THE BAPTIST.

R. B. C. HOWELL, D. D. *Editor.*

"One Lord, One Faith, One Baptism."

W. F. BANG & Co. *Publishers.*

VOL. 2. NASHVILLE, OCTOBER 25, 1845. No. 10.

The Editor of **The Baptist** will be absent several days, attending the annual meeting of the General Association. If, therefore, the appearance of communications should be delayed, it will be attributed to that cause.

THE RELIGIOUS PRESS.

The Religious Press is a noble engine for the dissemination of truth, and the establishment of proper morals. Perhaps no other mode is so effective. The living voice may arouse generous emotions, may produce high and holy determination, but it soon passes away—its impressions frequently are of short duration, and the sentiments advanced, forgotten and lost forever. Not so, however, with the printed page; it lives and talks to present and future generations. What it utters at one time it proclaims ever after, and its ideas, once lost, may be reproduced again and again.

How exceedingly cautious should every man be, who prints his thoughts upon the subject of religion. Once given to the world, they are irrevocable. How many men would gladly destroy their productions? How many in the hour of death, will deplore their false positions, their hard words, and unjust criticisms? Especially; will this be the case, with many of our editorial brethren—perhaps with the writer. We fear that the responsibilities of the Editors of religious periodicals, have not been as fully realized as they should be; at least, so we suppose, from the careless and unfeeling manner, in which they often write. We do not believe that a minister of the gospel, should ever enter the sacred desk, without first having invoked the direction of heaven; nor do we believe, that an editor of a religious newspaper should ever sit down to write an article, without first doing the same thing, and being certain that he is prepared to do it in the spirit of Christ, and according to the principles of the gospel, which is love. The only weapons which he should use, are truth and right reason. These being exhausted, he should commit his cause to God and the impartial judgment of his peers. Witticisms and sarcasms were never indulged in by *his leader*, they should be beneath *his notice*. Nothing should cause him such regret, as the infliction of the least pain upon his brother; and nothing disturb his mind so much as the advocacy of a single wrong principle.

By reason of a failure to observe these rules, odium is brought upon the religous press; it has been perverted, is at this day a stumbling block in the way of sinners, and is one of the principal means of disturbing the peace and harmony of our common Zion. How often is it observed, by the unconverted, that religious editors are no better than political editors. They judge each other just as hard, they suspect each other's motives, they quarrel, take all the revenge they can, use the harshest epithets, fixed up in capitals and italics, get smart according to the wisdom of the world, and write in fact about every thing but religion. Of course, when such sentiments have been produced, the means of accomplishing good is greatly abridged. Oh! how painful it is to read the unholy conflicts of great, and, as we hope, good men! Where is that charity "which hopeth all things, which endureth all things, which believeth all things, which never faileth?"

The following is an extract from a letter from brother R. D. CASEY, of Bolivar, Tennessee:

The session, for this year, of the Big Hatchie Association, was held with the church in this place. There was a very full representation, considering the great amount of sickness in the District. Peace and harmony prevailed to the fullest extent. L. H.

Millikin was chosen Moderator, and myself Clerk. We received five new churches into our union—four from an anti-association, adjoining us, and five of their best ministers along with the churches. So you see how anti-ism is going. As soon as the minutes are printed, I will send you a copy.

Your brother in Christ,

R. D. Casey.

The above communication will be highly gratifying to the friends of missions, and proves, conclusively, the power of truth. The day is not far distant when an antimission church will be an absurdity. We thank brother Casey for his efforts to sustain our paper, an earnest of which is given by the reception of several new subscribers.

MINISTER'S DEPARTMENT.

No. 46.

THE CHURCH.

NOTES OF A SERMON, *delivered in the First Baptist Church, at Nashville,*

BY THE PASTOR.

1 Tim. III: 15—"The Church of the living God—the pillar and ground of truth."

Jehovah has, in our polluted world, a Church; the recipient of his grace, the expository of his truth, and which he has been pleased to select as his peculiar dwelling place. This church is characterized by such visible attributes, and forms, in accordance with the operations of the Holy Spirit, and the divine laws revealed for her government, as to be readily known, and easily distinguished, from the mass of mankind. The members of which it is composed are "a peculiar people." The image of Christ, lost in the fall of our first parents, is reinstamped upon their moral nature; their affections and passions are sanctified; they are made heirs of immortal life; and they are solicitous, in the present world, above all things to adorn the doctrine of God our Saviour, in every respect, and thus truly to please him, who hath called them out of darkness into his marvelous light. By a metaphor, drawn from architecture, the Church collectively is, in the text, represented as the pillar and ground of the truth." In her possession is the full revelation of *truth*. Her great doctrines are *truth* without error, and obedience, without any hesitation, evasion, or mental reservation.

Under former dispensations the gospel was exhibited only in types, and shadows, and obscure prophecies. The twilight of grace threw its grey folds over all spiritual objects, rendering them more or less indistinct, and difficult of comprehension. *Now*, the Sun of Righteousness has arisen with healing in his wings, and shines, gloriously, in the heavens. The full revelation is given; and the truth is written in characters bright as the solar beams at noonday. The pillar of truth rests upon a firm foundation, the facts announced in the gospel, concerning the incarnation, miracles, obedience, passion, death, resurrection, ascension, and intercession of Jesus Christ; and the mission, and work of the Holy Spirit. This is the true temple, of which Zion was but a figure. The Church of the living God, the pillar and ground of the truth, built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone.

In view of this text, several enquiries present themselves, the solution of which will sufficiently illustrate the subject which it offers to our consideration.

I. What is the Church of the living God?

In reply, I remark that the term εκκλησια, rendered in the New Testament, *church*, simply means a congregation. The word does not necessarily refer to the character of the congregation, nor the object for which it is assembled. The verb from which the noun is derived is εκκαλεω, and means to *call*, or *summon together*. This term is used to describe the congregation of the Lord's people, because they are summoned to come out from the world, and to dedicate themselves to the service of God, or, as an apostle expresses it, they are "*called to be saints.*" But to make the word more definite, a prefix, or affix, is generally added or understood—as the church of Christ—that is, Christ's congregation, the Gospel Church—or those who are called to obey the Gospel; or, as in the text—the Church of the living God.

Such, in general terms, is a definition of the Church of the living God, which it is proper for us now to say, is divided by time and circumstances, into three compartments:

1. The first compartment is the Church triumphant.

2. Church millitant. Those now warring in the army of Christ.

3. The Church elect. By this term we mean to describe all those who have not yet lived, but who will hereafter, &c.

These all form *one Church;* sometimes called "the Kingdom of God;" and by Paul, "the General Assembly and Church of the first born—Christ—which are written in heaven."

Of the *militant* Church, however, it is my duty, and design, to-day, principally to speak.

It is not a continuation of the Jewish church. It is a glorious church, unlike any other combination of men.

II. A second inquiry now presents itself. As much of corruption, and wickedness, have crept into places professedly holy, and many branches claiming to be the legitimate kingdom, are believed not to be entitled to this place, or appellation, how may we certainly distinguish, from all others, the true Church of the living God.

I reply, it may be distinguished by the fact that it is "*the pillar and ground of the truth.*" Is founded upon truth and maintains it. But to render this remark more definite I will observe that it is composed of *five* prin-

cipal particulars, each of which must enter into, and form, the composition of the true Church.

1. *Of the true Church, Jesus Christ is the sure and only foundation.*

Upon this point we are specially instructed by the Saviour himself. In conversation with his disciples he elicited from Peter, in answer to a question proposed for that end, a declaration of his faith in these words:—"I believe that Jesus is the Christ the Son of the living God." The Redeemer immediately replied—This is the great truth upon which, as upon the immovable rock, I will build my Church, &c.

An apostle referring to the same subject says—The Church is built upon the foundation of the apostles, &c.—That is, it is built upon the foundation brought to view by the apostles and prophets, which is Jesus Christ, &c.

But how is the Church built on Christ as a foundation? In answer to this inquiry we will particularize.

1 Christ is the head and executor of the Covenant of Grace, the Magna Charta of the Church. 2 In him justice is satisfied. 3 He has to bestow upon all who come to him, by repentance and faith, holiness sufficient for all the purposes of justification, sanctification, &c. 4 He is the author of revelation. 5 He sent forth the Spirit. 6 He is the legislator and governor.

Thus he is the foundation upon which the Church is built.

This is a broad, deep, and safe, foundation. &c.; and any church founded otherwise is not the true Church.

2. The second thing necessary to distinguish the true Church is *the character of the materials of which it is composed.*

The people who form the Church of Christ have invariably attached to them *three* characteristics. 1 They are such as are called—εκκαγηω—"called to be saints." This involves four considerations:—that they shall have *heard* the Gospel; that they shall have *understood* the Gospel; that they shall have *believed* the Gospel; and that they shall have *obeyed* the Gospel. 2 They are such as are sanctified in heart by the Holy Spirit. 3 They are such are righteous in their life. Zealous of good works.

If we do not err in these conclusions there are two descriptions of character which cannot be lawfully introduced into the true Church of Christ; the first embraces those who from immaturity of mind are incapable of faith; and the second all classes of the unregenerate.

1 Infants are entitled to religious instructions, &c. If they die they are safe. But they are not entitled to church membership. It does them no good; and the practice of introducing them must soon subvert the Church, not so much because infants are utterly incapable of every thing required of Church members, as because, without the grace of God, they grow up sinners, and the church is overrun with those who have the name but are destitue of the spirit of religion. This therefore, is directly to transfer the whole course of christianity from the wise and pious few, to the ignorant and wicked multitude, who interfere with religion without grace to direct them, and thus derange the community, invade the sacred functions of the Gospel, and convert the Church into a corrupt und mere worldly corporation. 2 The unregenerate are excluded.

Such is the holy character of the materials of which the Church is formed.

3. The third thing necessary to distinguish the true Church of Christ is that *she holds, and exercises the true doctrine of Christ.*

He that is of the truth heareth my words, &c.—"The church of the living God, the pillar and ground of the truth."

1 What the true faith is, in all its extent, and particulars, it would require months to explain, &c.

It is not expected that any christian will, at once, be fully instructed in all Christ's doctrines. We are pupils and must learn.

The Bible which contains the true doctrine is placed in our hands. It requires the exercise of common sense in its perusal, study with prayer, and God has promised his spirit to lead us into all truth.

It is not essential that we know everything, but what we do embrace must be according to truth.

2 For the Church to believe the truth is not enough, she must also practice the truth.

How much of truth must be embraced to entitle a community to be considered the true Church, I shall not now stop to determine.

4. The fourth thing necessary to distinguish the true Church is *a legitimate ministry.* I speak not now of other officers.

1 The first requisite to legality in the ministry is that those who take upon themselves this sacred office, be called of God to the work.

1 No man can be called of God to the ministry who has not become a thoroughly regenerated and converted christian, and joined himself to the true church of Christ.

2 The evidences of a divine call to the ministry are—

1 *To the individual himself*, a strong desire for the salvation of sinners, a readiness to make the requisite sacrifices to gain that object, and a sense of duty so to serve Christ.

2 *To others*, his knowledge of the subject, ability to teach, and general promise of usefulness in the ministry.

3 The true source of all the authority necessary to be possessed by a minister is under Christ in the Church.

1 His legitimate duty is entrusted by Christ to the Church.

2 He is designated for his office by the suffrages of the Church.

3 In his ordination the attending ministry officiate as the executive officers of the Church.

4 All the ordinary privileges of the Church belong to the ministry, and it is their duty to

teach, and their prerogative to administer sacraments.

5 No minister, however, continues to be legally such but while he maintains a holy life, keeps the pure faith, and administers the ordinances according to the laws of Christ.

5. The fifth thing necessary to distinguish the true Church is *a Gospel government.*

I am aware that most of the prevailing denominations of christians profess to believe that the New Testament reveals no particular form of government, but has left that matter to be regulated by the wisdom and guided according to the discretion, of the people of God.

From this opinion I feel myself called upon to record my entire dissent. What is more necessary to the unity of the Church, than Government?

First, Does the Bible reveal a system?

1 It gives us the form of a Church. 2 The qualifications for admission. 3 Number, grades, and duties of its officers. 4 Its code of discipline. 5 Number of its sacraments. 6 Principles of union.

Second But does the Bible reveal any government for the universal Church. Yes, the same principles which govern the various parts of one church govern the universal Church.

Third, What is the nature of this government?

1 Not legislative. Why? 2 Not judicial. Why? 3 Not even advisory. The Church has no right to appoint delegates for any purpose. Why.

Because none of these powers are granted. It has, I presume, been supposed that no form of government is revealed.

Fourth, The true government is wholly *executive.*

No other than executive power ought, or can be exercised by the true church, for several reasons.

1st. Judicial and legislative authority is *useless*, because they cannot preserve unity in the faith. This, history shows.

2d. It is *dangerous*, because—1 It may awe, or overthrow, civil givernment; 2 It gives power to persecute.

3d It is a *usurpation*, because it is not granted.

4th. It *reproaches the wisdom of God* for not having sufficiently provided for the welfare of his Church.

5th. Executive authority is sufficient, because—1 It is that alone which God has given; 2 Because it avoids the evils enumerated; 3 Because its exercise alone best promotes the happiness of the Church; 4 Because it preserves, most effectually, the unity of the faith; 5 Because it will sooner than any other convert the world—and, indeed, I believe, that this only will convert the world.

Thus we have seen that it is essential to the true Church, that it adhere to gospel government.

6. These five characteristics are essential. If any of them are wanting, to an ecclesiastical body, it cannot be a true Church.

Perseverance in them is requisite. If once possessed, and afterwards departed from, the Church from that hour ceases to be legitimate.

I would not be understood as intimating that religion, and salvation, cannot exist out of such a Church as I have described, because I do not believe church membership essential to these results, but *all* the advantages of connection with the kingdom of Jesus Christ on earth, cannot, under other circumstances be fully secured.

III. The third inquiry suggested by the text is this—Is it the duty of all converted men and women to connect themselves with the Church of the living God?

I answer, it is their duty to do so, without respect to circumstances, and without any unnecessary delay; and from this duty nothing but a providential intervention can absolve them.

1. *God commands it.*

"Those who pay no practical regard to the duty of uniting themselves with the Church of the living God, generally live in the neglect of the ordinance of baptism; which Jesus declared was becoming him and his followers; and of the Sacred Supper, which he enjoined upon us, when taking his leave of the world." In these and other ordinances he requested to be remembered as dying for us. He who can deny such a request, must surely be at a loss to prove himself the friend of Christ. Ye are my friends if ye do whatsoever I command you.

2. The importance which attaches to an individual christian's uniting with the Church, bears some proportion to the importance of the existence of the Church. If one may not join, all may not; then there would be no Church—no ministry—no word, and ordinances; no revivals, &c.

3. It is the duty of every christian to join the Church, because those who do not, never arrive at any eminence in spirituality or usefulness.

4. It is not only commanded, necessary for the perpetuation of the Church, and the spirituality and usefulness of christians, but it is the dictate of love, whether to Christ, or his people.

Let no one excuse himself, because under these circumstances few can be justified in the neglect of duty.

IV. Our last inquiry is this—What is the object which Jehovah designs to effect by the constitution of the Church of the living God?

1. That it may serve as a repository for the perpetuation of his truth.

2. To afford a perpetual practical illustration, in the character and life of his people, of the power of the Gospel. Ye are my witnesses.

3. To place his children under circumstances the most favorable to their sanctification, perseverance, and preparation for eternal glory.

4. To perpetuate the ministry, to super-

intend and regulate their labors, and sustain all the other means of grace.

5. For the ultimate conversion of the world.

We have now seen briefly what the Church of the living God is; how we may from all spurious imitations, certainly distinguish the true Church; the duty of all truly converted men and women to connect themselves with it: and the object which Jehovah designs to effect by the constitution and perpetuation of the Church of the living God. We close our present discourse by remarking—

1. If God has revealed a way of salvation through Jesus Christ, it is the duty of every sinner to seek it. If you do not, whose fault will it be? Sinners I beseech you—

1 Hear the word, study, and obey it; 2 Respect all the means of grace, and wisely improve them; 3 Repent, believe, and be saved.

2. Are any of you serious on the subject of religion? You know not what dangers surround you. I pray you turn not back.

3. Do any of you entertain the hopes of eternal life? And have you not united with the Church? How can you reconcile this with your love to Christ, and your sense of duty.

4. Christians, I pray you, with your Bible in your hand, search for the true Church of the living God, and if you have made, heretofore, any mistake in this matter, it is not yet too late to correct it.

5. My beloved brethren, members of the household of faith, let us:—1 Be mindful of the grace and honor, we have received, in having appointed to us a name, and a place, in the true Church of the living God, and exercise suitable gratitude; 2 Of the obligations devolving upon us, &c., and be ready to perform all the duties imposed; 3 Recollecting the mutability of our earthly state, let us improve, to the best advantage, our present opportunities, and privileges.

The Church is continually changing. We are constantly receiving members from the Church elect, and dismissing others to the Church triumphant. But lately we ourselves were received, and soon shall ascend up, &c.

Whence have we come, what are we now, and to what glories are we reserved?

LEGISLATIVE PROCEEDINGS.

REPORTED FOR THE BAPTIST.

By Milton A. Haynes, Esq.

The Legislature met on the 6th inst., has been regularly in session ever since. The Senate was organized by the election of H. M. Watterson, Esq., of Coffee county, as its Speaker; and the House, by the election of Brookins Campbell, of Washington, as its Speaker.

The first week was principally taken up in the appointment of Committees, and the arranging the Job Printing of the Legislature.

The Vote for Governor and Inauguration.

On the 13th the two Houses met in Convention for the purpose of counting the votes cast for Governor at the last election, which was completed on the following day, and the result ascertained to be as follows:

For Aaron V. Brown,	58,275
Ephraim H. Foster,	56,805
Brown's majority,	1,470
The whole number of votes cast,	115,080

Wednesday the 15th, the late Governor, James C. Jones, and the Governor elect, A. V. Brown, together with both branches of the Legislature, and a large concourse of citizens, met in the Methodist Church. Gov. Jones delivered a valedictory on retiring, and Gov. Brown delivered an Inaugural Address and took the oath to support the Constitutions of the United States and of the State of Tennessee.

The Tippling Law, &c.

Several Bills and Resolutions have been introduced, whose object was either to the repeal or the modification of the present law against retailing spirituous liquors.

Mr. Trott, of Cannon, introduced a bill to repeal the law of 1837-8, and to substitute the system of granting licenses to retailers. Some discussion took place on this bill, showing considerable opposition to the present law, but showing also, that while some opposed it because it restrained the sale of liquor, others opposed it because it did not restrain it enough.

On the 21st, Mr. Roberts, of Coffee, offered a bill to authorize the citizens of each Civil District to hold an election once a year, to decide whether a license should be granted to any one desirous of retailing liquors therein; and upon their deciding in favor of such license, making it the duty of the county court to grant a license.

No definite action has yet been had on any of these propositions.

Sessions opened with Prayer.

Early in the session a proposition was made by Mr. Morris, of Wayne, to invite the Clergymen of this city to open the sessions of the House with prayer each morning. After some opposition, principally arising from the desire of some members to effect the same object by electing a Chaplain, at a fixed salary, the two Houses, by their Committee, invited the several Clergymen of this place to

open their sessions with prayer each morning.

On the second week of the session this duty was performed by the Rev. Dr. Howell, of the Baptist Church.

On the present week it has been performed by the Rev. Dr. Wheat, of the Episcopal Church.

Elections.

Jonathan C. Tipton, Esq., has been re-elected to the office of Register of the Ocoee District.

Mr. —— Smith, of Cleaveland, was elected Attorney General of the 3d Judicial District, in the place of Bynum Jarnagin, for the next six years.

West H. Humphreys, Esq., was re-elected Attorney General of the State, for the next six years.

The amount of business on hand.

About 60 bills, to amend, repeal or to alter the laws of the land, have been introduced and read, and passed one time, and referred to the appropriate Committees; and near 60 resolutions, in relation to these various bills, and to the general field of political measures and principles, have been introduced, some of which have been passed, but most of which are lying on the table to await the action of the House.

Amongst these several bills and resolutions have been offered, having for their object,

1. To extend the jurisdiction of Justices of the Peace to $200, in all cases.

2. To repeal and abolish Chancery courts.

3. To give Circuit Judges equity jurisdiction.

4. To reduce the number Circuit Judges.

5. To enquire into the expediency and practicability of improving the navigation of the Cumberland river by locks and dams.

6. To enquire into the cause of the losses sustained by the Bank of Tennessee, at Athens and at Sommerville.

And a variety of local and political matters, not yet acted upon.

The Deaf, Dumb and Blind.

The Asylum for the Blind, and for the Deaf and Dumb, the one at Nashville, and the other at Knoxville, made reports, showing the progress of the unfortunate individuals who have been instructed therein. About 19 persons have been educated, so as to read, in the Blind Asylum. While 9 Deaf and Dumb persons have been taught to read in the Institution at Knoxville.

Many Memorials have been sent up to the Legislature, from various counties, in behalf of these charitable Institutions, and a degree of interest is manifested in regard thereto, which will ensure their permanent establishment.

COMMUNICATIONS.

For The Baptist.

PLEASANT RETREAT, Oct 10, 1845.

DR. HOWELL:

Sir: I expect, from the conversation that occurred at our last interview, that you have been looking for a communication from me. Of the cause of my not writing before, I will now inform you.

First, then, soon after the adjournment of the Convention in the District, I was attacked with the fever, and was detained, thereby, longer than I expected; and the first day we fairly got on our way homeward, my wife was taken with chills and fever, which kept us still longer on the road; so we have not long been at home. And another reason still —I left at the mouth of Sandy river, at brother Gray's, (a Baptist minister,) a paper containing the names of a number of subscribers to The Baptist, and I did not wish to write until I obtained that paper. I did not discover the fact alluded to above, until I reached home. I immediately wrote to brother Gray to send me said paper, but it has not yet come to hand; and this will account to the brethren for not having received their paper heretofore, as they have been expecting.

Perhaps, from my affliction, you will conclude that I have neglected going to the Auxiliary Convention of the Western District. If so, you are mistaken. I hope the Lord is about restoring the health of myself and wife, and I rejoice that I did go. To act in concert with such a delightful set of brethren, was highly gratifying to me indeed. The brethren of the District move forward with great unity of action, in all the benevolent enterprises of the day. Brother Kimbrough has already informed you of the warm reception which we met with, as delegates from the General Association of Tennessee—and also his success as agent of Union University. I feel confident the brethren were in earnest, relative to what they did on that subject.

They also passed a resolution recommending The Baptist to the patronage of all the brethren; and what was still more gratifying to me, I obtained, either directly or indirectly, upwards of two hundred subscribers to that paper. What I did not obtain myself, brethren of known character and influence promised to make up, and send on the money in six months. In fact many brethren promised that we should have three hundred subscribers from the District, and I believe what they tell me.

Many other matters I wish to speak of, relative to the brethren in the District, but

I find I should be too tedious, therefore I must postpone them until I see you, which I hope will be in a few days.

I have the honor to subscribe myself,
Your brother in Christ,
WILLIAM S. PERRY.

For The Baptist,

TO MY MOTHER ON THE DEATH OF MY SISTER.

Mother, on thy cheek a tear is stealing,
And now 'tis glist'ning where the bloom
Of youth once sat, before the feeling
Of life's sad cares were to thee known.
And here another, and another;
Mother does thy spirit mourn?

Mother, I know 'tis sorrow to thy heart,
To lose what to thee seemed thy life;
That Death should break the link apart
That bound to this world of strife
The doating daughter, sister fond,
The loving, tender wife.

True, she was thy greatest solace, Mother;
For she alone was left with thee
To smooth thy hours, thy cares to smother
And calmly quell life's tempest sea.
Death came without a dream of death
And set her spirit free.

But mourn not Mother, weep not now,—
She dwells amid the choir of Heaven:
Father, to thee we meekly bow,
To thee we pray to be forgiven;
Let Death *unite* those kindred-ties
Which Death has riven. D. C. F.

Nashville, Oct. 6, 1845.

For The Baptist

TO MY MOTHER.

My mother? how sweetly falls each thought of
Thee upon the soul of thy wandering
Boy. The past, my childhood's happy past! oh
How memory to it doth cling; thou wert
Near, my mother, with all thy mother's love.—
A mother's love none but a mother ever
Knew,—and thine is a mother's heart indeed,
Fill'd with love so tender, so protecting,
And so constant, so freely given always
As now.

I do mind me of my infancy,
When my yellow locks yielded to the kiss
Of the summer breeze; my laugh was childhood's
Sportive laugh, wild e'en as the wild dash of
The laughing waters; my heart borne by the
Wing of innocence, was light and happy;
And as airy minstrels find a joy 'neath
Ev'ry leaf, so each pursuit to my young
Heart brought joy; the joy of ignorance, and
Childhoods joy is joy indeed, the mind is
In embryo and knows nought of evil, the
Cup of after years it hath not tasted,
The blight of wintry knowledge it hath not
Known, all the world seems as its plaything 'til
Comprehension, alas, opes its eyes to woe.
And thou wert kind, my mother; oh how kind!
Thou did'st guide my tottering steps, thou did'st
Kiss the tears from off my cheek, and with sweet
Songs soothe my spirit into rest; 'twas thy
Hands that laid me in my tiny bed, but
More than all 'twas thee who taught my lisping
Tongue to say "Our Father who art in
Heaven." And I do love thee more my mother
For thy teachings, I do in my manhood
Love and bless thee that thou didst teach my knee
To bend, and my soul to look away to
God, and my first words to speak his prayer
With thankfulness, and thine efforts mother
Are graven unforgetful on my heart;
And whate'er of evil may be mine, thy precepts
I will love whilome; God make them my guide
Throughout my little day of life.

Yes my
Mother, as thou didst guide me in the rosy
Hours of my boyhood; so I would have thee
Guide me now, for 'neath thy guidance God doth
Bless me.

God keep thee my mother, God bless
Thee e'en as thou hast bless'd thy sinful boy;
God give thee yet many days, and make thy
Only son the earthly staff and pleasure
Of thy declining years. ISOLA.

Nashville, Oct. 20, 1845.

For the Baptist.

OBITUARY.

"The righteous shall be in everlasting remembrance."

Died, on the 26th of July, 1845, Mrs. MARY ANN O. HARRIS, wife of Burr Harris, and daughter of Mr. Solomon and Mrs. Rebecca Hartsfield. Also the infant son of Mr. and Mrs. Harris, two weeks before its mother's death—aged two months.

Mrs. Harris was a member of the Baptist church of Lebanon, which she has been dismissed, by death, to join the church triumphant. Her stay on earth was short; but if "that life is long which answers life's great end," she has enjoyed the proffered meed. She had been a professor of religion for a considerable time, during which, it may be said of her, "she walked with God," and with his people, and thus secured for herself—though dead—a living character, embalmed in the memory of all who knew her worth.

As a daughter, a wife, and a mother, she was dutiful, affectionate, and, at home—"Where woman best is known, in private life"—where, by attending to the kind affairs of her varied relations in life, she "made home happy," endeared herself to her friends, and shared in turn their kind regards and tender sympathies.

As a christian and a member of the church, Mrs. Harris was distinguished, alike for her

principles and her uniform piety. Being the daughter of christian pareuts, she was taught from a child, to know the Holy Scriptures; which are able, through faith in Christ Jesus, to make wise unto salvation, and were made by her the directory of her christian career. She had, therefore, an abiding hope, that grew even stronger in death, which she met resigned and happy—a welcome messenger, sent to relieve her from mortal suffering. In the death of Mrs. Harris, the church have lost a devoted sister, and the family, of which she was a member, have been called to part with one dear to them as life. But she is gone, we trust, to a better home, where she will behold the Saviour, whom, while on earth, she loved. There she will meet her departed sister—and there, too, she will again embrace her pretty babe—once an earthly sufferer, but now a happy spirit, sweeping his golden harp in realms of glory.

"And I heard a voice from heaven, saying unto me—Write, blessed are the dead, who die in the Lord."—Rev. xiv: 13.

B.

For The Baptist.

CONSIDERATIONS FOR THE COMMERCIAL COMMUNITY.

Mr. Editor:

At a town meeting recently held in Birmingham, (England,) to remonstrate against a proposed increase of the British Navy, Joseph Sturge, a gentleman long and deeply interested in commerce, made the following statement. "I know something about chartering and insuring ships, and I do not hesitate to say, that if the whole of the navy were scuttled to-morrow and sent to the bottom of the ocean, I could go to Lloyd's and insure ships and cargo without paying one shilling more premium and I could charter vessels to any port of the globe without paying any more freight." This bold and somewhat startling declaration, from such authority, has led me to see if it could be supported by the evidence of unerring statistics. I here present their testimony for the consideration of those of your readers who are engaged or interested in commercial pursuits.

The amount of tonnage owned by Great Britain, embracing every kind of vessel engaged in the Domestic and Foreign Trade, is 3,047,178 tons.

The amount owned by the United States, is 2,158,602 "

The cost of American shipping is $60 per ton: and an experienced ship-owner has estimated the value of our whole mercantile marine at $40 per ton, new and old. The cost of ship-building and its materials are much lower in Great Britain: but admitting that all the mercantile shipping which that nation has afloat, is worth $40 per ton, then the value

of British tonnage would be	$121,885,920
American do.	86,344,080
French, 389,619 tons,	15,584,760
Value of the tonnage of the three nations,	$223,814,760

As the interest of capital invested in trade, ought not to be added into, but deducted from, the profits of that trade, in order to arrive at the precise net gain, we shall be admitting a very liberal profit to this amount of shipping; if we estimate it at 15 per cent. after deducting the interest of the capital employed. And we submit this estimation to any ship-owner, as one sufficiently high, for such an amount of tonnage, even if there were not one uninsured vessel lost on the ocean during the year. Then the net annual profit of all the shipping owned by Great Britain, the United States, and France, at 15 per cent is $33,572,214

Now, intelligent ship merchants, will you not stick a pin at that fact? And, now, another at this? *The appropriation of the British Government to their Navy, for the current year, is* $33,620,200!!

Now I appeal to your sober convictions, if these two facts are not of some significance to the commercial world! Think of it, for a moment! The profit of the whole mercantile marine of these three great nations, falls short of the annual expense of supporting the British Navy! And is this the protection which Commerce owes to Navies! Here are the three great commercial nations expending annually fifty-two millions of dollars on their combined navy, whose principal function is to protect commerce and navigation; while all their mercantile shipping can earn, above its cost, is but a little more than thirty-three millions per annum! Look at France: in 1837 she appropriated about $12,000,000, to her navy department, and she owned that year about 370,000 tons of shipping; which, at $40 per ton, was worth $12,800,000—a trifle more than the cost of its *protection!*

But let us bring this matter nearer home. We have about 1,000,000 tons of shipping engaged in the foreign trade; the profit of which, at the rate we have taken, is $6,000,000 per annum. To protect this interest is almost the only avowed object of our navy: and to render it adequate to the service, the government appropriated for the current year, $6,350,789!! Now is not such a mountain load of naval protection like millstones about the neck of Commerce; a grievous burden to her canvass wings? Nations which do not own a single vessel of war are underbidding those whose bullying, blustering navies whiten the ocean. And I will close this article with the words of an extensive ship owner in this country, and which are singularly coincident with the declaration of Joseph Sturge:

"If we had not a single ship, we could receive and send away everything we wished to buy and sell, by foreign vessels, which would do their own fighting; and instead of charging our commerce with a farthing for *naval protection*, would carry all our freight at a cheaper rate than is now paid for the same service."

E. B.

Worcester, Sept. 28th, 1845.

SELECTION.

LETTER FROM GERMANY.

We are indebted to the Rev. Mr. Somers for the following interesting letter from the well known missionary, the Rev. Mr. Oncken.

—

HAMBURG, August 15, 1845.

DEAR BROTHER SOMERS,—It is long since I had the pleasure of hearing from you, and as I have now to address you on behalf of the bearer, brother G. M. Engelhardt, I embrace the opportunity, and beg of you to favor me with a letter soon.

My domestic and personal trials have been of such a nature for the last three years, and the care of all the churches, presses so much on my mind, that I need not only the comforts and supports which the good Spirit of the Lord imparts, but also the renewed assurance of my brethren, that we are still remembered by them, and that they cease not to plead for us at a throne of grace.

I am now a poor, bereaved widower, with five motherless children, of which the youngest is only 18 months old. My beloved wife died 8th July, after a long and most painful illness, which lasted upwards of two years. During the last eighteen months I could hardly ever leave her, and it is now a wonder to my eyes, that my health did not completely sink under the scenes of indescribable suffering which I had to witness day and night. But, blessed be God, he has kept me by his power, and I continue to this day, and his grace has been signally glorified in my beloved departed one. Her affections were powerfully weaned from all things here below; she was more thoroughly instructed in the humbling doctrine of our utter ruin and helplessness as sinners, and her previous fears and doubts gave way to a sweet confidence that she was accepted in the Beloved, so that at last she fell asleep in Jesus, having shortly before expressed the truth contained in those beautiful lines of the Poet:

"Other refuge have I none,
Hangs my helpless soul on thee."

But though I know her safe, and know, too, that even this severe trial, is destined for my good, so that I have never been left to question the love and wisdom of my heavenly Father, sorrow, bitter, bitter sorrow is still filling my heart, which none can remove, but the Holy Spirit, the Comforter. Remember, then, a poor, distressed brother before Him, who has said he will not leave us comfortless.

Brother Engelhardt, who presents this, is a native of Barieuth in Bavaria, he has been with us for nearly six months, and has gained the esteem of the brethren. I trust, that should he stay with you, it will be his great aim to live worthy of his high calling, and as he is interested in missionary efforts, he will make himself useful among our countrymen.

We are still much encouraged in our work both here and in other parts. The Lord is constantly adding to our number, and the field of operation is extending in almost every direction. About forty converts have been baptised here since January, an equal number has been added to the church at Berlin, and a proportioned increase has been experienced in the lesser churches, in various parts of Prussia, Hanover. Hessia, Wertemberg and Oldenburg. The number of converts is also multiplying in Denmark, and the country churches are in a prosperous condition. May the Lord in compassion, watch over and preserve his own house. If we had the means, an attempt ought to be made to introduce the truth as it is in Jesus both into Sweden and Norway. The field in the latter country is most inviting as the Storting has decided in favor of almost religious liberty.

The religious commotion in Germany is spreading farther and wider, both in the Romish and Protestant Churches, and the secession which has already taken place in the former, appears now to produce a similar effect in the latter. I regret to say, that this movement in both communities, is not the result of having received and submitted to the word of God, but rather a rejection of it;—it is the spirit of infidelity, which rejects all positive religion, and appeals to human reason as the highest tribunal.

The persons in the Protestant Church who favor this movement designate themselves as "the friends of light," whilst all orthodoxy is decried by them as "Darkness." They profess to be defenders of liberty, both civil and religious, but from their deadly animosity against true Christians, the worst may be feared, should the Lord permit a full development of that enmity. But who knows, but the Lord may employ all this as a scaffolding for raising his own house; be this, however, as it may, we know every weapon formed against Zion will be destroyed, and the gates of hell shall never prevail against the Church purchased by the blood of Christ, and grounded on him, the Rock of Ages.

You have probably heard already, that the Lord is opening a wide door for us in Holland. A church has been formed in the Province of Dronthe, which has at this time about twelve or fourteen members, and is under the care of a dear and valuable brother, Feisser, formerly minister in the Dutch Reformed Church. At Amsterdam the foundation of a Christian Church has also been laid, four persons have been baptized there, whose decision of character and devotedness lead us to anticipate, that under God much good will be effected. We are on the point of issuing a number of good tracts in Dutch, but our means are so limited, notwithstanding the grant of the Am. Tract Society, and some assistance from England, that much will be left undone. I regret that as we occupy so large a field—Germany, Denmark, and Holland, the Am. Tract Society, cannot grant us annually at least $1,000. If, through your kind influence in this quarter, this could be realized, you would bring us under lasting obligations.

Now, my dear brother, farewell! the Lord make you happy in his love and in the glo-

rious prospect of being soon where our faith shall be changed into glorious vision. With affectionate love to yourself and your dear flock. Yours in the Lord,

G. H. Oncken.

From the New York Recorder.

COMMENCEMENT of COLUMBIAN COLLEGE—DEATH of Dr. CHAPIN —MINISTERIAL CONFERENCE, &c

Mr. Editor—A few remarks upon the above named topics may not be unacceptable to your readers. On Wednesday, the 1st inst., I had the pleasure of attending the Annual Commencement of our Columbian College, which was celebrated in the First Baptist Church of Washington city. When I entered the house, then crowded with the fashionable audience, the first sounds I heard were the voice of Dr. Bacon, the President, earnestly commending to God his venerable predecessor, Dr. Chapin, who, it was understood, might not survive that day. The exercises of the graduating class proceeded and were of an interesting character. The class consisted of eight young men, seven of whom delivered orations on the occasion; one being excused on account of sickness. The orations were thoroughly prepared evincing maturity of mind, highly creditable to the young men themselves, and to their instructors. The speaking generally was of a high order, and seldom surpassed on similar occasions. It was manifest that they had successfully studied the fine models, to which they had had access in the halls of our national legislature. They had attained that fervor and unction of manner, which can never fail to interest the hearer, and is essential to a successful public speaker. No other similar institution in the land affords so happy facilities for gaining eminence in public speaking, which is an important consideration to those especially who are looking forward to the ministry of reconciliation. It is understood that most of the graduating class are pious, and anticipate entering the ministry. At the late commencement I saw, among others, President Polk, several of the members of his Cabinet, and members of Congress. The prospects of this important seat of learning appear to be brightening. The next Freshman class will be larger than any that has entered the College for several years past. It only needs patronage and the endowment of one or two professorships to insure to it permanence and eminent usefulness. To secure the latter object, Rev. Mr. Poindexter, of Va., has recently been appointed an agent, and it is hoped he may be entirely successful in his object.

Soon after the exercises of the graduating class commenced, our venerable friend, Rev. S. Chapin, D. D., who had so long presided over the interests of that Institution, was called to leave dull mortality and enter upon eternal life. For several months past he had been gradually declining, and his end was a delightful illustration of the triumphs of faith. In the earlier part of his sickness, his mind was dark, and it was his earnest and incessant prayer that he might glorify God in his last sickness and in his death. That prayer was heard, and for several weeks previous to his death, he was favored in an eminent degree with the Divine manifestations to his soul. Few perhaps, in modern times, have enjoyed more of the presence of God, or had brighter anticipations of that perfect and unmingled pleasure that shall never end in the celestial state.

A few moments before he fell asleep in Jesus, he said, "it seemed as if heaven had come down to earth;" and the last words which he was heard to utter were, "Sweet repose in death." These and other similar expressions, as well as a consistent godly life, furnish precious memorials for the relief and consolation of his surviving friends, and give an additional illustration of the truth and blessedness of our holy religion.

The funeral of Dr. C. was attended at his late residence by a large number of sympathizing friends. After singing the 1109 Hymn of the Psalmist, our respected father Samson led in a short and appropriate prayer; after which the Rev. O. B. Brown delivered a very interesting and impressive address, which was followed by a solemn and pertinent prayer by Rev. G. W. Samson, with whose church the deceased was connected. At the grave President Bacon delivered a short and happy address, and the solemnities were closed with prayer by Rev. Mr. Smith of the Presbyterian Church.

A venerable man and father in Israel has fallen among us, and the event furnishes a fresh admonition to the living to work while the day lasts.

The Baptist Ministerial Conference of Maryland and the District of Columbia, held its quarterly meeting with Rev. G. W. Samson of the E. Street Church, and was an interesting and profitable season. Rev. C. R. Hendrickson of Baltimore, preached the sermon in the evening.

Viator.

Baltimore, Oct. 6th, 1845.

EUROPEAN RELIGIOUS INTELLIGENCE.

England.—Baptism of the Rev. Robert Wallace, late Minister of the Presbyterian Church, Broad Street, Birmingham.—This amiable and talented minister having been convinced that baptism by immersion, administered to persons professing repentance and faith in our Lord Jesus Christ, is the only baptism sanctioned by the word of God, resigned his connexion with the Presbyterian church, and was baptized by Mr. Swan, on Lord's day, July 20, on which occasion Mr. S. delivered an argumentative and powerful sermon, from Romans vi. 3; and Mr Wallace, before descending into the water, addressed the large and very attentive audience in reference to the change which had taken place in his views on the subject of baptism. A farewell sermon to the people of his charge was delivered on the preceding Sabbath. From the sermon we extract the following paragraph, detailing the exercises of his mind

during the last twelve months: "More than twelve months have passed since my attention was specially directed to the subject of baptism. The current controversies of the age, and the unscriptural opinions circulated and gaining ground in many quarters in reference to that ordinance in particular, conduced to my desire to renew my reading on the subject. It was not, in so far as I can remember, from any incipient doubt in my mind as to the scriptural view of the ordinance, in all its bearings, held by the Presbyterian Church, that I commenced to read on the baptist side of the question, but from my attention being, as it were accidentally, called to a work on the subject by an eminent baptist, but a man still more eminent as an able, and, on all the great doctrines of revelation, orthodox divine. (The late Dr. Carson.) And I remember well that it was respect to his general character as a theologian, and the desire of seeing how weak might be the arguments, even of a great and good man, in favor of what I then esteemed an erroneous and unscriptual view of baptism, that influenced me to commence the reading and study of *his* work on that subject. I soon saw, however, that more could be said in favor of that view than I had anticipated; my old convictions on the subject began to be shaken. I set myself against this; with an instinctive dread and hatred of a changeable and vacillating character, and from various motives, of which none influenced me more than the interest I took in the present position of the Presbyterian Church in England, I rowed, so to speak, against the stream of new and rising convictions; and by prayer, by meditation and by reading the word of God and the best books I could procure in favor of Pedo-baptism, I sought to be re-established and more and more confirmed in the faith of my church and of my fathers on that subject. At one time I persuaded myself that I had got over my difficulties. But after a time, during which I endeavored to forget the subject altogether, these difficulties presented themselves to my mind with more force than ever. About that very time it pleased God to lay me upon a bed of sickness, and to bring me to the point of death. During my illness the subject was seldom absent from my mind; and the conviction which then pressed upon me was to this effect: That whether the baptism of infants were right or wrong in itself, the practice was sinful and unwarranted in me on the principle laid down by Paul, (Rom. xiv. 23,) "Whatsoever is not of faith is sin." I then resolved that if it should please God to restore me to health, I would study the subject anew. With returning strength I did so; and the somewhat protracted period of my restoration to health afforded me an opportunity of doing so, which in different or ordinary circumstances I could ill have commanded. You know the result. I have felt shut up to the conclusion, that there is no scriptural warrant for the practice of infant baptism. I have conferred with the brethren, individually and collectively, on the subject, and have seen no reason to alter my views. Others see differently from me, and I can respect their conscientious convictions and practice founded thereon. I once saw very differently myself, and it would ill become me to judge or speak uncharitably of other men. I neither speak nor feel so. Only this I say, that in a matter of this kind every man, and especially every minister, should be fully persuaded in his own mind; and my conviction, in so far as I know myself, is to the effect I have already stated."

Another correspondent, J. C. N., informs us that Mr. Wallace had been pastor over the Free Scotch church in Birmingham 12 years—that he was much esteemed by his friends, and has relinquished a handsome salary. He hopes that, on this account Mr. W. will meet with encouragement from the Baptists, and be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success. We hope so too.

SCOTLAND.—Annual Meeting of the Baptist Union of Scotland.—The annual meetings of this Union were held in Aberdeen, on the 6th and 7th August. The attendance of the friends from different parts of the country was respectable; and the whole of the business conducted with much harmony and brotherly affection. The annual sermon was delivered by Brother Taylor, of Airdrie, on Wednesday evening, in John Street chapel, from Psalm cxxxii. 18 last clause,—"But upon himself shall his crown flourish." On Thursday the preliminary meeting of the session was held. At this meeting the annual report was read, adopted, and ordered to be printed for circulation among the subscribers and friends. The letters from the churches were next read. From these it appears, that during the past year the churches had enjoyed much peace, and had added to their fellowship a considerable number of new members, there being a clear increase in every church (with one exception) connected with the Union. A long and interesting conversation followed, on the subject of education, in the course of which it transpired that four young brethren were pursuing a course of preparatory training, under the superintendence of brother Johnstone of Cupar, who was encouraged by the Union to proceed in this department of labor. At this meeting it was unanimously agreed—agreeable to the request of a number of friends in Glasgow—to open a new station in that large city, and also to commence a new periodical, if the proposal should meet with the assent and support of the denomination generally. On the evening of Thursday, an interesting meeting was held in John Street chapel. Peter Brown, Esq., Aberdeen, in the chair. After tea, excellent addresses were delivered by Messrs. Henderson, Blair, Taylor, Johnstone, Thomson and Hedley. Mr. Johnstone of Cupar, gave a very interesting account of a six weeks' visit to the churches in the Orkney and Shetland Islands, the substance of which will appear in the Union's annual report. Three evan-

gelists are now employed—a series of tracts has been published—several small churches have received aid, and after defraying all expenses of the past year, the treasurer has nearly £200 in hand, to aid in carrying on the operations of the current year.

CONTINENTAL.—*Hamburgh.*—In a letter recently received from Mr. Oncken, he says, "God is blessing us with constant additions, eight or ten stand proposed for baptism, yet during last month we had immersions every week. Upon the whole review, I am astonished at what God has done. Considering our difficulties, there are few missions which have been blessed of God to such an extent. Eleven years ago the first church was formed in this city, composed of seven members, now we have twenty-five churches with about 1600 members. And still the Lord is opening wider fields to us in every direction.—Tract circulation now forms the most important feature in our efforts to do good. Shortly, myself and the other missionary brethren here, will be proscribed from nearly all the German States, our brethren called Handwerks (Burschen Colporteurs) who travel in pursuit of their occupations, will now be our missionaries. Nearly thirty of these valuable helpers have already gone forth from the church to Hamburgh, and more are preparing. It rarely happens that we deem it necessary to support, or that they are any charge to us, but if the work is to be done they must be well supplied with good religious tracts; this entails considerable expense, and as our people are poor, we look for help to our dear brethren in Britain and America. What the friends in England have done lately, encourages us to hope, that all that is needful will be supplied."

HOLLAND.—*Gasselten Mewfeen.*—An excellent and talented man, a D. D., and formerly a minister in the Dutch Reformed Church, has adopted the principles of the baptists, and was lately baptized; this has led him to relinquish his former charge, and accept the oversight of the baptist church recently formed in this place. He lately visited Hamburgh, where he gained the love of the whole church by his amiability and christian deportment. Mr. Oncken says, "He appears to be just the man for the important field opening in Holland, where he is devoting all his energies in the good cause." Mr. Oncken has placed 200 guilders at his disposal, for printing and circulating tracts, with the promise of furnishing more, should the liberality of English brethren enable him to do so.

From the Baptist Record.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

A special meeting of the General Board having been called by the Acting Board, agreeably to a resolution passed at the annual meeting in Providence, the following brethren met in the lecture room of the first Baptist Church in Philadelphia, at 10 o'clock, A. M., September 24th. In the absence of the President, Rev. Dr. Sharp, the Rev. S. H. Cone, first Vice President on the list, took the chair. Prayer was offered by the Rev. Dr. Wayland. The roll being called the following brethren answered to their names: S. H. Cone, F. Wayland, Jr., G. S. Webb, J. M. Linnard, Solomon Peck, B. Stow, H. Lincoln, Alfred Bennett, Irah Chase, Gardner Colby, John Conant, Albert Day, G. B. Ide, J. B. Jeter, J. M. Peck, B. Sears, C. G. Sommers, W. R. Williams, R. Turnbull, William Colgate, and S. B. Swaim.

The resolution of the acting Board, and their Special Circular calling this meeting together with the correspondence between the Board of the Southern Convention and the acting Board, and referred to this meeting, were read.

Letters from J. Kilpatrick, Henry Jackson, Dr. Kendrick and R. B. C. Howell, were read.

Ministering brethren present were invited to take part in the deliberations.

CIRCULAR.

DEAR SIR.—Pursuant to instructions given by the Board of Managers of the General Convention, at their annual meeting in April last, a special meeting of the Board is appointed by the Acting Board, to be held in the meeting house of the first Baptist Church in Philadelphia, on Wednesday, the twenty-fourth day of September next, at 10 o'clock, A. M.

This meeting is called with particular reference to two questions which are regarded as belonging more appropriately to the General than to the Acting Board:—

1. Whether certain missions, now under the patronage of the General Convention, shall be transferred to the Foreign Mission Board of the Southern Baptist convention, agreeably to the request of said Board; and if so, on what conditions?

2. What reply shall be made to the inquiry of said Board touching any claim which the Southern Baptist Convention may have or suppose they have, upon the General Convention, or which the General Convention may have, or suppose they have, upon the Southern Baptist Convention?

Your attendance is earnestly requested.

By order of the Acting Board.

BARON STOW, Rec. Sec.

Boston, August 4, 1845.

Owing to the noise of a steam factory in the neighborhood, at this stage of proceedings the Board adjourned to the office of the American Baptist Publication Society.

The correspondence between the Committee of the Southern Board, and the Acting Board in Boston, showed a fraternal christian spirit, and desire not to retard but to carry forward the work of missions by each party in their own sphere to the utmost extent, and avoid as much as possible all points of collision in future. The Southern Board have presented nothing in the form of demand, but on the supposition that the Convention are not able to sustain vigorously, all

our missions, they request, by amicable arrangement, in which of course the feelings and wishes of the missionaries are to be consulted, to take charge of the African Mission and such part of the China field as may be deemed expedient.

The general subject was amicably discussed, in which brethren B. T. Welch, F. Wayland, S. Peck, and J. B. Jeter participated. Dr. Welch doubted the authority of the Board to make any transfer, and for the purpose of testing the question, made a motion to that effect. It was decided without opposition on the principle that each party—the missionaries—and the two Boards must concur in any transfer.

After a free interchange of views, the subject was referred to a committee of five, consisting of brethren Wayland, J. M. Peck, Somers, Jeter, and S. Peck.

On the subject of claims on the funds and property of the Triennial Convention, the following named brethren were appointed. A. Bennett, G. S. Webb, A. Day, G. Colby, and B. Sears.

The question of calling a special meeting of the Convention was brought up and referred to a committee of brethren, Stow, Chase, Ide, Welch, W. R. Williams, Cone, and Wayland, and the Board adjourned till half past seven o'clock this evening.—Prayer by brother Jeter.

EVENING SESSION.

Prayer by brother Webb. Reports of committees called for.

The Report of the committee on calling a special meeting of the Convention was read by brother Stow.

A free discussion followed by brethren Cone, J. M. Peck, Stow, Webb, Bennet, Wayland, and others.

All who spoke admitted the necessity of so modifying the constitution as to make it conform to existing facts on the organization of the Southern Convention; some thought radical changes in the constitution were necessary to simplify the organization and thus produce more efficiency in action; others that a call of the convention was necessary to aid in adjusting the debt and increasing the means of the treasury. Laid on the table.

The committee in reference to transfer of missions made the following

REPORT.

The committee to whom was referred the subject of the transfer of missions by the acting to the general Board have had the same under consideration and ask leave to report:

That in the view of your committee the contract between the Convention and their missionaries does not allow of any change of the relation of the parties without the full consent of the missionaries. The committee therefore believe that any authoritative action on this subject is out of the power of the Board. At the same time it seems to your committee perfectly consistent with the obligations of the parties to each other, that your missionaries should have the choice of the associations with which they would be connected. And if any of them should prefer to change their relation from us to the Southern Board, they should in the spirit of fraternal regard, be allowed every facility of so doing.

All which is respectfully submitted in behalf of the committee.

F. WAYLAND, Ch'm.

The committee on claims between this and the southern board made report:

Report of the Committee on Claims between this Board and the Southern Baptist Convention.

The committee to whom was referred so much of the communication of the committee of the Southern Baptist Convention as relates to any claims which said Southern Baptist Convention may have, or suppose they have, upon the General Convention or which the General Convention may have or suppose they have upon said Southern Baptist Convention, report:

That they have given their earnest attention to the subject, and are of opinion that inasmuch as brethren from the south have retired from the General Convention and formed a new organization by themselves, the property and liabilities of the General Convention should remain with that body; and that no other mode of adjusting supposed claims in the case would be more equitable in itself, or more likely to prove satisfactory. The circumstances under which the separation above named took place are of themselves sufficiently painful; and it may well be a matter of solicitude with all parties concerned that no new questions, which might lead to further misunderstanding, should without the most urgent necessity, be started. Of such a tendency is the question of claims believed to be which either party might make upon the other. In view of all these circumstances, your committee would recommend the adoption of the following resolution.

Resolved, That it is inexpedient either for the General Convention, or for those who may have retired from it, to make any claims the one upon the other, respecting the property of said General Convention on the one hand, or the payment of the present debt upon the other.

All which is respectfully submitted.

ALBERT DAY, Ch'm.

Brother Jeter stated, he knew of no reason why this mode of adjustment should not be satisfactory to the Southern Convention.

Adopted unanimously.

Prayer by brother Colgate.

Adjourned.

WEDNESDAY MORNING, Sept. 25.

Board met. Same members as yesterday with the addition of Rev. R. W. Cushman and Rev. I. T. Hinton present.

Took up the subject of the present state of the several missions. The Treasurer made an expose of the finances of the Board—explained the mode of making remittances to our missionaries, and the different modes pur-

sued by business men at different periods.—On full explanation it appeared to be the cheapest and safest mode of remittance.

The missionaries must have means of support in advance. The debt last April was over $40,000. As reduction cannot be made instantaneously there has been some increase and measures have been taken to reduce expenses to the actual income. It is the deliberate and solemn conviction and determination of the board not to depend on the resolutions and promises of man, but on actual income. The morning was spent, and we think profitably, in free exchange of views on this subject.

The subject of liquidating the debt which has become indispensable, even if whole missions are broken up, caused painful feelings and apprehensions. Brethren spoke freely and impressively. It appeared that about $20,000 has been pledged from a few individuals in New England. Hopes are entertained that the balance will be made up in other parts of the field originally contemplated, but it will require prompt and liberal efforts on the part of our wealthy brethren; and that very soon.

The subject of a called session of the Convention was taken up and free and large discussion was held in various points of bearing.

The first question settled was that of the expediency of the measure. Next the time. This question was fully canvassed, and each reason and objection considered as to meeting before winter or postponing till spring.

The necessity of the case produced concurrence in time, and the third Wednesday of November next was agreed to without dissent on the adoption of the Report and Resolutions of the Committee.

Report and Resolutions on calling a Special Session of the Convention.

The committee appointed to consider the expediency of calling an extra session of the General Convention have had the subject under careful consideration, and respectfully report:

That in view of the recent missionary organization at the South, and the new relations thence arising; also in view of the imperfections in the provisions of our present constitution, it is expedient for this board to request of the President of the Convention to call a meeting of that body to be held in the Baptist Tabernacle in the city of New York, on the 3d Wednesday in November next, at 10 o'clock, A. M.

BARON STOW, Ch'm.

Resolved, That a committee of nine be appointed to recommend such alterations in the Constitution and By Laws of the General Convention as may be necessary to give increased efficiency to our missionary operations, and report at the special meeting of that body.

Adopted unanimously.

Rev. B. Sears was appointed to preach, and Rev. W. R. Williams his alternate.

Reduction of Missions and Expenses.

The following resolutions were introduced at an earlier stage of the proceedings, fully discussed, carefully examined, and adopted.

The question was one of sound economy and christian expediency. Shall the Board persevere in the effort of keeping up so many missions in a feeble, dying state, amongst so many different nations, or shall the energies and means be concentrated on fewer missions, and these strengthened and prosecuted with vigor? The resolutions show the result.

Resolved, That inasmuch as the income of the board is inadequate to the efficient support of our missions, it is the only duty of the acting board to make immediate arrangements for the reduction of their number, and the strengthening of such as remain.

Resolved, That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the Providential indications of the usefulness of said mission.

An increase of thirty per cent. to former annual contributions in the northern states is indispensable to sustain with vigorous action all the present missions, and although there is evidence of increased contributions in some quarters, the Board cannot incur increased debt.

Our brethren must wake up, become less worldly and more spiritual, or incur the just displeasure of God in withholding the gospel from millions that are perishing.

The evening session of Thursday was occupied in part in receiving resignations from brethren Jeter, Ball, and Hinton, who are attached to the Southern Board, and in making some preliminary arrangements for the Special Session of the General Convention. A committee consisting of brethren Cone, Wayland, J. M. Peck, E. Tucker, W. R. Williams, Colgate, Stow, R. Fletcher, and Dea H. Lincoln, were chosen to correspond on the subject, and prepare and report to the Convention such alteration in the Constitution as may be deemed necessary.

The proceedings of this meeting of the Board will doubtless be published in an official form shortly, but as an anxious desire exists in every part of our country for the earliest intelligence, at the request of the Editor of the Record, we have prepared these notes. Being constantly in the meeting and noting every occurrence, our aim has been to give the facts of the case. Of one thing we can make most delightful record. Throughout the whole proceedings the spirit of the gospel held sway over every mind. We were cheered and refreshed by the presence and counsels of brethren Jeter and Hinton, from the South, and had every member of the General Board from north, south, east, and west been present we doubt not the same impressions would have existed. Much as members of the General Board may have differed in judgment from those of the acting board as to the constitutionality, wisdom, or christian expediency of the answer to the Alabama resolutions, and however much they

may have regretted the act, we have not yet found a member of the board who in the least degree questioned the moral integrity and christian principle of those brethren. It was one of those acts, which, like water spilt upon the ground cannot be gathered again. Better, far better, is it for the brethren north and south to work in separate organizations in the missionary field than to attempt union efforts, where contention must be the result. If newspaper discussions and editorial bickerings could be now wholly dispensed with, not many months would elapse before kind feelings, and respectful and courteous christian intercourse between brethren in different and opposite sections of the country would be the result J. M. P.

Philadelphia, Sept. 26, 1845.

HOW TO GET HEARERS.

Avoid, says Dr. Clark, the error of those who continually find fault with their congregations because more do not attend. This is both imprudent and unjust—imprudent, for as men do not like to be forced in what should be a free-will offering, as they are infallibly disgusted with those who attempt it—unjust, it being contrary to both reason and equity to scold those who come because others do not attend. I have known this conduct to scatter a congregation, but I never knew it to gather one. Indeed, it savours too much of self-love and pride. It seems to say, "Why do you not come to hear me? Am I not a most excellent preacher? What a reproach it is to your understanding that you keep away when I am here!" Bring Christ with you, and preach his truth in the love thereof, and you will never be without a congregation, if God have any work for you to do in that place.

BAPTIST STUDENTS IN EPISCOPAL COLLEGES.

The following paragraph is extracted from a letter written by the Rev. Mr. Turnbull of this city to the Christian Reflector. We copy it merely that the denomination may know the fact, and to enquire why some provision has not been made by some of our Baptist Colleges for the education of our indigent young men who have the ministry in view. Such a provision might be made, we should think, without adding materially to the expenses of the college. In Trinity College the students have their tuition furnished them only—room rent, fuel, &c., being considered as separate charges.

I was greatly surprised to find so many young men in attendance at *Trinity* College in this city. Three or four of them spoke at the junior exhibition, and had prominent parts assigned them. It has often been a matter of surprise and regret to many of us, that the number of Baptist students at Brown University was so much smaller than might naturally be expected; but here I discovered the solution of this matter, at least in part. The young men in our denomination who are preparing for the ministry, are generally poor, and are hence prepared to prosecute their studies, as they best can. It so happens that the founders of the college here made provision for the gratuitious education of young men having in view the christian ministry. This applies not only to Episcopal students, but to those of other denominations. Boarding too is comparatively reasonable in this city; and indeed several young men are boarded gratuitously, or at a merely nominal rate, by some of our generous brethren. There are some students here, whose education and support, while at college, has not cost a cent. In all, there are no less than twelve Baptist young men, members of the college and having the ministry in view. Some eight or nine of them are members of the church under my care, and the rest are connected with brother Raymon's church. Would it not be well for some generous individuals to supply Brown University with the means of educating all our candidates for the ministry gratuitously? It is certainly desirable for Baptist students to attend a Baptist college, and especially one so highly distinguished as Brown. The influence at Trinity College is decidedly Episcopal, and I fear somewhat worldly. Yet it is but justice to say, that our young men there are treated with marked respect, and no undue means are brought to bear upon them, to produce a change in their doctrinal views."—*Christian Secretary.*

From the Michigan Christian Herald.

EXTRACTS FROM A NOTE BOOK.

Faith and Works—*Paul and St James.*—Paul contrasts a living faith with dead works, or works of legality or merit, whereby the natural man, "going about to establish his righteousness, does not submit himself to the righteousness of God." "By [such] works shall no man living be justified;" because they are not *good* works, however they may appear externally before men. There is no *good principle*—no genuine faith and love in them. The love of *self* is their spring—the bitter fountain which never sent forth sweet waters. But Paul never contrasts justifying faith with charity or genuine good works, never intimates that they can at all exist apart. "Do we make void the law by faith? Yea, we establish the law." It becomes "the law of liberty" "fulfilled by love"—its "spirit and life," its transcendant beauty, revealed to the loving eye of the inward man, who delights therein. The claim of merit on the part of man is seen to be diabolical. The love of truth and goodness delights to refer all good to its One Eternal Source, and to receive it thence as his continual gift. James speaks of genuine good works that flow from the living spring of charity and faith in the heart and soul. Paul speaks of the faith of Abraham in offering up his son; James speaks of the work of obedience proceeding from his love of the divine commandments. The love, the faith, the work—"these agree in one"—are they not the image of the Holy Trinity in the regenerate soul? They are indissolubly one; each involves the other.

"Was not Abraham our father justified by works"? Was he not justified by *faith* (apart from any self derived work of merit)? Justify! Have we not lost part of the full meaning of this word? Is it not commonly understood to mean merely the remission of a penalty, instead of *making just*, as the term imports?

BLASPHEMY AND ITS PUNISHMENT.

On Sunday evening an awful thunder storm, accompanied by a deluge of rain, visited Nottingham and neighborhood. The lower part of the town was flooded. Women and children, half naked and frantic, rushed up the steps of their wretched abodes into the streets, and were washed back again by the strength of the flood, and it was only by the exertions of the men and the night police in particular, that many lives were saved. Terrible as have been the effects of the storm in the town, its consequences are more direful, if possible, in the country. We have seen parties from Bridgport, Carlton, Thurgarton, Lenton, and other places, and all state that the effects of the hurricane are terrible indeed. Barns and other farm buildings in great numbers, have been overthrown, the wheat and barley crops are battered down, and hay in great quantities has been washed away; but we have not yet heard of any accident of a fatal nature. Amongst the parties who sought shelter from the pitiless storm in the Milton's Head public house, on the Derby road, was a man 22 years of age, named Alfred Greenwood, lace-maker. This young man employed himself for some time in ridiculing the fears of the company. His conduct at first characterized by extreme levity, degenerated into profanity. He used the name of the Deity in a most awful manner, and with bitter oaths expressed a wish that a thunderbolt might come upon them and strike the company blind. Then raising himself and looking through the sky-light over the room in which they were sitting, with profane gestures he was defying the electric fluid and its effects, when a vivid flash of forked lightning entered the room, and the next moment he was lying speechless on the ground. He was taken up by the trembling observers, none of whom were hurt, and was placed on a couch; for some time they thought him dead; but Dr. Darby, surgeon, having bled him, in about an hour sensibility returned. The first expression he used on recovering his speech was, "God forgive me." The man still remains blind, and has this morning been removed to the General Hospital.—*London League, July 16.*

USEFUL DIRECTIONS.—Britannia ware should be first rubbed gently with a woollen rag and sweet oil, then washed in warm suds and rubbed with soft leather and whiting. Thus treated it will retain its beauty to the last. New iron should be very gradually heated at first; after it has become inured to the heat, it is not as likely to crack. It is a good plan to put new earthen ware into cold water, and let it heat gradually until it boils—then cool again. Brown earthen ware, particularly, may be toughened in this way. A handful of rye or wheat bran thrown in while it is boiling, will preserve the glazing, so that it will not be destroyed by acid or salt. The oftener carpets are shaken the longer they will wear; the dirt that collects under them grinds out the threads. If you wish to preserve fine teeth, always clean them thoroughly after you have eaten your last meal at night.

NEWS BY THE GREAT BRITAIN.

EIGHT DAYS LATER FROM EUROPE.—The steamship Great Britain, Capt. Hosken, arrived at Holmes's Hole, at 1 o'clock on Monday, the 13th with the loss of her foremast. The news by her was expressed to Boston by the editors of the Atlas. We make up the following summary from the Baltimore American:

The Great Britain left Liverpool on the 27th ult. with 105 passengers, among whom is Leopold de Meyer, the celebrated pianist She has experienced very heavy gales of wind for the last ten days, and has run short of fuel. The schooner David Coffin, of New Bedford, happened to be in Holmes's Hole, from Philadelphia, with a cargo of coal, and at dark on Monday evening was alongside the Great Britain, supplying her with coal.

The cotton market has been dull throughout the week, with the slightest perceptible decline in prices. The quotations can scarcely be said to have changed, but there had been more inclination to meet buyers, and the common and middling descriptions were freely offered. The declared prices for the week by the committee of brokers, for fair cotton was 4⅞d.; Mobile 5¾d.; Orleans 5⅛d.

The iron trade continued brisk, owing to the requirements of the new undertaking, and railway bars were consequently much sought after. From the same cause, boiler plates, used in the construction of iron shipping, were improving in value. Pig iron was also selling at good prices, and the make of the metal was greater at present than was ever known.

The weather had continued unfavorable to the grain crops—full details of which will be found below. The produce markets continued active. For rice there was much inquiry at greatly improved prices; the stock was getting low, caused by the large demand for export.

In railway shares, speculation continued as rife as ever—although the account day was near at hand again, it had little effect in checking bargains. A rumor that Government was about to interfere, to check the mania, was current in the market—but upon what foundation it rested could not be ascertained.

The continental news is without much interest. The King of Saxony had opened the Diet in a speech which reflects his anxiety respecting the recent occurrence connected with the religious movement. The Prussian Government views the Abbe Ronge with the same suspicion as before; and he was prevented from sleeping in Manheim when he passed through it. The Queen and Queen Mother had arrived at Madrid, and, although the capital was quiet, fears of an outbreak existed. Switzerland is like a smothered volcano—an explosion may be looked for.

THE BAPTIST is published every Saturday, —$2 00 per annum, payable invariably in advance.