

THE BAPTIST.

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

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

"One Lord, One Faith, One Baptism."

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CLUBS.

The inquiry has frequently, of late, been made, whether we intend to continue our arrangement for subscribers familiarly called *clubs*, during another year. We are instructed by the Publishing Committee to say that **THE CLUBS WILL BE CONTINUED** for the present. Will not the brethren now make a little extra exertion to increase the number of subscribers for our second volume? Brethren, you cannot do without this medium of intercourse—you have tried it, and found you cannot—you must sustain your paper, and you will never do it without some trouble, and pains. Let us all do our best, and the work will be accomplished.

TO CORRESPONDENTS.

Several excellent articles, among which are "Notes" from brethren Milliken, and Collins, are crowded out this week. They shall all appear very soon.

INDIAN MISSION.

We are indebted to the Corresponding Secretary for a copy of the minutes of the late Semi-Annual Meeting of the Indian Mission Association. We are pleased to see that both the Society, and its missions are prosperous.

THE GENERAL ASSOCIATION.

The third and last Quarterly Meeting of the Board of the General Association, for the present year, was held in this city, on Friday, the 18th inst. The members, generally, were present, and the proceedings of great interest. The Secretary has not yet handed in their doings, he will doubtless do so, in which case we shall publish them next week. The Board settled with each Missionary up to the present time, and did so in strict accordance with the rules prescribed for their government by the General Association. We mention this because there has

been some complaint, and it was thought that the board might not enforce the rules. We take pleasure in saying that the missionaries wished them to be enforced, and it was done, to the letter. Orders on the Treasurer were given for the amounts now due; but we are sorry to say that the Treasury is empty, or nearly so, only about six dollars being in hand. Will not the brethren and churches now pay up the respective amounts which they pledged? Let them be sent to Joseph H. Shepherd, Esq., Treasurer, Nashville. Keep not back, brethren, "the hire of the laborer."

SEMINARY AT COVINGTON, KY.

Our Rev. brother Dr. Pattison, the President of this Institution, was called upon some time since, in the Banner, and requested to define his position with reference to abolitionism &c. The South West is becoming somewhat impatient to see his reply. We are persuaded that he can answer in a satisfactory manner; and we hope, now that he has been addressed, he will do so. His position seems to require it.

THE WESTERN DISTRICT BAPTIST CONVENTION will meet with the church at Spring Hill, Gibson county, ten miles west of Trenton, on Friday before the second Lord's day in September. The brethren are making preparations to encamp on the occasion.

JONES' CHURCH HISTORY.

Mr. Charles Yancy, of Wetumpka, Ala., is about publishing an edition of Jones' Church History. This is a standard work, and, perhaps, comes nearer to a Church History than any modern production extant. Mosheim, Milner, Ghiesler, Neander, cum multis aliis, have written very learned and elaborate histories of Popery, and Protestantism, but the history of the Church of

Christ has yet to be written. Luke commenced it, and we have the result in the Acts of the Apostles. Eusebius, who wrote about the third century, produced a work which may be relied upon somewhat, when not falsified by the miserable translations now abroad among us. Since his day Jones has done something, but not what ought to be done. Who is to write a history of the Church? If Mr. Yancy has published a correct edition, and done his work well, he will doubtless make money, and confer a favor on the people, by the enterprise. We heartily wish him eminent success.

DOMESTIC MISSIONS.

The only action we have seen of our Southern Board for Domestic Missions, is the following from a late number of the Alabama Baptist—

BAPTIST BOARD OF MANAGERS FOR DOMESTIC MISSIONS.

Agreeably to the call from the President, this Board convened at the Baptist church, in Marion on Saturday the 21st inst.

In the absence of the President, the Rev. J. Hartwell took the Chair.

Opened with prayer.

A letter from Prof. J. L. Reynolds was read, in which he declined the appointment of Corresponding Secretary of the Board.

On motion resolved to proceed to the election of a corresponding Secretary; whereupon the Rev. D. P. Bestor was unanimously chosen.

A letter from the Rev. I. T. Hinton, respecting the Baptist Church in New Orleans, was laid before the Board. The Corresponding Secretary was instructed to forward a reply.

Messrs. Hartwell, De Votie, and Jewett, were appointed a Committee to confer with the Executive Committee of the American Baptist Home Mission Society, respecting any matters of common interest to the two societies.

After prayer, adjourned to meet at the same place, at 9 o'clock A. M. on Tuesday the 29th of July.

M. P. JEWETT, Rec. Sec.

We commend to the attention of this Board Huntsville and Memphis, as two most important points, both of which ought to be instantly occupied.

NEW PROPOSITION.

The South has now organized for missionary purposes, Foreign, and Domestic. That matter is settled, and the Boards in Richmond, and Marion, and the Gen'l Agent, have gone to work, with commendable promptness, and industry. On this side of the mountains, however, our brethren seem not to have de-

termined exactly, as yet, upon the course they will pursue. The Baptist Banner has proposed, and warmly advocates a third organization, in which it is seconded zealously, by many, perhaps most, of the leading brethren in Kentucky. The principal advantages which it is thought a Western Convention will secure are, that the Churches here will be more powerfully excited by it to united and vigorous action; that our ministry and membership can attend the great meetings in larger numbers than could ever be collected at those meetings, were they always obliged to cross the mountains to attend them; that Ohio, Indiana, and Illinois—at least the southern half of them—would unite with it, and we should thus counteract the danger to our civil government of dividing, religiously, by state lines; and that we should thus secure the continued co-operation of our brethren in the East who condemn the action of the Boston Board. This organization, if formed, will, of course, be an ally, and coadjutor with the Southern Convention. We have not yet learned how this proposition strikes the people of the South West. "*Nous verrons.*"

The Michigan Christian Herald is also out in favor of a Western Convention—not the Banner's, but a fourth organization. Under date of July 14th, it speaks thus—

"If, then, Western pastors and Western Churches, (for as are the pastors so will be the churches,) would be as efficient in bringing out their energies, as the pastors and churches of the East are, they must, as we humbly apprehend, acquire as speedily as possible the facilities which the East possesses. The Boards of the American Foreign Bible Society, the American Baptist Home Mission Society, and the American Baptist Publication Society, are all located at the East—it is best that they should be so, at least for some time to come—and, consequently, it cannot be expected that many of their meetings will be held in the West. The question then remains, how shall the Western churches possess themselves of the advantages which the frequent meetings of those societies in the East, secure to the Eastern churches? We answer—let a Western Convention be formed which shall meet annually or biennially—once a year we would prefer—at Cincinnati, Columbus, Cleveland, Detroit, and Chicago, alternately, or some other places equally easy of access—to be composed of ministers and brethren from the several States and Territories of the Northwest, and as many from the East as choose to come, who shall, in the spirit of their Master, confer with each other in regard to all the important interests which engage the attention of our denominational Societies—especially those which are connected with

the interests of truth in the West. We do not propose that it shall be independent of the existing societies, nor that it shall supersede them—we would have it a helper to them in the work they are charged to do. We would have no standing Board, empowered to appoint collecting agents, etc. Let all this be done by the societies whose Boards are East; as it now is. In short, the Convention which we propose, is simply and wholly for the purpose of promoting more effectually, by mutual conferences, fervent prayer, and united counsels, the interests of religion in the Baptist churches of the West."

This organization, if carried out, will, therefore, be an ally of the Boston Board, and maintain the position, simply, of an auxiliary Missionary Society. We suspect that its design is, principally, to counteract the influence, on the other side of the Ohio river, of the plans proposed by the Banner. We shall wait for further developments in the premises before we express our opinion.

THE POSITION OF TENNESSEE.

In the Christian Index of the 4th instant, we find the following:

"TENNESSEE—DR. HOWELL'S DEFENCE.

"Our esteemed brother Howell, editor of 'The Baptist,' (Nashville, Tennessee,) seems, we think, to be a little ruffled at allusions made to the decision of the Foreign Mission Board at Nashville, by the editors of the Religious Herald and the Index. We think it but a sheer act of justice, to allow him to speak in defence of that Board, as he constitutes, if we mistake not, a part and parcel of it. We therefore copy entire his article in the Baptist of the 7th instant, in which he refers to the subject."

Here follows our article, in full, which we need not insert. The Index then proceeds:

"We now feel well assured, (for brother Howell says it,) that the Convention would have met with a cordial welcome in Nashville, had it appointed the meeting for organization in that place instead of Richmond. But we would ask our brother seriously to consider, what assurance had we of that fact at the time of our meeting? The Nashville Board had expressed their decided *disapprobation* of the call for a Convention, their *confidence* in the Boston Board, their *determination* to continue their contributions through that Board, and had, moreover, passed an uncalled-for *censure* on the action of the Alabama State Convention. We were not endowed with the ken of prophecy. How, then, could we predict a welcome, if we appointed a meeting in Nashville? We had not the least evidence that the views of the Nashville Board had undergone a change; but, on the contrary, the very *latest* intelligence from them indicated that they *still disapproved* of the Convention."

We see nothing in the extract from the

Herald, (which our good brother has selected as a text from which to write us a lecture,) that does the least injustice to the Nashville Board, or in any way impugns their motives: nor are we sensible of having done them injustice, unless the publication of *their own acts* is an act of injustice.

But brother Howell thinks we allude to "Tennessee generally" in a repulsive manner; and intimates, if we *persist* in our course, they may yet stand aloof from the Southern Convention. For our life, we cannot see that it is more creditable to one to represent him as capable of being *deterred* from a duty, than to represent him as capable of being *allured* to pursue a wrong course, if we had made such a representation. Our brother's remarks amount to this: The Tennessee brethren are "*now* as fully with the Southern Convention, (in feeling and sentiment, of course,) as Virginia or Georgia;" but we must take care how we report their former acts, or they may become *miffed*, and break off in a passion from those with whom they are *now* fully united, and then we may get on as well without them as we can.

Brother Howell pleads that the Board was ignorant of the correspondence, "since brought to light, between the Boston Board and Judge Bushyhead." Not "*since* brought to light," brother: the notice of that correspondence appeared nearly a year ago, in more papers than it has since appeared in. But we view that transaction as one of the *least* of the offensive acts of the Boston Board. We do not remember that it was even so much as *named*, during the session of the Convention in Augusta. Brother Howell and the Baptists of Nashville knew that one of the Missionaries of the Board sent money back to aid fugitive slaves in escaping from their masters, and brother Howell accompanied the publication of that intelligence with remarks, apparently designed to prevent their becoming disaffected, on that account, towards the Boston Board. Brother Howell and the Nashville Baptists knew, *at the time they expressed and published to the world their unabated confidence in the Boston Board*, that that Board had unequivocally declared that they would *not* appoint as a Missionary one who insisted on retaining possession of his slaves. It was *this* decision, and not the correspondence with Bushyhead, that led the Virginia brethren to issue their Circular, proposing a Convention of those who felt aggrieved—with what? with the correspondence, &c. ? No. With the late decision of the Board, &c. We are aggrieved at the late act of the Boston Board, said our Virginia brethren. Well, responded our brethren in Nashville, *WE ARE NOT*. We have *undiminished confidence in them*; you may call your Southern Convention, but you shall not have a cent of our money—we will send it all to the Board in Boston. Of the *motives* of our brethren in Nashville we say nothing—we speak of their *acts*.

Brother Howell ought to remember one fact—that the position he assumed was so

ambiguous that his brother editors, on neither side of the question, could fully comprehend it. We were not a little amused at the statements and correction of statements in reference to it, made by them in their respective papers.

One word more. As a large portion of our subscribers are in Alabama, and many of them were members of the State Convention that passed the resolutions to which our brethren in Nashville objected, we felt that faithfulness to them required that we should inform them of the censure cast upon them; and faithfulness to our Southern readers generally, and to the cause of truth, required that we should labor to counteract the effects of the Nashville resolutions. By the bye, which is the greatest offence—to censure a STATE Convention, or a City Board?

Brother Howell is a beloved brother. We have always esteemed him as one of our dearest and best friends, and we were truly pained to have to differ from him. But neither fear, favor nor affection, shall ever lead us to turn aside from the path of duty. When we became a Baptist, we gave up father and mother, and brothers and sisters, and houses and lands, and honor and fame, for the cause of truth—brother H. knows something of the sacrifices we made. We have never repented it—we are prepared to do the same again. If we oppose any act of brother H., or the Nashville brethren, it is not that we love Cæsar less, but Rome more.

Brother Howell thinks we are hasty and repulsive—we have thought brother H. entirely too undecided. Probably we may both be wrong, or more probably we may both be right; so, my good brother, if you are willing, we will square accounts, and endeavor to walk more circumspectly in time to come."

We accede, brother Baker, most cheerfully, to your proposition to "square accounts, and endeavor to walk more circumspectly in time to come." Still you must permit us to correct a few things in the above. We think it necessary, in order that we may occupy our true position in your own, and in the estimation of your readers.

1. The senior Editor of this paper is NOT A MEMBER of the Tennessee Board of Foreign Missions. This fact, as he has the last minutes, was supposed to be fully known to our esteemed brother Baker. The action of that Board, therefore, does not define our position. Indeed, we modestly expressed our dissent, at the time, from the decisions of the Board, especially with regard to its continuing to send funds to Boston. The Religious Herald noticed this, and quoted our article. We are surprised that these facts escaped the attention of the Index.

2. Our reasons for supposing that the Convention were fully assured that, should they appoint their meeting for organization in

Nashville, they would receive a warm welcome from us, were grounded on the fact that we had through our paper, twice solicited them, earnestly, to meet here, assuring them that we should rejoice to be thus honored; and besides, we wrote a letter to the Convention, to the care of brother Brantley, of Augusta, which we requested him to read, and which we suppose he did read, to that body, in which we again invited, and urged them to appoint their meeting with us. We do not, therefore, see how it could have been matter of so much doubt with the brethren, and brother Baker, whether they would meet a hospitable welcome in Nashville.

3. With all proper deference, we must still think that the position assumed by us in reference to this subject, never was ambiguous, and that we have never been undecided. We have never felt so. We imagine that the other editors, with whose blunders in reference to our position, brother Baker "was not a little amused," were in the same dilemma with himself. They all, it seems, as did the Index mistook the Board, and our humble self, to be identical. When the Board expressed an opinion, they attributed it to us; and when we expressed a different opinion, they concluded that we were in conflict with ourself, and so on. We surely can not be held responsible for these blunders of our editorial brotherhood; and to set about correcting them all would have been a hopeless task. Besides, to confess the truth, we thought, at the time, that some of our contemporaries did not wish, nor intend, to understand us.

4. Our esteemed brother will pardon us if we say that we think he has not, in the above, fairly represented us in what we said about the Tennesseans meeting their brethren next year in Richmond, nor in our remarks about Mr. Mason. We surely condemned Mr. Mason's conduct in language as emphatic as could be employed. As to the next meeting, we did not intimate that offensive remarks in the Herald and Index, would drive our people from the Southern organization, or prevent them from uniting and co-operating with it. Baptists here are, we presume, as much under the influence of principle in what they do, and as little guided by caprice, as Baptists, any where else. Still there is such a thing as having our efforts retarded, and our ardour cooled, and our affections smothered, by the injudicious course of our brethren towards us, and all this might be carried so far

ns to make it impracticable for us to have a representation in Richmond.

So much for himself. Now a few words as to the Tennessee Board.

5. The Tennessee Board never understood themselves as uttering a syllable of censure against the Alabama State Convention. They may not have been very happy in the forms of expression they employed. They designed simply to express their regret that the Alabama Convention thought proper to question the Boston Board, whether they would obey the instructions of the Triennial Convention, without, so far as they knew, any reason for doing so, except simply a suspicion that they would not. This is all. The Tennessee Board consider themselves injured by the representations of the Index.

6. Respecting the Boston Board, the Tennessee Board designed simply to say, that they believed that if they sent money to them (which, without saying so, they intended only to do until the meeting of the General Board in Providence, unless that General Board should reverse the decision of the Acting Board,) they would obey their instructions as to its appropriation. Does not the Index believe now that they would have done so?

7. And did the Tennessee Board express no dissent from the decision of the Acting Board in question? You, brother Baker, express yourself of us, above, in these words: "We are aggrieved at the late act of the Boston Board, said our Virginia brethren. Well, responded our brethren in Nashville, *we are not.*" You say that we censured the Alabama Convention, and approved the Boston Board! We in express terms *deprecated* the act of the Boston Board, and we did so in language certainly not less emphatic than that employed by our "Virginia brethren." We pray you, brother Baker, review, and correct your statements upon these points. We do not think that you have intentionally fallen into these errors, but they are errors, nevertheless, and we are assured that it is only necessary for you to be convinced of the fact, and you will most cheerfully correct them. The Tennessee Board will shrink from no position they have assumed; its beloved President, and the chief actor in all these matters, has lately gone to his reward high; but the survivors value too highly the good opinion of your readers not to wish them to be correctly understood.

8. We reciprocate fully the fraternal regard of brother Baker. He "is a beloved

brother, and we have always esteemed him as one of our dearest, and best friends." We do so now; and we presume we do not differ from him in any essential matter. We know the sacrifices he made to be a Baptist, and we love him the more that he did not shrink, but maintained firmly his principles. Nor will he withhold from us the meed of being governed by principles, with a conscientiousness equal to his own. We therefore appeal to him with the more confidence, and now leave this whole matter to be directed by his own sense of justice, and what is due to union, and brotherly love.

MINISTER'S DEPARTMENT.

DEATH DESIRABLE TO THE CHRISTIAN.

A SERMON ON THE DEATH OF JOS. H. MARSHALL, ESQ., BY THE PASTOR, July 13, 1845.

Rev. R. B. C. HOWELL, D. D.:

Dear Pastor—The members of the first Baptist Church of Nashville, having listened with entire approbation, and melancholy interest, to the funeral sermon of our beloved, and deeply lamented brother, Joseph H. Marshall, delivered by you on the 13th inst., request its publication in the Baptist.

Bro. Marshall was ALL that is implied in that most expressive term, a CHRISTIAN, in its LARGEST sense. The memory and the virtues of such a man should be cherished. His numerous friends will be highly gratified, we know, to read your sermon, and we think its publication will be productive of good.

No one can peruse your sketch of his life and character, and the remarks deduced from that passage of Scripture, which so truly represented the habitual frame of his mind, without improvement. Would to God that his example were more nearly followed by all professing christians. A church of such members would assuredly be "fair as the moon, clear as the sun, and terrible as an army with banners." Then would soon be realized the happy period when "the kingdoms of this shall become the kingdoms of our Lord and of his Christ."

By order of the Church.

A. B. SHANKLAND,
July 20th, 1845. Clerk, pro tem.

NASHVILLE, July 21st, 1845.

My dear People.

I have received your note, of yesterday, communicating to me your proceedings regarding the funeral discourse of our lamented brother Marshall. I cheerfully comply with your request.

Affectionately, your Pastor,
ROBT. BOYTE C. HOWELL.

"I would not live always"—JOB vii: 16.

We have assembled this morning to perform a melancholy and painful duty. Death

has entered our little circle, and stricken down one of the tallest of our number. Our beloved, and lamented brother, Joseph H. Marshall sleeps in his grave. We have met to do for him the last sad office of which we are capable in this world, and to express the affection with which, now that he is gone, we cherish his memory. How lovely in his life was our brother! How prompt to every good word, and work! Daily were we associated with him; we thought not of his departure; and we knew not, ourselves, how much we loved him, until he was suddenly snatched from us, by the hand of the destroyer. He has gone; not, however, thank God, unprepared, nor, as we apprehend, unwarned, and unexpected, of the event.

If there was, during his life, any one sentiment more than another cherished in the inmost heart of our dear departed brother, it was this contained in our text—"I would not live always." The passage teaches us that, when he has done his work upon earth—fought, bravely, the battle of the cross—DEATH TO THE CHRISTIAN IS DESIRABLE. Let us for a few moments contemplate this topic.

The love of life is a universal instinct. If we permit it to influence our feelings and actions, we do not sin. It is implanted in our nature, by the hand of God, for the wisest purposes. Every relation we sustain, and all the objects which attract our pursuit, are so many evidences of its reasonableness and propriety. It prevents us from unnecessarily exposing ourselves; preserves us from suicide, prompts to personal defence; and thus contributes, essentially, to the public safety. Those dependent upon us have a right to our continued existence, as long as it can be preserved. Our love to our families and friends, therefore, mingles with the instinctive desire to perpetuate our being, and thus strengthens the bonds which unite us to this world. Since, consequently, the love of life is prompted both by nature and by duty, its preservation becomes a high moral obligation, which to violate is in the last degree criminal.

But life has its *period* as well as its *duties*. These over and discharged, we should no longer tenaciously cling to it, nor shrink with shuddering at the approach of death. It is our privilege to be prepared for either, and to be able, by divine grace, to welcome death with as much cheerfulness as we have rejoiced in the possession of life. And is such a state of mind—such resignation to the divine will—attainable? Yes, blessed be God, religion reveals to us the means by which the glorious victory is achieved. Religion—the religion of Christ—dispels the darkness and loathsomeness of the grave; tears away the sting of death; inspires us with a desire to depart and be with Christ; and fills us with joy in view of the eternal world. Having, as did our dear brother, acted well, and finished honorably, the part assigned us here, we turn our thoughts beyond the grave, and ardently desire to be waded to the glories which there await our coming. Thus to the christian, death becomes desirable. It is the portal that leads to his happy and eternal

home. He enters the dark valley, not with trembling and dismay, but with gladness, leaning upon him who has said—"Fear not, for I am with thee; be not dismayed, for I am thy God."

The christian can truly say—"I would not live always," because, in the first place, *our knowledge in this life is, comparatively, greatly limited.*

Happiness and glory are, in no small degree, dependent on knowledge—the knowledge of God. But how little do we now know of him! We see as but "through a glass, darkly." Divine objects, in consequence of the imperfection of the medium through which they reach us, are dim. We behold, in his works of nature, something of his perfections; and in the kingdom of his grace yet more; but so vast is the subject, and so feeble are our present powers, that we are comparatively in darkness. "Who, [indeed] by searching can find out God? Who can know the Almighty to perfection?" When, however, we shall lay aside this cumbrous tabernacle, and are borne on the wings of cherubim, into his holy presence, so strengthened will be our faculties, so enlarged our conceptions, and so exalted will be our place on high, that we shall look upon God with unfailling vision, and behold him, not as now, in dark shadows; not in mystic types; but in the splendor, the spirituality, the immenseness, and the eternity of his being; and know him perfectly. "Now we know in part, but then shall we know even as also we are known."

Of the plan, and grace, of salvation how circumscribed also is our present knowledge. Then, in the presence chamber of the king of kings, we shall learn, and feel, all their glory.

And the great and beneficent system of divine providence, to us now how inscrutable! Clouds and darkness envelope his throne. His dispensations are wrapped in mystery. Of this fact how striking an illustration have we in the painful event which has called us together this morning! We cannot now comprehend such a providence.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

But the heavenly state, into which we cannot pass but through the gloomy gates of death, brings us into perfect light. Then the ways of providence will all be made plain; the mysteries of grace will all be unfolded; order and beauty will appear in what seemed confusion; and benevolence and mercy in that which bore the aspect of severity and disaster. Who then, that loves the Redeemer, would live always, thus shrouded in ignorance, and in full view of the world of light and wisdom.

The christian, I remark, secondly, can truly say—"I would not live always," because *in this life our happiness is, necessarily, exceedingly incomplete.*

Happiness is, properly, the pursuit of every man. It cannot, and should not, be otherwise. And, as respects this world, to what

sources do we look for the attainment of our object? To one, or another, or all, of these four—fame, power, riches, and the gratification of the natural appetites. But how inadequate are they all! And even had they the faculty of conferring the boon while possessed, how transitory are they—how uncertain the tenure by which they are held! We have wants which they cannot appease; woes which they cannot alleviate; cravings which they cannot satisfy; anxieties which they cannot dispel. How far from happiness, therefore, must be ever the man of this world! Ah! Yes, truly may it be said:—

"He builds too low who builds beneath the skies."

We, I trust, however, are not of this world. In God we have sought and found our happiness. We can look up to him; and exclaim—"Thy favor is life, and thy loving kindness is better than life." We are conscious of a personal interest in the redemption of Christ. Still, while we remain in the present world, our happiness is exceedingly incomplete. Physical infirmities assail us on every hand; earthly ties, dear as our life, are rudely broken; confidence, and friendship, are crushed; and disappointments beset us every where, in the pilgrimage of life. As travelers, we have not yet reached our home. As soldiers, we are still in the midst of the battle. "Many [very many] are the afflictions of [even] the righteous."

"Then who would live always, thus fettered by sin,
Temptations without, and corruptions within,
Where the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitential tears."

Death is the last enemy. When he is conquered—and thanks be to God who giveth us the victory, through our Lord Jesus Christ—there is no other. Every evil is passed, and we, at once, enter upon a state of perfect bliss. In that blessed world whither we go, no pain exists; no beloved friends die; no tears are shed; no sorrows prevail; and the deep rapture of tranquility knows no interruptions.

"No chilling winds nor poisonous breath,
Can reach that healthful shore,
Sickness, and sorrows, pain, and death,
Are felt, and feared, no more."

Such is happiness in this world, and such the prospects for it in the world to come. Who, then, would live always? Death to the christian, when life's season and toils are over, becomes truly desirable.

The man of God can say—"I would not live always," because, thirdly, *while this life continues we are separated from the purest and most enlightened society in the universe.*

Man is formed for society, and derives thence his highest joys. From association with the good and the intellectual of earth, if we gain so much, what shall be anticipated from the intercourse of heaven? Behold that great multitude on high, which no man can number, who have washed their robes, and made them white in the blood of the Lamb! There are the Patriarchs and Prophets; there are the Apostles, saints, and martyrs; there are all the great, and good, of every age, who have served God faithfully;

and there are many, perhaps, a majority, of our own friends, and dearest relatives. In the midst of them all is the glorious Redeemer himself, in the flesh! How unspeakably pure, and brilliant, and intellectual, and majestic is that lovely throng! Who does not wish to join that noble company above, and mingle in its conversations, its songs, and all its joys? But we cannot join them now. Life still detains us here. But we would not live always. And we have daily indications that the message for our release will soon come. Our bodies are wearing out; diseases are wasting our energies; time is rapidly passing; our dearest friends are going. Ever long we shall be able to say:

"We have fought our way through,
We have finished the work thou didst give us to do."

We would not then desire to linger in this cold and cheerless world. Heavenly society awaits us, and, blessed Redeemer, we would come to thee.

But there is a fourth reason why the christian can say from his heart—"I would not live always"—it is found in the fact that, *in this world we are morally and spiritually, as well as physically, imperfect, and must look to another for full deliverance.*

To be free from sin, and perfect in holiness, is the constant desire of every renewed heart. To gain this point is our perpetual aim. How far short of our purpose, however, do we still find ourselves? Time is laying deep his furrows in our cheeks, our bodies are bending down under the weight of years, and our minds are becoming enfeebled by age. Death will soon place upon us his seal of loathsome putrescence. But a glorious change is near; life shall revisit the tomb; the smile of the Redeemer shall call forth the dead; and then, in youth and vigor, and in the image of Christ, we shall dwell with him forever. What a joyous scene! Now—

"On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

How like the bursting forth of a golden morning after a night of darkness, of storms, and of fearfulness!

And as to our moral state—worldly passions, while we remain in the flesh, will infect our bosoms; our spiritual advancement will be retarded by a thousand impediments; and when we would do good evil will be present with us.

Thus imperfect are we in the present world. Death, thank God, will sever the last of our chains, and give us full freedom; and the resurrection shall bestow upon us glory, honor, and immortal life. Let the pale monster come, then; we will not be dismayed. He will introduce us, as he already has our beloved brother Marshall, into the number of "the just made perfect."—Made perfect—perfect in existence—perfect in purity—perfect in happiness—perfect forever.

These are some of the reasons why, *to the christian, death is desirable*—because his knowledge in this life is greatly limited; because his happiness here is incomplete; because we are as yet detained from our des-

tioned companionship with the purest and most enlightened society in the universe; and because until death shall deliver us from our bondage, we are morally and spiritually, as well as physically imperfect. These sentiments are, I have said, in full consonance with those so long and so warmly cherished by our departed brother. Therefore it was that he looked so fearlessly upon death; habitually spoke of his approach as welcome, when it should be the pleasure of God to remove him from the earth; and met his attack, not with trembling and alarm, but with the calmest serenity.

Permit now, if you please, a more particular reference to our lamented brother.

Joseph Hopkins Marshall was surrounded by no special religious influences, yet, from his earliest childhood, he was strongly inclined to become a christian. We are not surprised, therefore, that during his fourteenth year, he received from our Heavenly father, joyful assurances of his personal acceptance with Christ, and was, soon after, near his father's residence, in the vicinity of Greensburg, Kentucky, baptised, and united with the Church. To that place he had gone on business, and was mingling with the friends, and among the scenes, of his childhood, when the destroyer came. Suddenly on the 27th of last month (June) in the midst of his days, in the vigor of manhood he was called hence. His sun was blotted from its place when it had scarcely reached the noon of life. Yougnt mature in experience, spirituality, and usefulness, he fell, in the *forty-eighth* year of his age, having been a member of the Church *thirty-four*, and a Deacon *ten* years. During all this period he acted faithfully and successfully his part; not a stain disfigures the escutcheon of his fame; he was still when he went down to the tomb, eminently adorning his holy profession. Never was there a more sincere and ardent christian than he, or one more warmly, and unwaveringly attached to the cause of the Redeemer. The stricken partner of his life, who survives to deplore his irreparable loss, shared in all his hopes, his labors, and his consolations. Their two remaining children, spared to them by the hand of death, he lived to see reach maturity of age, and to welcome them both into the church of the living God. May their Father's God grant them grace to walk in his footsteps, and make their path through life, as his was, that of the just, "which shineth more and more unto the perfect day."

With his bereaved and weeping family we cannot, if we would, refrain from mingling our tears; for they could love him little more than he was beloved by us all. Upon his family the blow which removed him from earth falls with a stunning power; but the church too will feel it not less sensibly. When have we thought of an enterprise for the advancement of religion, either here or elsewhere, with which we did not associate in our minds the name of Marshall? He was in the front rank of every movement. We know not what our Heavenly Father designs. Perhaps

we leaned too much upon our brother, and God took him away to recall our confidence to Christ. Perchance he intends to teach us that any one man, however influential and devoted, is not necessary to the accomplishment of his purposes. It may be that in this way he is visiting us in chastisement for our careless disregard of his laws, and our numerous sins and transgressions. Whatever may be true, in these respects, to me it appears evident that, if this bereavement is not sanctified to an increase of spirituality, faithfulness, zeal, and readiness to labor, and make sacrifices for the cause of Christ, among us, it will—it must—result in eminent disaster to the church.

We mourn not for him therefore, but for ourselves. He has passed the fearfulness of "death's dark vale"—gone, triumphantly—and now lives, with angels, and dear relatives, in the skies. We are the sufferers. Who now shall comfort the crushed hearts that bleed in his desolate chambers? We thank God that they can find consolation, even for this calamity, in the full and rich fountain of Jehovah's love. Thither they have already fled. And in this little church, which, nearly from its beginning, has been his care, for the building up, and the spiritual prosperity of which he has toiled so faithfully, for which he has, in private and in public, poured forth so many prayers, and to whose welfare we had accustomed ourselves to think that his exertions, his presence, and his counsels, were almost essential, who shall supply his place? Upon whom shall fall the mantle of Marshall? God of salvation it is thine own cause. To thee we look. Sustain it by such instrumentality as may please thee. But forsake not, we entreat thee, thy people; nor suffer them to be overcome or discouraged.

Among the characteristics of our dear departed brother, none was more striking than his unwavering christian firmness.

Having devoted himself to Christ at an age so early, and having read much and carefully, and besides availed himself conscientiously, of all the means of grace, and of knowledge, he was well instructed in all that pertains to religion; he possessed an enlarged understanding, and he cherished views which were eminently evangelical. His principles were fixed. No new, or ingenious theories, therefore, captivated him. Grace—abounding grace—was his perpetual theme. For life and salvation he leaned alone on Christ. He had "no confidence in the flesh." Here he rested joyfully, and immovably.

The zeal and usefulness of our brother developed themselves with the first dawn of hope in his soul, and continued throughout life. Scarcely was he fifteen years old when his instrumentality had been honored of God in bringing to the knowledge of the truth, and to membership in the Church, his Father and Mother, his sisters, and several other relatives. How many since it has been his privilege to lead to the Lamb of God, which taketh away the sin of the world, eter-

nity only will make known. There, we doubt not, he will find many who will shine forever, as stars in the crown of his rejoicing.

In his business associations and pursuits, which were often exceedingly extensive, complicated, and laborious, and in his intercourse with men of every character, he was strictly, and in the highest and best sense, a man of honor. The correctness of his judgment may, sometimes, have been questioned, but his integrity, and purity of purpose, no man ever doubted.

For the promptness, and regularity with which our lamented brother performed every christian duty, he was particularly remarkable. Business, however pressing; the weather, however inclement; company, however fascinating and delightful; pleasure, however seductive; never, so far as my knowledge extends, in a single instance, prevented him from filling his place in the sanctuary. If, in the prayer meeting, the Church meeting, the monthly concert, with his Sabbath School class, and at all the services of the Lord's day, he was not present, and ready to do his part of every duty, we all knew that he was either sick, or absent from the city. His contributions, for every laudable purpose, were always prompt, hearty, and liberal. He was ready to labour, and he never hesitated to make any reasonable sacrifice, to promote the cause of Christ in our own Church, or to advance, anywhere, the interests of a pure, and evangelical, christianity. For zeal, and fidelity, in all these respects, I believe he was never surpassed.

The qualities I have now described, readily designated him as a suitable man for places of public religious trust. Accordingly he was, not only, as we have seen, an officer in his own Church, but for many years past, President of the Tennessee Foreign Mission Society, a member of the Board of Education, and Trustee of Union University, a member of the Board of the General Association, of the Bible, and of the Publication Societies, and an officer of nearly all our great national Church organizations. His duties of this kind, therefore, were exceedingly numerous, but never neglected. They were all, without any appearance of hurry, with calm conscientiousness, faithfully performed.

Our beloved and lamented brother was particularly a friend to the ministry. He rejoiced to sustain the young novice in the acquisition of knowledge, to urge on the feeble, and to comfort the poor, and afflicted. He delighted to welcome, "without money and without price" the Herald of the Cross to his hospitable mansion. Many of them, who have enjoyed the pleasure of his society, will long gratefully remember his warm greetings, his solicitude for their comfort, his affectionate admonitions, his pious encouragements, and the force given to their designs and endeavors, by his ready hand, and benevolent heart. And, if I may, on this melancholy occasion, be permitted to refer to myself, I may be allowed to say, he was *my*

friend. His hand was among the first extended to me, when, eleven years ago, a stranger, I arrived in this city. From that to his last hour, he stood by me. In prosperity he rejoiced with me; in perplexity he gave me counsel; in sickness he was by my bedside; in distress, and in those painful bereavements through which I have been called to pass, he did the office of a brother; and in my hours of despondency I invariably heard his voice; animating and encouraging me to renewed hope and duty. Sainted brother, by me, thou canst never be forgotten.

He was preeminently a man of prayer. He lived habitually near the throne of grace. He was familiar with heaven's high communications.

His end was such as, from his life, might have been anticipated. His general health had been good, yet during a few years past, his attacks of disease had been increasingly frequent, and fearfully violent. But a few weeks since, while on a visit in Mississippi, he was brought near the grave. On his return he told us that he had then thought it probable he should see us no more; but that, in this extremity, his hopes were unshaken, and that he found himself calm, fearless, and fully resigned to the will of God. His business called him to Kentucky, and as soon as he was able to ride he set out. There he was again ill, but had, apparently, nearly recovered. He had just visited, as he had, of late, often expressed a desire to do, the Church which he at first joined, and the waters where he was baptised. He had, it seems, a presentiment of his death, and told his friends that he apprehended he should never again reach home. On the day of his departure he had gone to spend the afternoon with his brother-in-law. They had talked much, and, as usual, religion was the principal theme. Complaining of a slight indisposition, he threw himself upon the bed, still continuing to converse cheerfully, especially with his sister, remarking to her that the sight of Gilead Church, and the little stream where he was buried with Christ in baptism the third of a century ago, was to him like a solemn sermon. These were his last words. He was silent but a few moments; his breathing attracted attention; his brother approached him; a smile was on his countenance, but he was dead!

Thus lived our beloved brother, and thus he died, calmly—

"—As sets the morning star, which goes
Not down behind the darkened west, nor hides,
Obscured, among the tempests of the sky,
But melts away into the light of heaven."

Rest, dearest brother, until we meet thee there, in thy home of bliss! Yet a little longer, a few more contests upon earth, and we will walk together the starry pavements of the skies.

1. This subject, and the melancholy providence we have been considering, teaches us, in the first place, most impressively, the excellency and power of our holy religion.

We have here, not only inspired instruction, but an illustrious instance in proof, that

it eminently fits us for all the duties of life; arms us against the fear of death; and inspires us with courage in every extremity. It does more—When the work of life is finished, it makes even death desirable. And yet more—it introduces us, at last, glorified, into the presence of our God, and all the joys of the upper world! How infinite, therefore, beyond all conception, is the value of the religion of Christ?

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies."

2. This subject, and these solemn events, secondly, utter in the ear of the sinner the language of warm and earnest admonition.

We must all die. How soon, God only knows. The irreversable decree has gone forth—"Dust thou art, and unto dust shalt thou return." To the execution of this sentence every day brings us nearer, and more near. Your friends and companions are daily falling around you on every hand. The messenger may already have been despatched from the courts on high, to call you to the judgment seat of Christ. How often has the voice of Marshall warned you of danger! Will you be ready in that dread moment when the soul must leave its earthly tenement? Now, dear friends—"Seek ye the Lord, while he may be found; call ye upon him, while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

3. The Church, in the third, and last place, how impressively is she warned—yes all of us, collectively, and individually—to renewed prayerfulness, fidelity, and zeal.

Within a year or two past the work of death among us has been fearfully rapid. How often have we been summoned around the coffin of those dear to our hearts! And yet another has fallen—fallen, thank God, in the field of battle, and in his full celestial harness. That countenance and person which were so familiar to you all, you will behold no more on earth. That voice whose fervent tones in prayer, and in praise, and which you have been so long accustomed to hear cheering you on to fidelity and duty, is now forever silent. Shall his example be forgotten by us? Shall his removal be looked upon without improvement? Shall his loss nerve us to additional activity, and devotedness?

Brethren of the Deacons'hip, hear you no voice of admonition in this painful providence? Does not Jehovah call upon you to awake to renewed prayerfulness and effort in your high office? Will you heed? will you obey the heavenly mandate? How, otherwise, can be supplied "the lack of service" of your departed companion?

Brethren, sisters, dear friends, while we humble ourselves under the chastening hand of God, and repent, in dust and ashes, for our sins, let us look up to him, ask his blessing to sanctify this deep affliction, and aided by his grace, resolve on returning to new o-

bedience, increased spirituality, and more persevering toil, in the glorious cause of salvation. Let us remember that our time is short; We, too, shall soon finish our work on earth, and follow our beloved brother to our reward in heaven. It is the blessed Redeemer who says to us—to you, to me, to us all—"Be thou faithful unto death, and I will give thee a crown of life."

COLUMBUS, MISS.

JULY..... 26, 1846.

REMISSION OF PAST SINS.

Mr. Campbell contended that the Westminster Confession of Faith, as well as Luther and Calvin, taught the same doctrine with himself—that Baptism was for the "remission of past sins." Chap. 28, sec. 1, "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible Church, but also to be unto to him a sign and a seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in the Church until the end of the world."—*Westminster Confession*. The arguments of Messrs. Campbell and Rice all, appear most fully in the two opening addresses of their discussion upon this subject. Mr. C. adduced the following:

First. The language of Peter on the day of Pentecost. "Reform and be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." This passage, thus translated is affirmed to be a basis of sufficient strength to sustain the proposition alleged.

Second. Mark's version of the Saviour's Commission, "He that believeth and is baptised shall be saved."

Third. The baptism of John, as well as that of the Messiah, was connected with the remission of sins, "In these days came John the Baptist, preaching the baptism of repentance for the remission of sins." Luke, iii. 3.

Fourth. Peter's language in his second sermon, "Repent and be converted, that your sins may be blotted out. So that seasons of refreshment may come from the presence of the Lord; and he will send Jesus Christ, who was before preached unto you, whom the heavens retain until the times of the restitution of all things."

Fifth. Christian ordinances have always been, and ever are of the same significance and importance to all. Whatever baptism was to the three thousand Pentacostan converts, to Saul of Tarsus, to Cornelius, or to any believing penitent of the age of the Apostles, it is to every human being at the same time.

Sixth. The language of Ananias to Saul of Tarsus, which Calvin thus paraphrases, (Inst. 4, sec. 5, De Baptismo,) "That you may be assured, Paul, that your sins are remitted, be baptised; for the Lord promises remission of sins in baptism; receive it and be assured." Various ancient authorities are alleged as favorable to this sentiment.

Seventh. The conversion of Cornelius and his Gentile friends.

Eighth. A change of state is indicated by the language, "baptising them in the name of the Father, and of the Son, and of the Holy Spirit."

Ninth. Baptism is "a change of relation not as respects the flesh, but the spirit." It is an introduction into the mystical body of Christ, by which he necessarily obtains the remission of sins.

Mr. Rice sets out in his arguments, by disclaiming the discussion of the question—"Whether one who contemns or wilfully neglects, the ordinance of Baptism, can have evidence that his sins are remitted? We all agree, that he who despises or designedly neglects, any one command of Christ, gives clear evidence, that he is destitute of true piety, and consequently, is not pardoned." The question is, "Whether a penitent believer is under all circumstances, or under any circumstances, unpardoned, until he is baptised?" Mr. Rice quoted from Mr. Campbell's Christian Baptist, pages 416, 417, as follows: "That in, and by, the act of immersion, so soon as our bodies are put under the water, at that very instant our former, or 'old sins' are all washed out: provided only, that we are true believers." Christianity Restored, pages 196, 197, "Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side and on that, mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion, &c."

First. This doctrine as thus set forth, "flat-

ly contradicts the express declarations of Christ and his Apostles;" John iii. 18, "He that believeth on him, is not condemned." 36th "He that believeth on the Son hath everlasting life." Chap. vi. 29, "Jesus answered, and said unto them, this is the work of God, that ye believe on him, whom he hath sent." Verses 35, 40, 47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Romans iii. 20, 24, 28, "Therefore we conclude that a man is justified by faith, without the deeds of the law."

Second. All persons who are *begotten* of God do enjoy remission of sins. 1 Peter i. 3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible." A number of passages are adduced to show that believers are *begotten* of God, implying faith in God, a knowledge of God, an overcoming of the world, and a cessation of sinning. From which, it is plainly inferred, that a soul becomes an heir of eternal glory, before the external act of baptism.

Third. Those who are *born* of God, enjoy the remission of sins.

The facts that prove that persons are born of God, before they are baptised or independently of baptism, are

1. In John I c. 11th and 17th vs., no mention is made of *water or baptism*.

2. In the conversation between our Saviour and Nicodemus, John iii. 1, 2, (as it is admitted by Mr. Campbell "Christian baptism was not in existence,") He, our Saviour, did not refer to baptism.

3. Our Lord reproved Nicodemus for his ignorance of the doctrine of regeneration which was taught in the Old Testament Scriptures, and should have been understood by a Rabbi in Israel, Ezekiel xxxvi c. 26 v., Ps. ii c. 10 v.

4. When christian baptism was instituted it never was called a birth.

5. The reason assigned by the Saviour why the new birth is necessary, proves unanswerably, that it is simply a change of the heart—a change from sinfulness to holiness. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

6. The mystery of the new birth. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh, and whither it goeth; so is every one that is born of the spirit."

7. Water is mentioned only once by our Saviour, and then dropped. Consequently, could not have been regarded by him as essential to baptism.

8. The various evidences of the new birth, such as love to God, delight in his service, and practice of holiness.

In disproving Mr. Campbell's allegation as founded upon Peter's language and the testimony of ecclesiastical history, Mr. Rice assumed, that they contradicted other passages of Scripture, Matt. iii., 11. Mark i. 4, "Repentance secured the remission of sins, and on the profession of repentance the Jews were baptised." 2. That repentance without baptism secures remission. Acts iii. c. 19th v. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." 3. That "it was very common with the inspired writers, to connect the external ordinance with the inward grace, or with the blessings of which it was the sign and pledge." 4. That faith preceded baptism. Acts xvi, the Jailor enquires, "what must I do to be saved?" Paul replies, "believe on the Lord Jesus Christ and thou shalt be saved." 5. That *immersion* does not imply *conversion*, because, the two words have radically different ideas attached to them, both in their etymology and usage. 6. That the "Confession of Faith" teaches that baptism is a sign and seal of our ingrafting into Christ. Is the sign of a thing, the thing itself? Is the sign necessary to the thing? The seal affixed to a document—is it not designed to give it notoriety? There is a vast difference between the sign and seal of regeneration, and regeneration itself; and between the sign and seal of remission and remission itself."

WHAT CAN BE DONE TO PRESERVE THE UNION?

It will have been perceived that the resolutions of the Mississippi Baptist Convention, contemplated the possibility of such an alteration of the provisions of the Constitution and name of the Southern Baptist Convention, as would permit all Baptists to harmonize and unite; who could do so, without ever breaching the question of slavery, under any circumstances. As we stated, in the brief expression of our sentiments before the Convention, we are "for the union, the whole

union, and nothing but the union, with honor, and with truth; but without these, we are for the South, the whole South, and nothing but the South." As there can be no division of sentiment in the great Baptist Family, which can interrupt the onward progress of our principles, so ought there to be no division of active efforts in our great schemes for the diffusion of the gospel, and the permanent establishment of our principles throughout the world. As we have coincided with the Virginia brethren, and the Augusta Convention so far, and differed wholly from the Boston and Providence proceedings of the National Boards; as we have uniformly been with the whole South in their likes and dislikes of anti-slavery proceedings, we shall not be charged with a want of fealty to our region of country, and our principles, if we are still anxious to secure the united efforts of all ANTI NEW TEST BAPTISTS, through the medium of the Southern Convention; in a general Triennial Convention. As for meeting in the old Triennial Convention again, we have little idea and very little desire for that. Let the Stowites, the Hogueites, the Sharpites, the Colverites, and all the advocates of the Boston mode of interpreting and adhering to compromise resolutions, have that time-honored, but now abolition-disfigured, organization. Let them have it, with all their sublimated conceptions of social equality and moral inequality; with all their *one idea* views of the object of the gospel ministry; with all their fury-loving, hobby-riding zeal—now for Millerism, anon for anti-masonry; now for Fullerism, again for Hopkinsianism; now for Germanisms, and then for Latinisms. Let them have it, and the Lord help them to have their *one idea* system concentrated on evangelizing the heathen. Let us have a Triennial Convention that shall unite all sections of the Union, from the Aroostook to the Rio del Norte. Let us show to the world, that we are united not by ecclesiastical councils or tribunals, but upon principle; and that the Hotspurs of Abolition, are not the exponents, either of our doctrines or our practices. We have been led to these considerations, by the reception of a letter from a distinguished brother at the North; whose praise is in all our churches, North and South. We cannot say that we agree with him in all his suggestions, yet in the main we concur in his views. We give the following extract:

"It is now too late to attempt preventing our

having two, and perhaps three, boards. Well, if there must be a Southern, Western, and Northern Board of Foreign Missions, let them each have their own treasury, with full power to appoint all the Missionaries they can sustain. But why not still have them all report to the same Triennial Convention? It being understood, that the Convention would hold its session by terms, with each of the three great divisions. And if any body's very sensitive conscience should require it, let the contributors to the Southern Board, appoint that Board, and the North and West, the same; but let the \$100, required to entitle to a representation, if paid to either of these boards, be reckoned as paid to the Convention, and so entitle to a seat. It seems to me, that the wise, and loving, and good, in the different parts of the country, may and ought to insist on some general union of this easy kind; which would be much better than the suicidal convulsion now threatened."

The mere details are as nothing, compared with the object desired. If we can have a general Convention, constituted as is the Southern Convention, with boards located in different sections of the Union, meeting triennially, in the different portions of the country, alternately, we are cordially in favor of such a Convention. We have spoken our mind, who will speak next?

COMMUNICATIONS.

For the Baptist.

MINUTES

Of the 6th session of the Ministers and Deacons Meeting, of the

BETHEL BAPTIST ASSOCIATION,
held on the 27th and 28th June, 1845, with the Hopewell Church, Robertson county, Tennessee.

Elder O. H. Morrow, who was appointed to deliver the Introductory Sermon, being absent, W. S. Perry was requested to deliver the same, who accordingly did so.

The meeting was then called to order by Elder R. W. Nixon, the former Moderator, and upon the Ministers and Deacons being called for, the following were found to be in attendance, viz:

Robt. T. Anderson, R. Williams, H. B. Wiggin, W. Baldwin, W. S. Baldry, T. Felts, R. W. Nixon, J. Lamb, S. Baker, W. S. Perry, W. J. Morton, R. B. Dorris, Licentiate; C. S. McCloud, Licentiate.

DEACONS.

Jesse Davis, J. M. Faunteroy, W. Brum-below, E. Willis, Elias Fort. The former Moderator, Elder R. W. Nixon, and W. S. Perry the former clerk, were then appointed as the officers of this meeting.

The introductory discourse was then called up for criticism, and after various friendly remarks, the same was passed.

Then appointed the Pastor of the Church, (Elder T. Felts,) and the members of the

Church, a committee to arrange the preaching during the meeting.

Then called upon Elder S. Baker for his Essay on the Trinity, who presented and read the same, and which, after some friendly remarks was passed.

Then called upon Elder T. Felts for his Essay; who stated that he had not written according to the appointment, and presented his excuse, which was postponed for further consideration.

Elder Morton was then called upon for his Essay; who presented and read the same, and after some friendly remarks, the same was passed.

Then called upon Elder Lamb for his Essay; who stated that he had not written—his excuse was postponed for further consideration.

Elder R. Williams was then called upon for his Essay, who presented and read the same, and after some friendly remarks, the same was passed.

Then called upon Elder Anderson for his Essay; who presented and read the same, and after some friendly remarks, the same was passed.

Then agreed unanimously to request from Elder S. Baker, a copy of his essay for publication.

Then appointed Elder R. Williams and H. B. Wiggin, a committee to select eight subjects, and persons to write upon the same for the next meeting of the body; and also to appoint some person to preach the next Introductory sermon. Then adjourned until tomorrow morning 9 o'clock.

Saturday morning—Met pursuant to adjournment, and after prayer by Elder R. Williams, proceeded to business.

First, read and corrected the Minutes of yesterday.

Elders Morton and Lamb were then appointed a committee to prepare suitable resolutions relative to the death of Elder Dudley Robinson.

Brother S. L. Dorris, a Deacon, arrived and took his seat.

The committee appointed to direct the preaching during the meeting, reported that Elders Anderson and McCloud, occupy the stand in the forenoon; and Elders Wiggin and Lamb in the evening.

The committee to select subjects for future essays, and persons to write upon the same, made the following report, viz:

That Elder R. W. Nixon write an essay, upon the "Intercession of Christ."

Elder Lamb on the "Best Method of Conducting the Home Missionary Enterprise."

Elder Baldry on "Pastoral Duties."

W. S. Perry, on the "Duties of Church members towards their Pastors."

Elder Anderson an "Exegesis on the 6, 7, 8 and 9 verses of the 3rd chapter of 1st John."

Elder Baker on "Spiritual Influence."

Elder Morton on "Under what circumstances is a Minister justifiable in not devoting himself entirely to the Ministry."

Elder Ripley on "Sunday Schools."

Elder Felts on the "Connexion between Prayer and Ministerial success."

Elder R. Williams was appointed to preach the next Introductory Sermon; and Elder Wiggin his alternate.

Brother A. L. Fortune, a Deacon, arrived and took his seat.

The case of the brethren who had not written their Essays, was then taken up, and it was decided that their excuses were not satisfactory; and that the Moderator should give them an admonition relative to the same, which was accordingly done.

Elders Andersen and Baker, were then appointed a committee, to prepare some resolutions relative to the best method of conducting our meetings.

Brother R. C. Foster and A. Frey, Deacons, arrived and took their seats.

Elder Wiggin was then called upon for his Essay; who presented and read the same, and after some friendly remarks the same was passed.

Brother Fauntleroy, a Deacon, was then called upon for his Essay; who presented and read the same, which was highly approved and then passed.

The committee appointed to draw up various resolutions, made the following report, viz:

Whereas the unity and Christian fellowship of our churches depend, in a good degree, on the unity of sentiment and good feeling of the Ministry and Deacons, Therefore,

Resolved, That we the Ministers and Deacons of the Bethel Association, should, and we promise to give a devoted attention to the Ministers meeting, in order to promote mutual edification, unity of sentiment, and brotherly love among the Ministers and Deacons, with an eye specially to the advancement of the cause of Christ.

Resolved, That we make an arrangement hereafter to stay together at said meeting at least five days.

Resolved, further, That in order to promote punctuality in preaching and writing on subjects for criticism, we attach a penalty to our rules for the violation of them, and impose a fine of five dollars on each member, who shall fail to preach or write as appointed; to be imposed at the judgment of the meeting; and that said fine be appropriated at the option of the delinquent, either to Georgetown College, Union University, or to our Book establishment, to be given in books or money.

Each resolution was then taken up separately, and unanimously adopted.

The committee appointed to draw up suitable resolutions, relative to the death of our beloved brother Robinson, made the following report, viz:

Whereas, God in his providence has since our last meeting, removed from among us, by death, our beloved brother Dudley Robinson, a minister of the gospel of the Bethel Association, and a member of the Ministers and Deacons meeting. Be it therefore,

Resolved, That we lament the death of our departed brother.

Resolved, That we condole with our beloved and bereaved sister, the widow of our brother, in her sorrows and afflictions.

Brother William Watkins, a Deacon, arrived and took his seat; also Daniel Haddox, A. Jones, and G. Babb, Deacons.

Elder Wiggin presented the following resolution, viz:

Resolved, That we consider the importance of Sabbath Schools is not sufficiently appreciated, and that we will exert ourselves to advance them, and establish them generally among our churches.

The above resolution was ably supported by the mover, Elder R. T. Anderson, S. Baker, and some others, and was then unanimously passed.

Elders Baker and Wiggin were appointed a committee to propose some subject for discussion, at the Ministers Meeting at Clarksville. Adjourned until evening.

Evening Session—Met pursuant to adjournment.

The committee to appoint preaching, reported, that on to-morrow, (Sunday) that Elders Baker and Anderson occupy the stand in the forenoon, and Elders Nixon and Williams in the evening.

The committee appointed to select subjects for the discussion at the Ministers Meeting, at Clarksville, reported the following:

1st. The importance of fostering our Churches in our County Towns.

2nd. The reciprocal duties between Pastors and Churches.

3rd. The best mode of conducting Protracted meetings.

Then agreed to call upon the oldest and youngest Minister present, for a relation of their christian experience and call to the ministry. Upon enquiry it was found that Elder R. W. Nixon was the oldest, and R. B. Dorris the youngest, who had not related heretofore. It was then agreed that the youngest should relate first, whereupon brother Dorris arose and gave a relation of the same.

Elder Nixon then rose and gave a thrilling account of his course during the former part of his life; also his conversion, and call to the ministry. At the conclusion of which, the brethren generally gave them the hand of fellowship.

Then appointed Elder R. Williams and the Clerk to prepare these Minutes for publication, and that they have them printed in any paper or papers, which they may think proper.

Then after a concluding prayer by Elder Morton, the meeting adjourned to the time and place that may be appointed by the next Association.

R. W. NIXON, Moderator.
W. S. PERRY, Secretary.

For the Baptist.

CAMP MEETING.

Our Camp Meeting will commence at Brawley's Fork, on Friday before the fifth Sabbath in August, and we earnestly solicit the aid of our brethren in the ministry. Brethren, will you come? We wish to make a strong effort for the advancement of our dear Redeemer's kingdom in this portion of his vineyard. Brethren, do come, with your armor on, and swords drawn, and the glorious result may amply reward you for your trouble. The brethren have taken measures for the building of a commodious shelter, which I think will be completed in time, and doubtless we will have ample accommodations for all the brethren and sisters who may wish to visit us. Brethren and sisters, come as many of you as can. Your presence, influence, prayers, &c., no doubt will effect much. It will be recollected, that our meeting was published to have included the fourth Lord's day in September, but we have been induced to change the time by several considerations. First, our Methodist brethren appointed a camp meeting, in the vicinity, to include the same day. Second, our sister church at Concord designs holding a camp meeting at the same time, for which reasons we feared a scanty supply of Ministers; but now our meeting, so far as we know, will interfere with no other. Therefore, brethren, make no engagements for that time, but come to Brawley's Fork, praying earnestly for the blessing of God to rest upon our meeting. Recollect it will include the fifth Lord's day in August.

P. T. HENDERSON.

NEAR SPRING HILL, }
Maury cty., Ten. July 20. }

DR. HOWELL.

Dear Brother: On last evening, a very interesting meeting closed at Carter's Creek, in Maury county, twelve miles from Columbia. This interesting little church was constituted about twelve months ago, and is located in one of the best neighborhoods in Middle Tennessee. It is in a thickly populated portion of the country, mostly under the influence of the Pedo Baptists. Since its constitution it has had monthly preaching by our much esteemed fellow laborer E. HANKS, whose deep piety and efficient labors in this part of the Lord's vineyard, has bound him to the hearts of his brethren with indissoluble cords of love. The meeting commenced on the 12th inst., and was protracted till last evening, (the 20th.) during which time twenty-four professed faith in Christ, and 50 united with the Church; magnifying their number to from 22 to 52. This is decidedly one of the most active, interesting little Churches in all this country. Many of the late accessions, are persons whose standing and influence in this community will give a new impetus to the cause of truth. The Baptists have formerly been on the back ground in the neighborhood, and but for the faithfulness of their beloved pastor and their ardent attach-

ment for truth and Apostolic usages, they would, e'er this time, have been choked by the surrounding influences, and the Baptist doctrine, (*which is the doctrine of the Bible.*) would have become extinct. But the time of refreshing from the presence of the Lord has at last come; the Baptist cause has assumed a more conspicuous attitude in the eyes of the community. The crowd on yesterday, the last day of our meeting, was very large. In the evening, after preaching, we assembled on the bank of a beautiful little stream, and after delivering a short lecture on the action of baptism, I had the pleasure of burying, with their Lord, in baptism, the converts; as well as some old professors who had been living out of their duty, for years. The prospects are truly flattering here, and by Divine permission, I expect to be with them the second Lord's day in August; will you and the numerous readers of your excellent paper pray for the success of truth in the vicinity of Carter's Creek?

A. W. MEACHAM.

P. S.—Elder H. Miller, of Marshall, was with us (brother Hanks and myself) the first four days of our meeting.

SOUTHERN FOREIGN MISSION BOARD.

We notice in the Religious Herald, of the 10th instant, the following proceedings:—

FOREIGN MISSION DEPARTMENT.—Immediately after the organization of the Foreign Mission Board of the Southern Baptist Convention, a committee was appointed to correspond with the Boston Board relative to the transfer of a portion of the Missions under their charge to the patronage of the S. B. C. The committee promptly performed the duty assigned them. It was proposed that the China Mission, because some of the missionaries there are Southern men, and others, it was understood, had no conscientious scruples about receiving the patronage of the Southern Board; and the African Mission, because of its contiguity to the seat of the Southern Board, and the claims which Africa may be supposed to have on the Christians of the South, should be forthwith committed to the control and support of the Board of the S. B. C. The Cor. Secretary immediately acknowledged the receipt of the letter, informing the committee that the proposition had been submitted to a committee for consideration, and that the Acting Board were desirous, as early as possible, to enter into such arrangements as might best promote the cause of Missions. In a letter of later date, it was stated by the Secretary that, on the report of the committee, it was deemed wisest by the Board to refer to the General Board, to be convened in Philadelphia probably in the latter part of September next, the subject of transferring a portion of their Missions to the Southern Board. It is confidently hoped that an amicable and fair arrangement will be adopted by the General Board, for transferring a portion of the Missions under their patronage to the charge of the S. B. C.

The Foreign Mission Board met July 7th.—The importance of immediate and definite action was strongly felt. The pending negotiation with the Boston Board may not for a long time be consummated, and its issue is uncertain. Under these circumstances, after due deliberation, the following preamble and resolutions were unanimously adopted:

"The empire of China presents the widest and most important field for Christian Missions in the world. For centuries it had been carefully closed against the ministers of Christ. Recently God has opened the way for the introduction of the gospel into that dark land of heathenism. Five ports of the empire have been declared free for the labors of Christian Missionaries, under solemn treaty stipulations. The efforts of the Baptist Missionaries in China during the last year have been crowned with encouraging success. Just at this crisis, events wholly unanticipated have hastened the formation of the Southern Baptist Convention. To the vast and inviting fields of China all eyes were anxiously turned. In view of these considerations, relying on the sympathy and co-operation of the churches, and above all confiding in the God of missions, and earnestly praying for his guidance and blessing—therefore

Resolved, That as with as little delay as possible, we will proceed to establish missions in the free ports of China, or such of them as may be selected for the purpose.

Resolved, That a committee of brethren Jeter, Taylor, and Magoon, be appointed to recommend, as early as may be convenient, suitable missionaries for this field.

Resolved, That should the negotiation now pending with the Baptist Board of Missions in Boston, for the transfer of the China Mission to the patronage of the Board, prove successful, then the missionaries selected may be employed to reinforce the existing missionaries; but should they prove unsuccessful, they may found independent missions.

COM. OF PUBLICATION.

THE WRONG PASSENGER.

Our printers made an unpleasant mistake, a week or two ago. We knew nothing of it until the paper containing it was published. Indeed, the manuscript was sent to the office during our absence, and we never saw it at all. It will be explained by the following note to the Editor—

DR. HOWELL:

Dear Brother: I was somewhat surprised to see, in our last Baptist, the concluding part of my Essay, with the title "*Alcohol No. 3*," and signed "*Tetotalter*." How is this? You have another writer who signs himself "*Tetotalter*," who is a hero in the good cause, and I hope to hear from him often. I fear, however, your printers did not consult him before they gave his name to my Essay. Should this be the case I think an apology due from you to him, and to others, which I hope to see in the next paper. Please

present me to Tetotalter, and tell him, I will stand or fall by his side.

Your brother in Christ,

R. W. JANUARY.

We regret, exceedingly, that this happened. We will try to prevent such things in future.

"SALVATION IS OF THE JEWS."

By Divine permission, the Rev. C. F. FARR, 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.
" " 22	Cherry Creek,	"
Wednesday, " 23	Pontotoc	Night.
Thursday, " 24	Tockshish,	Noon.
Friday, " 25	Hookka,	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	Eutaw,	Night.
Friday, " 29	A church on road to Greensboro,	Noon.
Saturday, " 30		
Sunday, " 31	Greensboro,	"

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

DIED, in Ralls county, Missouri, at the residence of Mr. Taylor Jones (her son-in-law,) on the 8th June last, Mrs. JANE E. TRABUE, in the seventieth year of her age.

She was the consort of Edward Trabue, dec'd, of Woodford county, Ky., the daughter of the Rev. Eleazer Clay, dec., of Chesterfield county, Va., and the mother of Charles C. Trabue of this place.—She had been for upwards of forty five years, a member of the Baptist Church, and died like a Christian, believing and trusting on our Lord and Savior Jesus Christ.

RECEIPTS FOR BAPTIST.

Mrs. R. A. Battle, W. C. Solomon, Rev. W. Cate, B. Eagan, L. Lindsay, H. C. Neal, W. Watson, F. Thurman, J. C. Dunn \$2 50, B. B. B. Hunter \$2 50, Robert Martin, Cordelia Wheeler, J. B. Kitchen.