

THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

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No. 21.

AN EXPLANATION.

In a communication from brother Eaton, Cor. Sec. of the Gen'l. Association, he says more than a month ago he sent us the proceedings of the Executive Board of the General Association, for publication in *The Baptist*, and is exceedingly mortified that they have not made their appearance. We feel for bro. Eaton, but when he and the brethren learn that the proceedings did not come to hand until a few days past, we are certain that blame cannot be attached to us, and of course should not be to him.

We have called regularly at the post office, and the said proceedings, either did not arrive at that place or the postmaster did not hand them out. This is the second time within a few weeks, that we have been brought into difficulty by some negligence of postmasters. We know not how to remedy the defect.

We publish in the present number a letter from brother Evans, in regard to articles published in *The Baptist* and the *Baptist Banner*, relative to the China Mission and Roberts Fund.

We thank brother Evans for these hints, and so far as *The Baptist* is concerned, acknowledge. Religious editors frequently catch the spirit of political editors, and indulge, no doubt without thinking, in strictures highly discreditable to their high vocation. Our readers who are calm and dispassionate, should always take the earliest opportunity to inform us of our departures from christian courtesy. Others see our faults (which are many) better than we can, and it would certainly be charitable to attempt to inform us, before they condemn.

The communication of Dr. Malcom, Pres-

ident of Georgetown College, addressed to the Trustees, will be read with interest.

The progress of the Institution has certainly surpassed the expectations of its most sanguine friends. And under the guidance of its able President will, at no distant day, stand forth the pride and glory of the Western Baptists. We mark, with peculiar interest, the large proportion of religious students, the number studying with a view to the ministry, and the conversions which have occurred during the past year. May God carry on his work in their midst. Dr. Malcom makes some valuable remarks in regard to the course which should be pursued by those who are licensed for the ministry. The Churches should heed them.

MINISTER'S DEPARTMENT.

No. 42.

HUMAN DEPRAVITY.

NOTES OF A DISCOURSE, preached in the ordinary course of his ministry, by Rev. J. R. GRAVES, Pastor of the Second Baptist Church, Nashville, Tenn.,

THEME.—"Wherefor, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned."—Rom. v: 12.

The discussion of this theme, as you readily perceive, leads me directly upon controverted ground: *i. e.* Human depravity—commonly styled "Total Depravity."

As no truth of our holy religion is so debasing and humiliating to the carnal heart, as that it is TOTALLY or wholly corrupt and depraved, so, no doctrine of the Bible has been so bitterly assailed and violently opposed by the founders and supporters of human invented systems of religious faith, from the period of the first scism until now. Nor is this strange. Human systems of religion are constructed to please the world and to gain popularity. And what is so pleasing and complimentary to a wicked and depraved heart, as the flattering insinuation that it is

not naturally sinful or depraved, but on the contrary naturally perfect and holy? What religious doctrine is so well calculated to win the ear and gain the assent of man as that which praises him? Hence the first sentence that Arian or Pelagius wrote in their creed was—"There is no original sin;" i. e. that mankind naturally are as pure and holy as the angels. As it was of the ancient, so it still is the first article in the creed of the modern Pelagians among us. "No original sin" is still the watchword and ready reply they receive from the world. Save the divinity of Christ no doctrine of the Bible receives so much of their ridicule and abuse. They direct the attention of the world to the preachers and believers of the doctrine of original depravity as the defamers of their characters and natures, and thereby gain favor to their cause. We can easily see why they can so conveniently dispense with the divinity of Christ. For if the disease is superficial the remedy may be trivial. If the garment be perfectly sound and well finished, only a little dusty from wear, there is no need of having it renovated and renewed; a *little brushing, an external application of water* will do. So if the heart of man is naturally holy, but only the inclinations of it a little warped, then he needs but recall his aberrations, regain his natural bias, and have a perfect example to assist him, (which they believed was the object of Christ's mission,) and all will be well!! But if the Bible teaches the doctrine of original depravity, shall we cower, be ashamed, or afraid to assert it, regardless of the displeasure of the world, or the sneers and attacks of our opposers? God forbid. Did we find one doctrine in our creed that was not repulsive and displeasing to the carnal heart, we would strike it out. Christ never preached such a doctrine, nor the apostles, nor the martyrs; and he who does, is Maranatha, saith our God. Be this our touchstone. In discussing our subject we wish to notice the **EXTENT, SOURCE, and DEPTH** of this depravity.

PROPOSITION I. *All men are sinners and consequently depraved.*

1. "The wages of sin is death," saith the apostle. If then death is the penalty of depravity and sin wherever it is found, is it the wages of any thing else? Or being first instituted as the penalty of depravity and sin, has it now dominion over the innocent? Not so. Every nature that is sinful and depraved must endure death and none other. "Death hath passed upon all, for all have sinned"—all are regarded as sinners. The soul that sinneth or is sinful shall die, is the sentence passed upon a sinful race. Then, none but sinners or depraved persons die. But all die—the young and the old, childhood and age. Therefore, all are regarded as sinners and of depraved natures.

Cast your eyes over our sad, fallen world, and behold the millions of the human race, the entire population of the globe, paling and vanishing before the sickle of the great

reaper, Death; and say, *have not all sinned?* Without sin, man might ever live. The vigor of manhood, and hope of youth, ever swell his breast, and the warm elastic blood of childhood dash through all his veins. Never would we behold the plague spot upon the cheek of the young and lovely—nor the forms of our fathers, and the noble of the land withering from the blighting touch of consumption—the upas of diseases. No longer would our atmosphere be pregnant with death, nor every breeze that fans our brows bear on its wings a pestilence. But what a different scene does earth present—a vast graveyard—a mighty Golgotha. In every brother we see a dying man. Have not all sinned?

2. It is declared by the apostle, (Gal. iii: 3,) "that by the works of the law no flesh shall be justified." Now if there was a child of Adam that was sinless or ever should be, he could be justified by the law. So all have sinned.

3. "Except a man be born again," says Christ, (John iii: 3,) "he cannot see the kingdom of God." This implies that all are depraved—morally unfit for holy associations. If there was a person on earth not depraved, he could enter heaven without regeneration.

4. Christ came to save the lost. Therefore all saved by him were in a lost state—those not saved by him will be damned, and of course lost. The former saved *from* sin, the latter perish *for* sin.

5. The laws of all nations are proofs of man's awful depravity. Bolts, bars, jails, and dungeons, bonds, deeds, and contracts, are so many sad proofs of the depravity of man. Law is executed upon the fact that man is *wofully depraved*, and it casts a suspicion upon all. Have you selected the most upright and honest man of your state for your Governor? The law will not trust him to execute the duties of his office without the most solemn oath. The law suspects the judge himself, who sits on the bench and administers it. The President of the Republic and the Monarch of a Kingdom, are alike under its restraints.

6. The religion of all nations substantiates the truth of our proposition. No nation was ever yet found without its altar of sacrifice and priests. The religion of all nations is propitiatory.

7. The conversation of all nations. No man but what will say, his neighbor is a depraved man—a sinner. So every man will correct his neighbor. If he tells the truth, our proposition stands. If he does not, of course it stands. Conceiving this point fully established, we will, in considering the source of this depravity, advance

PROPOSITION II—*This universal depravity is the result of Education, Imitation, or a naturally vitiated nature.*

1. It cannot result from education or imitation, otherwise it would not be universal. Nothing which is the result of either, is so general and wide spread. It would be more or less in one country than another, as the

knowledge of the sciences and arts are, or painting, mathematics, &c. But depravity is universal in extent and degree, in every discovered land and island.

2. If it results from either, who taught the first persons or community in each and every land, in all the unnumbered species of wickedness and crime? It must of course have been natural to their first teachers, and their number must have been many millions, to have rendered instruction to the whole world and made it popular, if mankind were as hard to be instructed in sin as in holiness, which would have been if not biased. Then the impossibility of original depravity and sin being removed, is it more rational to believe, that a few were thus, and the rest initiated into it, or that *all are naturally inclined to do wrong?*

3. But granting that it is the result of education or imitation, or both, then there must be a natural love for sin, and a natural adaptedness of the human faculties to commit it; otherwise, every person on earth, young and old, in all climes, would not love it equally, or have learned it alike readily, and become alike perfected in it. Is it so with the arts and sciences, or any thing that is learned?

4. It cannot be either; for children that have been placed out of the reach of vicious persons, to corrupt or teach them, and moreover, have been most carefully taught the principles of religion, and ever breathed the atmosphere of piety and prayer, have invariably evinced an aversion to holiness; and having once broken away from restraints, have plunged deepest into vice and become leaders in iniquity.

5. Finally, and conclusively, it cannot result from either education or imitation, for the most atrocious crimes and acts of wickedness on record, *have been perpetrated by those who had no example.* Where lived the fratricide before the days of Cain! Had he heard of one who had stained his hands in fraternal gore? Who taught him, but his own wicked disposition, to raise the murder-club, and strike the innocent to the earth? Therefore, if it cannot be from either education or imitation, it must be from a naturally vitiated and depraved nature. We adduce in proof of this latter: 1 The opinions of the most eminent and distinguished philosophers of antiquity. They saw this universal malady—this leprosy of the heart which rendered the whole human family unclean, and studied diligently for its origin, and have left us their reasonings and conclusions. No human opinions are superior to them. Allow me to quote briefly:—Plato, the godlike, asserts, that no one is born without sin. He names this proneness to sin “*ΚΑΚΟΦΥΙΑ*,” i. e. natural sin or depravity—defining it, “*kakia en phusei*”—an evil in nature. We hear Horace, the prince of Roman poets, acknowledging and lamenting it, breaking forth in language like this—

“—————Eheul

Quam temere in nosmet legem sancimus iniquam
Nam vitulis nemo sine nascitur.”

SATYR LI, Sec. 3, v. 63.

Alas!
Man with vile and corrupted nature born
Is soon expert in every shade of crime.”

Plutarch says—“There is a fatal portion of evil in all when born, from whence results the depravity of the soul, diseases, death, &c.—*Unicuique dedit vitium natura creatā.*” Cicero “laments that man should be brought into life by nature as a step mother, with a naked, frail and infirm body, and with a mind naturally depraved and prone to vice.”—2 The scriptures leave us not to the conclusions of human philosophy; but shed the clearest light upon it. With what confidence does it ask us—“Who can bring a clean thing out of an unclean? not one,” (Job xiv: 4.) “Can a pure, sinless, and holy nature proceed from an unholy and depraved one?” (John iii: 6) “That which is born of the flesh, is flesh”—carnal—corrupt; and the prophet testifies (Jer. xvii: 9) that the heart is the bitter fountain of all pollution, and of all things the most deceitful, and desperately wicked. The Saviour tells us that, out of the heart of man proceed evil thoughts, murders, adulterous fornications, blasphemies—i. e. That the natural disposition and inclination of the natural heart is to commit these things, and delights in them. Again, “If the root be holy so are the branches.” Conversely, if the root be unholy so are the branches. If the root of mankind was of corrupt and diseased nature, will not all the branches—the descendants of that stock be of like nature? unholy—corrupt? 3 Finally, upon this point. That the natures of mankind are vitiated and depraved, we prove from the fact that infants and children, who never committed actual transgression, die. This could never be unless they were sinners or of sinful and depraved natures. When sin entered into the dominions of God, he summoned the most malignant of the lost spirits, from the world of darkness, and gave him permission to dwell upon earth until the end of time, and become the executioner of the penalty of sin. “In the day thou eatest thereof thou shalt surely die”—hence he was called DEATH. His commission was “upon whatever being he found the mark of depravity, or the sign of sin, he might seize it for his prey. Death went forth upon his mission of destruction; thousands on thousands fell daily before him, from the ranks of manhood and age. One day as he drew near, to touch with his ice pointed finger the heart of a mother, on whom he discovered his sign, he saw, sleeping upon her breast, a picture of beauty and innocence. There was a look of such purity and angel loveliness about it that he started back—he dared not blight one beauty; nor cause one petal of that fair floweret to fall to earth. He watched it with a strange interest, but ere long it woke from its slumber with cries and writhing with pain. Death gazed some moments in astonishment. He remembered his instruction. *Where there is no sin there is no pain or distress.* Then drawing from his quiver his finest and polished shaft he sped it to the infant’s heart, and bore it in triumph into his dark dominion;

by this deed setting his seal to the truth—so the father, so the child. The young viper, though harmless and innocent, possesses naturally the venomous disposition and poisonous nature of its species, and requires only time to mature and develop it. Will our modern theologians, who defend infant holiness, assert that the young basilisk is not naturally a basilisk? We leave this proposition, so fully substantiated, to notice the Depth of Human Depravity, which will constitute

PROPOSITION III—That mankind are wholly depraved.

The hatred and opposition of our enemies to this doctrine is so great, that not satisfied with abusing us for believing and teaching it, they continually and wilfully misrepresent us; imputing to us sentiments we never countenanced or upheld. For instance, that by human or "total" depravity (the name under which it is most commonly treated) we mean that every man is by nature as sinful as he possibly can be; so that neither association with the vicious, or the practice of iniquity, can add one shade to the hue of his depravity. Therefore, for the thousand and one times, we again declare to them and to the world, that we do not, nor never did, as a denomination, secretly believe or openly publish any such dogma. We abhor and repel it. We then state negatively,

1st. That we don't understand by "total" depravity, that man is a sinner to the extent of his abilities—i. e. as great a sinner as he can be. Because reason, experience, and revelation teach that men do become more and more hardened in sin, and adept in iniquity. Nero, when he was first required to sign the death warrant of a murderer, was so affected with the idea that his signature authorized death, that he wept like a child, and wished that he had never learned to write. Yet, after a few short years, he could without remorse, fire the Eternal City, enact the mountebank with the violin amidst its sweeping conflagration; crowd thousands into a temple and fire it, to enjoy the hideous yells and shrieks of the consuming victims; cover christians with tar, mixed with light combustible, and set them on fire for his amusement and pastime; and every other deed of depravity that could delight a demon incarnate.

2d. Nor are men wicked to the extent of their wishes. 1 They are restrained from doing very many things which are sinful and wrong, because they would thereby draw upon themselves the odium of public opinion. If they commit this or that act, they would forever ruin their characters, and become outcasts from society. Those whom neither public opinion, or the rules of society, fail to restrain from vice and crime, the civil law steps in, with its arm clothed with a thousand terrors, to terrify the daring trespasser.

3d. But how deep shall we fix the dye of

this depravity? Will the history of man give the faintest idea? If so, think of the deep corruption and licentiousness of the ante-diluvian world, swept from earth with the besom of waters. Go ask the Dead Sea's flood what ruins slumber 'neath its waveless depths. 'T would answer, the fragments of those cities whose deep pollution heaven's fire and brimstone alone could cleanse. Go ask the god of war the almost countless millions of frater victims man has immolated at the shrine of battle, and hear his answer:—Forty times more human victims have they sacrificed to me in war, than inhabit the globe to-day! Their bodies piled one upon another would wall this mighty continent to the heavens. Collect but their blood and it would form a sea in which the navies of the earth might ride at anchor; or let the blood and bodies be conglomerated into one globe and swung in our heavens, it would form a planet that a few hundred miles from our earth would vie with the earth in magnitude. Add but to this, the fratricide, individual and secret murders, parricides, suicides, infanticides, and what a picture has earth to present! A vast slaughter yard—a mighty Golgotha—a place of skulls. This has all been caused by human depravity! What, then, is its die? Of the blackest conceivable shade.

3d. Therefore, we do most unhesitatingly declare, that, *man by nature is wholly and totally depraved and tainted with sin.* We use the term *totally* or *wholly*, because we are acquainted with no better one to express our idea. We have been scouted and ridiculed for using the word "total," when we did not mean that man was as depraved as he could be. But no term could be more appropriately used. What is *total*, but the sum of all the parts? Is not the mind considered as a unit, composed of many parts—i. e. powers—faculties? What other idea can total depravity convey, to any intelligent mind, than that the sum total—all the powers and faculties of the mind are vitiated. Let us illustrate. Into a glass of water, throw one spoonful of arsenic, and dissolve it; now is not this water wholly or "totally" poisonous? i. e. is not each particle and atom (for water is composed of atoms and particles) impregnated with poison? Most assuredly. But does that imply that the water cannot be made more poisonous? By no means. Cast in another spoonful, and it is twice as poisonous as before. This briefly illustrates what we mean by "total" depravity; that there is not a faculty of the soul that is untainted—naturally prone to purity and holiness. We do not pretend to say, to what extent, but this much we can truly say that it is to man's utter ruin under God and to his entire disqualification for Heaven. We do not teach that the judgment and reasoning faculties of man are destroyed; or his will, so that he can neither reason, or wish for what is good, but that all the affections of the sinner's heart are under the control and keeping of the evil one, as completely as the goods were under the power of the strong

*I would not be understood to advocate infant punishment. By an act of God's free grace, they are saved. The gifts and calling of God are without repentance."

man armed—that the whole man is in the vilest slavery of sin. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?” Says Paul to the Romans (vi: 16)—“Have not sinners yielded themselves servants to sin to do the works of the devil? And now are ground down in vilest bondage. But cannot the slave wish for freedom and release? The slave may wish in vain, but the sinner has a deliverer to rescue him when he wishes. So to him the freedom of thought and of choice are still left.

REFLECTIONS.

1. *Of what a heinous nature is sin?* It has caused all the pain, misery, and death that has ever cursed our race. It has swept the countless millions of earth into untimely graves. It has murdered all our relations, even our fathers and our mothers. We are all orphans—the children of the slain. Sinner, would you not take the life of your father’s murderer? Assuredly. Sin has been the murderer of all the friends and relations you have lost, and now lurks, an assassin, to plunge the dagger of the second death into your own heart; and you love it, caress it, roll it as a sweet morsel under your tongue, make it your bosom companion. Oh! what delusion! What fatuity! Spirit of the living God! break the spell with which sin holds the sinner’s soul.

2. We learn our lost and undone state by nature.

3. The force of those words of our Saviour to Nicodemus—“Verily, verily I say unto thee, you *must* be born again.”

COMMUNICATIONS.

For the Baptist.

SEMI-ANNUAL REPORT.

Rendered to the Board of Trustees Dec. 25, 1845.

GENTLEMEN:—I have the pleasure of reporting a large increase in the number of our students, without any increase of our expenses or diminution of wonted good order. The number of students on our list has been during the session, in college proper 125, and in the preparatory department 28, total 153.

Of these, there are from Kentucky 82, Mississippi 12; Louisiana 5; Tennessee 4; Arkansas 4; Alabama 2; Massachusetts 2; Pennsylvania, Illinois, Indiana, Missouri and England each 1. The Preparatory Department shows a similar variety of residence. Nearly all the new students entered the first day of the session. This fact I regard of great importance. For years I have discouraged the continual dropping in of students to which we have been accustomed. The inconveniences and disadvantages of entering in the course of a session, are serious both to the college and the students.

There has been no occasion, during the session to arraign any student before the before the faculty for misconduct. The only offences have been such as being out of room in study hours, unnecessary absence from recitation and noise in the college building—No wilful damage or disfiguring of the college edifice is known to have been committed. But the department of the students has been generally good and in most cases entirely unexceptionable. It has been my painful duty to request several parents to withdraw their sons on account of idleness or extravagant expenditures. I regard it my imperative duty to see that students are removed who cannot be induced to be industrious, or whose profuse expenditure of money endanger their well doing. However respectful these may be to the professors, or unoffending in other respects they are a constant annoyance and snare to the most frugal and industrious, and contribute to make college life that dangerous period of a young man’s existence, which is not a necessary circumstance in public education. It is my ardent desire that a residence here should be attended by as few temptations as are incident to a parents’ fire-side.

I know you will not consider it inappropriate for me to state in this report, that several of the students have made a profession of religion. A few others in past sessions have turned to God, but no general seriousness ever before pervaded the college. I trust that those who pray for our beloved Institution will renew their importunities. Founded by the voluntary contributions of the pious, the religious influence of the college will I hope always be a primary consideration. Its history so far justifies, to a great degree, the hopes of its friends. Forty-five of the students are professors of religion, of whom *twenty seven* are prosecuting their studies with a reference to the gospel ministry. These form to my mind an inexpressibly important class and every motive which can influence man should prompt us to zeal and fidelity in regard to them. The character and qualifications of candidates for the ministerial office is a subject of vast importance—at all times and in all places. But at this time and in this Western Country it is pre-eminently so. I regard the facility for aiding young men in this college as its great glory and the presence of so many such is our highest ground of rejoicing and hope. But I do most ardently hope that the churches on whom rest the responsibility of their selection, will exercise the utmost caution in regard to those sent hither for education. Licentiates should not after be sent here till they have acquired the elementary branches of a good education. Till then they had better attend school in their own neighborhood and exercise their gifts among their brethren. Perhaps upon such trial they may prove unsuitable and the decision of this fact had much better be made elsewhere than here.

Yours, respectfully,

HOWARD MALCOM.

For The Baptist.

SCOTTVILLE, Ky., Jan. 11, 1846.

Dr. Howell;

Dear Brother—Permit me, if you please, to make a few suggestions in relation to a subject of weighty magnitude with christians at the present day, and in which I feel a lively interest.

I am one who honestly believes in the utility of newspapers and other publications wholly devoted to the good and glorious cause of our Redeemer. I do candidly believe that a well directed press is a great blessing to any community. Light and knowledge have been widely disseminated; important truths thoroughly discussed and better understood—the happy union of brethren strengthened, and the great cause of God prospered. The press indeed, can, to a great extent, both in the religious as well as in the political world, mould public sentiment—can breathe a spirit that will diffuse itself in the public breast. Now we look to the religious press for piety and pious examples; for a spirit of wisdom, patience, meekness, and forbearance. There surely rests a heavy responsibility upon religious editors. I read only *The Baptist*, and *Banner*—I have recently seen much in both papers upon the subject of brother Roberts, his mission to China, etc. Now, although these remarks are from able pens, from clear heads, and warm hearts, the points at issue clearly defined and manfully defended, yet the spirit in which they seemed to have been penned, is too vindictive, too unkind—they are too chilling to a christian whose soul is filled with the love of God. The *Banner* will please excuse this liberty, and I know that *The Baptist* will. I love them both, and pray God to prosper them, and infuse into them a more brotherly spirit. Let political editors quarrel and dispute; they are hired by money and public applause; but not so with you. Your labors are, or should be, to purchase the applause of hearts beating high for heaven and immortality, and yourselves a home far, far beyond this suffering abode of earth, “where joys immortal bloom.” When I read the revival intelligence my heart is warmed; but how soon is it chilled, when I read those severe, those *unkind strictures*. I would be glad to see more mildness, more religious toleration, and brotherly love running through the columns of *The Baptist*, and *Banner*; and I think, I but speak the language of most christian readers. Our old anti-brethren—those who are opposed to missions—are now laughing at our disputes about missions, and saying, that is what they expected, and had frequently predicted. Let us talk earnestly, write earnestly, but let all be marked by a spirit of kindness, of love, and of religious toleration, and God will bless and prosper our efforts. Do this, and may the God of all grace bless and prosper you; may he sustain you in life; support you in death; and in heaven, with all christians, save you, is the prayer of your brother in the gospel,

JAMES B. EVANS.

For The Baptist.

KNOXVILLE, Jan. 7, 1846.

Dear Brother Howell:

I once more take my pen to address you upon the interests of Zion here in East Tennessee. For a long time have I been silent, not because the Lord's work was not progressing here, but on account of my absence on a visit to my fatherland. It was my first visit since, as you will recollect, near four years ago, in Nashville, I put on Christ, by baptism. I returned to my father, and to my youthful friends, (most of whom are Congregationalists,) a Baptist, and a minister. Deeply interesting to me was the revival of old associations, and early affections; as, also, the formation of an acquaintance among the churches and ministry of the denomination with which I am now connected, and of which, in former days, I knew but little.

The last season has been one of unusual prosperity among the churches in this end of the State. The ministry have been remarkably active, and their labors greatly blessed. The churches were greatly refreshed, also, by the coming among them of brethren Kimbrough and Hillsman from your division of the State. I hear of revivals from almost every direction; many of which have been reported by brother Taliaferro and others. The work is still going on in different places. Richland church, Grainger co., under the pastoral care of brother Kennon, and Union church, Knox co., under the care of bro. Coram (the man, who, though one of our most efficient ministers, preached four years receiving nothing for compensation from any quarter, except one sheep skin, for his saddle, and that from an unconverted man,) have, within the last two or three weeks, both of them, enjoyed a season of refreshing from the presence of God. A meeting of eleven days, has, also, during that time, been held with the church at Third Creek, five miles from this place, which resulted, as we trust, in the conversion to God of seventeen souls. The church was strengthened by the addition of twenty-four to her numbers. The occasion was one of deep interest. I have seldom witnessed a revival, which evinced so much as this the noiseless energy of God's Holy Spirit. The meetings were characterized by deep, thoughtful feeling. The converts are mostly young, and of a class that gives promise of usefulness in the church. The baptismal scene on the last Sabbath morning, was one of unusual interest. I have in no case enjoyed the administration of the ordinance so much. The weather was unusually fine, and, as the strains of brother S. T. Smith's “*Emblematic Dove*,” sung by the immense crowd, gathered on either bank of one of the thousand streams, that so beautifully characterize this land of fountains and rivers, of hills and valleys, floated sweetly upon the balmy atmosphere of that lovely morning, hundreds of beating hearts went back in memory to the time, when the opening glories of the gospel burst upon the assembled multitudes of Israel, gathered upon the banks of the Jor

dan, as Christ came up out of the water, tracing Him also to the cross, and the tomb of Joseph, out of which he came up a mighty conquerer, and then, with joyful anticipations, bounded forward from the beautiful symbol then before us, to the morning of the resurrection, when the dead in Christ shall hear the voice of the Son of Man, and come up out of their graves, crowned with glory and immortality—for "baptism saves us by the resurrection of Jesus Christ."—Nine, out of twenty-four mentioned above, witnessed for Christ and the resurrection upon the occasion. The faith of many, I trust was strengthened.

May it not be long before, here, in Knoxville, we shall also enjoy the presence of God's Spirit. There is, I think, a more serious attention to preaching than formerly. We hope to go on and finish our house during the present year. Pray for us, dear brother, that I make full proof of my ministry, and that many souls may here be gathered into the kingdom.

Your brother in Christ,

H. SEARS.

For The Baptist.

MEETING OF THE EXECUTIVE BOARD.

MURFREESBOROUGH, Tenn., }
December 12, 1845. }

The Board of the General Association met pursuant to adjournment. Present—B. Ganaway, J. Molloy, J. Burleson, T. H. Maney, B. Ferguson, G. D. Crosthwait, J. Avent, J. F. Fletcher, J. Sikes, and J. H. Eaton.

Prayer by br. Harris.

After reading communications, the Board proceeded to the election of missionaries.

Brethren Luck and Haile were appointed to labor for one year.

Brethren Harris and Wagster for six months.

The field assigned to brother Luck was Warren and Cannon counties.

To br. Haile the destitute regions within the bounds of Salem and Concord Associations.

To br. Wagster, Coffee and Franklin counties, with the adjacent part of Bedford co.

To br. Harris those counties lying along Duck river.

Fields were also assigned to those Ministers who at the Gen. Association subscribed a certain amount, to be paid in missionary labor, subject to the direction of the Board.

To bro. Hillsman, Warren and Cannon counties.

To br. Howell the destitute regions in Williamson and Davidson counties.

To br. Perry the regions lying between the mouth of Cumberland and Tennessee river.

Br. S. L. Summar at Brawley's creek.

Br. Bullard, Woodbury and its vicinity.

The following resolutions were passed by the Board:

Resolved, That in the present state of our finances it would be inexpedient to pay any

man more than \$200 per annum for missionary labor.

Resolved, That our missionaries shall receive no compensation for labor performed in those churches which have pastors, unless said pastors perform an equal amount of labor with the missionaries in some destitute region.

Resolved, That we allow our missionaries one day in seven as a day of rest.

Resolved, That we appoint an agent, whose duty it shall be to labor within the bounds of this association, particularly in those churches which have not represented themselves, in collecting funds for missionary purposes; and that he receive as compensation for his service, the one half of the amount by him solicited and collected, until the same amounts to \$300, to said agent. It shall also be the duty of said agent to collect subscriptions already made to the Association without compensation.

Resolved, That the Board meet on the first Saturday of each month, at which time the missionaries are requested to correspond with the Board by letter, and attend personally, the quarterly meetings whenever it is practicable.

The next quarterly meeting will be on the first Saturday in March, at 10 o'clock, in Murfreesborough.

B. GANAWAY, Ch'm'n.

J. H. EATON, Cor. Sec.

[For The Baptist,

PHILADELPHIA, January 2d, 1846.

Dear Brother Howell:

I have just returned from a hasty tour to Georgia and South Carolina—a portion of the United States I have never before visited—and have been much pleased with the hospitality and christian courtesy of the brethren in that quarter of our great country. The Foreign Mission is taking quite a hold on the confidence and affections of our southern brethren, and already several thousand dollars have been raised and two missionaries appointed for China. Other brethren have the subject under serious consideration and it is hoped by next June four or five new missionaries will be on their way from the South to the heathen world.

Since I wrote you about the new turn of missionary affairs at the late called meeting of the Triennial Convention in New York, more abundant evidence has been furnished that the hand of the Lord is in it. A little band of ultra abolitionists North, who had previously organized a society of their own in opposition to the Board in Boston—on the principle of non-fellowship and non-intercourse with all slaveholders and all churches and people who hold christian intercourse with them—have issued a circular, (as I learn,) denouncing in no measured terms the proceedings in New York. This missive is not merely harmless, but by the good providence of God, has been turned to a good account and to the furtherance of the cause. The Baptists in the north can well afford to lose this company, who illustrate the Span-

ish proverb, "Better be the head of the dog, than the tail of the lion."

Since means have been provided to pay off the debt, efforts have been going forward to provide funds, not merely to sustain the missions, but to send out 10 or 12 missionaries in company with Dr. Judson, to strengthen the posts in Burmah. A series of meetings have been held in the Baptist churches in this city for two weeks past, which has created unparalleled interest and unexpected results. Already over TEN THOUSAND DOLLARS have been subscribed, and will be paid before next May, in the city of Philadelphia. These meetings are attended by brethren Judson, Kincaid, and Abbot, returned missionaries, and brother Bright of Homer, N. Y., temporarily an agent of the Board. The meetings are attended by great crowds, and a most delightful state of feeling is manifested. The amount is made up, chiefly by life memberships to the new organization, and from a settled conviction that the slavery question will never more be introduced into the Missionary union. Hence, it will be perceived that the new plan works well in the northern and middle states.

Dr. Judson has spoken a few words at each meeting, in a low voice, which has been echoed forth by the pastor of the church, that all may hear. His words are "weighty and powerful; but his bodily presence is weak, and his speech contemptible,"—in the sense of 2 Cor. x: 10. His general health has much improved, but he cannot exercise his voice and lungs without great peril. He expects to go South, at least as far as Richmond, and probably to Georgia, and he will be hailed and received every where as "*Jesus Christ's man*." Brother Abbot, the successful missionary in Arracan, is very frail and entirely worn down by speaking. He is a noble-hearted self-sacrificing missionary.

Yours sincerely,

J. M. PECK.

For The Baptist.

FOREIGN MISSION SOCIETY.

The Board of the Baptist Foreign Mission Society of Middle Tennessee, met at Shelbyville, Jan. 10, 1846. The President, Rev. B. Kimbrough, in the chair. Prayer by brother Bullard.

1. Visiting brethren invited to take seats and participate in the deliberations of the Board.

2. On motion, *resolved*, That this Board select a missionary field, to which they will appropriate their funds the present year.

3. After a full interchange of views on the subject, it was unanimously

Resolved, That the Board appropriate such of their funds as are not otherwise appropriated by the donors, to the support of the Pywo Caren Mission.

4. *Resolved*, That we appoint a Mass Meeting, for missionary purposes; to be held with the Concord Church, Williamson co.,

commencing on Wednesday before the 2d Lordsday in May next.

5. *Resolved*, That this Board invite bro. Kincaid to visit Tennessee as their Agent, in time to attend the mass meeting appointed by the Board, and that he spend as much time in Tennessee as shall be mutually deemed advisable.

6. WHEREAS, It will be impracticable at present for a general agent to visit the churches, generally; therefore

Resolved, That each member of the Board and the pastors and deacons of the churches be requested to act as agents, in their respective spheres, to raise funds for missionary purposes. And to facilitate their work, we would recommend that each individual provide himself a blank book, to be kept constantly at hand, for the purpose of receiving the subscriptions of such persons as they can interest in the subject of missions, to be paid quarterly and acknowledged through The Baptist.

Adjourned till Monday morning. Prayer by bro. Eaton.

On Lordsday a collection was taken of \$10 50.

MONDAY, Jan. 12.

The Board met according to adjournment, Prayer by brother Leftwich.

Resolved, That the next quarterly meeting of the Board be held with the Charity Church, Lincoln co., on Friday before the first Lordsday in April next; and, that Rev. B. Kimbrough preach, and J. C. Holt his alternate.

Resolved, That a copy of the minutes of this meeting be forwarded to The Baptist for publication.

Adjourned to the time and place of the next meeting. Prayer by bro. Kimbrough
J. C. HOLT, Sec.

For The Baptist.

MT. HERMON, Jan. 4.

BRO. HOWELL:

I have this moment seen in the Nashville Union of the 30th ult., an account of the loss of the steamboat Belle Zone, bound for New Orleans, and of nearly all the passengers. It was on this boat that brother McClay took passage. I hope that he was saved, but I fear, from his advanced age, and from his corpulency, he was among the lost. I hasten to communicate the fact of his being on board, to you, as I am probably the only person of his acquaintance who knew of his having taken passage on that boat. I have not time to add more. Yours &c.,

O. J. FISK.

SMALL POX.—The Memphis Appeal says there has been but one case of Small Pox in that place. The patient was promptly removed to the Hospital, and the proper steps taken to prevent the spread of the disease among the community.

SELECTIONS.

BAPTIST TRIENNIAL CONVENTION.

The Baptist Triennial Convention, in special session, met agreeably to appointment in New York, on the 10th ult. The first meeting thirty years ago, from all parts of the Union, comprised forty-two members, of whom, all except five or six have gone to their reward. This, a fraction of the Convention, the South having withdrawn and not being present although entitled to seats, numbered between three and four hundred.—Among those present, were Kincaid and Abbot, Burman missionaries, and the father of all, Adoniram Judson himself. As soon as the meeting was organized, Dr. Judson was formally introduced to the attention of the Convention by the following resolutions, accompanied with an address from the President, and followed by a brief reply.

Resolved, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

Resolved, That the President be requested to express to our brother Judson assurances of the pleasure with which we welcome him to his native land; and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him as we hope only for a season, from the field of his missionary labors.

The introduction of these resolutions in this place, considered as a mark of respect due to this veteran in the cause, was highly appropriate; but as a matter of policy to induce good feelings at the very outset, was a stroke of admirable policy. Adoniram Judson cannot be divided.

A committee of nine, three from Boston, four from New York, one from Providence, and one from Philadelphia, unanimously recommended a constitution; which after much discussion was unanimously adopted. It is as follows:

1. This Association shall be styled, *The American Baptist Missionary Union*.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of this Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot, a President, two Vice

Presidents, a Recording Secretary, and one third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or, in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers, shall continue to discharge the duties assigned to them respectively, until superceded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but only members of the Board shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an auditing committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an assistant Treasurer, to specify his duties, and fix his compensation.

10. The Board shall meet annually, at such place as they may appoint, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever in their judgment occasion may require. A printed notice of the time, place, and object or objects of such meetings shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superceded

by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board and to fix their compensations; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensations; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or instructions of the Board of Managers.

15. The Ex-Committee shall present to the Board of Managers at its annual meeting a report, containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union to form or express an opinion.

16. The Ex-Committee shall have power by a vote of two thirds of the whole number, to remove for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercises of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee, shall have power to supply the vacancy until the next meeting of the Board of Managers.

Of the Corresponding Secretaries.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Ex-Committee, excepting such as shall relate to the Treasurer's department and perform such other duties as the Board of the Executive Committee may from time to time require. They shall preserve cop-

ies of all their official Correspondence, which shall at all times be accessible to any member of the Board, or the Executive Committee.

Of the Treasurer.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of managers, and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

Of the Auditing Committee.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of the examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the treasurer, and give a written certificate of the result, to be entered upon the records of the Board of managers.

Miscellaneous.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee shall be members in good standing, of regular Baptist Churches.

22. All moneys contributed to the treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but monies or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be re-turned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules

of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

All which is respectfully submitted.

S. H. CONE, Ch'm'n.

That the old Convention may be legally dissolved and its property legally transferred to the newly created body, measures were agreed upon as expressed in the following resolutions:

Resolved, That this Convention can neither in law or equity be dissolved, until the existing debt of forty thousand dollars has been cancelled, or its payment secured.

Resolved, That the adoption of the Constitution recently under advisement in this body, and any organization now to be had under said Constitution, should be considered as merely prospective and conditional, being conditioned upon the procuring the necessary legal enactments.

Resolved, That the Acting Board of "The General Convention of the Baptist denomination in the United States, for foreign missions, and other important objects, relating to the Redeemer's kingdom," be authorized to procure from the legislature of the commonwealth of Pennsylvania, a remedial act, changing the name of the Convention, and making such changes in its charter as will render it conformable to the Constitution now conditionally adopted, and will secure to the Union, under its new Constitution, all the rights, privileges, and property, now belonging to, or that may accrue to, the General Convention.

Resolved, That the said acting Board be instructed to procure from the legislature of the commonwealth of Massachusetts, an act of incorporation for the American Baptist Missionary Union.

Resolved, That the General Convention, upon the procural of the necessary legislative enactments, will transfer, at an adjourned meeting to be held on the Tuesday before the third Thursday of May, 1846, all the books, property, rights, interests, and duties, to the American Baptist Union, and that the adoption of the Constitution now under consideration, and the conditional organization now had under constitution, shall become upon such transfer, unconditional and definitive.

Resolved, That we now elect conditionally, a Board of Managers, under the constitution provisionally adopted, who shall take office from the completion of such transfer, and that the election of other officers under the new constitution be deferred until that time.

Money sufficient was raised on the spot to pay the remainder of the old debt of \$40,000 and leave a surplus of \$5000 in the Treasury.

There will, therefore, be no abridgment, but an increase of missionary stations, or a strengthening of those already established. New York State itself is able to do more, and will do more than all the States united have ever done. It is the calculation of the "Union" to collect \$100,000 a year for the next three years, and they will do it.

In the progress of the business of the Convention, there were scenes of thrilling interest; our limits allow us scarcely to allude to them. Take for example a scene produced by a fact in the report of the Managers, which looked to the possible withdrawal of some of the missionaries, for want of means to support them. The New York Recorder describes it thus:

"Rev. Mr. Dodge, of Philadelphia, said that he did not know that a motion to print that document required much argument to be made in its support. He was glad that the drawer of that report had recommended that not one of the missionaries be withdrawn. If either was withdrawn let all go together. He felt on this subject like the mother, who being called on to sacrifice one of her children, in a time of famine could not when it came to the trial, give the child of her youth, or the child of her age, but preferred to die with them. So with the missions. How can either be given up? No, he had full confidence in God's providence that if they would send missionaries, the means should be provided. He liked the name of the new body, for in "Union" was strength. After dwelling upon the value and importance of this principle, he expressed the hope that the document would be printed.

Dr. Judson said that although he was forbidden to speak by his medical adviser, he would say a few words. He said—I must protest against the abandonment of the Arrican Mission—

Here the reverend gentleman's voice entirely failed him, and he was obliged to communicate through Dr. Cone, the Convention deeply sympathizing with Dr. Judson in the fervor of zeal that had led him to the attempt.

Dr. Cone—Brother Judson says the first reason for not abandoning the Arrican Mission is, that the population is more than double that of the Tenassaréan province. There we have entire toleration and encouragement from the Government, and there we have churches both of Burmans and Karens and a host of hopeful converts.

There, though at first the climate was injurious and fatal, it is becoming more and more healthy every year, and the capital, Akyad, is now decidedly healthy.

And lastly, if the Convention think his services can be dispensed with in finishing his dictionary, he will go immediately to Arrican or if God should spare his life—

Here Dr. Cone was overpowered by emotion, and there was scarcely a member of the Convention who was not completely unmaned.

Dr. Cone—If his life be spared—Oh, God bless him—and spare him—

After a pause Dr. Cone continued— or if his life shall be spared to finish his dictionary, he will go there afterward, and labor there, and die, and be buried there.

Rev. Mr. Abbot, addressing the Convention said: The mission to Arracan will not be abandoned. If the Board should decide to call home brother Stillson, or remove him to some other place, I shall consider it my duty to return to Arracan and throw myself on the Karen churches for support, and live and die there and there be buried. They will support me. And if there is not money enough raised here I shall feel myself under obligation to take that course.

I am glad that I did not hear the report of the Corresponding Secretary three days ago. The effect would have been silent despair for me. I landed on my native shores on Friday last, and almost the first thing I heard was, that it was a time of great declension; that the South had filed off, and had formed a new Convention, that a similar movement was contemplated at the North, that the brethren would probably come together under excited feelings, and there would be conflicting interests, much clashing of sentiment, and not a little quarreling. Old grey headed men shook their heads and feared for the stability of the mission interests.

I thought of the debt of \$40,000 and the wants of Arracan; my heart was sorely troubled, and I knew not what to say. I felt as I had never felt before. But in seeing what I have seen for the last two days, all my fears have been removed, and now I am sure not one mission station will be abandoned, and not one missionary be called home. New stations will be supplied, more men will be sent, and the cause of missions will go on triumphantly. After seeing what I have seen, the spirit of zeal and devotion in the cause, and the delightful union that has here manifested itself, I believe that when these ministers of Jesus Christ go home to their charges, they will so enkindle afresh the missionary spirit in their respective charges, that we shall henceforth enlarge our operations, men and money will be liberally supplied, and that report will be read in after years with wonder, that the idea should have ever been suggested, that any mission station should be abandoned.

Mr. Abbott continued. All will be supported and sustained; and I rejoice that I have the privilege of standing before you, and of expressing my gratitude to you my brethren, for all that you have done for the missionaries and for me individually. Your labor has not been in vain. Others have labored, and it has been my privilege to enter into their labors. I have reaped where the seed have been sown by those who are now with their glorious Head. I have gathered in the harvest and a great many sheaves have I gathered in. I have left twenty-six churches in Arracan and the regions East, numbering 3,100 baptized converts, with two ordained pastors, and twenty-three native preachers, laboring, and praying, and teaching, and suffering, and they are looking to

you to send them a missionary, and their desire shall be satisfied. Brethren, my heart rejoices, and I give God glory for what my eyes have seen and my ears have heard in these two days.

Rev. Dr. Cone said, often have I longed for the privilege of attending one missionary meeting in my life, and blessed be God, my desire is granted this day. This is a missionary meeting—a glorious missionary meeting. Do you want \$10,000? Here it is, (holding up the list of subscriptions, pledged on the preceding evening,) signed by good men, and true, and if you want \$10,000 more to come from the same quarter, call for it, and it will come. One who signs himself “a poor man,” a member of my church, sends up to me the following memorandum—“Don’t let any of the missionaries come home. I enclose you the profits of my hard labor for the last month, and next month I will send you more; but do not let any of the missionaries be recalled.”

One whom I baptized a short time ago, a young soldier of Christ, came to me and said—Look here, all this is easily arranged. You need not call any missionaries home. Our southern brethren will take hold of Africa, and will prosecute those missions on an enlarged scale, sending out colored brethren who will be enabled to bear the climate, and will achieve great good. But do not forget France, where thousands held our sentiments many years ago, and sealed their testimony with their blood. Why not send Missionaries to Lyons and Marseilles? And do you forget that the New Testament was given to us in Greek? Do not forget your station in Greece. And then he goes on to say, “I stand good for \$500 a year for the French mission, and \$500 a year for the Greek mission, while God furnishes me with the means.” And I can assure the brethren it is as good as a draft on any bank of New York. Shall we not then, thank God and take courage?

Rev. Mr. Kincaid said—For several weeks past, some six or eight, perhaps, I have been almost constantly traveling; partly in the state of New York, a little in Vermont, more extensively in Pennsylvania—and some little in Pennsylvania, and some little in New Jersey. I found a large number of our wisest, and most prudent, and experienced men; fearing the worst. They felt that this approaching meeting was a most important crisis. For the most part they seemed to indulge but gloomy anticipations. But from all I saw among this class of our brethren, as well as among others; I drew a different conclusion; and for the last fifteen days, at least, I have looked forward with earnest desire to be present on this occasion; and that, with entire confidence, we should see the right hand of the most high God displayed in our behalf. I bless God for this day and the days that are past. I have never supposed for a single moment, that one of our missions would be abandoned. So far as my experience goes—though that is but very limited, being confined to the Burman and Karen missions—but so far as it goes, no missionary in

that great and idolatrous empire has ever labored for any considerable time in any single place, without seeing the gospel take root in that heathen land. In every single place, where they have gone and preached for any length of time, they have seen churches raised up there.

Several efforts were made by abolitionists to bring about action reflecting on the South, and one to pass a resolution approving the conduct of the Boston Board; but they were promptly met and put down by the Convention.

One new and important feature was attempted, but without success, to be engrafted on the new organization—one which would bring the missionaries into nearer relation with the churches as such. It was believed that many a church, that under the present arrangement does not contribute \$20 a year would, with its own missionary, under its own patronage, contribute \$500 a year.—That this would be more coincident with the apostolic mode of doing things, scarcely admits a doubt. We shall come to it at last. And if our antimission brethren would only come forward, and be no longer an anti-doing class, but carry out their own avowed principles, they would, in fact, be among the most powerful missionary organizations in the world. Their great error has been, that, in condemning an imperfect scheme, which has done and is doing much, they have themselves proposed nothing better, and done nothing.

Albeit, God will ere long raise up some noble spirit among them, who will show them their great inconsistency in withholding from the grand object the conversion of the world, their own instrumentality, only because they themselves have "piled up" missionary societies between the church and the world. That they are the authors of what they object to, is not demonstrable only because it is self evident: for if they had cooperated with their brethren, there would have been no division, but every church and association would have been de facto a missionary body.

H. K.

REPORT.

Of the Trustees of the Institution for the Instruction of the Blind.

CONCLUDED.

Their instruction is usually organized into three different departments: Literary, Musical and Mechanical; each requiring its appropriate apparatus and instructors.

In the Literary Department, is embraced all that belongs to the routine of studies, pursued in the institutions for the seeing; for there is no branch of learning, wholly beyond the reach of the talented Blind, where suitable means are provided for its acquisition. All are taught the rudiments of an English education, while those who evince a talent and fondness for the higher branches, receive special attention in them, and are prepared for teachers in schools, either for the blind or seeing. History affords many il-

lustrious examples of blind persons, who have, by great energy and perseverance, surmounted the many obstacles presented by their situation, and made great attainments in literature and science, even before systems of instruction, adapted to their peculiar privation, had been devised. Many living instances, too, might be cited, of individuals who have been educated at the different institutions of this country and in Europe, and are now holding responsible places in society.

The Musical department presents a field in which the blind have long and successfully labored. The readiness and fondness with which they have ever received musical instruction, has become proverbial. Here, too, History offers a catalogue of eminent characters, who have distinguished themselves as performers on all kinds of musical instruments, or as teachers and composers. There is, probably, no instrument in common use, upon which the Blind cannot, with proper application and instruction, acquire, at least, a respectable degree of proficiency. All who become pupils of an institution, are, with very few exceptions, taught to sing and many of them, of both sexes, to perform upon the Piano Forte, Organ or some other instrument. Those who show a decided talent and preference for music, are trained with a view to their becoming professors of that science.—Besides providing the means of a comfortable support to many, music becomes a source of much rational and innocent enjoyment to the entire class of educated Blind. It serves as a relief to their minds from the toils of severer study or labor, and they return to their duties with increased ardor, after spending a short interval in the pleasant recreation which it affords. It is also a powerful agent in the cultivation of the affections; which renders it a valuable auxiliary in carrying out the highest objects for which institutions for their education have been established. Indeed it is believed, that too high an importance cannot be attached to this department of instruction, by those who wish to aid in promoting the happiness and usefulness of the Blind.

In the mechanical department are taught to both sexes, a variety of useful handicraft employments. As many of the mechanic arts require the aid of sight in some one or more of their processes, care is taken to select for the Blind such as will admit of their frequently handling the articles they are making. The principal trades at present carried on in the different Institutions of this country are, for males, Brush-making, Mattress and Cushion-making, Willow work including all kinds of Baskets, Children's Carriages, Chairs, Cradles, etc., Bandbox-making, Mat-making, Weaving, Rope-making, and Shoe-making. The females are instructed in plain Sewing, all kinds of Knitting, Netting, Bead-work and the manufacture of many articles, both useful and ornamental, from Crewel, such as Reticules, Children's Bonnets and Caps, Socks, Lamp Mats, fan-

cy Card Baskets, Artificial Flowers, etc. In some instances, they work, also, at Band-boxes and the filling of fine Brushes. There are, undoubtedly, many other useful occupations, which might be pursued by both sexes and which will be added to the above list, at they are suggested by experience. In most of the European and several of the American Institutions, a much higher degree of importance is attached to this department of instruction than to either of the others, it being thought by their Conductors, "That most of the Blind must abandon the hope of earning a livelihood by any easier way than that of handicraft work." Whether this is, necessarily, the case, is a subject upon which there is a difference of opinion; but, so far as it regards those whose early opportunities have been unfavorable to the proper development of their moral and intellectual nature, it is undeniably true.

In institutions where a proper regard is had for the happiness and welfare of their pupils in after life, they receive a great deal of general instruction which does not belong directly to either of the above named departments; but which is, nevertheless, of the greatest value to them. The mere knowledge of a few sciences, or of a trade, will avail them but little, if their morals, manners, habits and personal appearance, are in any way objectionable; or if they remain ignorant of the more common-place matters of life.

The most appropriate age at which applicants can be received, is thought to be between nine and fifteen years; but as the injurious effects of idleness and excessive indulgence render it expedient for some to leave home at an earlier age, while many others are, for various reasons, unable to avail themselves of the benefits of an institution at the proper time, they are frequently admitted as young as six and as old as twenty-five years. Indigent pupils usually remain at school for a term of six years, at the public expense. It is not uncommon, however, to extend the time one or two years in peculiar cases.

Our own little school is yet considerably below the standard; but we feel encouraged to hope, in view of the growing interest manifestly felt throughout the State, that the present Legislature will so endow it, as to enable it to occupy a respectable rank among the Institutions of the land.

In the Literary and Musical departments, we may be regarded as having made a very favorable commencement, though the want of an adequate supply of Books, Maps, Globes and other apparatus, has been a source of serious inconvenience. The following are the principal branches in which our scholars are at present instructed: Spelling with definitions, Reading, Writing, Arithmetic, Geography, Grammar, and Algebra, besides vocal and instrumental Music. In all of these their progress has been in every respect satisfactory. Most of them can read intelligibly, and several write a legible hand. They are familiar with the Geography of

the United States, and understand enough of Grammar to parse any sentence of ordinary construction. Some have become quite expert in Arithmetic, and have advanced in Algebra as far as Quadratic Equations. All unite in singing a number of Songs and Hymns, and five are receiving lessons on the Piano Forte, three of whom already execute some quite difficult pieces. Some of the boys perform also upon other musical instruments, and they play in concert several beautiful pieces, in a manner which reflects credit upon their instructor, Mr. Edward King.

Our Methods of instruction are, for the most part, similar to those employed in all the older institutions. Reading is taught by means of raised letters, which are traced with the fingers. Writing is performed with a lead pencil, the paper being placed upon a card containing a number of parallel grooves, in which the bodies of the letters are formed, in order that they may be of uniform size, and that the lines may be kept straight as well as equidistant. The principles of Arithmetic and Algebra are taught orally, and the problems are solved either mentally, or with the aid of a metal frame and moveable figures, which answer as a substitute for the slate and pencil. Grammar and Geography are taught by familiar lectures; the latter being illustrated by maps, prepared especially for the purpose, by rendering the rivers, boundary lines, etc., tangible. The rudiments of Music are also taught by lectures, after acquiring which, the pupils learn their exercises and pieces by having the notes repeated to them until they are committed to memory. There has been a plan invented for printing music in raised characters for the use of the Blind, and several volumes of church music have been printed at the Pennsylvania Institution, but we have not felt ourselves authorized to purchase them while our means are so limited. The following is a list of all the books and school apparatus in the Institution, excepting a few of the former which are of no use to us:

- 1 copy of the Bible in 8 volumes.
- 3 do. New Testament in 2 vols.
- 1½ do. do. in 4 vols.
- 6 do. Book of Psalms in 1 vol.
- 1 do. do. of Proverbs in 1 vol.
- 1 do. do. of Ruth and Esther in 1 vol.
- 2 do. Blind Child's Spelling book in vol.
- 4 do do. Second Book in 1 vol.
- 1 do. do. Guide to Spelling in 1 vol.
- 2 Alphabets on Blocks.
- ½ dozen Writing Boards.
- 5 Cyphering Slates.
- 1 Map of North America.
- 1 do. The United States.
- 1 do. The State of Tennessee.
- 1 Vienna Printing Box.
- 1 Music Board.

The Bible, one copy of the New Testament and four copies of the Psalms were donated by the American Bible Society, at the instance of Mr. W. A. EICHBAUM of this city.

Of musical Instruments we have—

One Piano Forte; Two French Horns;
Two Violins; One Cornet a^c Piston;
Two Flutes; One Double Bass.

All of which have been purchased with the receipts of the two Concerts, given by the Professors and Amateurs of the city in aid of our Institution, added to the proceeds of a collection, taken up in the Baptist church at the close of our examination in December last.

In the Mechanical Department, the male pupils have, as yet received no instruction, in consequence of our inability to incur the expense of employing a suitable teacher of Handicraft for them, as well as the want of room in the building, at present occupied by the institution. It is believed, however, that we will be able to make a commencement in Brush and Basket making by the first of December. The necessary tools have been ordered, according to your directions, and the teacher who is engaged to take charge of the workshop, will probably be here by the 15th of November. The female pupils are employed from two o'clock until half past five every after noon in the week except Saturday, at Crewel and Bead-work, Knitting and Sewing. The articles made by them meet with a ready sale to the numerous visitors to the Institution, from this and the neighboring States. We keep for sale also, a variety of Brushes and Door-mats manufactured by the pupils of the Pennsylvania and Ohio Institutions, the object of which is to show what can be acquired by the Blind in these branches.

In the government of the school, punishment of any kind is rarely found necessary excepting in cases of wilful disobedience; the scholars being taught to act from a sense of duty and propriety, rather than the fear of punishment.

Our exercises commence every morning at six o'clock; at seven we breakfast, and at half past eight resume the lessons and continue them with several short intermissions, until one, when the school is closed for the day. The afternoon is devoted to Handicraft and instrumental Music. From an hour to an hour and a half is spent every evening in reading to the pupils some useful and entertaining book or newspaper. In this exercise they all take great delight, and it is a source of much improvement to them.

On Sunday morning they are required to spend an hour in reading the Scriptures, after which they are sent to the churches selected by their parents or themselves. The afternoon and evening are also spent in useful and appropriate exercises.

It gives me great pleasure to be able to bear testimony to the industry and good conduct of all the pupils, as well as the grateful esteem in which they hold all who are concerned in the furtherance of the Institution.

Our thanks are due to Dr. R. C. K. Martin for his very faithful though gratuitous, attendance during the past eighteen months.

Also to the Publishers of the South Western Christian Advocate and the Republican Banner for their papers which are regularly sent to us without charge. We hope they will continue to make us the recipients of their respective favors.

Before closing this report, permit me to express a hope; that you may find it in accordance with your judgment and duty to present to the Legislature, the necessity of a suitable building for our institution, and recommend that a sufficient appropriation be made to erect one, as well as to cover all the current and contingent expenses of the establishment. It is impossible to either rent or purchase one already built, which will in all respects answer the purpose. Our building must, like all other boarding schools for both males and females, be so constructed as to admit of an entire separation of the sexes, during their recess from school. It must contain commodious and well ventilated School-rooms, Lodging-rooms, Rooms for the sick, Dining-rooms, Workshops, Bath-rooms, apartments for teachers, etc. The ground too must be ample and well improved, in order to allow the pupils full scope for healthful exercises, which they greatly need on account of the sedentary habits they contract before leaving home. Until we are in a building of the above description, we will be subject to numberless inconveniences and annoyances, and must necessarily deny admission to a class of applicants, whose moral condition renders them greater objects of sympathy, than those who have been better circumstanced. I beg leave to suggest further, that the Legislature be recommended to enact, in providing for the support of indigent pupils, that none shall be admitted who are under seven years of age or above twenty-one, excepting in such instances as the Trustees may deem it expedient to depart from this rule; and that each one be permitted to remain in the Institution for a term of six years, at the expense of the State.

Respectfully submitted,

W. H. CHURCHMAN,

October 1st, 1845.

Principal.

From the Biblical Recorder.

CHURCH GOVERNMENT. No 2.

The Executive.—

The Executive authorities of Baptist churches consist of two branches, the Pastor or Bishop, and the Deacons;—the one chief, the other subordinate—the one spiritual, the other secular.

It is the great business of a Pastor to preach the gospel. But in addition to that, he is, *ex-officio*, the ruler or chief officer of the church. By this the meaning is, not that he is to make laws; nor that he is to rule without laws. Still less is it that he is to act the part of a fractious, petulant tyrant—setting up his own will, or his own eccentricities, as a rule of action; and falling out with all who do not promptly admit his claims, and servilely obey his behests. This is what seems to have been meant by the phrase "Lording

it over God's heritage;" and it is as directly forbidden by the New Testament, as it is by reason and plain common sense. The meaning is, that the pastor is to execute, or carry into effect the laws and constitutional provisions of the church. Not that he is to do this *in person*—but that he shall see that it is done by the proper functionaries, and in the manner and time pointed out by the constitution and laws.

It seems to us that the Executive part of a pastor's duty, bears a strong resemblance to the official duties of the Executive of our State Governments, or of the President of the United States. These are strictly and truly the rulers or governors of the commonwealths over which they preside. It is their duty, not to make laws: this is the business of another and distinct branch of the Government. Still less are they permitted to rule without law, or in violation of law. This would be considered usurpation, and would subject the party to certain impeachment. On the contrary, the officers referred to, are required to govern according to law. That is, they are required to see that the laws are faithfully executed—that all subordinate branches of the government are duly administered—and that all the different interests of the commonwealth are properly considered and promoted.—In like manner it is the province of a pastor to preside over all the operations and interests of the church for which he officiates—to see that all existing laws are duly and faithfully executed—and to recommend to the church the adoption of all such measures as emergency may require, and as the good of the whole may seem to demand or suggest.

This matter has been very much misunderstood both by pastors and people. Some pastors, not making the necessary distinction between the legislative and executive branches of government, and correctly believing that they have no authority to make laws for their churches, unwisely conclude that they have nothing to do in the capacity of rulers; and therefore entirely neglect a very necessary and important part of their vocation. Others, on the contrary, justly supposing that they are the constituted rulers of the church, and not discerning the limit, of their proper and legitimate authority, proceed to the work of legislation; or, what is worse, act the part of perfect despots.

And the churches too, failing in like manner to make the proper discrimination, are apt to suppose that a pastor has nothing to do but to obey the commands of his people; and that every attempt to *rule the church*, ought to be resisted as an act of priestly domination. We were once assured by a leading member of one of our town churches, who was speaking to us in confidence, and with great apparent seriousness and wisdom, that he had one great fault to find with us. On being requested to tell us what it was, he gravely gave it as his opinion, that we were trying to *rule the church!* We had just been insisting that the church should enforce one of her own standing regulations.—We assured our brother, much to his evident sur-

prise, that he was exactly right; *and no mistake.* That we *had been*, and were then, trying to rule the church; and that when it became clearly evident that we could not succeed, we should give up our charge as an impracticable and hopeless undertaking.

The deaconship constitutes a subordinate branch of the Executive of our churches. It was originally strictly *secular* in its nature—being limited to the "serving of tables;" that is, to the making of provision for the poor of the church. As our churches at the present day have generally more secular interests to take care of than those that belonged to the apostles, the jurisdiction of deacons has been considerably enlarged.—And as pastors have been found to stand in need of aid, in the administration of the spiritual affairs of the churches, which it was found to be convenient for the deacons to render, jurisdiction of this branch of the Executive, has been made to comprehend *spiritual* as well as secular duties. We think, however, that, when deacons co-operate with the pastor in administering the spiritual affairs of the church, it is allowed by courtesy, and by usage, rather than enjoined by any express provision in the New Testament. Still, as such arrangement seems not to be in violation of any part of the inspired code, it is generally approved as both lawful and expedient.

For The Baptist.

Since my last communication, I have received several very liberal subscriptions for the endowment of the Union University, I am now in Nashville on my agency. I expect to remain here and in the vicinity for several days. I hope the friends of the University will evidence it by their liberal subscriptions.

BRADLEY KIMBROUGH.

Jan. 16, 1846.

MARRIED,

In this city on the 13th inst., by the Rev. Dr. Howell, Mr. E. C. MASON of Russellville, Ky., to Miss DELILAH A. PARK of this city.

RECEIPTS

FOR THE BAPTIST TO THIS DATE.

Mrs M A Willis, J H Portlock, T H Gold, A W Meachum, N Lacy, W W Gill, O J Fisk, W S Anmock, W E Taylor, J Himes.

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

JAMES THOMAS, *Dep. A'gt.*

Between Seay & Shepherd's and City Hotel.

Dec. 20, 1845.

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