

THE BAPTIST.

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Editor.

"One Lord, One Faith, One Baptism."

W. F. BANG & Co.
Publishers.

VOL. 2.

NASHVILLE, JANUARY 3, 1846.

No. 19.

NEW YEAR.

We tender to all our readers "the compliments of the season." The old year is gone, with all its events, of good or evil, into eternity, to meet us at the judgment seat of Christ. Let us calmly review its scenes, that we may gather from them wisdom for the future. In every particular in which we have erred, either by wrong action, or a failure in duty, let us seek repentance and amendment, and endeavor to strengthen and confirm all that has been right and good. We are wholly dependent upon God for every blessing. Of this let us cherish a full consciousness, and daily look to him, with a suitable temper of mind, and unwavering faith. Our time is short, and rapidly hastening to its close. "What, therefore, our hands find to do, let us do it with our might." Let us all, by prayerfulness, and vigilance, live in habitual readiness for the coming of Christ.

H.

HOLIDAYS.

The hands in our office had holiday last week, and no paper therefore was issued. Our publications will hereafter be regular, and our subscribers always receive fifty-two numbers for a year's subscription.

H.

We call the especial attention of all our friends, to the Circular, in this paper, from the Committee on Beneficiaries at Murfreesborough. We have made two or three previous calls ourself, but have received no response whatever. Brethren, it is a shame to leave the Committee thus to suffer—it is wrong. Do, we beseech you, for your own sake, as well as for theirs, send them, forthwith, the required amount.

H.

Our especial thanks are due to our Rev.

brother C. L. Cate, of Madison county, for TEN new subscribers, with the money. We solicit his continued exertions. H.

EDITOR'S ARM CHAIR.

"A Catalogue of the Officers and Students of Brown University," R. I., is before us, for which we are indebted to our friend, and former Preceptor, Rev. Alexis Caswell, D. D., Professor of Mathematics and Natural Philosophy. This is one of our best and most popular seats of learning. It has 9 Professors, and its course of instruction is extensive and thorough. On its list of students it numbers, Seniors 36, Juniors 35, Sophomores 36, Freshmen 25, Irregulars 8. Total 140.

"Catalogue of the Officers and Students of Hamilton Literary and Theological Institution," N. Y. We are indebted for this pamphlet to our bro. W. Shelton, one of the Senior Students in Theology. This is another of our best schools. It numbers 12 Professors and teachers, and 221 pupils—i. e. Resident graduate 1, Theological 29, Collegiate Department 146, Academic Department 46.

Hivassée Association, Tenn., Churches 26. Ministers (ordained 18—licensed 13) 31, baptized during the year 167, received by letter 67, restored 13, enrolled 27—dismissed by letter 96, excluded 62, dead 12—aggregate 1638—increase 274, decrease 170, *nett increase* 104. Next meeting, Sequachee Church Bledsoe co., Tenn., Friday before the 4th Saturday in September 1846. Rev. Charles Talliaferro, Mod., Philadelphia, Tenn. Our thanks are due to the Association for a resolution recommending *The Baptist* to the people. We will do our best to make the paper worthy of their patronage.

Nolachuckee Association, Tenn., Churches 16, Minister 22, baptised 40, received by letter 34, restored 2—dismissed by letter 88, excluded 29, dead 12—aggregate 1468—increase 76, decrease 129—*nett decrease* 53! Next meeting, *Head of Richland-Creek Church* (mercy! brethren, why don't you have a shorter name for it?) Grainger co., Tenn., the fourth Friday in August, 1846. Thos. J. Lane, Clerk, Russellville, Tenn.

East Tennessee Association, Ten., Churches 8, Ministers (ordained 4, licensed 3) 7, baptised 28, received by letter 8—dismissed by letter 16, excluded 24, dead 11, aggregate 561—*increase* 36, decrease 51, *nett decrease* 15. Next meeting, Concord, Greene co., Tenn., Friday before the first Sabbath in September 1846. Rev. E. Moore, Mod., Newport, Tenn.

Cumberland Association of SEPARATE Baptists, Tenn. We have in Tennessee, two Cumberland Associations. The larger is an antission body, located south of the Cumberland river, and is an old, somewhat numerous, and very respectable Association. We have not seen its minutes of the last meeting. The latter is that whose minutes are now before us, which lies north of the Cumberland river, and was organized, we believe, last year. These *Separates* too, are *separate* from the other *Separates* in Tennessee. They are, if we mistake not, Free Communionists—and the only Baptists in Tennessee known to us as such. With none of the members of this body are we personally acquainted, but it strikes us very forcibly, that if proper attention should be paid to them, they might be reclaimed, and perhaps brought into the great Baptist Union. We commend this enterprise particularly to the Bethel, and Concord Associations, within the territorial limits of the former of which, principally, lies this Cumberland Association. Brethren, visit their Churches, and preach to them; become acquainted with their ministers, and do them good; get their affections, and confidence, and your end is gained.

Churches 8, Ministers 5 or 6, number of members 322—baptised 23, received by letter 7, restored 1—dismissed by letter 8, excluded 7, dead 4—*increase* 31, decrease 18—*nett increase* 13. Next meeting, Bluespring (don't know what county—probably Robertson,) Friday before the first Lord's day in October 1846. Rev. Wm. Barton, Moderator—Post Office unknown.

The First Biennial Report of the Board of Trustees of the Tennessee Institution for the Education of the Deaf and Dumb. This is a pamphlet of 31 pages, full of the most interesting facts and considerations, relating to that unfortunate class of our fellow-citizens. This School, in Knoxville, for the Education of the Deaf and Dumb, is one of our State Institutions, and we trust it will be liberally sustained by the Legislature.

The Institution for the Blind is in this city. To this admirable and successful School, we have frequently before alluded.

H.

MINISTER'S DEPARTMENT.

No. 41.

From the Baptist Preacher.

THE CO-OPERATION OF THE CHURCHES WITH THE MINISTRY:

A sermon, delivered before the Bethel Association, at its annual meeting, held in Russellville, Ky., September 27, 1845, by THOMAS G. KEEN, Pastor of the Baptist church, Hopkinsville, and published by request of the Association.

JOHN III: 8—"That we might be fellow-helpers to the truth."

The church, my brethren, is Christ's representative on earth. He sacredly bequeathed to her the honor of appearing in his behalf, amid the desolations of a sinful world. While he was on earth he was the light of it—the embodiment of the divine effulgence, scattering his healing rays upon the surrounding darkness. When he ascended up on high, he gave to his people the elements of the same light, and now they stand forth as the light of the world. Light, in the presence of which, all material splendor is eclipsed and dies away. And this light was imparted with a solemn charge to dispense it that the world may rejoice in its beams. The fiat has long since gone forth—"Let your light so shine among men, that they may be so dazzled and charmed with your brightness, as to glorify God." To accomplish this purpose, christians are brought together into a social compact; they are collected around the standard of the cross. Their forces separated could effect but little; yet when detached from the world and formed into a visible society, they are at once elevated into the rank of power. If we wish to render an object conspicuous, we take it from surrounding objects and place it apart. The light of the sun is composed of particles inconceivably minute, which, if taken separately and placed at a distance from each other, would be lost in the surrounding darkness; but when brought together into the great orb of day, it attracts the notice of ten thousand worlds, and becomes a fit image of the glory of God himself. Believers are to shine as lights in the world; they are to throw off the gloom of surrounding darkness; but they can best

secure this end when they become fellow-helpers, by bringing their respective lights into the orb of a christian church.

We should never lose sight, my brethren, of the aggressive character of the church. She is to throw her rays upon the darkness of earth. In her militant state she engaged in a war of extermination; nothing short of universal triumph will meet the aspirations of the sacramental host; the kingdoms are all to be given to Christ for his inheritance, and the uttermost parts of the earth for his possession; and in this conflict the leagued forces of Satan are to be fairly met and vanquished. The victory will be so signal as to excite the applause of a wondering universe. It is a mischievous error to suppose that christians may remain at ease and look for triumph. To conquer, they must fight. God promised Canaan to Abraham; but Israel must fight for it. God has promised to the church complete victory; but christians must fight for it.

That the church may bring the encounter to a speedy and successful issue, she has appointed her proper officers to execute her plans. This is her policy, and this is the arrangement of Christ himself. The commission which he gave when he stood fresh and triumphant from the tomb, was given to his own church—"Go ye into all the world and preach the gospel to every creature." Every one could not, in person, execute this order; but as a community, they appoint such as are competent to carry out the design—to present the claims of religion, and to refute the errors of an infidel world. As a well regulated soldiery select their leaders, under whom they are marshaled, so the church appoints her officers, who lead on the forces to contest and to triumph. He who is thus set apart—

"Establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And arm'd himself in panoply complete,
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline to glorious war,
The sacramental hosts of God's elect."

In coincidence with this, ministers are the servants of the church, "whether Paul, or Apollos, or Cephas, all are yours;" "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." This relation implies the mutual assistance of the churches with the ministry—"That we might be fellow-helpers to the truth."

The assembly met this morning, my brethren, is no ordinary one. I see before me the messengers from more than forty churches: and I am called upon to address these churches, through their respective delegates, now convened. Follow me, then, with your prayers, while I endeavor to present the ways by which you may cooperate with your ministers, and the influence of such cooperation.

I. You may cooperate with your ministers by your sympathies. No position is so

trying as that of the christian minister. A thousand cares press upon him with crushing weight, and extort from him the thrilling question, "who is sufficient for these things?" Who is competent to acquit himself honorably as an ambassador for Christ? He is entrusted with a message that an angel might tremble to convey; he treats on subjects of such mighty import, as will require an eternity fully to comprehend; he has to do with the soul, stamped by its author with incalculable worth. Does the physician tremble under the weight of his responsibility, when treating a malady, which may be healed by human skill; to mitigate the sufferings of a body, which at best must soon fall into corruption? Is the touch of the surgeon most delicate when probing or severing the organs of our bodily frame? And what is the fearful responsibility of him who has to treat with the soul, so easily and so irremediably injured; that soul which is to sparkle as a gem in the Mediator's crown through eternal ages, or writhe under the pangs of the second death. Little do christians ordinarily appreciate the number and magnitude of the temptations, trials, difficulties, and discouragements of the minister.

"'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

How eminently fitted are the sympathies of christian brethren to encourage and enliven their ministers, under circumstances so depressing? Who that has not felt the power of human sympathy? What care so pressing that is not lightened when conscious that we share the affection of warm-hearted brethren? That when we weep, they weep—when we mourn, they mourn—when we rejoice, they rejoice. Let the minister be followed in all his toils and cares, by the warm sympathies of those whom he is leading on to glory and immortality; and his pillow is softened; his sorrows alleviated; and his delight increased.

Look at the missionary of the cross: he breaks away from ties that bind him to country, to kindred, and the endearments of friendship, to proclaim salvation and to throw himself amid the darkness of pagan night; he encounters perils, suffers fatigue, endures ignominy, and exposes himself to the hottest persecution; but he cheerfully prosecutes his labors, conscious of the approving smiles of heaven and the christian sympathies of pious friends; and when he sends his reports full of tales of immense suffering, they touch a chord which vibrates throughout the churches, re-assuring him of the prominence which he holds in their affections and sympathies. This influence, my brethren, he prizes more dearly than gold or silver.

As christians, we have trials peculiar to ourselves. Christianity nowhere assures us of an exemption even from the common sufferings of human nature. But there are spiritual sorrows, spiritual anxieties, known only to the believer. Where do we look for an alleviation of these afflictions? Where

do we go to have our cares lightened? To the sympathising heart of the Son of God? And is it the glory of religion, "that we have not an high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted as we are; yet without sin?" Enjoying such sympathies, our burden is lightened and we advance with quicker and readier step toward the end of our pilgrimage.

Let your ministers, in the midst of their toils, enjoy your sympathies, and a power is thrown into their hands, by which they may surmount innumerable obstacles; their preaching will assume a more earnest and faithful manner and thus you become "fellow-helpers to the truth."

II. By your prayers. According to the economy of grace, prayer is the means of power which every one may secure; a power which may be wielded by all who are in a state of reconciliation with God. Although disqualified to defend the truth from the gross attacks of the infidel; yet he may make an effectual appeal to him in whose hands are the destinies of all men. It is the instituted medium through which the littleness and meanness of man may prevail with Omnipotence. By words, by entreaties, by petitions we move man; and by prayer, we move the great President of the Universe; and we know of no other power throughout the vast empire of God to which the great Jehovah yields.

The labors of the pulpit are blessed only as they are accompanied by earnest prayer. I care not what may be the eloquence of the preacher, the soundness of the argument, the conclusiveness of the demonstrations, the effort will be poor without prayer. And here, my brethren, we have a key which unlocks the secret of many a minister's success. How is it that oftentimes a minister of limited attainments, is far more successful than one equally pious, of superior genius, and mental endowments? Why is this? I am not speaking of something that does not exist; why the difference? Ah! my brethren, the answer is written in the history of their respective churches; one has been followed by the earnest and persevering prayers of his church; while the other has secured no such cooperation. While one church is agonizing in prayer, and imploring the author of salvation to grant repentance, the other stands off and charges blame upon the minister, for his ill-timed and ineffectual efforts.

Let us remember, that he whom we serve, is jealous for his honor; that he regards every power in the universe as more or less opposed to him, but that of prayer; that he views it as an attempt to do without him; as a hostile endeavor to contravene the great principles of the gospel of Christ. "If we look into the censer of the angel standing at the golden altar which is before the throne, and if we there mark what it is, of all human instrumentalities which ascends to heaven, we shall see it is only that which is sanctified by prayer." This is all that lives to

reach the skies—all that heaven receives from earth—all that is ever permitted to ascend before God. We have no right to expect that the labors of our ministers, however assiduous, will be effective, unless associated with our devotions—unless accompanied by our prayers. It will appear amid the developments of the last day, that many a christian, who once excited the public gaze with his active deeds and burning zeal, will be comparatively unnoticed; while the man of prayer will be drawn out from his closet obscurity and proclaimed in his stead; and it will there appear, that while the one was only moving earth, the other was moving heaven.

The apostle understood the efficiency of prayer, as a way of co-operation with him in his ministerial work; hence he called upon the churches in all the tenderness of his heart, "*brethren, pray for us.*" He ascribes his deliverance and preservation from persecution, to the prayers of christians: "You also helping together by prayer for us." Surely then, if this illustrious man was so dependent upon, and indebted to the prayers of christians, how much more the ordinary minister of Christ. Do we hear an apostle pressing this duty? How much more should the minister, who labors amid discouragements now, enjoy the prayers of his church. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me."

When the minister stands forth, as the herald of the cross and the servant of the church, let him feel conscious that the prayers of the church are ascending in his behalf to the throne of God; and thus his brethren become "fellow-helpers to the truth."

III. You may cooperate with your ministers in the enforcement of discipline. The church is a social organization, and has, necessarily, laws promotive of the good of the compact and the glory of God. These regulations are frequently overlooked and forgotten—the peace of the church interrupted—the cause of truth impeded, and the Saviour left bleeding in the house of his friends with a fresh crucifixion. Now the design of the church is to perpetuate her harmony; to throw away every thing that would mar her communion, and to benefit those who violate her laws. The church which neglects this duty, is said to represent a State in which the administration of justice is omitted and crime is committed with impunity. A law which has no penalty, is a burlesque on legislation; and to pass over an infraction without notice is to endanger the interests of community. Christ, the head of the church, has instituted laws and demands conformity to them. He has invested the church with executive power to enforce them; and when this is neglected, his displeasure is seriously incurred—the progress of Zion impeded—her prosperity darkened—and her light eclipsed. See the hosts of Israel pressing on towards the promised land: their course is suddenly

checked; their efforts to advance are ineffectual; a diligent search is instituted to determine the cause of their hindrance, and it lies in the sin of Achan: the law is enforced, the offender thrown out; and the people of God march on. Here the sin of one man detained thousands from advancing to their destined home.

How is the progress of the christian Israel retarded by retaining in her communion, those unworthy her trust? How is her reputation tarnished? And how does infidelity triumph over her imperfections? She must assert her rights, and thrust from her embrace, the man who would check her course. It has been well said—"that a great part of our duty consists in cultivating what is lovely; but this is not the whole of it—we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the church of Ephesus, was, that they could not bear those that are evil. "The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than good discipline is to the prosperity of a church." A little leaven leaveneth the whole lump. Sin is communicative, and unless the disease is checked it will spread itself over the whole body, and enfeeble, sicken, and destroy the whole community; and in this state of imbecility, no manly energies can be exercised—no vigorous efforts put forth for the glory of God.

Where are the enemies of christianity to look for living illustrations of the power and excellency of religion, but to the church? She stands out as the embodiment of true religion. But when her purity is stained by holding in her midst gross offenders, her power is weakened and her glory is departed. The immoral spots must be wiped out, that she may "stand forth, fair as the moon, bright as the sun, and terrible as an army with banners."

Now to whom does the duty of enforcing discipline belong? Is it the exclusive province of the officers of the church? Or of the private members? Or of both. The formularies of discipline made out by Christ, were undoubtedly presented to the church. The last appeal was not to the ministry, nor to the session composed of the officers, but to the church:—"Not to keep company: if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat; put away from yourselves that wicked person." "A man that is a heretic, after the first and second admonition, reject." "I would they were cut off that trouble you." "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly." Here are commands which can only be met by the church. She alone has the power to excommunicate such as are disorderly. But while all this is admitted in a chain of reasoning, how few are the churches that carry it practically out. If an unruly member tramples

upon the laws of Christ, months and even years elapse, before the offender is brought to the tribunal of the church. Few seem to have sufficient moral courage promptly to notice the offence and adjust the difficulty. The minister warns; he alludes delicately to the evil of loose discipline, and exhorts the church to a faithful execution of the instructions of the King in Zion; his appeals are passed carelessly by. Conscious that his pulpit efforts are weakened and neutralized by retaining unworthy members, he speaks plainly out and presents the offender. Many from various motives are silent, and the minister, with a small portion of the church, is found struggling alone; the offender, taking shelter under the silence of brethren, retires, palliating his crimes, and charging the minister with undue forwardness and temerity. Now what we contend for, is, that discipline should be enforced by the church, and that the troubler of Israel be excommunicated by a decided concurrence of a respectable portion of the church. In this way, there will be a more efficient cooperation between the members of the church and the pastor, and thus, they will become "fellow helpers to the truth."

IV. You may cooperate with your ministers by defending their characters from false imputation. "If any man will live godly in Christ Jesus, he shall suffer persecution." This truth has been strikingly illustrated in every age of the christian church; a truth, written with the blood of martyrs, and proclaimed by the dying groans of saints.

The world has no sympathy with christianity; it has no respect for its Author, nor its friends; it has, in every possible mode, shown its utter abhorrence to the will of God; wherever the standard of truth has been planted, it has been severely and contemptuously assailed; wherever the triumphs of the gospel have been pushed, fresh and powerful obstacles have been encountered; Satan and his allies have disputed every step of territory over which the hosts of Zion have advanced. If these things be true, (and who is prepared to dispute them,) the ministry must expect to be the most prominent object at which the darts of the enemy will be aimed. As the leaders in a military engagement, are those whose death is the most eagerly sought—so the leaders of the sacramental host, will be the objects of the most speedy and pointed attack. If they can be destroyed, little is to be apprehended before success. The forces will be thrown into confusion—the banner of the cross torn down—the places of Zion laid waste, and the enemy exulting in triumph. To effect this the most vigorous efforts are made. As the influence and moral power of the preacher rest essentially upon his character, they make it the object of assault. If his reputation can be blasted, he is at once disarmed and powerless. Hence, in the days of primitive christianity, all the followers of Christ were the subjects of persecution; but the ministers were preeminently such. Who were so repeatedly and violently assailed as the apos-

ties? We see them dragged before princes, governors, and councils, falsely charged and imprisoned. Why all this? Why direct their severest invectives and malice at them? Because they conceived, if the champions of religion were destroyed, little remained to be done, before the achievement of the most signal victory. And the same feelings exist still, and the same policy observed by those who array themselves against the progress of the gospel; and the more efficient and daring the advocate, the stronger and more frequent the efforts to destroy him. Who among the ministers have been the most bitterly opposed? Have they not been uniformly the most able and uncompromising pleaders of the truth? In the reformation, we find Luther singled out from all his cotemporaries, as the subject of contumely and persecution; and why, my brethren? Because he was the most efficient instrument in beating back the tide of papal superstition—in exposing the corruptions of an ecclesiastical hierarchy and setting in motion a train of efforts which threatened the complete overthrow of the established priesthood. And from that day to the present, and all through preceding ages, the most effective ministers have been the subjects of the hottest persecutions.

In a country like ours, where the Inquisition has never yet gained a footing—where there are no conventional forms—where no mitred heads frown upon the humble and untiring herald of salvation—the opposition to the ministry assumes another form. The great adversary is well qualified to fit his plans to the circumstances and condition of his antagonist; therefore his most successful measures are carried by innuendoes—by indirect attacks upon the moral standing of the preacher. Satan has an innumerable company of vassals—creatures so destitute of moral principle and ready to make the most desperate attempts, who are busily employed in trying to undermine the integrity of the pulpit. Now, let the churches repel with indignity and promptness these shafts of calumny. Let them take their posts by the side of their ministers, ready to stand or fall with them. Let them be ready to express their warmest indignation against the witting that would make them ridiculous; the scorner that would make them contemptible; and the defamer that would brand them as immoral.

My brethren, do not misunderstand me here; I do not plead for the defence of bad ministers—for those who ought to be deposed. "When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the pulpit, until his repentance is as notorious as his sin." But while his conduct is irreproachable—his character untarnished—you should preserve it with as much care and watchfulness, as you would his life against the hand of an assassin. The character of your minister is the lock of his strength, and if that be aspersed and sacrificed, he will be like Sampson shorn of his hair, a poor, feeble, falter-

ing creature, the pity of his friends and the derision of his enemies.

V. You may cooperate with your ministers, by affording them a liberal support. The system of advancing religion on earth, of sustaining the life and purity of the church, and of foiling Satan in his efforts to subvert the truth, is a system of means. While we look to the agent whose province it is to give efficacy to instrumentalities, we should see to it, that the means are in use. It would be absurd to complain of a laborer whom we had employed to fell a tree, for not performing the task, while we, according to the provision, failed to furnish the axe; so while we look to a divine power to wield the sword, we must be certain that the sword is in place. Now "this sword of the Spirit, is the word of God," and it is only ready to be wielded when it is preached, or 'held forth.' This is God's own economy: "Faith cometh by hearing, and hearing by the word of God." But how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" The church then, is to present the truth—to publish terms of reconciliation through her minister—ministers of Christ, and servants of the church. Standing in this relation, to whom do they look for support? To whom should they look? Unquestionably to both Christ and the church, for they are responsible to both. The minister looks to Christ for spiritual strength—for an advancement in holiness, and for those moral qualifications which fit him for his responsible trust. He has promised and fulfils it—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." And He invariably performs his part of the contract: he inspires consolation, he emboldens, encourages, strengthens, and sustains. But the minister is not all spirit; he is a man, and he wants which belong to his physical nature. The Gospel is deposited in earthen, not heavenly vessels; men, not angels, are the ministers of the church; angels sustain no such relation, and have no claim upon the church for support. Here is a man who holds an extensive slave estate—he directs their labor—he counsels them—they are responsible to him. Now, to whom do they look for protection and support? To their own planning—to the world at large—or to him in whose service they live? He it is who feeds them, clothes them, and provides for their necessities. We present this thought uniformly in illustration of the enviable condition of the slave in America. Now, shall man feel obligated to support his servant that labor on his plantation, and the church feel no obligation to sustain and protect her servants? We should regard that man as deficient in the proper feelings of humanity, who should compel his servants, after toiling all day for him, to spend the night in prov-

ding for their own sustenance: and is it not even more cruel for a church to require her servants, after spending their best energies in her employ, to go out and gather materials for their support? Is it reasonable that the church should hold ministers responsible to them—advise and direct their labors—enjoy and feast upon their services—and then cast them off as unworthy their support? The support of the ministry, my brethren, is founded on principles of justice and equity. We are not, as many imagine, objects of charity. We claim it, not as a charitable donation, but as a just debt. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We have given our time, and talents, and attainments, and are entitled to a reward, and that cannot be withheld without robbery. We are not, then, "clerical pensioners upon mere bounty." Our appeal is merely to justice, and if our claims are rejected, we refuse to present them before any other tribunal, and refer the matter to the "Judge of all who will do right."

"But to refuse the ministry an adequate support, is to violate the palpable laws of the New Testament, and to stamp with folly the conduct of Christ himself. When the Saviour sent out his seventy disciples to labor in his harvest, he said in relation to this subject, "the laborer is worthy of his hire." The apostles, having reference, beyond all doubt, to this subject, asserted and defended ministerial support in the plainest instructions. See the conclusiveness of his reasoning, and the force of his appeals, and the clearness of his illustrations: "Let him that is taught in the word communicate to him that teacheth, in all good things—remembering them which have the rule over you, who have spoken unto you the word of God: and the laborer is worthy his reward—have we not power to eat and to drink?" *Hear it, my brethren:* "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" Say I these things as a man; or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt this is written—that he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a *great thing* if we should reap your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple—and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." (1 Cor. ix: 7-14.) The churches that violate such express injunctions, do it at their peril.

But the obligation to pay the promised amount is not always appreciated. Many

are prompt to promise but slow to fulfil. And there is a fatal mistake to the minds of many in relation to whom, such are responsible. It is evident to the mind of every one, that the contract is between the pastor and the church. There is no recognition of any individual bargain. The church resolves to pay a fixed salary, which is thought to be a fair remuneration for the services rendered, and the minister accepts it. A real and specific contract is now made. The minister is not to know individuals in the transaction; he holds the church responsible for every dollar of the salary—and the church looks to him for his ministerial services. The individual member, then becomes responsible to the church, and the church to the minister. The church is not released until the amount is paid. Let no member suppose that the pastor is rewarded till the fixed sum has been faithfully paid.

The churches may cooperate, therefore, with the ministry by promptly supplying their wants, and fulfilling with them a sacred engagement. They will be released from numerous entanglements and enabled to give themselves "to prayer and the ministry of the word;" and thus you become "fellow-helpers to the truth."

VI. You may cooperate with your ministers, by an exemplification of christianity. Here, my brethren, is the most effectual aid. In truth, it is so comprehensive, as to include the ways which I have already named. For it is difficult to conceive how a truly pious church can withhold from her minister, her sympathy, her prayers—can refuse to enforce proper discipline—to defend his character from false charges, and contribute to his support.

But we would press the thought upon you as of the most essential importance, that *religion is preeminently practical*. It is to be seen in every action: and its divine Author calls upon the world to look at his followers as living illustrations of the truth and power of the gospel. The apostle's arm was freshly nerved, when he could look at his Corinthian brethren and say "ye are our epistles, written in our hearts, known and read of all men." Your lives form a lucid and standing commentary on the transforming efficacy of revealed religion.

The great evil to be overcome is sin. What but holiness is its proper antagonist? The persons to be benefitted by the church are sinners. Who, but holy men, can essentially benefit them? The character of the agency, must be adapted to the nature of the object to be accomplished. That object, the recovery of lost sinners to God, is spiritual, and they who would promote it must be spiritual. How insufficient were the primitive christians before the day of pentecost; how fearful and irresolute? After the diffusion of the Spirit's influence upon them, how bold, and resolute, and effective were they? They went forth, holding in their hands the weapons of truth, equipped in the armory of heaven, and soon achieved for the cross a thou-

sand bloodless victories. Aiming at a holy end, and prompted by holy motives, and governed by a holy rule, they made the world feel their power. Wherever they raised their standard, they could exclaim, "Thanks be unto God, who always causeth us to triumph in Christ; and maketh manifest the savor of his knowledge by us in every place."

The world did not see religion exemplified by the ministry alone; but by all who had enlisted as soldiers of Jesus Christ. Ministers require the same cooperation now. Believers should all and everywhere, show themselves controlled by the purifying and elevating principles of the christian faith. Religion should be manifest in every thing. In all intercourse with men, the badge of discipleship should stand conspicuously out. For religion is like the blood of our corporeal frame, which does not confine itself to two or three large arterial ducts, but diffuses itself through a thousand different channels, conveying life and health throughout the whole body. The true christian is ever ready to be met as the friend of the Redeemer—in the shop, in the counting room, in the office, in the field, at home or abroad, the same pervading principle impels him to works of righteousness: such form living monuments to the divinity and glory of the gospel. My brethren, how effective and happy such cooperation. The minister feels himself surrounded by living witnesses to the truth he is preaching; and while the infidel may evade the force of his reasoning, he cannot resist the power of practical godliness.

(Conclusion next week.)

COMMUNICATIONS.

For The Baptist,

The Committee appointed by the Educational Convention at Enon in May last, to examine into the claims of young men wishing to enter Union University as beneficiaries, would beg leave to report through "The Baptist."

It is already known to many of our brethren that at the close of last year a proposition was made by the church in Murfreesborough, to furnish substantial provisions and the necessary furniture for the young brethren then here, provided the churches abroad would defray the expense of house rent and the hire of a servant. An appeal was made to the church at Nashville and assurances received from prominent individuals in that church that this expense should be defrayed. Accordingly a house was rented and a servant hired at an expense of eighty-five dollars a year. For this the individuals of the committee are now responsible—the money is now due and not a cent has been received from abroad for defraying this expense. Nothing has been received from the committee, appointed to collect funds for this object.

The young men have been supported by the members of the committee with the exception of about forty dollars—obtained from benevolent individuals.

The question now before the churches is, shall this committee be left to bear the responsibility of expenses already incurred alone and abandon the undertaking in despair, or shall they receive that aid which shall enable them to continue their assistance to these young brethren. The young men now under the charge of the committee are pious and talented and give promise of becoming eminently useful in the vineyard of the Lord, if they can be assisted to finish the thorough course of preparation for the ministry which they have commenced. Your committee cannot without great reluctance abandon the work. We would appeal to the denomination to aid us in accomplishing it. We ask you, brethren, are you willing that these young men, who have the love of souls in their hearts—who are panting to proclaim the unsearchable riches of Christ to dying sinners, but who feel that they ought to cultivate and discipline their powers of mind till they are prepared to show themselves workmen which need not be ashamed; are you willing, we ask, that these young men should leave their studies, when their course is but well begun and go out in the field unprepared to labor successfully in the cause of their master? Surely your high regard for the interest of the Redeemer's Kingdom—your love for Him who has ransomed you by his own blood, will compel you to answer no. Are you willing then that a few shall be burdened with the whole expense, which would be so light if properly distributed.

It should not be forgotten that the teachers in giving the tuition of these young men, are giving a large portion of an income, the whole of which would barely afford them a comfortable support. As they have no stated salary and are dependent entirely upon the income of the school for their support, we deem it unjust for the denomination to allow them to give an amount so disproportioned to what others of far greater ability are doing for the same object. Although they prefer to do this as long as they can possibly obtain a livelihood, rather than that the young men should abandon their studies, still we cannot believe that the high minded and liberal Baptists of middle Tennessee will be willing that the instructors should continue to do this. Surely they cannot be if they will for a few moments give their attention to the subject.

Be it also remembered that the benefits arising from donations to this object will not be confined to those individuals who are now assisted. The young men receive this aid as a loan not as a gratuity. It is expected when their course is completed and they have entered upon their field of labor, that as soon as they are able they will refund to the committee of the Education Society the funds which they have received. This arrangement, you will perceive, has a two fold advantage.

First it relieves the young men from that oppressive sense of obligation which is painful to a magnanimous spirit and opposed to the formation of a manly and independent character. Secondly, the means thus refunded will enable the committee to extend the same aid to others who in their turn will again refund it for the benefit of others still; thus creating a sort of permanent fund of which the benefit may be indefinitely extended. Who that wishes to do good could desire a finer field than is here opened? Here is an opportunity to cultivate the talent of pious and gifted young men who shall go forth into the world and exert a sanctified influence over thousands who in their turn will exert a like influence over others, and thus the waves of their influence will extend in continually widening circles until they break upon the shores of eternity. Then think of the means which have aided in preparing them for this glorious work, returning again to aid others in the same manner who shall in their turn go forth to bless mankind by the exercise of sanctified and well trained intellects; and who can calculate the amount of good which may thus be accomplished. Who that loves the cause of the Redeemer, or wishes to be a benefactor to mankind, would not think it a privilege to assist in thus creating a perennial spring whose streams shall fertilize the barren deserts of earth and "make glad the city of our God."

We have one request to make of those who read this report, that they will immediately after reading it, enclose such an amount as they feel disposed to contribute and direct it to bro. T. H. Maney of this place, who is treasurer of the committee, we say immediately because immediate action is absolutely required.

B. GANNAWAY,	} Committee.
J. MOLLOY,	
J. F. FLETCHER,	
G. D. CROSTHWAIT,	
T. H. MANEY,	

COLUMBUS, MISS., Dec. 19, 1845.

DEAR BROTHER HOWELL:

The progress of our principles must be a matter of great importance, and deep interest to all who love the Saviour's image, and contend for the ancient faith. If so, your readers will be pleased to learn, that in the conflict of opinions, our soldiers do valiant battle, for truth, and come off, with armor bright, arms untarnished, and victory perched upon the standard of the cross. If Madame Rumor speaks truly, one of these victories was gained on or about, the 10th of last month, in the town of Houston, county of Chickasaw and in the gallant State of Mississippi. Though not there myself, I have the testimony of one of whom it may be said, as Aeneas said to Queen Dido, in discoursing of his imminent perils by land and by sea. "*Quorum pars magna fui.*" "Of which a great part I was." And from that testimony I learn that the Champion there, of our faith

will live to fight another day—Rev. Mr. McFarlane of the Methodist Episcopal Church and Rev. W. H. Holcombe, of the Baptist Church, Aberdeen, for four days discussed the subject of Baptism. A President and four Judges governed the debate. On the action of baptism, Mr. Holcombe affirmed that "Immersion was the only valid baptism," Mr. McFarlane denied; each spoke four hours and three quarters. On the subjects of baptism, Mr. McFarlane affirmed, that "Infants were proper subjects, Mr. Holcombe denied, each spoke two hours and three quarters. On the administrator of baptism, Mr. Holcombe affirmed and Mr. McFarlane denied, each speaking one hour and a half. The whole time consumed was eighteen hours. Thirteen Pædo-baptist Lexicons were adduced, as sustaining our views of the action. Thirty or forty learned Anti-baptist authors were called up as witnesses, and five inspired Christians of the primitive faith of Baptist order and principles; Matthew, Mark, Luke, John and Paul, were cited.

Mr. McFarlane acknowledged that immersion was the practice of the primitive church. On Infant baptism, his effort was weak, and on the administrator, his course was little else except abuse of the Baptists.

Our brethren think Mr. Holcombe achieved a victory over Pædo-baptism. If upon no other principle, we incline to think he must have succeeded upon the principle laid down by a Sable African, in conversation with an intelligent Presbyterian upon this subject. Said he, "Master, your side requires argument, mine does not." And even if brother Holcombe's competitor had been "*les vainqueur, du vainqueur de la terre.*" "The conqueror of the conqueror of the world" upon this subject, it mattered not, the truth being on his side, he must have prevailed. One Methodist lady told brother H., she would soon join the Baptists, and another Pædo-baptist said she was no longer of them.

Mr. McFarlane and brother Holcombe parted perfectly friendly with a cordial shaking of hands. Brother H. expresses himself decidedly in favor of public discussions, when rightly conducted. I furnish you these details, as a part of the religious news of the times. The Lord has blessed nearly all our churches in this State, and among them, Aberdeen has been favored with a spiritual outpouring. A goodly number have joined the Baptist church and a still larger number, the other evangelical churches. It is to be hoped our good brethren of the Aberdeen church, occupying so prominent a place in such an advantageously situated and enterprising town, will take speedy measures to erect a comfortable house of worship.

May all our Mississippi churches arouse themselves to active effort in the master's service. So prays

Your sincerely devoted
brother in Christ,

W. CAREY CRANE.

For The Baptist.
 JACKSON CO., ALABAMA, }
 Dec'r. 10, 1845. }

DOCTOR HOWELL:

Dear Sir.—I beg permission through the columns of your paper to make a partial statement of an interesting revival of religion, in a portion of this county, principally upon Raccoon and Mud creeks, during the two last months.

A protracted meeting was commenced on Saturday before the second Lord's day in October at Friendship church and continued until Monday after the third Lord's day in the same month. It was attended by brethren Hunt and Sherrill of Tennessee, Hammack of DeKalb, and Chastain and the pastor of the church, Elder C. L. Roach, of this county. These brethren were missionary and anti-missionary, but effort in principle and practice. They came, as it were, with a holy unction from the Lord, and preached Jesus in the simplicity of the Gospel. The depravity of the human heart, the universality of the atonement, operation of the Spirit, duty of repentance and conversion of the soul were dwelt upon in a masterly and Scriptural manner. Truly, the deformity of *Antinomianism* and *Campbellism* were clearly developed. The result was, many became anxious and the interest of the meeting increased until the close, when it was ascertained that about 23 professed faith in Christ; and about 45 or 50 who manifested that they were tired of sin and desired an interest in the atoning merits of the Redeemer. Christians rejoiced in the return of prodigals, who had wasted all in riotous living, and converts were made merry for the dead's alive and the lost are found. Bless the Lord, O my soul, for his rich benefits! for his free unmerited grace and mercy towards penitents. The converts were baptised into the fellowship of the church by the pastor. Some who were backslidden were reclaimed. I will notice one instance in particular, a gentleman of considerable property in the neighborhood, who had once belonged to the Methodist church, but had not been known to be at preaching for the last ten years, and had become a confirmed Universalist. I understand he acknowledged his errors in doctrine and admitted the truths of the Gospel as preached by Elder Hunt. How far it may prove salutary upon his life hereafter is yet to determine; two of his children have been baptised and he seems much changed in his feelings. Meetings were held alternately in the different neighborhoods until the second Sabbath in November, a meeting was held upon Raccoon creek and a few individuals baptised. And the meeting was protracted from day to day until the following Sabbath, when Elder Roach baptised in Raccoon 30 willing converts, who went on their way rejoicing in the Lord. There were 75 persons who made a profession of religion during the meeting, which continued about eight days. A number have been baptised since and more yet expected. During this revival, in two differ-

ent neighborhoods, about 6 miles apart, there have been about 100 souls who have made a creditable profession of faith in a crucified Redeemer, and about 75 of that number have already joined the church. A presbytery was convened at Friendship church for the purpose of setting apart brother Sherrill to the whole work of the Gospel ministry on the 27th of Nov'r. Brethren Hunt, Sherrill, Roach and Chastain held a meeting, which continued five days at Liberty meeting house, Manor's Cove, embracing the fourth Sabbath in Nov'r, and increased daily in interest to the consolation of Christians and awakening of many sinners.

In reference to the above meetings the Gospel net was cast on the right side: for the preaching of a Whitfield, or a host of others who stand conspicuous in the annals of history, could not have effected more. "The Lord has done great things for us whereof we are glad." These brethren taught not with the wisdom of words, and vain philosophy, but with the power of God, displayed through their instrumentality. "And believers were the more added to the Lord, many (multitudes) both of men and women." To the Lord be all the praise.

In conclusion I would venture a remark: I occupy an humble sphere in the Baptist Church, I have endeavored recently to become acquainted with her principles, I love them and cherish them, and for further information I attended the General Association in Bedford county, I heard five sermons preached, and taking them upon whole I understood them to accord with what I conceive Gospel truth. As it regards missionary and other operations of the Baptists in Tennessee and elsewhere, as I conceive them, I do not view them binding upon the consciences of any. The question would naturally arise, why different parties among a people who hold radically the same doctrinal views? There are some "FLINDERERS," (an appropriate phrase by a writer in your paper) that I have but little hope of, until *Two seedism*, *Antinomianism*, and *Non-resurrectionism*: get their full growth.

Yours Respectfully,

DILLARD BROOKS.

Brother B. will obtain the Baptist Register by applying to Rev. J. C. Holt, Shelbyville.—EDITOR.

For The Baptist.

DESULTORY THOUGHTS ON THE CLOSE OF THE YEAR.

The gay and beautiful Spring of 1845, with its young charms, and leaves, and roses, has gone—gone with its white clouds, slumbering like seraphs in the air—its leaping streams and chattering birds are gone. Its bright skies and beautiful stars—those stars whose praises David sung, and of which Paul said, that like them the righteous shall shine forever—are gone.

The Summer, with its dews and showers, its peaceful lakes and its bright mists resting

upon the mountain-tops, like "crowns upon the heads of giants"—its rainbows glowing in the far off distant clouds, like spirits of the storm—its sultry days and low murmuring thunders, which were heard like the terrible voice of Jehovah—are gone, forever gone!

And Autumn, too, with its deeper glories—with its frosty mornings and calm and placid mid-days—its serene and holy sun-sets—its leafless trees and low moanings of its cool winds—its variegated clouds, hanging o'er the west like "banners from the battlements of Heaven"—with their grand and melancholy influence—are gone, all gone!

And Winter, with its hoary head—its smiles and caresses—its snow and pinching winds—and sleet and icicles—its melancholy lessons to man, that "all flesh is as grass"—will soon be gone.

And, alas! with them are gone human hearts, which beat high with anticipations for the future—human minds which had countless schemes and plans to execute; and in this scene of general decadence and death, all classes of immortal spirits were found—Youth, with his ever blooming smiles and joyful countenance—middle age, with his brisk and stately steppings—old age, with his hoary locks and thoughtful face—all, all are gone.

But this is not all—no, no! If it were, we could give them up—for spring, and summer, and autumn, and winter, with all their beauties and sorrows—with all their joys and griefs—will return again. Whether the eyes of the reader will ever behold them or not, they will come again and again. But the pangs of sorrow which most injure us, is the moral desolation with which the old year was characterized—the low ebb of the waters of eternal life—the dark and gloomy prospect of the spiritual world—the thought that Christ is being again "crucified in the house of his friends"—the lethargy of our churches—the uncertain sound of the trumpets from the walls of Zion—the back slidings of those whom we once rejoiced over—the leanness and barrenness of our own souls—these it is, which fill our cup of bitterness to the very brim.

Our only hope is in Jesus—that name which is heard with joy by those who are afar off—that name which is as an "anchor to the soul, both sure and steadfast"—that name which comforts the heart of the widow and the orphan—the "only name given under Heaven, whereby we can be saved"—the ever-blessed name of *Jesus*, the only begotten son of God. In him will we put our trust—through his name will we join in the prayer of the royal bard of Israel—"Turn us again, O God of Hosts, and cause thy face to shine; and we shall be saved;"—"O remember not against us our former iniquities;"—"Help us, O God of our salvation, for the glory of thy name; and deliver us and purge away our sins, for thy name's sake."

A. N.

Nashville, December 31, 1845.

For The Baptist.

EAGLEVILLE, TENN., }
Dec'r 21, 1845. }

OBITUARY.

Departed this life on Tuesday the 14th day of October, 1845, at her Father's, in Williamson county, State of Tennessee, in the 31st year of her age, Jane McCord, consort of Allen N. McCord, daughter of Thomas and Sophia R. Jordan. Sister McCord professed to obtain the pearl of great price, and to find God precious to her soul in September, 1839, and shortly after united herself with the Baptist church at Harpeth, in which she lived an ornament until her death. She had been the subject of affliction about ten months and notwithstanding the best medical aid that could be had and the attention of kind friends, she finally sunk under the destroying disease, Bronchitis, which she bore with christian patience and fortitude without a murmur.

A few hours before her sainted spirit took its flight, she called her children and friends around her bed-side and taking each by the hand, bid them an affectionate and long farewell, exhorting them to meet her in HEAVEN, saying she would soon be with her blessed Jesus. Her father approached her bed and asked her if she had any doubts or fears, and she said with emphasis, O, NO. About one hour and a half before she expired a relative asked her how she was, she answered I am nearly gone, and I am glad of it, and shortly afterwards when she had become too feeble to speak, her companion asked her if this was not the hour that religion was worth something, to which she bowed her head, that it was.

A few seconds before she died, when too feeble to speak, she raised her lean hands and clasped them together and expired without a groan, leaving a disconsolate husband, four children, father and mother, four sisters, six brothers, with numerous relatives and friends to mourn their irreparable loss; thus died an obedient child, an affectionate companion, a loving sister, a tender mother, and an indulgent mistress.

CHESLEY WILLIAMS.

S. W. C. Advocate, please copy.

SELECTIONS.

THE AMERICAN INDIAN MISSION.

MONTHLY REPORT.

TO CONTRIBUTORS.

Rev. J. M. Frost, who is laboring for the General Association of Kentucky, will receive and remit any thing offered for the treasury of the American Indian Mission Association.

The contributions within the year are annually published with the minutes of the Association; and to avoid labor and expense, we omit publishing receipts for the treasury in the Baptist Banner, excepting at the request

of the donors, or for some other special reason. Some of our liberal friends are sometimes disappointed in not perceiving their donations published in the Banner. The Board have no interest in the Banner excepting the portion in the "Monthly" which contains their "Monthly Reports."

FUNDS.

The treasury of the Board is now exhausted. We entreat our brethren—we entreat all who wish well to the suffering Indians to notice this. Friends of the Redeemer, do not neglect to send in your contributions to feed and clothe our devoted missionaries, who are toiling in the wilderness under peculiar privations, for the salvation of an afflicted race of men.

MISSIONARY APPOINTMENT.

On the 9th inst. Miss Sarah Jackson, of Louisville, and a member of the Second Baptist church, was duly appointed a missionary to the Choctaws.

On the 11th, brother Brown, who had been previously appointed by the Board, and sister Jackson, were united in marriage.

CONDITION OF AFFAIRS.

It is believed that ere this the Armstrong Academy among the Choctaws, has gone into operation, but it must be under disadvantages which we believe will be removed on the arrival of the company of missionaries now on their way to join our brother and sister Potts.

It will be perceived by the letter of bro. Smedley that in the northern part, of the Choctaw country, and among the Creeks, religious affairs continue prosperous. The building of a house for public worship among the Creeks is evidence that the religion of the Bible is taking deep root in the affections of the people.

In the northern section, the sufferings of the missionaries from sickness the last summer and fall has been very great; and it is cause of thankfulness to God that none have died. It is remarkable that notwithstanding the appalling circumstances of their afflictions, not one of them has asked to be released from service. All have resumed their labors; though some of them are still daily visited with chills and fevers. These are the kind of missionaries we need, to penetrate still farther and farther into the Indian country, until they reach Bhering's Straits. Dr. J. Lykins, and brother and sister Simerwell, have labored patiently, and faithfully, in the Indian country more than twenty years; and our brethren and sisters who have more recently entered the missionary field, appear to have imbibed the spirit of those veterans in service.

Several brethren and sisters in different parts, have offered themselves as candidates for missionary service.

RECOGNITION OF MISSIONARIES.

The Board having decided that at 7 o'clock,

P. M. on Sabbath, the 14th inst. in the house of the First Baptist church in this city, Miss Tabitha Chenoweth, and Mrs. Brown should be recognized as missionaries to the Choctaws, by appropriate religious exercises, an invitation to attend was given to the Second church which was accepted.

A very large congregation was in attendance, and a deep interest manifested.

The order of the services were as follows: Hymn.

The reading of the thirty-fifth chapter of Isaiah, and prayer, by Rev. F. A. Willard. Hymn.

Missionary address to the congregation by Rev. W. C. Buck.

Introduction of Miss Chenoweth by her late Pastor, Rev. A. D. Sears, followed by remarks from him to the congregation.

Introduction of Mrs. Brown by her late Pastor, Rev. T. S. Malcom, followed by a brief address to the congregation.

The charge to the missionaries was given by the Corresponding Secretary.

Special prayer for the missionaries by Rev. T. S. Malcom.

Collection, followed by the hand of fellowship by the President and congregation, given while a hymn was sung.

All similar meetings in setting apart missionaries in that place, have been deeply interesting; but this was particularly so, Miss Chenoweth has been long and favorably known in this country. Mrs. Brown, no less esteemed by her acquaintances, had her father, and mother, and sisters present. The adieus on all sides were affecting, and almost the entire congregation were melted into tears.

The very great sufferings in early times by the Indians, realized by the family of Miss Chenoweth's father, were brought to the notice of the congregation by the Pastor, and the Corresponding Secretary with thrilling effect.

The brethren Brown and Jones were presented on the platform also. The occasion was one of religious satisfaction, and fervent prayer for God's blessing upon the missionary company, and one which doubtless has given impetus to missionary feeling and action in our city.

DEPARTURE OF MISSIONARIES.

The company of missionaries for the Choctaws, consisting of Mr. Brown and wife, Mr. Jones, and Miss T. Chenoweth, took their departure from Louisville for their station, at 2 o'clock, P. M., on Friday, the 19th inst. on the Steam Boat Louisville.

Many friends visited them prior to their going on to the boat: and on the boat a still greater number. The sisters who had been members of the First and Second churches in the city, were visited on the boat by their respective pastors, Rev. A. D. Sears, and Rev. T. S. Malcom. The friends, and passengers who were strangers, were addressed in the Cabin, in a few pertinent remarks by Rev. W. C. Buck, President of the Associa-

tion, to which he added an appropriate and fervent prayer for the preservation of the missionaries, on their journey, and their subsequent usefulness. After which he accompanied the parting band, with very appropriate and affectionate remarks to each of the missionaries.

The scene was deeply interesting, and strangers present could not remain unaffected. Mrs. Brown was exchanging adieus with her father and mother and sisters; Miss Chenoweth with dear relatives, and both of them with very dear acquaintances. They, with the brethren associated in company, were leaving kindred and home, for a strange land, not knowing what should befall them there; and to enter upon business which will be new to them all; and all the privation connected with their undertaking is without the expectation of any earthly reward. The Association promises to its missionaries nothing more than their support for the time being.

Surely these missionaries, and others who have been laboring in the Indians' land, some of them many years, will be prayerfully remembered by christians in the United States, and supported as comfortably as their stations will admit.

TRANSFER OF MISSIONS.

Agreeably to a resolution of the Board of Managers, and also of the American Indian Mission Association, the Corresponding Secretary attended the late called meeting of the Baptist Triennial Convention in New York, and submitted to that body the following communication.

LOUISVILLE, KY., Nov. 12, 1845.

To the General Convention of the Baptist denomination, &c., at its extra session, when convened in New York, on the 19th inst.

DEAR BRETHREN:

On the 13th of October the Board of managers of the American Indian Mission Association decided as follows:

"Resolved, That our Corresponding Secretary be requested to attend the called meeting at the Triennial Convention in New York, in November, and represent the wishes of this Board in reference to the transfer of Indian Missions."

On the 31st ult. the Association voted as follows:

"Resolved, That this Association renew its application to the Triennial Convention at its called meeting in New York on the 19th of November, for the transfer of its Indian Missions to this Board.

"Resolved, That Rev. Isaac McCoy, Rev. S. H. Cone, and Rev. D. Dodge, be appointed to represent this Association at the Convention, and sustain the above request, with the addition to their number of any other members of the Association who may be present."

The Convention is therefore respectfully informed that the overtures of the Amer. Ind. Mission Association, made immediately on its organization, to take charge of some of

the Indian Missions of the Convention, and which overtures were repeated at the Convention in 1844, remain unaltered; and that the agents appointed as above stated, are prepared to act in behalf of the Association in carrying out the above mentioned design.

This third application is deemed proper because the decision of the Convention in 1844, in reference to this matter has not led to any result, neither the Association nor its Board of Managers, having received any communication on this subject.

Respectfully, your brother,

ISAAC MCCOY, Cor. Sec. &c.

The communication was referred to a committee consisting of Rev. brethren J. M. Peck, chairman, Solomon Peck, Alfred Bennett, John Peck, and Eli B. Smith.

The Committee made the following report, which was unanimously adopted by the Convention.

REPORT

Of the Committee on the Communication received from the American Indian Mission Association.

Your Committee to whom was referred the communication from the American Indian Mission Association, ask leave to exhibit the following Report.

The proximity of the Indian Mission Association to the Indian Territory, the interest manifestly felt in the churches in the Western valley, to rally around that Association as a centre of action, the confidence reposed by this Convention in the ability and willingness of that body to sustain and carry forward the work of Indian Missions, the wide fields now open, and the pressing calls made in foreign lands, demanding the undivided energies and means of this Convention, and the deficiency for several years past in our resources to carry forward the vast work to which God has called us in our Eastern fields, are circumstances favorable to having Indian Missions brought under the care of the Indian Mission Association.

Therefore Resolved, That it be recommended to the Board to give special and persevering attention to this object, to renew correspondence with the Board of the Indian Mission Association on the subject, and to take such other measures as may be deemed advisable to bring the subject before the missionaries in the Indian Territory, that their views may be consulted, and the whole business be finally disposed of as may be satisfactory to each party concerned.

All which is respectfully submitted.

J. M. PECK, Chm'n.

Respecting this matter, the following is an extract from a communication of the chairman of the committee, Rev. J. M. Peck, to Dr. Howell of Nashville, Tenn., and published in The Baptist for December 6th.

After speaking of the deep interest he felt in the exercises, and doings of the Convention he says:

"But this is not all.—Brother McCoy was present with a special communication from the Indian Mission Association, which was referred to a committee; a report made,

and adopted unanimously. The report contemplates arrangements to be made satisfactory to each party concerned, by which the Indian Missions may be placed under the supervision, and be sustained by the Indian Mission Association. Thus a field of concentrated action and mutual cooperation in missions will be opened for the churches in the Western Valley.

Thus by a series of unforeseen providences our whole denomination in missionary operations, has become three bands. Each can work harmoniously and efficiently in its sphere, future collision be avoided and general harmony preserved."

From the N. Y. Observer.

A DEVOTIONAL SPIRIT.

As there are some places peculiarly suited to the exercises of devotion, so there are some times more favorable than others for this employment. The morning, when the light of the sun begins to illumine the earth, when all nature seems to be renewed, and almost every thing refreshed, as by sleep, is an hour which invites to meditation and prayer. Man himself, waking up from sleep, seems to commence his existence anew; and if there be but a spark of piety in his heart it will send up aspirations to the Source of his being and of all good, and emotions of gratitude will swell his bosom and seek for expression in words or songs of thanksgiving, for preserved health, continued reason, and for the regular exercise of all the vital functions. What a blessing that we have eyes to behold the beautiful and wonderful works of creation, and ears to hear the sweet sounds of the feathered tribes and the more interesting language of our friends and families, by whom we are surrounded.

However busy our lives, and however our time may be occupied during the hours of the day, yet all may find time for pious meditation; all may send up their morning orisons and thanksgivings to heaven. A season of devotion when we rise from our beds, will have a blessed influence on the train of thought, on the temper, and on the conversation, through all the hours of the day. Surrounded as we all are by temptations, and possessing no strength in ourselves to make effectual resistance, it were madness to go forth into the world without imploring the constant presence and aid of our kind Preserver and gracious Saviour. God, also, can so order the events and circumstances of the day that every thing shall turn out favorably, not only to our wishes; but to our temporal and spiritual prosperity. They who are not in the habit of cultivating a spirit of devotion in the morning, are great losers on the score of enjoyment, and also, in often losing the divine blessing on the labors of their hands, and on the enterprises in which they are engaged. One hour, one half hour, one quarter of an hour, spent in communing with God and seeking his blessing, will hereafter appear to have been the most precious portions of our lives. Let some divine truth

occupy your mind before it is filled with the world and its affairs. Select some text of scripture to be a memento through the day, to which you may turn your attention when your thoughts are in danger of wandering.

If you are a christian, you ought to be growing in grace. And as our lives are made up of days, we should endeavor to make some progress in this best of works every day. But if you commence the day without early seeking God, you cannot expect to advance in the spiritual life. Devotion is necessary to keep alive the sacred flame, and to increase it.

Again, if you are a christian indeed, you have it as your fixed purpose to do good to others every day that you live; but if you begin not the day with religion, is there any reason to think that you will either have the disposition or ability to do the good which may be in your power? These morning devotions, which are recommended as so important, are not consistent with indolent habits; they will require you to rise early from your bed.

The sluggard is one who neither takes good care for this world nor for the next. They who waste the morning hours in sleep, lose the best and sweetest portion of the day and it will be very difficult, if not impossible, for such so to redeem the remaining hours as to make up the loss. I speak not of those who are invalids; nor of those aged persons, from whose eyes sleep often departs in the season of the night. These have a discipline of their own; they are in a furnace where many have been purified as silver. It may not be known to all that the word in the original, which occurs so often in the Old Testament, and which is rendered 'early,' literally means 'the dawn.' To seek God early is to seek him at the dawn of day. They who thus seek him will be sure to find him, for he is always awake; for the Shepherd of Israel never slumbers nor sleeps.

Much that has been said of the morning as a suitable time for devotion, may with equal propriety be applied to the evening. There is a calmness and solemnity in the stillness of the evening, especially of a summer's eve, when we can walk abroad, which naturally calls off the mind from earthly objects and directs to divine contemplations. Isaac had gone out into the field to meditate in the eventide. A solitary walk, when the hum of business has ceased, and when the sun has sunk below the horizon, and the crepuscular light alone remains, is a season which should be improved for devotional purposes.

A. A.

ANOINTING OF THE SPIRIT.

What the ancient anointings of kings and priests typified, the sanctifying work of the Holy Spirit effects upon the character of the christian. Those anointings typified the endowments of mind and heart needful for the discharge of the office to which the anointed person was set apart. So the unction which we have from the Holy One fits us for the

discharge of christian duties. It implies, among other things, an enlightening of the understanding. Hence an apostle says—Ye have an unction from the Holy One, and ye know all things; that is, ye are able to make all needful discriminations between truth and error. The regenerating and sanctifying Spirit moves the veil from the understanding, and the blindness of the heart, and enables the heart by its own experience, to test the truth. It gives to the soul a sense of the beauty of holiness, and an apprehension of the things of the kingdom of God in a new light; and so it puts the mind in such a possession of christian doctrine that it is not possible to deceive the very elect.

This unction also involves the purifying and sanctifying of the soul. The ceremony of setting apart a priest by baptism and unction, was a sign of his purification. This is really effected by the unction of the Holy One. It involves a sanctifying energy exerted upon the soul. It softens the heart, and makes it feel the force of the motives to a holy life, presented in the word of God. It quickens the gracious affections, and gives to the mind decision and resolution in resisting temptation, and strength for victory in the conflicts which beset the christian's course. It subdues the natural levity of the mind by filling the habitual thoughts with eternal realities. It breaks up our natural indolence, and awakes the soul to working out salvation with fear and trembling in the conviction that God worketh in it, both to will and to do. So it imparts all needed consolation in affliction—elevates and confirms the hopes, even to the full assurance; so that by this anointing, the spiritual character is improved, as was the personal appearance of the Jew, by the affusion of oil, that maketh the face to shine.

This anointing further implies the sealing influences of the spirit. The same operation that cleanses and spiritually endows the heart, produces the evidence that we are the children of God. As the Holy Spirit descending upon Christ at his anointing, set him forth as the beloved Son of God, so the influences of the Holy Spirit effecting our anointing, and refreshing, and invigorating our spiritual character, mark us out to ourselves and to the world as the children of God. Thus the Spirit itself bears witness with our spirits, that we are the children of God.

Anointing was the signal for setting men apart to a sacred character or office. So from the christian's anointing, there proceeds a proof of his sacred or consecrated character. By it he is inaugurated to a royal priesthood in Christ's spiritual kingdom. He is set apart to the work of offering up spiritual sacrifices. Every christian has a sacred character to sustain; and sin in the case of christians, is peculiarly aggravated because it is at war upon this sacredness of character—because it brings those faculties of body and mind which the Holy Spirit has, by his holy unction, set apart to his own service, into servitude to polluting lusts. And so it is a

grieving of that Holy Spirit of God, whereby we are sealed unto the day of redemption. It pollutes the temple of God, and converts to the service of Satan, what God has especially marked for his own service. It alienates the Lord's peculiar property and puts it to the vilest uses.

The teaching of the Spirit which this unction involves secures the believer in possession of all essential truth, and puts him beyond the reach of fatal delusion. No matter what imposing form of error may assail him, he has become rooted and grounded in the fundamental truths of the gospel. He has tasted and seen that the Lord is gracious, and you may as well undertake to prove to him that no sun shines in the heavens, as that the foundations of his faith are not firm. Unlearned though he may be, he is competent to front all the eloquence, learning, and ingenuity of the apostles of error. For he has an experimental view of spiritual things. He knows in whom he has believed; and no flattery or ridicule can induce him to yield the foundations of his hopes.

N. E. Pur.

From the Alabama Baptist.

REPORT OF THE STATE OF RELIGION.

The Committee on the state of Religion beg leave to report, that in some parts of the State, extensive revivals have recently been experienced. Large accessions have been made to a few of our churches, especially in the middle and southern parts of the State. Most of the associations within our knowledge, have missionaries in the field, whose labors have been greatly blessed during the past year. There are other portions of the State, however, where coldness and apathy exist to an alarming extent, and great destitution in regard to the ministry of the word. Your Committee are of opinion, that one of the greatest causes of the latter state of things is, a *secularized ministry*. Our churches cannot expect that degree of prosperity which is desirable, whilst they withhold from God, that which he claims for those whom he hath called to the *exclusive work* of preaching the Gospel. This great duty can no more be neglected with impunity, than any other positive injunction of God's word. It is utterly impossible for us to desire, or even pray for, a general refreshing from the presence of God, whilst we are robbing him of tithes and offerings. If our churches, therefore, desire to see the pleasure of the Lord prospering in their hands, let them unloose the hands of their pastors, so that they may be able to obey the Divine injunctions—to give themselves wholly to the work, that their profiting may appear unto all.

From the last information we have been able to procure, there have been between three and four thousand additions to the churches, by baptism within the State, during the past year.

Your Committee cannot close their report without expressing their profound gratitude

to God, for the increasing solicitude which our churches and ministry are manifesting in regard to our colored population. The pastors of most of the churches of which we have a direct knowledge, devote a portion of their Sabbath labors exclusively to their spiritual instruction. The blessing of God has followed their labors too, in almost every instance. The readiness which they manifest to receive such instruction, imposes an infinite obligation upon pastors and churches, to see that it be supplied them.

All which is respectfully submitted,
SAM'L HENDERSON, Ch'm.

Correspondence of the N. Y. Tribune.

BURYING ALIVE!

BALTIMORE, NOV. 29.—7 A. M.

A most horrid case of burying alive occurred a few weeks since in our city, and which, although generally talked of, has out of respect to the friends of the deceased, been excluded from the public prints. A young lady was taken sick, and *died very suddenly* as was supposed by the family and physician, and was placed in her coffin and carried to the depository of the family, and placed in the family vault. A few days afterwards on visiting the vault they were struck with the horrible sight of the young lady in her burial clothing, out of the coffin and sitting up against the side of the wall—dead!

As may be supposed, the discovery has plunged a family and large circle of acquaintances in the deepest anguish. It was found on examining the coffin, that the lid had been forcibly pressed off by the young woman, who had actually been buried before the vital spark had fled, and who had returned to consciousness, but to die the most horrible of deaths! Many may doubt this, but it is too true to be denied.

EXTREME OLD AGE.

A writer in the Highland Messenger says he had just visited Spencer Bolton, a resident of Buncomb county, who is now *almost one hundred and ten years of age!* He was born on Big Pedee river, in South Carolina, and is still sound in mind and body. He was in several skirmishes under Marion in the Revolutionary war. Has been for sixty-five years a member of the Methodist church. Health generally good. In early life, principal diet bread, rice, potatoes, and milk; slept on straw beds; generally up before daylight; and much accustomed to bathe in cold water. To the influence of these habits he ascribes his long life.

THE SON OF A TEMPERANCE FATHER.

The Rev. E. Beecher, of Boston, in a late temperance speech, said: "I was baptized, as it were, a temperance man. You all know the temperance principles of my father. When I was a boy, and he put into my hand the little coin I was to spend on holidays, he used to say to me: 'Edward, take care that

you taste nothing but water.' I need not tell you that, I followed his injunctions to the letter. There is not a muscle nor a bone in my frame that ever felt the power of alcohol. And so long as this arm adheres to my body, and this tongue does not cleave to the roof of my mouth, I pledge myself anew to the cause." What father would not be proud of such a speech as this from his son, and what a generation shall we have in America, when all our young men can use the same language?

RECEIPTS

FOR THE BAPTIST TO THIS DATE.

J B Knowls, W B Rhea, J Anderson, Mrs M P Jordan, J Darden, Mrs L Willis, W Williams, J Bird, D Barton, W T Banks, Mrs M A Wilson, J H Partlock, J Menesse, T H Yo'd, E M Newson, J Hill, T Campbell, Mrs M Carrington, C L Cate, J Emmerson, D A Carter, J B Justice, Elder A Thompson, J E Haskins, W Mitchell, W L Murfee.

NOTICE.

THE Board of the Baptist Foreign Missionary Society of Tennessee, will hold its first quarterly meeting at Shelbyville, on Saturday, January 10, 1846, at 10 o'clock, A. M., Rev. J. A. Bullard to preach, A. W. Meachum alternate. A punctual attendance is desired.

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BIBLES AND TESTAMENTS.

JUST RECEIVED, a beautiful assortment of Bibles and Testaments, such as large Family Bibles, some very elegant; large Testaments, with Psalms; do. do. without Psalms; Pocket Bibles, some super extra gilt; Oxford Bibles, do. do.; plain Bibles, calf and sheep binding. All of which will be sold very low, for cash, by

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