

# THE BAPTIST.

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

"One Lord, One Faith, One Baptism."

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## ASSOCIATIONS.

We are indebted to brethren, in various quarters, for Minutes of Associations. We have given an abstract of those belonging to Tennessee. Those belonging to other states, we will notice at length, as soon as our leisure will permit. Our engagements, at present, apart from the editorship, are unusually numerous, and pressing. H.

## REMOVAL.

We are instructed to say, that our brother, Rev. E. W. Haile, has removed from Lockport to Wirt-College, Tenn. His correspondents will address him accordingly. H.

## REV. DR. MACLAY.

Our readers noticed, in our last paper, a note from bro. O. J. Fisk, expressing fears in relation to the safety of our venerable bro. Maclay. We are happy to have it in our power to state, on the authority of the New York Recorder, that he is safe. He lost all he had with him, was exposed wet, and in his night clothes, during the severe weather in last month, for four hours, on the hurricane deck, which, it seems, parted from the Boat when she went down. He was rescued from the wreck, by the passing steamer, Diamond, and carried into Napoleon, Ark. His health, it is intimated, is not permanently injured. May the Lord preserve him, and give success to his agency. H.

## MISSISSIPPI BAPTIST.

The first number of this new paper is before us. Its style, and whole contour, are very handsome. It is of the same size with The Baptist, in the same shape, and published at the same price, edited by W. H. Taylor, A. M. All who wish to subscribe, will address J. C. Carpenter, General Agent,

Jackson, Mi. The original articles are racy, and indicative of industry and zeal. We welcome our brother to the corps editorial, and with great pleasure place his paper on the list of our exchanges. We anticipate in him an able coadjutor, and shall rejoice to stand by his side, in the great cause in which we are both engaged. H.

## FOREIGN MISSION BOARD.

In the proceedings of our Tennessee Foreign Mission Board, of which it is proper to say, we are not a member, nor were we present at the meeting, lately held at Shelbyville, and published in our paper last week, two articles occur which our readers will not know how to understand. The first is their vote which reads thus:

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 Karen Mission.

The Tennessee Foreign Mission Society is auxiliary to the Southern Board, and that Board has no mission among the "Pywo Karens," nor indeed in Burmah at all. The Boston Board has missionaries there, but we have withdrawn from that Board. This vote will make it necessary for us either to renew our connection with the Boston Board; to induce their missionaries among these Karens to leave that Board and join us; or to influence the Southern Board to send out missionaries to the Pywo Karens; neither of which can be done. If not, then the resolution must be rescinded, or our funds must remain on hand, and be of no use to any one. We cannot consistently *vote ourselves* auxiliary to the Southern Board, and then *vote our funds* to the missionaries of the Boston Board. Our brethren, doubtless, did not think of these

discrepancies, or they would have arrived at a different conclusion.

The second article is in these words:—

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.

Whether, after all that has passed between the north and the south, in which bro. Kincaid has concurred with the north, he can, consistently, accept this invitation, is, with us, very questionable. If he is our agent he is the agent of the Southern Convention, since we are one with it, and inseparable from it, and a part of that body. Will he assume this position? And if he will, is it altogether right for us to consent to his doing so? Would he feel free among us? Would the Boston Board reciprocate, by employing one of our missionaries, as an Agent in New England?

We have made these suggestions with the utmost deference to the Board, and that our own position may not again be misunderstood by our brethren at a distance. We are in heart, and in principle, fully a southern man.

H.

### COMMUNICATIONS.

For The Baptist.

#### ORDINATION.

PLEASANT GROVE, Gibson co., Ten., }  
January 7, 1846. }

The following ministers, viz: Bishops R. Day, J. J. Smith, and G. Wright, being previously called upon, met at Clear Creek Church, McNairy county, Tennessee, on the 23th of December, 1845, to set apart brother A. A. Sanders to the work of the gospel ministry. Proceeded as follows:

1. Ordination Sermon, by R. Day, from 1 Cor. ix: 14.
2. Examination, by G. Wright.
3. Ordaining prayer, by J. J. Smith.
4. Charge, by G. Wright, and hand of fellowship.
5. Benediction, by the candidate.

#### QUERY.

*Brother Howell*:—Would it not be well to have a form of Ministerial Credentials which would be generally adopted? And if so, would it not be well to publish a form in *The Baptist*.

#### MINISTERIAL CHANGES.

R. DAY will in future be addressed at *Spring Creek*, Madison county, Ten., and G. WRIGHT at *Trenton*, Gibson county, Ten.

Yours, in christian love,  
GRIFFIN WRIGHT.

For The Baptist.

NASHVILLE, Jan. 25, 1846.

By an act incorporating the Union University, by the General Assembly of the State of Tennessee, passed Feb. 5, 1842, it is enacted, that William Martin of Smith county, Robert Boyte Crawford Howell, Charles Clay Trabue, Joseph Hopkins Marshall, Joseph Henry Shepherd, David W. Dickerson, Burwell Ganaway, Henry Maney, John J. Whitaker, W. W. Searcy, P. F. Norfleet, Lewis Reneau, Charles Watkins, Bradley Kimbrough, and Liles E. Abernathy, and their successors in office, are constituted the Trustees of the Union University in the State of Tennessee.

The said Trustees have power by the majority aforesaid, to elect and appoint, upon the death, resignation, or other vacancy of the place or places, of any Trustees or Trustees, other or others, in his or their place or places, as often as such vacancies shall happen.

Three or four of the Trustees, aforesaid, are dead, as we all know. It is important that their vacancies be filled as soon as practicable. In order to this the Trustees must have a meeting. As they have no President, it becomes the duty of the senior Trustee to summon a meeting of the Trustees, and give notice of the time and place of said meeting, when requested to do so, in writing, by three of the members. The senior Trustee is William Martin of Smith county. I hope he will soon be notified to have a meeting. It is provided by the said act of the General Assembly, that in case a donation of twenty-five thousand dollars shall be made to the University, by any person, or persons, then the institution may by an act of the Board of Trustees, receive a name in honor of such benefactor or benefactors, or in accordance with his, her, or their wishes, and by that name shall and may have continual succession hereafter.

Who of our generous, liberal, and patriotic fellow citizens will have this honor?

Respectfully submitted,

BRADLEY KIMBROUGH.

N. B.—I will be at Harmony Church, in Robertson county, on the first Lordsday in February. Thence to Macrory's Creek Church, Davidson county. Thence to Enon church, Rutherford county. Thence to Murrefresborough. Thence home, to see my wife and children. I will be at Cornersville Church, on the fourth Sunday in February. Thence to Mount Lebanon church, Marshall county, &c., &c.

B. KIMBROUGH.

For The Baptist.

PLEASANT HOME, Sumner co., Ten., }  
January 19, 1846. }

DEAR BRO. HOWELL:

I have been detained at home some time from the effects of a violent cold; my nervous system being much impaired. The coldness of the weather, and the bad state of the roads, will form a sufficient apology to my brethren for one that has lived 66 years, the 24th in st

I am happy to inform you that the revival which commenced with the church at Lebanon, during a protracted meeting, held with said church, in November last, by Elders Hillsman, Luck, and Bullard, has resulted in an accession of twenty members by experience and baptism, and a goodly number by letter. Much mental strength and useful talents have been added to the church. In that respect, she is not wanting, in comparison with other churches. It is truly consoling to your old brother, that after twelve years of faithful labors with said church, at a great sacrifice to myself, and having had to contend with a fearful odds of influence, I have lived to see the cause of truth, which I have arduously labored to sustain, now gloriously triumphing.

Bro. Howell—I am one who believes in a special, as well as a general, Providence—that the allwise Jehovah worketh all things according to his own will; hence I feel assured, that your removal from Virginia to Nashville, Tennessee, was in accordance with the Divine will. This seems to me to be fully evidenced in looking over the present state of affairs as connected with the Baptist cause. I feel very confident that no station which you could have been called to occupy, could have resulted in a greater amount of general good.

If brother Keen's sermon, concluded in the last number of *The Baptist*, could be properly appreciated, and the instructions therein given, faithfully acted out by the Baptists, generally, it would doubtless result in the rapid advancement of the good cause.

Yours in the bonds of Christ,

JOHN WISEMAN.

For *The Baptist*.

### TEMPERANCE.

BY A LADY.

If, by a visitation of Divine Providence, there was spreading over our country a raging malady, which spread death and gloom over our towns and villages destroying our citizens, spreading desolation, gloom, and sorrow around the domestic hearth, where once the smiles of joy and contentment were seen to light the cheeks of innocence and love, would it not awaken general sympathy and terror, and call forth the strength and ingenuity of the laws to prevent its farther recurrence. Neither this, nor any similar calamity—Heaven be praised!—has been brought upon our country, by the direct hand of Providence, which has showered upon us blessings without number; but human folly and wickedness abuse the kindness of Providence, and change its blessings into curses. Let sober reason judge if drunkenness be not as bad as the most fatal malady; nay even worse. It impairs and corrupts both body and mind—it brings down the noble creature, man, to a level with the brute—it destroys all moral principle; all sentiments of honor; all feelings of humanity. It changes a kind husband to an unfeeling monster—a dutiful son to an unprincipled villain, without

natural affections—and an industrious, thriving man to an idle vagabond. Thus, it spreads poverty and gloom over our towns and villages. Thus it is, that where once was seen the glow of health, and the smiles of joy; we now behold the mark of disease, and the blush of shame; and where we once beheld a happy family assembled around the domestic hearth, surrounded by all the comforts of life, we are now compelled to look upon a scene more afflicting than death and more chilling than the grave. Virtue has given place to dishonor and shame; the smiles of joy and contentment have fled; and their place is occupied by the tears of sorrow and the gloom of despair. And if we ask what has caused this great change, perhaps a worn visage, made sullen by despair, will answer in a voice of sorrow—Drunkenness, habitual drunkenness. This detestable demon might say in truth, "My name is legion, for we are many." Many indeed, are the evils that follow in the train of drunkenness. No man (says Dr. Rush) ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to them, by what some term a temperate use, that men have learned to love ardent spirits.

Children should be taught early the mature symptoms and danger of the crime of intemperance, that they may not ignorantly fall under its power. And I cannot but believe, that if proper exertions were made in the family to apprise children of the nature and danger of this sin, and put them on their guard against it, opinions, and feelings, and habits might be so formed, that the whole youthful generation might rise up as a rampart against which the fiery waves of intemperance would dash in vain, saying, hitherto shalt thou come but no farther, and here let thy proud waves be stayed. To all our schools instruction on this subject should be given; and the Sabbath School, now spreading through the land, may in this manner lend a mighty influence to prevent the intemperance of the rising generation. I consider that, aside from the christian religion, the temperance cause is the most noble subject which the citizens of the United States could be active in promoting. Could I call around me, in one vast assembly, the young men of this nation I would say—hopes of your country, now in the morning of life, but look well to your footsteps, for vipers, scorpions, and adders surround your way. Yes, while temptations are standing thick around, and inviting you to enter in, spurn from your presence, with all the power and energy that you can call forth, the enemy of your country which has been the destroyer of thousands who belonged to the generation which has just preceded you. The morning of their life was as cloudless, and it dawned as brightly as your own. But behold now! smitten, enfeebled, debauched, idle, poor, irreligious, and vicious, with halting steps, dragging onward to meet a drunkard's grave, their bright prospects are clouded, and their sun is set, never to rise. No house of their own re-

ceives them; while from poorer to poorer tenements they descend, as improvidence dries up their resources. And now, who are those that wait on their footsteps with sorrowful countenances and sable garments. Here is a father, and there is a mother, whose gray hairs are going with sorrow to the grave; and there is a sister weeping over evils which she cannot arrest; and there is the broken hearted wife; and there are the children, "hapless innocents," for whom their father has provided no inheritance, only one of dishonor, nakedness, and woe. If any father or mother could lift the veil of futurity and read on the page of coming years, that the son now so loved, so idolized perhaps would become a bloated, polluted, and polluting creature, reeling under the influence of ardent spirits, the remainder of life would be wretched. To such a parent, this world would indeed be a vale of tears, and the silence and solitude of the tomb would be welcomed as the place where the weary might be at rest. The temperance reform does in fact lift the veil of years and disclose to the parents of the present generation their children and their children's children freed from all the woes and curses of drunkenness, the smiles of gratitude upon their countenance, and the language of benediction upon their lips. It was the language of a distinguished philanthropist, as he held a listening assembly chained by the voice of his eloquence, "one of the greatest consolations offered to my mind by the success of the temperance cause is the reflection that my child will not be a drunkard." To this remark the heart of every parent assents. Cheering thought! how it swells the heart with emotions too big for utterance; what an animating prospect does it open to the mind. Alms houses and jails, penitentiaries and state's prisons; will then stand only as so many monuments of the vices of an age gone by, and the evils consequent upon the use of ardent spirits shall exist only on the historian's page, as so many records of the former degeneracy and sorrows of mankind. ANN.

(To be continued.)

## SELECTIONS.

### THE DUTIES OF THE MINISTER, AND DUTIES OF THE CHURCH TO THE MINISTER.

"The labourer is worthy of his hire."—LUKE x. 7.

God, in his wisdom has seen fit to call man, and not angels, to preach the gospel to a sinful and perishing world; and men, too, of like passions with us. The apostle Paul, writing to the brethren at Corinth, has given the reason why God has chosen men, instead of angels to preach the gospel. "We have," says he, "this treasure in earthen vessels, that the excellency of the power may be of God and not of us." And again—"Our sufficiency is of God who hath made us able ministers of the new testament." If God did not, and does not call men to preach his

gospel, why does he speak to us in this manner? And why did the Saviour, whilst here on earth, say to his disciples—"The harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the harvest that he will send forth laborers into his harvest." (Matt. ix: 37.) Has God commanded his children to ask him to send laborers into the great harvest-field when he at the same time, never intended to grant their petition? Surely this was not the mind of the Saviour when he directed his disciples to pray for more laborers to enter into the harvest: for he has positively declared, "Ask and it shall be given you."

But it is evident, from the word of God, that the Lord calls men to preach the gospel, and has made it their duty to be constantly engaged in this work. When our Saviour was about to be separated from his disciples, and ascend to his father in heaven, he charged them saying—"Go ye into all the world and preach the gospel to every creature." And they are to preach as they go.

It is the duty of the minister to be urgent in his solicitations for the salvation of sinners and for the peace of Zion, exhorting with all long suffering, and doctrine, and thus make full proof his ministry. Paul, instructing his son Timothy, in the duties of the minister, saith unto him—"Preach the word; be instant in season, out of season reprove, rebuke, exhort with all long suffering, and doctrine." And again—"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (1 Tim. iv: 2 and 5.)

It is the duty of the minister to keep himself free from the perplexities of the affairs of life; and should not be engaged in heaping up earthly treasures, which perish with their using. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." The minister cannot be engaged in gathering riches, and serve God correctly at the same time. The minister is represented as being a soldier, fighting the battles of prince Immanuel; and if his mind is placed on earthly things, he will suffer the enemy to approach, without giving the necessary alarm, and confusion and destruction will be the consequence. The pen of inspiration to Timothy saith—"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. ii: 3, 4.) Once more, he should so live and so conduct himself as to be "an example of the believers in word, in conversation, in love, in spirit, in faith, in purity." He should give attendance to reading, to exhortation, to doctrine." He should give his whole time to these things, that his "profiting may appear unto all." (1 Tim. chap. iv.)

Thus, we have seen, briefly, that the minister is to devote his whole time to reading

meditation, and publishing the glad tidings of salvation to a perishing world. The question then naturally arises—how will he obtain a support for himself and family? Whose duty is it to supply him with food and raiment, and every thing that is needed? For it is certain that the minister must have these things as well as other men. By obeying the injunction of the Saviour, “search the scriptures,” we will there learn that it is the duty of the church, and all who are taught in the word, to strictly attend to the wants of the preacher of the gospel. When Christ sent forth the seventy he informed them that, “the laborer is worthy of his hire.” That is, it is due unto him—it is just and honest for him to receive it. And for a church, or people, to withhold from the devoted servant of God, the comfort of life, is not just—is not honest in the sight of heaven. Paul to the Corinthians, speaking of the support of the ministry, saith—“Who goeth a warfare at any time at his own charge? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth the 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.” The apostle argues the right of the minister’s maintainance from the principle of justice. If the man of God spends his time in endeavoring to win souls unto Christ, and advancing the Redeemer’s kingdom, it is nothing more than right that all his wants should be well supplied. “If we, saith Paul, have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (1 Cor. ix.)

But notwithstanding the duty of the members of the church is so pointedly, and so plainly laid down in the scripture, and that it is also written the Lord hath “ordained that they which preach the gospel should live of the gospel,” there are many, who hear the gospel time after time, and year after year, and feast on spiritual things whilst hearing the glad tidings of salvation, but never contribute of their substance, though they have an abundance, to the support of the minister. If all those who are taught in the word would follow the direction of inspiration, they *would not*, and *could not*, as in days past, beggar the devoted man of God, but would supply him with every thing that is necessary for his comfort, and thus enable him to devote his whole time to the work of the ministry, for saith the scripture, “Let him that is taught in the word communicate into him that teacheth in all good things.” (Gal. vi: 6.) It is truly high time for the church to wake to her duty in this thing, and no longer say to her minister, or ministers, after they have worn themselves down in the work of the Lord—“Depart in peace, be ye warmed and filled,” and at the same time “give them not those things which are needful to the body,” for if he has a family, what doth this profit? Why, it may cheer the minister a little for the moment to see his breth-

ren and sisters so exceedingly kind, and express themselves in such a friendly manner, after he has labored for them, perhaps, ten days and nights in succession, and has become so much exhausted he hardly knows whether he can reach home or not to see his friends and kindred, but his joy soon dies away, for he remembers that he has nothing to pay for the clothing he has worn out in the service of the church; and if he has a family he is afraid he will find them in distress from the want of the comforts of life; for he knows that they are dependent on his exertions for food and raiment. Oh how it grieves his heart to be thus situated—he is anxious to preach the gospel—he looks around him and sees poor sinners exposed to the wrath of God, and in the broad road that leads to death and eternal ruin. He remembers too, even one soul is worth ten thousand such worlds as this, and if lost, there is nothing that can be given in exchange for it, but must dwell in eternal burnings forever and ever. He prays and weeps over the condition of poor sinners, and on account of the coldness and indifference of the church; but cannot go and warn sinners of their danger, as directed by his blessed Saviour, because the church will not assist him—will not support him as commanded in the word of God, but are content by saying, “depart in peace, be ye warmed and filled.” Many are complaining about the scarcity of ministers—that there is not half enough preachers to supply the destitute, and at the same time do not and will not support the few they have, and enable them to preach all the time. Let me ask the dear brethren and sisters, what have you done with all the preachers? for there used to be a great many who are not here now; if they are here, they are not engaged in preaching constantly—what is the matter with them, and where are they? Why, you have starved them and their families, until you brought some to poverty and disgrace, and thus you have driven, some to one part of the country, and some to another, and we find others tied down to some little rented farm, there toiling constantly for bread; and some we find merchandizing or trading in some way, in order to make a support. Have you acted correctly about this? I presume all who have read the scriptures faithfully, would answer, we have not; but have disregarded the precepts of the Lord in reference to the support of the gospel. Then if you know you have acted wrong, it will be perfectly right for you to do better, and do what you can for the support of the gospel; and thus assist in winning souls unto God—this will be more glorious than living in the constant neglect of your duty.

But various are the excuses and objections which are made when we mention the support of the gospel. But who makes these objections? It is generally members of the church, and those too, who neglect reading the sacred scriptures—and they are very apt to be neglecters of secret prayer, and entirely omit family prayer, except Sunday morning, and then, if they are in a hurry to

go a visiting, or to start a journey, and they are generally persons who love money as well, if not a little better than they do their Saviour.

It is contended that "no preacher, who is called to preach, can neglect to preach, although the church does not sustain him, because God has made it his *indispensable* duty to preach the gospel." But I presume the objector has forgotten that God has made it the indispensable duty of every one who is "taught in the word to communicate unto him that teacheth in *all* good things." If you think the minister cannot neglect preaching without violating the will of heaven, how can you, living in the neglect of *your* duty towards the minister, ever expect to escape?

The second objector says—"I know that our preacher is very poor and can scarcely get food and raiment for his family—he has indeed a hard time of it, but I have always thought that poverty was an advantage to him—he preaches best while under the rod of affliction." You would then agonize his mind, blast his credit and starve him and family, in order to contribute more largely to *your* happiness. You, too, have become forgetful that you are to be as humble, and as devoted as your minister. Then according to your plan of making persons humble, you should become very poor, so that you and family may be reduced almost to a state of starvation, that you may be more useful to the church and to your fellow-men in general, and learn not only to be humble but very benevolent. Some object to contributing to their preacher, because, they say, he is in as good, if not better circumstances than we are. Let us admit, for a moment, that your minister is what the world calls rich, does this exempt you from giving unto him? Do you thus reason on other subjects? You sometimes sell your neighbor produce, who is poorer than you, do you admit the plea, that as you are richer than he, you claim on him is unjust? By no means; but you demand payment. Do you ever think that a merchant's bill against you ought not to be paid, because he is richer than you? I expect you never objected on this principle. Now the case before us is parallel to this. Our Lord has said, "the laborer is worthy of his hire." It matters not whether rich or poor, the laborer should receive what is justly due him.

Many admit that it is perfectly right to supply the wants of the minister, but they excuse themselves from taking a part in this, by saying they are so poor and so much in debt, that they cannot assist in any of these things; but they are not so poor as to keep them from spending from five to ten dollars per year for many things which are perfectly useless. In conclusion, search the scriptures and learn what your duties are, and then obey all that God has commanded; and glorious will be the consequences in time, and in eternity.

DIXON.

January 5, 1846.

From the Baptist Record,

### EDITOR'S VALEDICTORY.

With this number we close our editorial labors and bid farewell to our readers. This will be our last visit, and whatever the tidings we may have brought you from week to week, however agreeable or unpleasant, joyous or sad, profitable or unprofitable, welcome or unwelcome, we come to you no more. The days of the Record are numbered, and its work and its usefulness is well nigh completed. Many of you who are friendly will miss its regular and acceptable visits, and sigh over its loss, while a few who are not so friendly, will no doubt exult in the death of the *poor little sickly Record*. Well, well, let them rejoice, as they will no longer envy its popularity.

That the Baptist Record has done good and much good, during the ten years of its existence, none will gainsay. It has carried the news of salvation to the remotest ends of our country, and has been instrumental in sowing the seed of truth—eternal truth, in the minds of many who have had no other opportunity to learn the way of life. It has been a minister of comfort, and has poured the balm of consolation into many a wounded spirit. It has paid its regular visits to the sick chamber of the saints of God, and cheered and solaced them in their affliction. To whole families it has preached the gospel on the Sabbath, and as one observed, "it was the only church he had to go to."

But we cannot stop to inquire into the amount of good it has accomplished; that it has circulated most extensively religious information and diffused a taste for religious reading, none will doubt—but eternity alone will be able to comprehend the height and depth, the length and breadth of its usefulness.

In taking leave of our readers as the editor of the Record, we may be allowed the privilege of expressing our sincere regret that they are to be deprived of the religious and moral good they have ever derived from our unpretending little sheet, and also to apologise for the inefficiency with which it has been conducted since we have had it in charge. We are very sensible of its defects and that there were oftentimes reasons for complaint; but we did the best we could, under the circumstances, and with our limited columns have always endeavored to furnish a spicy variety of religious intelligence, and aimed to instruct and edify in those things with which the christian community are more particularly interested. How far we have succeeded in the main, in giving satisfaction, we leave to you, "ye being judges."

During the period of our editorial career, we experienced, as others do, the arduous responsibility of conducting a religious journal, and we can assure our readers that it is no light matter to conduct it aright. We have tried it, and have had our trials, and while we have endeavored to exercise a spirit of love and christian meekness towards all we were sure to offend some; but these of-

fences are past, and while we ask the forgiveness of any to whom we have given any cause for offence, we wish all jarrings and murmurings to end with the Record. Nor must we forget to evince our thankfulness for the indulgence and the kind sympathies which have been manifested towards us, from so many of our readers; we shall not soon forget them, as it sweetens the reminiscences of our editorship, and makes up in full for the hard knocks we have received, and the uncalled for blows we have felt from a few discontented and selfish brethren.

One of the most gratifying reflections we have in retiring from our editorial labors is, the many instances of kindness we have experienced from brethren of the press, and the tokens of remembrance and regret that they have expressed in parting with us. With like regret we part with them, and thank them for the indulgence they have ever shown us, and the respect with which they have frequently noticed us, by a transfer of our editorials to their columns. We have naught to complain of them.

As an evidence that our brethren of the religious press have taken some interest in us, and feel the separation, we will present a few extracts from the regrets that have been manifested, in parting with the Record as an exchange paper.

Zion's Advocate says:—

"We have been much interested in the columns of the Record, and shall regret its discontinuance."

The Christian Watchman, of Boston, says:—

"We hope to see as good a paper in the place of the Record as that has been, and as true to the cause of religion."

The New York Baptist Register says:—

"This valuable little paper, which has been for several years published by the Baptist Publication Society in Philadelphia and whose weekly visits have been greeted by us with great pleasure, is to be discontinued after the first of January next."

Nor have the South and the West forgotten us, for says the Religious Herald:—

"The Record was an interesting and sprightly little sheet, and we shall miss its weekly visits."

Our friend Meredith of the Biblical Recorder tells us that:—

"We have found it (the Baptist Record,) on the whole an interesting paper. Our brother, the editor, has acquitted himself with great fidelity, and has exercised an excellent spirit. We shall miss the Record much from our list of exchanges, unless another, as good, shall speedily spring up from its ashes."

Brother Kneeling of the Christian Index expresses the loss of the Record thus:—

"THE BAPTIST RECORD.—A circular in the last number of this excellent little sheet apprises its readers that the publication will be discontinued at the close of the present year. A substitute is expected to be issued no individual responsibility.

"The interests of the Baptist cause in Pennsylvania and New Jersey demand such a paper; and we sincerely hope it may be undertaken and sustained as it ought to be. Throughout the editorial career of Dr. Jewell, and his predecessor, Rev. J. Lansing Burrows, the Record has been a weekly feast to ourselves and family."

The Tennessee Baptist says:—

"The Record is, with us, an old and familiar friend, and we shall part with it with great regret."

The Christian Messenger, of Indiana, says:—

"The Board of the Publication Society have determined to discontinue this valuable little sheet at the end of the present volume, which closes with the year. We shall miss it very much."

The Cross and Journal of Ohio, says:—

"The Record has been a very valuable paper, and we shall miss it from our exchanges."

Our friend of the Banner and Pioneer, with whom we have had some little editorial sparring, would soothe our last moments with the following comfortable draught:—

"We learn from the last number of the Baptist Record that the Board have resolved to discontinue it, after the first of January next. We certainly feel no gratification at this result, although we always disapproved of the Society's having such a paper, but we feel that the occasion is a suitable one for us to say, that had the Record respected the rights of other publishers, and been content to be a reporter merely, of the Society's matters, it might have continued."

Besides these, we have had numerous expressions of disappointment and sorrow, from the readers of the Record, in the prospect of being deprived of it as a weekly messenger of religious information.

We trust, however, that the effort, which we learn is now being made to establish on a permanent basis a weekly religious herald, which shall follow the Record, may not prove abortive, and that soon our friends in Pennsylvania and New Jersey may be supplied with a paper, which shall not only be more abundantly able than the Record has been, but meet the wants of the denomination, and command a more liberal and extensive patronage than has ever been shown the Baptist Record. Reader, farewell!

#### BIBLE AND NO BIBLE.

Rev. Dr. Adams, addressing the New York Bible Society, beautifully illustrated the benign influence of the word of God, by contrasting the countries where it is perused with those in which it is prohibited. Tell me, said he, where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is and where it is not. Go to Italy—decay, degradation, suffering, meet

you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air, you feel cramped by some invisible but mighty power. The people dare not speak aloud—they walk slowly—an armed soldiery is around their dwellings—the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the book stores, it is not there, or only in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for the Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel into England and Scotland, and what an amazing contrast meets the eye. Men look with an air of independence—there is industry, neatness, instruction for children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy is the people who are in such a case, for it is righteousness that exalteth a nation.—*American Messenger*.

From the Carolina Baptist.

#### METHODIST PUSEYISM.

*Theological Institutes; or a View of the Ev- idences, Doctrines, Morals, and Institu- tions of Christianity.* By Richard Wat- son. Stereotyped Edition. Complete in one volume. New York, published by R. Waugh and T. Mason, for the Methodist Episcopal Church, at the Conference Of- fice, No. 14 Crosby street. J. Collard, Printer, 1843.

If this book be an index of Methodist Theology, and if issued by the General Confer- ence, and adopted as a text book upon which all Methodist preachers are examined by a committee of the Annual Conference, previ- ous to ordination as Deacon or Elder, then the charge of Puseyism against Methodists, couched in the title of this article may be easily established.

Prop. I. Richard Watson teaches, that baptism secures the regeneration by the Holy Spirit of those children who die in infancy.

Prop. II. Richard Watson teaches, that baptism secures to those children who die in infancy, a seed of life.

Prop. III. Richard Watson teaches, that baptism conveys to infants the present blessing of Christ, a blessing both substantial and efficacious, and not nominal.

Prop. IV. Richard Watson teaches, that baptism is the means whereby we now become Abraham's spiritual children.

For the present we shall content ourselves with the proof of these four propositions by quoting his "Theological Institutes." 'Part IV' is devoted to 'The Institutions of Chris- tianity.' 'Chapter 3,' of this fourth part, is devoted to 'Baptism'—'Its Nature'—'Its Sub-

jects'—'Its Mode.' Under the head of 'Its Subjects' he closes thus—see p. 641:

"The benefits of this sacrament require to be briefly exhibited. Baptism introduces the adult believer into the Covenant of grace, and the church of Christ; and is the seal, the pledge to him, on the part of God, of the fulfilment of all its provisions, in time and in eternity; while, on his part, he takes upon himself the obligations of steadfast faith and obedience.

"To the infant child, it is a visible recep- tion into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall ar- rive. It conveys also the present 'blessing' of Christ, of which we are assured by his taking children in his arms, and blessing them; which blessing cannot be merely nomi- nal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a *seed of life* in those who are spared, to pre- pare them for instruction in the word of God as they are taught it by parental care, to in- cline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace, which, although modified in its operations by the difference in their circumstances, has respect to, and flows from, a covenant rela- tion to each of the three *persons* in whose *one name* they are baptized—acceptance by the FATHER—union with CHRIST as the head of his mystical body, the church—and "the com- munion with the HOLY GHOST." To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both of which the child is interested; as well as in that solemn engagement of the parents which the rite necessarily implies, to bring up their child in the nurture and ad- monition of the Lord.

"To the parents it is a benefit also. It assures them God will not only be their God; but "the God of their seed after them;" it thus gives them, as the Israelites of old, the right to covenant with God for their "little ones," and it is a consoling pledge that their dying infant offspring shall be saved; since he who says, "Suffer little children to come unto me," has added, "for of such is the kingdom of heaven." They are reminded by it also of the necessity of acquainting themselves with God's covenant, that they may diligently teach it to their children; and that as they have covenanted with God for their children, they are bound thereby to en- force the covenant conditions upon them as

they come to years—by *example*, as well as by *education*; by *prayer*, as well as by *profession* of the name of Christ.”

Under the head “Its Nature” he sums up into a single paragraph, all of his diffuse arguments thus—See p. 632:

“If then we bring all these considerations under one view, we shall find it sufficiently established that baptism is the sign and seal of the covenant of grace under its perfected dispensation; that it is the grand initiatory act by which we enter into this covenant, in order to claim all of its spiritual blessings, and to take upon ourselves all its obligations; that it was appointed by Jesus Christ in a manner which plainly put it in the place of circumcision; that it is now the means by which men become Abraham’s spiritual children, and heirs with him of the promise, which was the office of circumcision, until “the seed,” the Messiah, should come; and that baptism is therefore expressly called by St. Paul “the circumcision of Christ,” or christian circumcision, in a sense which can only import that baptism has now taken the place of the Abrahamic rite.”

Is this not Puseyism? Is it Methodism? Then it is Methodist Puseyism on this point.

T. W. H.

From the N. Y. Observer.

#### BRIEF HINTS TO A YOUNG MINISTER.

1. Be well acquainted with your own heart. In proportion to the difficulty of self-examination should be your efforts to be thorough and faithful in that neglected branch of duty.

2. Prayer—prayer—prayer—the first, second, and third elements of the christian life should open, prolong, and conclude each day.

3. Live with the Bible at your right hand. Consult often—ponder deeply—hide safely in your memory’s heart its precious truths. They will be your strength and joy.

4. If the word of Christ dwell richly in you, that wealth will be recognized and respected by your people, and they will be enriched by it. Let them but see the gems of scripture set gracefully in your discourses, and they will love it the more.

5. Read the scriptures twice on the Sabbath in public, and each chapter or section three times in private, baptizing it with prayer. Study emphasis, tone, spirit. Let the first be correct, the second natural, the last congenial. These qualities will be as good as a commentary. If a passage is obscure, explain it, but let the explanation be concise, clear, and satisfactory. If some striking lesson can be deduced in very few words, give the audience the benefit of it, for it comes fresh from the living oracles. My soul has been pained at the careless, unapprehensive, and slovenly manner with which the Bible is sometimes read from the pulpit. Yet what part of the service is more important?

6. Let your psalms or hymns be previously selected, carefully read in private,

and their very spirit incorporated with the music of your soul while communing with God.

7. Let all *notices* be read before sermon and when you have your own to give, neither forget them, mumble them, confuse them nor draw them out to a tedious length. A handsome announcement of notices is no mean accomplishment of the pulpit. Would that it were not so rare.

8. Let the eyes be closed in time of prayer. Otherwise even the children will be troubled. Seem not to be looking about on the audience.

9. There are many little things that will occur in a large assembly, against which both eyes and ears might as well be closed, especially when there is no design of disturbance. Be not always scolding. If manifest misconduct call for rebuke, let it be steeped in tenderness. How would Christ speak to that youth? Irritability in the pulpit is like the bearded thistle to the beautiful flowers.

10. Visit your people—so many a day. Do it even at the expense of tearing yourself from the enchantments of the study. Three visits a day for six days, amount to eighteen a week, and nine hundred thirty-six in a year. No man has such a charge as nine hundred and thirty-six families. Suppose you have two hundred families. Twelve visits a week (three out of each four successive days in the afternoon, when you should be out of your study,) would complete all the families in about four months. Only systematize and you can do any thing. Dr. ———, not a man of splendid parts, a plain plodder of the best kind, wrote capital sermons, and taking the right time, was incessantly in the houses and hearts of his people. He knew all about them.

When abroad, visit all in the neighborhood. Don’t let a parishioner look out of his window, and see you calling on his neighbor except it be on special business, without giving him a call too. You will not escape notice anywhere.

11. Listen to no idle tales, seek not for men’s opinion of yourself, but study to show yourself approved unto God. Meddle not with matters out of your sphere. Abjure criticism on persons. Some things that pain you must be let alone, for you can do no good by taking hold of them. You might as well take hold of a dog’s ears. Let your doctrines be as full, and your principles as broad as the word of God. Withhold not the truth, spare not sin, but be not too curious to spy out that which will soon enough come to light.

12. Urbanity to all is a jewel. A kind word will work wonders, and it is easily bestowed. Always know your people when you meet them, and think it not grievous to cross the street just to say ten words to a parishioner. Chastise your memory into the art of calling the children by name. Through their hearts you walk into those of their parents. To the gentler sex be gentle, and you will win your way to their souls. Look not sour when the overflowing vivacity of some

gay young maiden makes all sparkle around you, but let your features relax into a sympathetic smile. You will yet gain her heart for Christ if you seize the right moment to spread the beauty of salvation before her. But I am becoming garrulous, I must therefore say, farewell.

SENEX.

### OFFENCES AND REPROOFS.

The best of men are not free from imperfections. Even the influence of true piety in the heart is not sufficient to remove them all. In founding his churches, therefore, the Saviour provided for what must often occur—trespasses of one disciple against the rights of another, hard feelings, quarrels, and the different and opposite judgments which the parties implicated would form respecting their conduct, as deserving of censure or commendation. Men are usually blind to their own faults, but quick-sighted towards those of others. They are easily aroused if their own characters or interests are in danger, but very indifferent to those of others.

The religion of Christ provides a remedy for these evils in human nature, not by removing them at once by an act of omnipotent, irresistible grace in conversion, but by a gradual process. Christians are to cooperate with each other and with the Spirit of God in the work. Jealousies, hickerings, hard feelings, hard speeches, insinuations, or attacks on character, are highly improper among christians, and a direct sin against Christ. The law under which they are placed requires mutual love, and of course efforts for each other's good. They can have no interest which runs counter to the will of God; nor do their own real interests conflict in the least; though it is difficult to convince them that this is so. It is a sad truth, that there is in real christians, so much love of pre-eminence, love of wealth, love of popularity, and love of sway, that their views and their feelings often come in conflict.

What then is to be done? The Saviour has laid down the rule; "If thy brother trespass against thee, rebuke him; and if he repent forgive him." This rule is doubtless intended to be of universal application. Every christian is a brother to every christian. An offence, or a trespass, does not prove him to be no christian. He may have done wrong unconsciously, and may repair it when rightly appealed to. He should be approached in the spirit of christian love, and his fault should be kindly pointed out. He may give such additional facts respecting it, that it will prove to be no fault; or the fault may prove to be in him who took offence. At all events, the person deeming himself injured is bound to lay his grievance first before the brother whom he thinks has injured him. "If thy brother trespass against thee, rebuke him."

But how must it be done? If the supposed trespass be private, or little known, the expostulation or rebuke should be so too—

if the injury be public, the reproof may be equally public. It should be an honest, direct, personal rebuke, in view of the offence. It was in this manner that Paul rebuked Peter? The fault of Peter was a public one, so was the reproof. It should be done with a view to the other's good, and to the prevention of like offences.

This rule is violated when an aggrieved brother, instead of reproving the other goes about with his complaints. This course presents the greatest obstacle to reconciliation, is dishonorary to religion, and disobedience to Christ. It is also violated when the brother feeling aggrieved buries hard thoughts in his own bosom till they engender jealousy, anger, and hatred. The guilt of this course may be seen in the fact that the Lord Jesus has forbidden even an act of worship to be performed while such a state of feeling exists, or even is supposed to exist on the part of another. But a still more wicked violation is, when instead of reproving a supposed trespasser, a retaliatory attack is made on his character. A public rebuke if undeserved, may be an injury, but it must not be met and repelled by injury in return. This is taking the law into one's own hands. If one man has cheated another, the latter has no right to steal as much to make the balance even. So if one brother has published a rebuke of another which the latter deems too severe, or altogether undeserved, he has an undoubted right to make it appear; but he has no right to take up and publish some scurrilous attack which some other person has made on his reprover. If he does so, he involves himself in the guilt of a new and gratuitous wrong. Suppose that when Paul rebuked Peter before the whole church, the latter, thinking it undeserved, as would be very natural, had immediately arose and repeated what some of Paul's enemies had said about him! He could easily have made out as bad a character for the Apostle as his bitterest foe could desire. Or suppose that Peter, in answer to Paul's written and published reproof, had published the anonymous abuse of some ultra Judaizer, who hated Paul and his influence!

The rules by which Apostles were guided in these matters are binding on all christians. They may err in giving reproof—it may be unduly severe, especially if given under a sense of intentional and repeated injury, but yet the giving of reproof is one thing, and the repeating of slander is another and quite a different thing. One may be the mistake of an honest mind—the other is the deliberate resort of a base one—the one errs under a sudden impulse—the other adds meanness to malignity.

Alas! that christian meekness and gentleness should so often be nothing more than the fear of man and the love of applause, while faithfulness in reproof is so often the mere offspring of severity or harshness! O christian; remember that to restore an erring brother, especially if he hath trespassed against thee, is the most godlike work to which even the child of God is ever called!

It may save a soul from death, & hide a multitude of sins; thus bringing a great revenue of glory to Christ. It should be attempted in the spirit of meekness, or as the original words denote, with the gentle solicitude and tenderness with which the surgeon endeavors to adjust a broken bone! Reader, has any one trespassed against thee? Think how thou canst gain thy brother to Christ. — *Chris. Watchman.*

### INDIFFERENCE TO ANXIOUS INQUIRERS.

O this is most cruel! It has a look of infanticide about it—to stifle the first breath, to extinguish the first ray of light, to destroy the bursting life. We have often felt as if it will be a terrible thing to meet at the judgment seat of Christ, those we have encouraged or confirmed in the ways of sin by our example whilst we were out of Christ, but we can tell you of something more awful, more insupportable still. It will be to see standing upon the left hand of the judge, fixing on us eyes of everlasting reproach, those whose convictions have been stifled, whose anxious inquiries have been suppressed by our coldness and indifference as professing christians. And do you think it is a rare thing for convictions to be so stifled? have you never seen it? have no instances of it occurred in your communities? Could we not, in almost any of our assemblies call up persons who at one period of their lives had serious impressions, which were destroyed by the influence of careless professors—no excuse for them for rejecting an offered Saviour, but surely a dreadful predicament for those wretched professors, to have destroyed the work of Christ. A lady remarked in our hearing, the other day, "How awful is the influence of a lukewarm church. When I was first under serious impressions, a friend, who sought to bring me under all religious influences, used to take me to the prayer meeting, but there was nothing that did so much to impede my progress. When I went there and saw their coldness and reluctance, I came away with my confidence in every thing shaken." I felt as if my own impressions were all fictitious, and as if religion was all a delusion. Can you wonder at the result? Perhaps, professing christian, you have felt it yourself before your conversion, and O say, when you remember the feelings with which you then looked upon cold christians, how does it affect you to think that you are yourself in that most pitiable of all conditions. A cold christian! a name synonymous with ingratitude and treachery. — *Mich. Christian Herald.*

### THE ORDINANCE OF BAPTISM.

The New Haven Daily Courier, (not a Baptist paper by the way,) in noticing baptism by the Rev. Mr. Judd, of that city, indulges in the following reflections:

"However much men may differ in opinion as regards the ordinance of baptism, whether it should be by sprinkling or immersion—

whether in infancy or adult age, there is something in the ceremony as performed by this sect of christians, adapted to strike all beholders with due solemnity. The devout prayer in Divine invocation, as it rises from the water's edge—the hymn of praise, clear and full, from the assembled company—the repeating of the injunction of Christ by the pastor, as he leads forth into the water one of his flock—the benediction in the name of the Holy Trinity, are things which throw around the place an air of reverence, which but few venture to break by any species of rudeness."

It is not at all to be wondered at, that a baptismal scene should create in the breast of a pedobaptist reflections like the above; it has produced the effect a thousand times before, and will continue to do so as long as the practice of sprinkling is substituted for baptism. — *Christian Secretary.*

### CHURCH GOVERNMENT. NO. 3.

#### *Advisory Councils—Courts of Appeal.*

As our churches are all independent communities, they are in fact responsible to no other earthly tribunal. They are of course presumed to be adequate to all the demands of self government. Consequently, when they make a law, or pass a resolve, or decide a case of discipline, there can be no appeal, except to their constitution, or to the word of God. The voice of the church is final, and with it is the end of controversy.

To aid in the decision of difficult and important cases, however, it is customary with our churches to call in aids from other churches—thus constituting a special tribunal. This practice has the advantage of securing the advice of experience and of knowledge in church government, and also that which is free from the influence or suspicion of party bias. It also combines and concentrates an array of counsel, which, besides confirming the hands of the church, serves to command the confidence of the parties, and to commend the result to public approbation.

As these councils derive all their authority from the church which calls or selects them, they must proceed of course on delegated power; and consequently, can go no further in the way of decision, than they are directed to do by the delegating party. They are sometimes appointed to sit and deliberate in connection with the church, in her judicial capacity; and their decision is finally submitted for the approval or disapproval of the church as aforesaid. Of course an act of the church is necessary to give effect to the decision of the council; and when the decision of the council is thus ratified by the act of the church, it goes forth to the world, bearing the joint sanction of the church and her council. And when this decision, thus confirmed, happens to have the consent and acquiescence of the parties more immediately interested, there is generally an end of controversy.

Sometimes, however, these councils are authorised by the church to dispose of the

case *per se*. That is, they are empowered to adjudicate the case, and make a decision, which shall be final without the further interference of the church. The difference between councils of this last description and the former, is just this:—in the former case, they sit in conjunction with the church—in the latter case they sit as a separate and independent court. In the former case the church employs them as counsel, to aid her in the decision of the case—in the latter she employs them as an umpire, or independent tribunal, to whose judgment the whole matter is confided. In the former case the decision of the council has to be ratified by the church to make it effective—in the latter, the decision of the council needs no such ratification. It is beyond the reach of the church, and cannot be affected by her action. In both cases, however, the council derives its authority from the appointment of the church in whose behalf it deliberates and decides. Without such authority the decision of such council would be a dead letter.

*Courts of appeal.* Although our churches are free and independent communities, and are confessedly competent to all the demands of self government, still, as it is important that the freest union and communion should exist among them, it is obviously necessary that there should be some compacts of a social nature, voluntarily entered into for the good and convenience of the whole. Such compacts are found in our district Associations, which are composed of representatives of the churches, and act altogether from delegated power. These Associations are of course adequate to any duty for which they may be invested with power from their constituents—provided always, it shall not exceed the constitutional provisions of the New Testament. Accordingly, some of our Associations possess less power and some more, just as may be provided for by their constitutions, which form their legalized charter of rights as granted by their churches.

In accordance with the foregoing principles our Associations are generally competent to the transaction of all business properly pertaining to the interests of the whole. Among other things, they are generally authorised to sit as courts of appeal, in case any party shall fail, in his opinion to get justice done him at the bar of his church. Such compacts, usually afford a convenient, competent, and most useful medium of healing breaches, settling controversies, and making a final disposition of cases, for which the parties themselves may, by various means and on sundry accounts, be partially disqualified. They are especially useful in disposing of the cases of ministers, who, on account of the general nature of their vocation, are considered as the property of the churches in general, and whom, in all such cases it is desirable to place as far as possible beyond the reach of local prejudices or personal ill-will.

In view of the foregoing facts, it is no uncommon thing for a minority of a church, consisting of one person or more, under the

conviction that justice has not been accorded them at the hands of their church, to appeal to their Association, for a rehearing of their case. And although our Associations disclaim all right to *interfere* with the sovereignty or independence of individual churches, still the right is generally conceded them, to give attention to such cases of appeal as may be properly brought before them. Such is, and ought to be, the confidence of our churches in the wisdom and equity of these tribunals, that, so far from objecting to their adjudication in such cases, they usually invite it, as a confirmation of their own decisions, or at least as an honorable correction of their errors. And should the church whose conduct may be implicated, be so far refractory as to disregard the decision of an Association, such decision will at least have the effect to direct public opinion, and thereby measurably protect the standing and character of an injured minority. Such actions are of great value in case a minister of the gospel should be the aggrieved party. By our principles of church government, our ministers are as completely at the mercy of their church, as are the humblest members. And although a minister, by the nature of his vocation, is in fact the property of the churches, or of the public in general, still there is nothing in the administration of our discipline, to protect him against the effect of prejudice, or illwill, or ignorance, or error of judgment to which all popular assemblies are more or less liable.—Under such circumstances it is highly important that there should be some other tribunal, if not of higher authority, at least of paramount influence, which shall be beyond the reach of local bias, and which from these causes will exert a sort of conservative control over public opinion.

Viewed in this light our Associations may be regarded as *courts of appeal*—to which an aggrieved party may bring his case for a hearing, and from which he may obtain a decision, which, though it may not effect his position in the church with which he is immediately connected, may greatly affect his standing in the estimation of other churches, and in that of the public at large. Hence also it will be understood, that, when these bodies are called *courts of appeal*, the meaning is, that they have authority to act only so far as it may be delegated by the churches, or conceded by usage and public opinion.

#### THE CHURCH'S RESPONSIBILITY.

We have oftener than once had occasion to point out that God, passing by the store of means which are treasured up in his infinity, has been pleased to adopt human instrumentality in carrying out his purposes of mercy towards the world. He converts every man who is saved into an instrument for the conversion of others, and has expressly ordained and commissioned all who enter the list of disciples to go and make disciples. If this be so, it is plain that under God, the ratio of progress in the evangelization of the world will always be according to the diligence and fidelity of God's agents. It will be no refu-

tation of this position to say that the success of the gospel does not depend on mere instrumentality—that the use of the means will be unavailing without the blessing of God—that unless the spirit be poured out the word may be proclaimed and recommended in vain—unless it can be shown that the blessing was ever capriciously withheld, and unless it can be shown that the spirit was ever withdrawn from a holy and consecrated church. In point of fact, the objection only brings out an additional item in the charge against a lukewarm and inactive church, for the church is not only the appointed custodians of the truth, but it is in possession of the promise of the Holy Spirit in answer to faithful and fervent prayer. “If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give good gifts unto them that ask Him.” Whether, therefore, we look on the low state of religion as resulting from the infidelity of the church as an agent, or from the withholding of the influences of the Holy Spirit, it is equally a ground of personal humiliation, and of rigorous self examination for us.

#### THE PRAYERS OF THE FEEBLE.

There is nothing that is more miscalculated than the nature of the spiritual forces that are brought to bear upon the cause of Christ, and we shall be mistaken if we look to the most imposing and promising external instrumentality, for the origin of all movements in the church or amongst sinners. The very reverse will often be the case. Here, if any where, God uses the weak to confound the mighty, and this is one sense in which Christ blessed his Father that he has revealed himself unto babes—“Out of the mouths of babes and sucklings thou hast perfected praise.” There is not one Christian so young, so feeble, or so unimportant but that Christ has a work for him to do, a duty from which he cannot be excused, a privilege from which he cannot be debarred. One and all, let us go forward in Christ’s strength. The strongest cannot do with any thing less, and what can the weakest wish for more than Christ’s strength. In the words of W. R. Williams:

“And how vast the range of blessing your prayers may take! Who can tell the history or trace the wanderings of yon cloud that sails in light and glory across the sky, or indicate from what source its bosom was filled with the vapors it is yet to shed back upon the earth! Perhaps, though now wandering over the tilled field and the peopled village its stores were drawn from some shaded fountain in the deep forest, where the eye of man has scarce ever penetrated. In silent obscurity that fountain yielded its pittance; and did its work of preparing to bless the far-off lands that shall yet be glad for it. And even thus is it with the descending spirit. Little do we know often of the secret origin of the dews of blessing that descend on the churches of God. In the recesses of some lowly cottage in the depths of some humble heart, may be going on the work of pious intercession, in

answer to which the grace of Heaven descends on us and on our children, on the wondering and joyful pastor, and on the hearts of the far heathen, until the wilderness and the solitary place are glad for them.”

#### THE FOUNTAIN.

From the N. Y. Observer.  
BY REV. J. ALDEN, D. D.

In a small beech grove which grew just behind Mr. Benton’s garden there was a fountain of clear sparkling water, which gushed forth from beneath a rock, and formed a beautiful rivulet, whose waters hastened on their bright way to join a large brook, and so on to the river, and the sea. The little fishes found their way into it, and a colony of them lived in the rocky basin into which the water poured from the rock.

Charles and Mary were accustomed to play in the grove in the summer, and spent many pleasant hours there. At first Charles was afraid of the bears; but his sister soon convinced him of the folly of his fears.

Mary was a year or two older than her brother, and she acted as his guardian and instructor. And it must be said to the credit of the little fellow, that he always paid great regard to what she said. Happily her influence was of the right kind.

When Mary and Charles were weary of walking or running through the grove, they would sit down by the fountain and watch the little fishes swimming about: then they would gaze upon the reflection of the blue sky and bright clouds and green trees in the water, for the water was so clear that it gave back the images of objects almost as perfectly as a looking glass.

Sometimes when Charles was asleep or otherwise engaged, Mary would go the fountain alone, and sit down on a stone that was overgrown with soft green moss, and enjoy her thoughts in silence.

What did she think about? Does any one say, what matters it what a child is thinking about? I answer, it is a great matter. On the kind of thoughts which are cherished in childhood and youth, depends the character of the man and woman. I will give some of Mary’s thoughts on one of the occasions alluded to.

(One day she sat on the moss stone and gazed on the fountain. Her course of thought was something like this: “The fountain is always clear—it is never muddy. It has always the same clear face. True it is brighter in sunshine than in cloudy weather, but it is never muddy. Now the Lord made it and placed it here, and it ought to remind me that I ought to keep my temper even and my face bright. I must always be sincere, so that people can see through me. I’ll try to be like the fountain. When I am out of sorts, and ill natured, I will think of the clear fountain, and it will help me to get clear and calm.” She dwelt for some time on the pleasant idea of resembling the beautiful fountain, and set in order many resolutions to that effect. Then she thought of her many broken resolutions and remember-

ed her weakness, and she kneeled down, having first looked around to see if there were any person in the grove, and prayed for strength to keep her resolutions so far as they were right in the sight of God.

As she resumed her seat, she saw that her mother was near her, but her eyes were bent on the ground so that she might not appear to notice Mary's act of devotion. Charles was a little way behind her.

"Now sister, why did you come without me?" said Charles in rather a complaining tone.

"Because you were asleep," said Mary.

"You staid so long alone, that I began to think it was time to look after you," said her mother?

"How have you employed yourself all this while?"

"O I have had such a nice time thinking all alone."

"What have you been thinking about?"

Mary told her what had passed through her mind. The mother was delighted to know that her daughter was thus early disposed to heed the lesson which God designed nature should teach.

At this moment a breeze ruffled the surface of the basin, and again it was perfectly smooth.—"Did you notice, dear, how soon the smoothness returned to the ruffled water?"

"Yes ma'am."

"Can you derive a lesson from it?"

"I don't know"—and after thinking a moment—"Yes ma'am. If we can't help being disturbed in our minds by some things, we should become calm again as soon as possible."

"That is a good thought; but you must guard against the idea that the disturbance of passion are as unavoidable as the ruffling of the water by the wind."

"We can't help some things happening any more than we can keep the wind from blowing."

"True, but we can prevent their awakening passion in our bosoms."

"We can't help our feelings at all times can we?"

"We can in a great measure, and by prayer and painstaking we can acquire that power over our feelings which shall enable us at all times 'to possess our souls in patience.' You have had a great many pleasant hours beside this fountain—have you been thankful for them?"

"Yes ma'am."

"Have you Charles?"

"Yes ma'am. One night I and Mary were telling over what we had to be thankful to the good Lord for, and I named the spring."

"That was right my boy."

"And I have thanked the good Lord for the fishes in the spring."

Charles was disposed to go on and enumerate more of what he thought were his good deeds, but as his mother did not need proof that young folks can be self-righteous as well as old ones, she checked him and continued her conversation with Mary.

"You have had a great many pleasant thoughts connected with this spot."

"Yes, mother, sometimes I sit down here alone, and try to make it seem as though Eliza was sitting here with me as she used to do."

Eliza was an older sister who had gone to heaven a year before. Her mother made no reply to her remark.

"I often think while I am sitting here, of the hymn Eliza used to love so well, 'There is a fountain filled with blood,' and she repeated the hymn with a propriety and pathos that would lead one to hope that her soul had been cleansed in that fountain.

"Mother let me sing it."

Her mother was too much affected by the sad, sweet thought that filled her mind to speak. She shook her head; after a moment's pause, she bent over and kissed Mary, whispering "Sing it dear."

Mary with a clear, sweet voice, sang the hymn, her little brother joining with her except in a few of the highest notes.

After the hymn was finished, they sat in silence for a little time and then returned sad but not sorrowful in their dwelling.

#### PROSPERITY.

Beware of it! It hardens and corrupts the heart, when of a worldly sort, unless the Author of all is gratefully acknowledged, and the obligation recognized habitually to devote all to Him. Many a man has passed through the deep waters of affliction and come forth a wiser and better man: few men ever enjoyed great worldly prosperity without becoming proud, self sufficient and worldly. Indeed the very man whose graces have shone like gold when stript of all earthly goods, has found those graces dimmed by the flood-tide of fortune.

The cry of "hard times," which was wont to salute our ears on every side, is hardly heard in all our borders. The agricultural, commercial, mechanical and manufacturing interests of the country were, as a whole, never more prosperous. The busy world was never busier. Thank God for it all,—but beware! A pond without an outlet will soon stagnate and spread disease and death. If real or supposed wealth is suffered to accumulate unduly in christian hands, and the heart is allowed to rest on uncertain riches, it will be the occasion of ruin. Or if it is squandered on unworthy objects God will bring his stewarts to a terrible account. If we would not provoke a speedy succession of judgments to follow these mercies of a bountiful Providence, there must be a prompt and cheerful distribution of a liberal portion of our possessions in works of charity. Now is the time to urge forward the various schemes for evangelizing our country and the world. Let them all be abundantly sustained. And above all, let those who have an interest at the throne of grace plead for a baptism of the Holy Spirit from on high, that while temporal blessings abound, spiritual mercies may more richly abound in all

our borders, and that our very prosperity be not the occasion of bitter sorrow.

### A HEATHEN TEMPLE.

The Rev. Eugene Kincaid for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Ava, or the golden city, which for six hundred years, has been the capital of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massive pillars. At each corner of the wall rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work, ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong every bell is set ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high; and on each corner rises a beautiful tower, with its complement of bells. On the top of this second stands a third temple one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells, and surmounting this third is a fourth and last temple, seventy five feet square, and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire with an immense iron net work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells, comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around the clouds.

The whole interior of this temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Ava sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at the cost of 150,000 rupees or \$60,000. Besides this, in niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the wall are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will, in this immense building, and it seems as though the gods were looking down upon you wherever you turn your eyes. Look up this 264 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worship-

pers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple, with all its images—the 2000 bells—the sculpture, which adorns the building within and without—the brick and stone work, and the lofty towers—cost more than all the churches in New York.

It was begun and finished within two years.—Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousand of poor men gave two months labor to the work, others four, and but few less.

### SAVING FAITH.

The following passage is but one among a multitude of kindred excellence in *Flavel's Method of Grace*, a work just published by the American Tract Society. If the Institution had issued no other book or Tract it would not have been formed in vain.

"Simply as a saving grace, faith has but the same excellence with all other precious saving graces. As it is the fruit of the Spirit it is more precious than gold, and so are all other graces: in this sense they all shine with equal glory, and that a glory transcending all the glory of this world: but then consider faith *relatively*, as the instrument by which the righteousness of Christ is apprehended and made ours, and in this view it excels all other graces. This is the grace that is singled out from among all other graces to *receive Christ*, by which office it is dignified above its fellows. As Moses was honored above the many thousands of Israel when God took him up into the mount and admitted him nearer to himself than any other of all the tribes might come, so faith is honored above its fellow-graces in being singled out and solemnly anointed to this high office in our justification. It is that precious eye that looks unto Christ as the stung Israelites did to the brazen serpent, and derives healing virtue from it to the soul. It is the grace which instrumentally saves us. As it is Christ's glory to be the door of salvation, so it is faith's glory to be the golden key that opens that door.

"What shall I say of faith? It is the bond of union; the instrument of justification; the spring of spiritual peace and joy; the means of spiritual life and subsistence; and therefore the great scope and drift of the Gospel, which aims at and presses nothing more than to bring men to believe.

"It is the *bond of our union with Christ*; that union is begun in our vivification, and completed in our actual receiving of Christ; the first is the bond of union on the *Sinner's* part, the second a bond of union on our part. Christ dwells in our hearts by faith. Thus it is a door opened to let in many rich blessings to the soul; for, by uniting us to Christ, it brings us into special favor and acceptance with God; makes us the special objects of Christ's love and delight; and draws from his

heart sympathy and a tender sense of all our miseries and burdens.

"It is *the instrument* of our justification. Till Christ be thus received by us we are in our sins—under guilt and condemnation; but when faith comes, then comes freedom: "By him all that believe are justified from all things." It apprehends or receives the pure and perfect righteousness of the Lord Jesus, wherein the soul, how guilty and sinful soever it be in itself, stands faultless and spotless before the presence of God; all bonds to punishment are, upon believing, immediately dissolved; a full and final pardon sealed. O precious faith! Who can sufficiently value it!"

The secular Clergy of Mexico (it is stated by a recent writer) own a property worth, at the lowest estimation, a hundred millions of dollars.

From the centre of the vast dome of Puebla de los Angeles depends the grand Chandelier—a mass of gold and silver of some tons weight. To the right of the altar is a figure of the Virgin nearly the size of life: Dressed in the richest embroidered satin, she displays strings of the largest pearls; round her brow is a crown of gold, inlaid with emeralds, and her waist is bound with a zone of diamonds and enormous brilliants.

The Candelabras are of silver and gold, and so ponderous that a strong man cannot move one. The Host is one mass of priceless and innumerable jewels.

In the Cathedral of the city of Mexico is a rail two hundred feet in length, four or five feet high, and of proportionable thickness, composed of gold and silver, on which is a figure of the Virgin of Remedius, with three petticoats, one of pearls one of emeralds, and the third of diamonds, worth three millions of dollars. The church of Guadaloupe is even richer, and at Loretto the last supper is represented by figures before whom are placed piles of gold and silver plate.—*Ex. Paper.*

**TERRIBLE ACCIDENT.**—The Philadelphia correspondent of the Baltimore American writes under date of last Wednesday:

I learn that a most appalling disaster occurred at Carbondale, Pa., on Monday last. It appears that while the miners were engaged in their labor, at ten o'clock on that morning, from four to six acres suddenly caved in upon those in the mine, literary burying them alive. It was supposed that from fifteen to thirty were in the mines at the time of the dreadful calamity. Three of the laborers had been dug out. They were of course dead.

### RECEIPTS

FOR THE BAPTIST TO THIS DATE.

Mrs M Crabb, J E Jordan, Mrs M W Jordan, Mrs S Moon, Moses Wright, C Blanton, J H Leftwich, B Kimbrough, M A C Martin, J J Miller, J N Towles, W Curtis, J W Dupuy, H Bate, C K Bass, T Stone, J Booker, J Wiseman.

For The Baptist.

THERE IS REST FOR THEE IN HEAVEN.

What though dark clouds o'rcast thy way—  
What tho' thy heart is riven?  
Look up, there is a brighter day—  
"There's rest for thee in heaven."

Tho' through a cold and cheerless world,  
Thou hast dishearten'd striv'n;  
When it shall be to atoms hurled?  
Thou 'lt rest with Christ in heaven.

Be not cast down poor wanderer,  
Think on the promise given;  
Altho' thy lot is dreary here,  
"There 's rest for thee in heav'n."

Dear Saviour, I can still toil on  
In sorrow, woe, and care,  
So I but wear thy humblest crown,  
And of thy glory share,

ADELA.

For The Baptist.

"MY DEPARTURE IS AT HAND."—PAUL.

The time of my departure's nigh,  
When I shall quit life's fitting day;  
And soar away to joys on high,  
Where Jesus wipes all tears away.

The battle 's fought—my warfare 's done,  
I meekly lay my armor down;  
The faith I've kept—my race is run,  
I shall receive th' immortal crown.

With joy I wait that blessed word,  
Well done, thou good and faithful one;  
Enter the mansions of thy Lord,  
Where sin and sorrow 's never known.

Then, dearest Lord, let me depart,  
And go in peace, where joys are given;  
Where nothing e'er shall grieve the heart,  
And calmly rest with thee in heaven,  
January 7, 1846.

MARION.

For The Baptist.

SABBATH BELLS.

Those Sabbath bells! those Sabbath bells!  
How fall their tones upon mine ear;  
My frame, usurped by sickness, tells  
I may not seek the house of prayer,  
Those bells do mind me I've been there.

Those Sabbath bells! those Sabbath bells!  
Deep rolling out upon the air,—  
Sweet sounds! some heavenly spirit calls,  
I may not seek the house of prayer,  
Whose bells do mind me I've been there.

ISOLA.

**BIBLES AND TESTAMENTS.**

**J**UST 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 Seely & Shepherd's and City Hotel.  
Dec. 20, 1845.

**THE BAPTIST** is published every Saturday at \$3 per annum; payable invariably in advance.