xvi. 16.

2. God promised, through Isaiah (chap. xxviii. 16) to lay a new foundation for the glorious church.

3. In the days of the Roman Empire, or of its kings, according to Daniel, God promised to set up a kingdom.

4. On hearing Peter's confession (Matt. xvi.) Jesus promised he would build his church upon it.

5. Paul says, the church is "builted on the foundation of apostles and prophets."

6. Paul taught the Ephesians and other christians, that Jesus Christ was then making a new man, a new body; by uniting believing Jews and Gentiles in one grand association.

7. The New Testament commences with the proclamation of a new institution—a new church. "The kingdom of heaven is at hand."

8. From the 11th chap. of Romans it appears from the figure of the olive tree, that the manner of incorporation or bond of Union in the christian church is radically and essentially new.

9. The laws of naturalization under the two systems are different.

10. The idea that baptism comes in the room of circumcision was never thought of in the apostolic age, Acts xv.

11. The Jews with apostolic approbation continued to circumcise their children, during the apostolic age, Acts xxi.

All these things being established, Mr. Campbell concludes with the historian Neander, that "It is certain Jesus Christ did not ordain infant baptism."

### THIRTEENTH REPORT OF THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY, 1945.

This document contains much important

information; a summary of which has already appeared in the periodicals of the day. In the *Appendix* there appears the following statement:

"Our Ministers are not equally distributed amongst the churches.

"If we divide the United States into three great sections, this inequality will appear more striking.

"SECTION 1. Including the New England States, New York, New Jersey, Pennsylvania, and Delaware. Churches 2256, Communicants 239,389, ordained Ministers 1777.

SEC. 2. The Southern States, including Alabama and Florida. Churches 3075, Communicants 246,158, ordained Ministers 1866.

SEC. 3. The great Western Valley, including Michigan, the territory of Wisconsin, and all the States that lie on the waters of Mississippi. Churches 4012, Communicants 222,495, ordained Ministers 2115."

**THE TRUE CATHOLIC.**—This paper, published at Louisville, Ky., has reached the fourth number of the second volume. "It is devoted to the exposure of Popery, and the spread of religion, liberty, and knowledge." The number before us contains much valuable matter and from it we should judge, that the "True Catholic" is doing good service in the cause.

Its editors are W. L. Breckenridge and F. P. Humphrey of the Presbyterian Church, G. W. Brush and H. H. Kavanaugh of the Methodist Church, F. A. Willard and T. S. Malcom of the Baptist Church.

### THE CAUSE OF MISSIONS.

There has devolved on Southern Churches a heavy responsibility since the formation of the "Southern Convention." It behooves us to double our exertions. Heretofore we have done very little for this cause, let us now show to the world that we are not only jealous of our own Christian character, but anxious to extend the influence of our principles throughout the world.

We have a Shuck, a Simons, and a Day-enport in the foreign field, who will probably come under our patronage; and efforts will be made to send out others into the wide fields of desolation.

We would urge immediate efforts upon all the churches. Let every church that can raise \$100 before next June set about it, that it may have a delegation at Richmond. Let such as cannot raise \$100 unite with one or more others which can do it, and together appoint a delegate. Let every association take up annual collections and with the sums sent up for foreign missions contribute an a-

mount sufficient to entitle it to two or three delegates. Let every individual who can give \$100 per annum for this cause do so, and either represent himself or appoint another to represent him at the Triennial meeting. Let all continue their exertions from year to year.

MOBILE, ALA.

Recent information from this place gives us to understand that there are there now two churches of our faith and order, both without an under shepherd. The Lord grant that some faithful men may be found who will labor in this important field.

DR. JOHNSON'S DISCOURSE.

We call attention to this able discourse, as containing very valuable matter.

FOURTH OF JULY.

The Sunday Schools turned out in full numbers, and were addressed at Holderness' Grove, by Messrs. W. C. Mills, C. P. Eninger, and Rev. Simpson Shepherd. The Declaration of Independence was read by James Whitefield, Esq. The music was conducted by Mr. J. Jones, Jr. The religious services were begun and ended by Rev. Messrs. Rouch and Crane. A fine dinner was furnished to a large audience at 12 o'clock.

The military company, under Capt. Abert, the Masons and citizens, marshaled by Messrs. J. T. Connell and R. Graves, marched in procession to the Baptist church, where prayer, reading of Scriptures, and singing were conducted by Rev. W. Murrain. Select portions of Gen. Jackson's Farewell Address were read and prefaced with remarks, by Joseph B. Cobb, Esq., the talented editor of the "Whig," and a discourse was pronounced upon the Life and Character of Gen'l. Jackson by Hon. Jesse Speight, U. S. Senator from Mississippi.

COMMUNICATIONS.

For the Baptist.

THE POWER AND WISDOM OF GOD.

"I AM THE ALMIGHTY GOD?"—Gen. xvi. 1. All the power and wisdom of man is limited, as well as that of every other living creature and is derived from his great creator and benefactor; but not so with God. His power and wisdom are infinite—endless and without derivation. We see exhibitions of his infinite wisdom and power in every thing with which we are surrounded, and especially in the first of creation. It was called into action, so to speak, when this ponderous globe

on which we live, from chaos was spoken into being and suspended on nothing, and the vaulted heavens were spread out as a curtain. In obedience to his word, light sprang into existence and all the waters under heaven rolled forth into one place, the dry land, and all the hills and stupendous mountains, with splendor made their appearance. The earth was alive with vegetation, and the trees of the forest began to wave their gentle boughs in the heavenly breeze, whilst others here and there were gracefully bending with the most delicious fruits. He spoke, and the two great lights the sun and the moon with all the stars which sparkle in the expansive blue, made their appearance and teemed forth their enlivening rays on the newly formed earth. He commanded, and the waters were peopled with living creatures, the air was filled with the sweet songsters of paradise, and the beasts of the forest began to play and bound along the beautiful plain, which was variegated and perfumed with a thousand flowers. He spoke, and the dust of the earth became a living creature, possessed of a thinking and immortal soul, which was the finishing touch of the works of nature's God. In the very smallest spire of grass that grows beneath our feet—in the smallest insect that moves on the face of the earth, or that floats in the air—in every opening flower, in every shrub, and in every quivering leaf we can read rich and lasting lessons of the wisdom and power of Jehovah. And when we behold in the distance, the lofty mountains with grandeur, one rising above another, the trickling rills and silvery brooks which softly and gently meander thro' the expanding vale, the rolling streams, the roaring seas, and the mighty oceans we are constrained to acknowledge, that these are exhibitions of the power and wisdom of God.

And when, for a moment, we raise our eyes heavenwards, we see glorious displays of infinite wisdom and power, for what more beautifully and strikingly exhibits this than the revolution of those heavenly planets which move in their trackless paths with so much precision and regularity, that no material variation takes place for ages and even for thousands of years, but one moves around another and another around another and the whole beautiful and mighty machinery around the eternal and blazing throne of Jehovah which is the centre of all worlds.

There is no part of vast creation, however small it may be, that does not stand as a witness to the power and wisdom of the Almighty. The sweet singer of Israel whilst meditating upon the finger works of God, cries out in beautiful strains, "O Lord, how manifold are thy works, in wisdom thou hast made them all." It is seen in the destruction of the old world, and in the going forth of the children of Israel from Egyptian bondage, "The sea saw it and fled, Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." The earth trembles at the presence of Jacob's God so powerfully as to awake the sleeping

dead from their cold and silent tombs, whilst the meridian sun hides his blushing face.

The pestilence that walketh in the silent watches of the night from land to land, and from nation to nation removing, even in one short summer's night, its thousands and multiplied thousands of the human family from time to boundless eternity; the mighty and devastating tornado, the dark and portentous cloud; the keen and terrific peals of thunder that roll down the parted heavens; speak forth the power and wisdom of God, in accents that cannot be misunderstood.

It is seen in the continuation and success of the gospel of the Lord Jesus Christ. Although its beginning was so small that our blessed Savior compared it to a grain of mustard seed, which he tells us is the least of all seeds, and notwithstanding it has been opposed by the united efforts of men and devils, yet, the soul cheering beams of the everlasting gospel have continued to increase in lustre and glory. It did not only continue to glitter among the eastern hills, and o'er those beautiful vales, but its bright rays burst through the mist and dark fogs of persecution and streaked across the boisterous deep, and flash'd along America's shores, even to the western hills, dispersing the dark destructive gloom; and with renewed velocity has flash'd across our happy land and burst upon Africa's burning plain, and India's coral strand, whilst the Isles of the Sea are shouting loud hallelujah's in the reception of the glorious light of the gospel of the son of righteousness, who has arisen with healing in his wings. And it will continue to spread and roll until like a mighty sea of glory, it spreads from pole to pole—until it shall control every heart, and the love of God be echoed and re-echoed from hill to hill, and from vale to vale—until every tongue shall be vocal with the praises of Israel's God.

July 9, 1845.

DIXON.

TEXAS, Robertson County, }  
June 1st, 1845. }

#### DEAR BROTHER IN CHRIST:

The only apology I shall offer for this intrusion is the situation of the cause of Christ in this quarter. Having long since heard of your untiring zeal to disseminate the glorious light of gospel grace, I feel encouraged to send my petition to you, praying you to lay our case before your association, and all your General Meetings, and urge them to send us help; and that speedily. Many of our counties have no preacher at all, and in all the upper counties, for a space of more than two hundred miles, I am the only one; and I am straightened in my circumstances, and so are all the frontier citizens that have been so long driven from pillar to post by our enemies. Consequently I am compelled to labor for the support of my family and cannot attend to the fourth part of the cries that are constantly coming up to me from every quarter. I am sure, my dear brother, could you spend but one short month among us, your heart would bleed and your tears would not

cease to flow, nor your prayers to arise, to a throne of rich grace, on our behalf.

Now, dear brother, I am but a young preacher, and destitute of an education, as you will discover from the first glance you take at this letter. I am also destitute of a library. I have the Book of Books, but that is not all that is necessary for a young preacher to have to enable him to instruct the people and to be useful to his congregations. I am informed that there is a library in your city, for the purpose of helping young ministers in my situation. Could I obtain a little aid from that quarter? I am sure the favor would be duly appreciated, and perhaps some good effected by the donation. I must beg, also, the favor, that if you can find a moment that you could not employ to more advantage, that you address me a line, at Melton's P. O., Robertson county, any ministerial advice would be heartily received and duly appreciated.

May the God of all grace bless, preserve, and keep you, together with all his people, until the day of his coming, is the prayer of your fellow laborer in the Gospel of Christ,  
NOAH L. BYARS.

For the Baptist.

#### THE SABBATH DAY.

How beautiful is the holy Sabbath day! at early dawn the stars that lie as diamonds upon the bosom of night, through which burst rays of light from the crown of Jesus, the Redeemer, bespangling darkness o'er with sublimity and love, fall as it were into a massive glorious whole, then the dark curtain of forgetfulness that hangs o'er Morpheus' throne rolls up, and warbling voices proclaim his reign at an end; then gushing from the throne of truth in heaven-caught refulgence, the king of day hangs out his light of life, all things rejoice—the flower opens its beauty to the eye of day, the dew leaps from its grassy bed, and is kissed away by rays of glory-light.

All nature seems wrapt in stilly sweetness on the God appointed day of rest, 'tis then that purity doth wash from the mind sinful thought—'tis then that the soul seeks rest in the arms of God—'tis then that the spirit looks away up on high, and seems to pierce the ethereal arch to heaven and lays its wish in humble prayer upon the throne of grace.

How sweet the Sabbath hours glide! as sweet slumber, as happy dreams, so fall they on the soul of innocence. The laborer hails the day of rest with joy—the earth, the sky, all, all gladden neath its still sweetness, even as God in satisfaction smiled upon all things, the six days' labor of his hands, when he pronounced creation good.

Oh, how the Christian's heart rejoices on the approaching Sabbath! With what thankfulness does he welcome the return of the worship day; for then it is that the door of his heart closes upon the cares of life; then it is that he shuts out from his soul all things secular.

Oh! that life were a continual Sabbath!

Oh that the mind were ever as free from debasing cognizance and debasing action!—  
 Oh that the spirit could ever lay as sweetly calm, and heavenly light upon the bosom of existence's ocean, and life's frail bark be borne as peacefully o'er its waves as in the worship day, the Sabbath day, the holy, holy day of the Redeemer, the Sanctifier, the Saviour—  
 God.

GENO.

Nashville, July 13, 1845.

For the Baptist.

DEAR BRO. HOWELL:—Since my last communication to you we have had an addition of four to the Mount Pleasant Church, five miles South-east of McMinnville. Three by recommendation, and one by experience, who was immersed.

My last meeting at brother Smith's, which included the fourth Sabbath in June, was indeed a refreshing time to the lovers of Christ. Several asked the christians to remember them at a throne of grace as poor sinners, one of whom was enabled to rejoice greatly in the Saviour, and testify of a truth, that God has yet power on earth to forgive sins. One united with this little Church by experience in order to baptism. I am confident that our cause is gradually spreading in this section, and by the blessing of Almighty God our little Church will become a large one.

In compliance with the request of our beloved father Braine, who has bid adieu to the sorrows of this world, and gone home to rest with Jesuah, rother Harris and myself, with several other ministering brethren commenced a meeting at Friendship, on Friday before the fifth Sabbath in June. Our meeting continued until the Monday night following. There was no great excitement during the meeting, although christians were refreshed, and rejoiced in hope of the glory of God, and several manifested a desire to forsake the ways of the wicked one, and prepare for Heaven and eternal happiness. The meeting was increasing in interest, and, doubtless would have become very interesting, if it had been continued longer.

On Monday of our meeting, whilst brother John Bond was preaching the unsearchable riches of Christ, and all was peace and good feeling, and a prospect of a precious meeting, the enemy of God and man influenced a pious "Campbellite" to arise in the congregation and greatly disturb both speaker and hearers. The interruption of the worship of the living God, and making light of true holiness of heart, seems to be characteristic of these good "Christian" people; and still they cry out every where they go, *persecution!* And are very gifted in denouncing those who are the true lovers of God, as base "hypocrites," and "heretics." This is the second time I have had my meetings interrupted by persons belonging to the "Campbellite" party—a party who boast of the superiority of their piety. I cannot conceive how a man, who has a rational mind, and even the politeness of a poor untutored Ethiopian, to say nothing about true piety,

can act so degrading as to interrupt the worship of God.

Are such acts the signs of true piety and love to God? Are they the fruits of those who have the mind of Christ, or the spirit of our Saviour? We are informed by inspiration that the tree is to be known by its fruit. And the Apostle Paul did not forget to tell us what the fruit of the spirit is,—“The fruit of the spirit” says he “is love, joy, peace, long suffering, gentleness, temperance;—against such there is no law.” We are no where authorized in the word of God to say that any person is a true disciple of Christ who has not the fruit of the Spirit, as described by the Apostle Paul, who was directed by the spirit of God. And again, the Apostle says, “If any man have not the spirit of Christ, he is none of his.” Christ was meek and lowly in heart, and never was disposed to interrupt any person, or persons who were engaged in the service of God.

J. M. D. CATES.

July 10, 1845.

THE BAPTIST.

I expect to visit East Tennessee in August next, and be in attendance, according to appointment, at their General Association, where I trust I shall meet with many of my brethren in the Lord, some of whom I have not seen for years, and others I never have had the pleasure of seeing. The dear brethren will permit me to earnestly request one thing of them, viz: do not forget our paper before you leave your congregations and friends to come to the Association, but endeavor to extend its circulation by obtaining as many new subscribers as you possible can, and collect what is already due for the paper, and bring all up to the General Association, and I will take great pleasure in bringing the same across the mountains, and placing it in the hands of Bro. Howell. Brethren, we can sustain "The Baptist," if each of us will make the proper exertion. Let us all feel interested in this, and let us act now and not put off what we can do to-day for to-morrow.

J. M. D. CATES.

July 10, 1845.

It is hoped the brethren will act promptly on this suggestion of our brother.—EDITOR.

For the Baptist.

PARTING FRIENDS.

How painful 'tis to part  
 With friends so kind, so dear,  
 As those with whom we're joined in heart,  
 And mutual friendship share.

How painful to repeat—  
 Beloved friends farewell!  
 We part, perhaps, no more to meet,  
 Until with Christ to dwell.

But, glorious hope! below  
 We part, we'll meet above,  
 Where farewell tears will cease to flow—  
 Where's perfect joy and love.

July 9, 1845.

Dixon.

For the Baptist

## REVIVAL AND CONSTITUTION.

LAWRENCEBURG, July 6, 1845.

DR. HOWELL.

*Dear Brother:* I have been a diligent reader of the Baptist from near its first publication, and much regretted its discontinuance. I rejoiced at its revival, and as a tribute to its columns I send you the following communication with the names of three new subscribers. I have the care of two small Churches. Both of them were organized last year, one of them with ten members and the other with eleven. One now numbers twenty-two, and the other twenty-eight. Both have worship, each, twice a month. I have just returned home from a protracted meeting on Harden Creek, Wayne county, in the neighborhood of a Parkerite church, where there has never before been much effort preaching. The meeting commenced on Friday, and broke up on Wednesday following. During this time God was graciously pleased to pour out his spirit upon the congregations in such a manner that Christians rejoiced, and sinners were cut in the heart, and mourners pressed to the anxious seat. Three or four gave satisfactory evidence of their translation out of the kingdom of darkness into the kingdom of God's dear son. On Sunday evening we constituted a church of six members, upon the New Testament. The Presbytery were Elisha Pack of the Big Hatchie Association, J. L. Sybert and myself, of the Indian Creek Association. During the meeting the number was augmented to twelve, five of whom were left unbaptised. The above presbytery were all the ordained ministers present. There were several licensed ministers with us who bore their part in the meeting. The closing scene was grand and sublime almost beyond any thing of the kind that I ever have witnessed. While a farewell song was sung, and the parting hand taken, that golden chain that binds the people of God together, seemed to be fastened with such ties that, although some of us had never before beheld each other's faces, it seemed almost impossible for us to part. Some that had been driven from among the Parkerites, without the least charge of immorality, said that they had not seen as much satisfaction in three years as they saw during this meeting. I close this communication by subscribing myself your affectionate brother in Christ,

J. C. SPARKMAN.

**STAND FAST!**—Under all the trials of life, *stand fast!* Would you wish to live without a trial? Then you would wish to die but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges. If you wish to understand their true character—if you would know their whole strength, of what they are capable, throw them overboard! over with them! and if they are worth saving, they will swim ashore of themselves.

## SELECTIONS.

## THE LEARNING OF THE MINISTRY.

"We have often been pained with the views which we have heard expressed respecting the amount of learning necessary for a Christian minister, and the value of such learning to him. There are many who seem to think a minister so entirely under the influences of the Holy Spirit that he needs not the aid of human instruction or close personal application. They forget, that a sound judgment and a warm heart, though they are the gifts of God, and most important qualifications for the ministry, may yet need cultivation and improvement to enable a minister to reason with clearness and persuade with energy. Of course, forgetting this, they discourage thorough preparation for the work, if they do not actually encourage indolence in it."

"Again we are told that human learning encourages vanity and pride. If this were really true, it would be a good ground of objection to it. One would naturally suppose, however, that an acquaintance with the history of the world and the laws by which it is governed, would serve rather to humble than to exalt men. It is true, that there is a semblance of knowledge which sometimes puffs up, and against which the apostle warns Christians. But the nearer men approach to the summit of knowledge, the more clearly do they discern their own follies and mistakes, and their need of a humble and inquiring mind. For our own part, we should as soon think of refusing food because there are gluttons in the world, or of rejecting the grace of God, because some have turned it into lasciviousness, as of opposing ministerial education because some who profess to be learned have been vainly puffed up."

"There is a third objection however, which has greater plausibility, and deserves a candid answer, viz. that many ministers who have had but little learning have been very useful, and therefore ordinary ministers may do without learning. This is true to a certain extent, and should make us careful about laying down precise rules to which all must conform. There are many men whose minds have become disciplined, and whose judgments have become matured by observation rather than by study, and who are not therefore accounted learned men. There are others who have had few literary advantages but great experience in divine things, which qualifies them to speak effectually and to edification. Both these classes may be very useful laborers in the vineyard of the Lord, and should be welcome to its toils and rewards. But can we suppose, that these men have accomplished all which a thorough training would have enabled them to accomplish or that it would be best for all other ministers to follow their example? Surely not. We believe it will generally be found that such men are the first to deprecate their own want of learning, and to urge those who have it in

their power, to avail themselves of the advantages of a thorough education.

"As to the question, what sort of learning is necessary for a minister; there may be some difference of opinion. Of course the first thing needed is an experimental acquaintance with the principles of the doctrine of Christ. Repentance from dead works and faith towards God, are indispensable. There is an old maxim, it is true, that grace makes a Christian, and gifts a minister. Yet a poor minister will he be, however great his gifts, who is destitute of the grace of God. He may be eloquent and discriminating, and capable of interesting and instructing his hearers; but to speak of the truths of the gospel with pathos, energy and effect, gifts must be combined with grace, and both must be directed by the love of God and of the souls of men. Nor is this all; the apostle tells us that a bishop must be *apt to teach*. He must not only possess knowledge and the organs of speech, but must have that easy and agreeable manner of presenting the truth which will carry it home to the hearts of his hearers. It is a part of the design of education to assist the scholar in acquiring that possession of his own powers, and that command of language, which will assist him to do this. He who should neglect to use every means within his reach for securing such an object, would be recreant to his trust.

"We believe there has never been a time when there was a more urgent demand for thoroughly educated men in the ministry, or greater encouragement held out to such, than at present. The means of preparation are accessible to the resolute and pious; the field for exertion is wide open before them; and they may enter it with full confidence of reaping a glorious harvest. Who is willing, for the sake of the truth, to endure the toil of preparation, and the fatigue and anxiety of actual service."—*Sub. Recorder.*

#### A BROKEN HEART.

"A broken heart, my God, my King,  
Is all the sacrifice I bring;  
The God of grace will never despise  
A broken heart for sacrifice."

What is a broken heart? It is a heart of deep contrition and self abasement. It is such a heart as Job had, when he said, "Behold I am vile," and again—"I have heard of thee by the hearing of the ear, but now thine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." It is such a heart as David had, when he said, "I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned and done this evil in thy sight." It is such a heart as Ezra had, when he said, "I am ashamed, and blush to lift up my face to thee, my God; for our iniquities have increased over our heads, and our trespass is grown up unto the heavens." It is such a heart as Isaiah had, when he said, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of hosts." It is such a heart as the

publican had, when he "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." It is such a heart as the prodigal had, when he said "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." It is such a heart as Mary had, when she fell at the Saviour's feet and washed them with her tears, and wiped them with the hairs of her head. It is such a heart as Paul had, when he exclaimed, "O wretched man that I am; who shall deliver me from the body of this death?" The person who has a broken heart feels that he has sinned against the best of beings, broken the best of laws, and violated infinite obligations. He feels that if he is cast off forever, it will be perfectly just, and that if he is saved, it must be by grace thro' the merits of Christ, and he casts himself at the foot of the cross, and pleads for mercy and mercy only.

This is the best sacrifice we can offer to God—What other sacrifice can we offer?— "Wherewith shall we come before the Lord, and bow ourselves before the High God? Shall we come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall we give our first born for our transgressions, the fruit of our bodies for the sin of our souls? Or shall we, by abundant good works, endeavor to establish a righteousness of our own, and purchase an interest in the divine favor? Alas! we deserve to die, and when we have done all that we can do, we shall still deserve to die. If we justify ourselves—if we excuse or attempt to palliate our sin; we do but aggravate our guilt, and provoke the divine indignation. There is no course for us to take, but to fall down, and submit, and sue for mercy as guilty rebels. This is the best sacrifice that we can bring. It is all that we can bring, and all we need to bring. We are not required to make atonement for our sins. The law is magnified and made honorable: and God now can be just and justify sinners who believe in Christ. What is now necessary on our part is to come to Christ in the exercise of a broken heart.

The sacrifice of a broken heart God will not despise. It is the sacrifice with which he is pleased. He is ever ready to receive to favor the repenting and returning sinner. Was not the prodigal received, when he returned to his father with a broken heart? Was not the publican heard and forgiven when he said God be merciful to me a sinner? And did ever a sinner come to a throne of grace with a broken heart in vain? No—"God resisteth the proud but giveth grace to the humble."

"Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy places with him also, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite

spirit." God will bind up the broken hearted. He will speak peace to their souls. He will forgive their iniquities and remember their sins no more. He will clothe them with his righteousness. He will beautify them with salvation. He will be their father and their God. They shall taste his forgiving love. They shall drink at the river of his pleasures. It is for such that all the consolations of the gospel are provided, and crowns of glory are reserved. Yes these are the men whom God delighteth to honor; for "he that humbleth himself shall be exalted." These are they who shall sing the song of redeeming love. And in ages hence, when the proud Pharisee who thrusts in himself that he is righteous, shall lift up his eyes in torment, the broken hearted sinner shall rest in the paradise of God.

Reader, do you know any thing of a broken heart? Does your religious experience accord with that of Job, of David, of the publican, and of Paul? Are you willing to be saved on the humbling terms of the gospel? Have you renounced all dependence on any righteousness of your own, and is your whole dependence on the righteousness of Christ? If so, happy is your condition; for though your sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool.—*Luth. Obs.*

#### THE WORK OF CHRIST.

Well may the apostles argue that if God has given us Christ, he will with him also freely give us all things. What gift is comparable to this? God the son, a man! a suffering man! dying on the cross for me! This is the mystery of godliness—the great manifestation of divine love—the wonder and joy of eternity. "Who his own self bare our sins in his own body on the tree. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid on him the iniquity of us all." Through death he has been made of God to us, "wisdom, and righteousness, and sanctification, and redemption." I have redemption through his blood, even the forgiveness of sins; adoption into the family of God, a place in heaven, and all spiritual blessings. "All the promises of God in him are yea, and in him are amen." Without his sacrifices and mediation, they could neither have been given to me, nor ever have been realized in my experience. "He is the author and finisher of our faith." It is he who has procured for me the Holy Spirit. Although he has ascended into glory, he does not forget me. He has entered Heaven for me, as my forerunner. There he is "head over all things to the Church." He is "touched with the feelings of my infirmities." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." And he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them! Sinful as we are, he is not ashamed to call us brethren; and after a while

he will receive us to himself, that where he is there we may be also.

Besides all this, he is our highest example. I can find in him every opposite grace, in its highest perfection. He is my faultless model. Especially may I learn from his sufferings to suffer. I suffer as a sinner not the thousandth part of what I deserve; but what did he suffer—the innocent for the guilty, the sinless for the sinner, the incarnate creator for the creature? There indeed was lowliness, patience, and love! Adorable Saviour, can I after this complain?

Thus he is all in all. Without him I can do nothing; with him all things. He is my strength and righteousness; my hiding-place from the wind, and my cover from the tempest. He is to me "as the river of water is in a dry place, and as the shadow of a great rock in a weary land." What could I desire in a Saviour which is not found in him? What blessing cannot his merit procure? What will not his love bestow? "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

I am no longer my own, but bought with a price. Whether I live, I should live to him; or whether I die, I should die to him; living or dying, I am his; for to this end he both died and rose, and revived, that he should be Lord both of the dead and living. Thanks be to him, for coming to save sinners like me! Thanks be to God the Father for his unspeakable gift. "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the lamb for ever and ever."—*Baptist W. Noel, M. A.*

#### GAINING HEAVEN.

As a great practical, but melancholy truth, nothing is more obvious than that multitudes are expecting to gain heaven, and reach the abodes of immortal blessedness without effort, "and trouble and self-denial." And nothing is more certain than that a multitude of such will meet with a bitter and eternal disappointment. This sentiment is well illustrated by the following extract from the Lectures on Pilgrim's Progress:

"In nothing else in this world do men act on the principle of expecting to obtain valuable acquisitions without labor and self-denial. If there be any great thing to be gained in this life, all men are sure that it is going to cost great effort, and they are ready to make such effort; nor is it a light thing that will turn them aside. They will go up a Hill Difficulty without drinking at any spring but that of their own sanguine expectations, and without deigning to rest in any labour by the way, much more without losing time by sleeping in it. And if there be lions in the way, they will go at them at once; yea, if a loaded cannon stood in their path, and a bag of gold beyond it, or the cup of sinful pleasure, they would go on. If there be mountains which they cannot overtop, they will dig through them; and they will suffer days of weariness and nights of pain, they will make long pilgrimages, will expatriate themselves for years,

and suffer banishment from families, friends, firesides, into strange lands, will cross oceans, and encounter perils of every name and shape, to accomplish and realize the object of their earthly ambition; and after all, what is it? A dream, a straw, a bauble, a flake of foam on the surface of a river. They pluck it, it is gone, and they are gone with it. While they snatch at it they pass into eternity, and death finishes their plans forever."

#### THE CHRISTIAN'S HOME.

Mourning Christian, dry every tear, thou art almost home. Every setting sun thou beholdest wafts thee nearer thy heavenly home. Does God send afflictions upon thee? they will soon close. Does he send pain and suffering upon thy poor, frail, clay tenement? thou shalt soon put on the robe of immortal bloom, and these afflictions, which are but for a moment, shall work out for thee a far more exceeding and eternal weight of glory. Art thou bereaved? thou shalt soon meet the dear ones God has called a little before thee, to dwell with them, to dwell with the Jesus whom you dearly love, and to join in their song of redeeming praise to God and the Lamb. There no farewell adieus are ever heard; there no sorrowing tear is ever shed; there no pain, no suffering, and, above all, no sin shall ever come, and God shall wipe away all tears from their eyes. Cheer up, then, Christian; thy toils will soon cease, thy troubles will be over, and thou shalt receive that crown of glory prepared for thee from the foundation of the world.—*New York Evangelist.*

#### THE POWER OF A MOTHER.

A youth, who had been piously educated, had long grieved his parents by his misconduct. Reproof, exhortation, correction, had been repeatedly tried without success; and he had arrived at an age when parents can no longer exercise absolute control. He left home under circumstances truly distressing to his parents, but which seemed to produce no effect on his mind. Not long afterwards, he received a parcel from home. As he examined its various contents, and found one proof after another of a mother's tender, considerate care for the health and comfort of one so undeserving; and found, too, a letter fraught with kindness and affection, and without one word of upbraiding, the rebel's heart melted within him. He fell on his knees, and blessed God for giving him such a mother—wept bitterly over his own ingratitude and disobedience—implored pardon through the blood of atonement—and sought the strength of Divine grace to enable him to be their comfort whose grief he had long been. The expressions of genuine penitence that accompanied his acknowledgment of that communication, led the parents to give utterance to their feelings of joy and gratitude in the language of the Jews of old: "The Lord hath done great things for us; whereof we are glad. They that sow in tears shall reap in joy." Christian mothers, amidst all your

trials, cherish the like encouragements; for still the word is on record and in force: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. cxxvi.

#### BEARING PRECIOUS SEED.

I have heard, says one in substance, of seeds which will sleep in the earth for ages; and I have read of the young of certain insects which lie in a state like death for eighty years together, and when the hand that scattered the seed has been long mingled in the dust, and when the insect that has deposited its young had ended its flight for generations the seed would come forth and form a forest of mighty trees, and the slumbering insect would awake to life, and become the mother of an endless multitude. And so it may be with us. We are scattering the seeds of knowledge, virtue, piety, and immortality, but we may not see the seed at once spring forth. Our instructions may seem to be forgotten; the fruits of our liberality may seem to have perished; and our labors to have been in vain. But no; the seed is still undecayed, and the time will come when it shall spring forth, and yield a glorious harvest. And he that soweth and he that reapeth shall rejoice together.—*N. Y. Telegraph.*

#### THRILLING INCIDENT.

We have the following from a source of the highest respectability, and are allowed to publish it as a solemn warning to such, as on any subject, trifle with the clear dictates of conscience.

There was lately living in the county of Amherst, Virginia, not far from Lynchburg, a blacksmith who was well off in the world and a decent sort of a man in his way, except that he would now and then drink too much. Not long since he went to a temperance meeting, held in his neighborhood, being quite sober at the time, and listened to a very stirring address; when the appeal, warmly seconded by the advice and entreaty of some of his friends, so wrought upon him, that his conscience was aroused, and he felt that he must either fly from this place of trial, or yield to the force of truth. He hesitated for a moment which alternative to adopt; but his evil genius prevailed, and stifling his convictions he tore himself away from the spot; and coming to a grog shop, on his way home he there furnished himself with a bottle of whiskey. But ashamed to carry it to his house, he resolved to hide it in some place, where he might resort to it without being seen. He went accordingly into the stable, but could find no hole or corner there safe enough for his purpose. At last he thought of a pile of stones behind the building, which seemed to offer a snug hiding place for his treasure, and was in the act of opening a spot among them for the bottle, when a rattlesnake, concealed in the pile struck its deadly fangs into his hand—thus terminating his life in a few hours! In the agony of his suffering, the wretched man, as a warning to oth-

ers, made a full confession of the circumstances, and died deeply deploring his guilt and fully in not yielding to his convictions at the meeting. This man was not worse than other sinners. And the kind admonition of Heaven to all, is "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

#### NO TIME TO THINK.

Can you spare five minutes; only five?

Well, what is it, Mr. H.?

I am desirous to say a word to you, on business of some interest.

*Business, Mr. H.!* why I have business enough on hand, for a dozen men, with twenty pair of hands.

I know you have, Mr. A., and always have had, ever since I knew you. Have you made your will?

*My will, Mr. H.?*—are you serious.

Never more so. You are yet in the prime of life, to be sure; men die every day, and as there is no prospect of your ever having leisure in this world, it would not be amiss to keep "your houses in order." You look surprised, Mr. A., but listen a moment. The last time I spoke with you, (some six weeks since,) you admitted that you had some doubt of being a child of God—though you had been a professed follower of Jesus, some twenty years, you had not that evidence of being a child of God which you know you ought to have, and which you thought some did possess. Permit me to ask, have you taken any decided measures to remove all doubts in this matter of such immense importance? I anticipate your answer. "You have been incessantly occupied night and day, ever since we parted, harassed with conflicting duties—no time to think, or for reading, but on the Sabbath. The daily papers you are obliged to con, but as for new books and common periodicals you take them all for the benefit of your family but don't pretend to read them. You must confess, things don't go on just right with your children; you have some misgivings whenever the question arises, whether you are bringing them up in the nurture and admonition of the Lord; but then you can't get time to look at these matters." Now Mr. A. what shall be the end of these things? By and bye, you *must* find time to die; and when you come to lie upon your death bed and I come in to pray with you, I shall pray to be sure, that God would put beneath you his everlasting arms,

"And that Jesus would make your dying bed  
As soft as downy pillows are;"

but shall say to myself all the while, it's almost impossible, for he is resting on thorns. His reflections can only be such as these:—Death!—Heaven!—what are they?—I have had no time to think. What will become of my wife and children? I have had no time to think. Are my children Christians? I have had no time to think. Some of them are professors—I hope my wife is a Christian. Have I done all I could for them? Why yes—no, not exactly; I am a poor miserable creature

to have the care of immortal souls; but then, *I might have taken time*, and studied their wants; 'where there is a will there is a way.'

But enough, reader, "time is the warp of life; O weave it well." Possibly you are erring from the narrow way. Look well to your misgivings. Examine well your hopes of heaven.

From the New York Recorder.

#### TO THE ALUMNI OF HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

DEAR BRETHREN.—A quarter of a century is just completed, since the establishment of this Institution, under the auspices of the Baptist Education Society of the State of New York. A site was chosen for it in the interior of the State, remote from the great thoroughfares of trade and travel, and in a great measure hidden from the public eye. Its course was noiseless and for many years little known; yet, nourished by prayer and the patronage of a pious few, it has made constant advancement, until it has become identified with the interests of the Saviour's cause, both in our own country and in foreign lands. Upwards of 900 young men, giving evidence that they were called of God to preach the gospel, have been admitted to the institution, and more or less aided in preparing for the sacred work. Of this number twenty have received appointments as missionaries to the East; and all of these still continue in the service of the Foreign Mission, excepting three, who have fallen asleep and one returned. A much larger portion have bent their steps westward; where most of them yet live, proclaiming salvation in the great Valley, and contending for the faith amidst complicated forms of corruption; and countless soul destroying errors, which overrun that vast and teeming region. Some have been called to minister to large congregations in our principal cities; while hundreds are scattered, as pastors of country churches, through the length and breadth of the land.

It is well known, at what period in the history of the denomination in our country, and under what embarrassments, the Institution was established; and how many fears were entertained by excellent brethren, lest it should corrupt the ministry by teaching them to substitute science for sound piety, and to exalt human talents and attainments above the incorrupt word of truth and the influences of the Holy Spirit. Under such a ministry, it was thought, the churches could not hope to enjoy the gracious visitations of God, and must soon wither and die.

Time enough has now elapsed, to enable us to test the tree by its fruits. If this enterprise has indeed been productive of such results, it ought to be known. If otherwise—if it has affected for the cause of truth and the salvation of souls aught corresponding to the ardent hopes of its early friends, it is surely desirable that the proofs of that fact should be made public, for their encouragement and that the churches may be able to

judge correctly of their duty in regard to its future support.

With this view, it has been thought expedient, to request all those who have shared its benefits to address a communication to the Corresponding Secretary, of the Education Society, giving a concise account of their personal connection with the Institution—the length of time they have since spent in the ministry—the places where they have labored—the degree of success which attended their ministry—the number they have baptized, &c., &c.—and also stating their present views respecting the value of ministerial education to themselves and others. Among other particulars relating to the personal history of Alumni, to the general influence of the Institution, or to the duty of the churches towards the rising ministry, would be acceptable and to the purpose.

Every individual who has been a regular member of the Institution for not less than two years, and under whose eye this circular may fall, is requested to consider it as addressed to himself, and to forward at his earliest convenience, such a communication as is above described. We trust, dear brethren, that your interest in the advancement of that precious cause to which this Institution is consecrated, will be an all-sufficient motive to induce a prompt and cheerful attention to this request.

In behalf of the Board  
of the Baptist Education Society,  
NATH'L. KENDRICK, Cor. Sec.

Hamilton Institution, June 28, 1845.

Editors of Baptist papers, particularly at the West and South, are respectfully requested to copy.

[From the Republican Banner.

#### THE SARCOPHAGUS.

The readers of the Banner doubtless remember that Commodore Elliott brought to this country, some time ago, an Ancient Sarcophagus or Stone coffin, which, having been temporarily intrusted to the care of the National Institute at Washington City, was subsequently offered to Gen. Jackson, but was declined by him, among other reasons, because it had once contained the body of an Emperor. The accounts that appeared in the newspapers, at the time, differed considerably; in one, it was said to have been brought from the Island of Malta; in another, from Syria; in one, the Emperor, whose body it was supposed to have contained, was not named; in another, it was said to have been Severus. There were two celebrated Roman Emperors; it is well known, of this name, Septimius and Alexander; and if it be true, as reported, that the remains of one of these monarchs of the world, as they thought themselves, once reposed in this Sarcophagus, which is now the property of the National Institute, it is not a little curious that it should adorn the Capitol of a great Republic in a new world, of whose existence they had no conception.

As it is a valuable relic of antiquity and the more so, as it is believed to be the only one

of the kind in our country, it will be interesting to inquire how far the opinion, above alluded to, accords, or whether it accords at all, with what is found in history, concerning the deposal and obsequies of either of these Emperors.

Previous to this, however, it may be remarked that the word *Sarcophagus*, being composed of two Greek words, signifies *flesh-eater*; as *Lobophagus* in the *Odyssey* means *Lobe-eater*, and was used to designate a kind of coffin, made of a Stone found at Assus in the Troad in Asia Minor, and hence called by the Elder Pliny, *Lapis Assius*. This stone was believed to possess many wonderful properties, and amongst these, that of consuming the bodies entire, in forty days, that were put in them, except the teeth. It is hardly necessary to add that this is a fiction, the more readily believed, because connected with the sacred repositories of the dead, and is but one among a thousand proofs that the love of the marvellous was formerly (is it not still?) stronger than the love of the truth. This stone is described by Theophrastus, Dioscorides and Pliny the Naturalist.

The only original sources of information in regard to these two Emperors, are found in the two Greek Historians who were contemporary with them and with each other, viz, Dion Cassius and Herodian. The former wrote a history in 80 books, extending from the foundation of Rome to A. D. 229, embracing a period of 983 years. The former part of this work, which unfortunately has come down to us in a very mutilated condition, was little more than a summary of the history of Rome; but from the time of the Emperor, Commodus, he describes minutely the events, that fell under his own observation.

Herodian's history is in eight short books, embracing the reigns of seventeen princes and a period of 58 years. Though these two historians are not considered worthy to be classed with the best Greek Classics, they are nevertheless, invaluable, as furnishing information that can be obtained nowhere else or merely at second hand. The authors of the Augustan history, who lived after Herodian, do little more, it is said, than copy from him the events of the period which his history embraces, or if they deviate from him, become in general less worthy of confidence.

The following account, of the death and obsequies of Septimius Severus is taken from these two historians, except the place of his death, which Gibbon, I know not on what authority, places at York or Eboracum.

Intelligence having been brought to Rome, that the Britons had revolted, Severus made immediate preparations to reduce them, though afflicted with the gout, and that he might detach his sons from the indolent and dissolute habits, which they had contracted, determined to take them with him. The suddenness of his arrival in Britain and the powerful army he brought with him, so intimidated the enemy that they sued for peace. Subsequently however the Mæatans, who

lived immediately North of the wall he had built across the Island, also revolting, the Emperor sent a detachment to invade their country and put to the sword all that fell into their power, quoting to this end from the 6th Iliad the words of Agamemnon to his brother Menelaus,

"Die the race!  
May none escape us! Neither he who flies,  
Nor even the infant in his mother's womb  
Unconscious."

But learning that the powerful tribe of the Caledonians, who lived north of the Mæatans had joined in the rebellion, he made preparations to quell it in person, but being seized with a lingering disease, he died at York on the 4th of February, not without suspicion that he fell a victim to the impatient ambition of his son Antoninus, better known in history by the name of Caracalla, who is said to have tampered with his servants and physicians, and who, having once before made an attempt upon his life with the sword, had been spared by his father's clemency. Just before he died, he addressed his two sons, Caracalla and Geta, in these words: "Live in harmony with each other; enrich the soldiers; despise all others." Taking in his hands the urn which he had brought with him from Rome, he said: "Thou wilt soon contain a man that the world did not contain."

His body, being arrayed in military ornaments, was placed on a funeral pile and his sons and soldiers with inverted ensigns marched three times around it, in honor of the deceased. Having then thrown upon it such spoils taken in war, as they happened to have, his sons with averted faces set fire to the pyre; and his bones, being put into an urn, made of porphyry, were conveyed to Rome and deposited in the *Antonineum* or Cemetery of the Antonine family. It is evident then that this emperor's body was never contained in the Sarcophagus, now in the National Institute at Washington City, as this kind of coffin was never used, nor indeed any coffin, when the body was burned.

It may be remarked here that, Caledonia having been previously invaded and overrun even to its most northern extremity by Severus, it is supposed, and "not without a considerable degree of probability," Gibbon thinks, that this invasion is that which is celebrated in Ossian, when *Caracul* (Caracalla) the son of the King of the World fled from the arms of the heroic Fingal along the fields of his pride.—(See Gibbon, Decline and Fall, ch. 6th.)

The circumstances connected with the death of Alexander Severus, according to Herodian were the following. The expedition against the Persians having terminated rather ingloriously, Alexander withdrew with his army to Antioch in Syria, where messengers soon arrived with the intelligence that the Germans had crossed the Danube and the Rhine, and having pitched their camp on the banks of these rivers, were overrunning and desolating the country. He was therefore

entreated to hasten to the relief of the inhabitants. Having accomplished the journey with great celerity, he made his appearance on the banks of the Rhine and immediately set about preparing for the war. Knowing however the avaricious disposition of the Germans, and that his predecessors had averted the danger of similar invasions by gratifying this disposition, he sent ambassadors and endeavored to purchase peace and deliverance from the enemy. This highly displeased his army and the more so, as Alexander was known to be under the influence of his mother, Mammæa, by whose counsels he was supposed to have adopted this inglorious means of getting rid of the Germans. There was in the army a bold and enterprising officer by the name of Maximinus, who had been raised by the Emperor from the rank of a common soldier and made one of his favorites, and by sharing with his troops the dangers and labors of the field and by his skill and success in numerous battles, had acquired their esteem and confidence. In their displeasure, therefore, a large division of the army turned their thoughts to Maximinus, and at the hour of the day, when they were accustomed to parade for exercise, suddenly surrounded him, and, by real or affected force, compelled him to assume the royal purple. They then hastened to the tent of Alexander, which was not far off, that they might despatch him before he should get information of what had been done. The Emperor, in the greatest consternation, having begged the troops, that were with him, to defend him, marched to meet Maximinus, whose troops called out to their comrades to abandon a Monarch that was more of a woman than a man, being the mere tool of his mother, and to follow one who had shown by his valor that he was worthy of the royal purple, and would lead them to victory and wealth. Forsaken thus by those on whom he relied, trembling and fainting he with difficulty reached his tent, where weeping aloud and reproaching his mother as the cause of his misfortunes, they were killed in each other's arms.

Nothing is said by the historian of the disposition that was made of Alexander's body, but from the place where he was killed, somewhere on the Rhine, and from the circumstances attending his death, it would seem highly improbable, that it was deposited in any Sarcophagus, much less the one now in the National Institute.

There were two other Roman princes of the name of Severus. The first was chosen Cæsar, (a title under the later Emperors, somewhat equivalent to prince) by Galerius on the abdication of Diocletian, but in the civil wars that ensued, being taken prisoner he was allowed the liberty of "opening his veins," as this frequent mode of suicide or execution was called. The 4th Severus succeeded the virtuous Majorianus on the Imperial throne at Ravenna, about 500 years after Christ, but was poisoned soon after. As both these ended their days in

Italy and by violent deaths, their claim to the Sarcophagus, in the absence of proof to substantiate it, would seem to be as improbable as that of the rest.

In the remarks prefixed to the correspondence between Commodore Elliott, and Gen. Jackson, republished in the Nashville Whig for April 29th, there is reference to the proceedings of the National Institute, in regard to the Sarcophagus, published in the Washington Globe for March 12th. Not having seen these proceedings, we do not know whether the Sarcophagus bears any inscription, indicating its origin, or what testimony Commodore Elliott may have furnished in regard to it.

It is not a little remarkable, and may be properly mentioned in this connexion, that there is in the British Museum in London, a Sarcophagus, that is believed to have contained the body of Alexander the Great of Macedon. Clarke, the celebrated traveller, who has given, in the 3d vol. of his Travels in Greece, Egypt and the Holy Land, an account of the manner in which it came into the possession of the British, has also published an Essay, which however, we have never seen, in which he has satisfied himself, it is said, of its identity.

Rollin has given, in 5th vol. of his Ancient History, out of Diodorus Siculus, a detailed account of the removal of Alexander's body, first to Memphis and afterwards to Alexandria, where Ptolemy raised a magnificent temple to his memory and rendered him all the honors, which were usually paid to demigods and heroes by Pagan antiquity. Frienshemius, in his supplement to Livy, relates, after Leo, the African, who lived in the 15th century, that the tomb of Alexander the Great was still to be seen in his time, and that it was revered by the Mahometans as the monument not only of an illustrious king but of a great prophet. (Rollin.)

Dr. Clarke's statement is as follows: The French army in Egypt, which at the departure of Bonaparte from Egypt, in the last year of the last century, had been placed under the command, first of Kleber and after his assassination, of Menon, being obliged to capitulate to Gen. Hutchinson, the British Commander, the French were required to deliver up all the monuments of antiquity, that had been collected by their savans. This Menon resisted as long as resistance was possible, and afterwards attempted to evade, by concealing the most valuable on board the French ships. Through the agency of this traveller, who was in Egypt at the time, this Sarcophagus, and we believe the famous Rosetta stone also, was found concealed under rubbish in the hold of a ship and transferred to a British vessel, which conveyed it to England. It was called, he says, in Alexandria, the tomb of Iskander, the Turkish name for Alexander.

Diodorus says that this hero's body was conveyed from Babylon to Egypt by Aridæus, in a coffin of beaten gold; it then the Sarcophagus in the British Museum once contained his body, it must either have been

subsequently substituted for the gold coffin, or have formed an exterior repository for it. C.

**NOBLE DEFENCE BY CHILDREN.**—On Wednesday night a man entered the house of a farmer, near Longton, in the absence of the occupier, who had not returned from market and who had left his house in possession of his seven children, the eldest being twelve years old. The stranger was about to examine the corner cupboard, when the little band of young heroes rose up in arms, and loudly expressed their determination to slay the robber on the spot. The man baffled in his search for money was about to enter an inner room, when the eldest girl nimbly stepped before him and shut the door, setting her slender form against his entrance with the resolution of a giant, and when the intruder introduced his finger into the hole to lift up the latch, the resolute girl inflicted a severe cut upon it. The pain of the wound made him suddenly withdraw the member, and when the poor girl, unable longer to bear the separation from the children, made her appearance, the cowardly ruffian felled her to the earth with the weapon in his hand. When the children saw their sister lying bleeding, and, as they supposed, killed outright, they raised such an alarming cry as sent the burglar, with the candle in his hand to the door to reconnoitre the premises. The boy of four years, observing this, ran and shut the door and holding down the latch, called out to the rest for assistance, who forthwith came and propped the door fast with a spade, and shut out the robber. The man next went to the back part and endeavored to force an entrance by a window. The bold juveniles inside, now rushed to defend the new point of attack, and each armed with a formidable weapon, such as an axe, spade, hook, &c., loudly defied the robber to his teeth, who, finding himself foiled in every attempt to attain money, and fearing the return of the farmer, withdrew.—*English paper.*

#### OBSEQUIES OF A LOST SOUL.

"What," says Hall, "were it lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where should we find tears fit to be wept at such a spectacle? Or would we realize the calamity in all its extent, what tokens of commiseration and concern would be equal to the occasion? Would it suffice for the sun to hide its light and the moon her brightness? to cover the sea with mourning, and the heavens with sack-cloth? Or were the whole fabric of nature to become vocal, would it be possible for it to utter a groan too deep, or a cry too piercing to express the magnitude and extent of such a catastrophe?"

If you are not ashamed of Christ, take heed that you are not a shame to him. Walk circumspectly.

You may go to heaven without riches, pros-

perity, or health; but you cannot go there without faith, holiness, and Christ.

### AGRICULTURAL.

#### LABOR.

Labor is of high origin, and of ancient respectability. It is only held in low estimation by the low bred and ignorant part of the community. A young upstart applied to me a few years ago for an overseer's place; by the way of applying a touchstone to his tenets, I told him I should expect him to work with his own hands: his sensibilities seemed to be a little touched, and he asked me if I expected him to work "like a nigger?" "No, indeed, sir," said I, "by no means—I would have you work like a *white man*; a negro, sir, requires an overseer, but you will not." He seemed to be a little perplexed at the unexpected turn I took upon him, and appeared ashamed that he had put the question; but his prejudices against labor I think were not removed.

Labor has been honored by the examples of the greatest and the best men of ancient and modern times. Among the Romans, says a respectable historian, "the first magistrates and the generals of the armies, cultivated their fields, and threshed the grain with those hands which had vanquished the enemy and supported the state; and the Roman people blushed not to give the command of their armies to those illustrious laborers, taken from the plough. Cincinnatus was found working in the field by those who came to salute him dictator;—Marcus Cains, after having conquered the Sabines and Samnites, and driven Pyrrhus out of Italy, was possessed of only one small farm, which he cultivated himself." A fine example both for Whigs and Democrats. Scipio Africanus, after having defeated four of the greatest Carthaginian generals, and even Hannibal himself, took up his spade and ditched—not, I presume, "like a nigger," but like a white man and a great man. He was of a different way of thinking from our little overseer, just mentioned.—*Farmer's Register.*

**MAKING MANURE.**—The chief, the grand object with every farmer should be the *accumulation of manure*, from one year's end to another, day in and day out, and from every possible resource. Not a single pound of feathers, or of hair—of horn or of hoof, not a single pint of ashes, or of soap suds, not a weed, if it were possible to prevent it, should be lost—all should be converted into *manure*. Of one thing every farmer is certain—that *cultivation exhausts his land*—something of course must be done to restore that of which it is exhausted. How long will a horse work if he gets no feed? How long will the best cow give milk if she gets nothing to eat? Neither can a farm be worked and milked without being *fed*.

Instead of looking only to the stable or the cow pen, or barnyard, for manure, and managing them carelessly and unskillfully, the *thinking farmer* will reflect that there is nothing which will rot, but what may be converted into good fattening food for his farm. If a horse dies on the farm, let him be covered with cart loads of earth, and the very gases that escape in the course of putrefaction, will impregnate and make good manure of the whole mass. Let nothing be lost—not even the offal of the poultry or pigeon house.—*German town Tel.*

In New York money is abundant at 5 per cent, with but little inquiry even at that rate.

### "SALVATION IS OF THE JEWS."

By Divine permission, the Rev. C. F. FREY, generally known as the *Converted Jew*, will preach at the following places and times:

Thursday,	July 17	Holly Springs	Noon.
Friday,	" 18	Salem,	"
Sunday,	" 20	Academy Church,	"
"	" "	New Albany	4 o'clock.
Monday,	" 21	Liberty	Noon.
Tuesday,	" 22	Cherry Creek,	"
Wednesday,	" 23	Pantoloo,	Night.
Thursday,	" 24	Tockshist,	Noon.
Friday,	" 25	Hootka,	11 o'clock.
"	" "	Houston,	Night.
Sunday,	" 27	Aberdeen,	"
Tuesday,	" 29	Goose Pond,	Noon.
Wednesday,	" 30	Greenwood,	"
Thursday,	" 31	Pilgrim's Rest,	"
Friday,	August 1	Fellowship,	"
Saturday,	" 2	Border's Springs,	"
Sunday,	" 3	Columbus,	"
Tuesday,	" 5	Zion,	Noon.
Wednesday,	" 6	Oak Ridge,	"
Thursday,	" 7	New Bethel,	"
Friday,	" 8	Prairie Grove,	"
Saturday,	" 9	Salem,	"
Sunday,	" 10	Starkville,	"
Tuesday,	" 12	Concord,	Noon.
Wednesday,	" 13	Louisville,	"
Thursday,	" 14	Elam,	"
Friday,	" 15	Macon,	"
Saturday,	" 16	Shiloh,	"
Sunday,	" 17	Wuhalak,	"
Monday,	" 18	Providence,	"
Tuesday,	" 19	Union,	"
Wednesday,	" 20	Liberty, Alabama,	"
Thursday,	" 21	Patten's Hill,	"
Friday,	" 22	Livingston,	"
Saturday,	" 23	Jones' Creek,	"
Sunday,	" 24	Gainesville,	"
Tuesday,	" 26	Clinton,	Noon.
Wednesday,	" 27	Eulaw,	Night.
Friday,	" 29	A church on road to Greensboro,	Noon.
Saturday,	" 30	} Greensboro,	"
Sunday,	" 31		

Alabama Baptist please copy so many of these appointments as are in Alabama.

### MEXICO AND THE UNITED STATES.

The official Government journal at Washington, alluding to an article in a Philadelphia paper under the caption—"Will Mexico declare War?"—says—

Politicians here differ about the course which Mexico will pursue. Governor Shannon and Captain Stockton incline to the opinion that her clamorous and insatiable people will hurry the government into hostile measures. Other politicians here will not believe that England will permit Mexico to declare war. They say that it is her interest to keep at peace, and that England has peace or war in the palm of her hand. A few days must now decide the question. Unless England is blindly intent on a war with the U. States, and she may think it the time to strike at us, she will urge upon her ally to keep the peace.

**ANNEXATION.**—It is said that the Canadian French are, nineteen out of twenty, in favor of the annexation of Canada to the United States.