

THE BAPTIST.

R. B. C. HOWELL, D. D. }
EDITOR. }

"One Lord, one Faith, one Baptism."

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THE PROPOSED MEETING.

A Correspondent supposes that in our proposition to hold a Convention in the South West, we include the idea of another organization, like the Southern Baptist Convention. Lest others should have made a like mistake, we hasten to say, that such a notion did not enter our thoughts. We propose simply a meeting. Such a meeting as the politicians held a year ago in Memphis, and called a Convention. Let us all meet at some central point and have one full and thorough consultation about all matters that interest the cause of religion.

OUR COLLEGE.

A growing interest, we are glad to find, is every where being awakened in our school at Murfreesborough. Brother Kimbrough is getting on well, and we trust his associates are not unsuccessful. Some of our correspondents think bro. K. passes through the various neighborhoods with too much rapidity. Our brother doubtless understands that matter. He knows that he must visit much from house to house, and must explain matters, patiently and fully. He must take time. Let our educational matters be prosecuted industriously.

PERSONAL APPEARANCES.

We find in the Jeffersonian Republican, of Charlottesville, Va., an article regarding the personal appearance of the members of the Southern Convention. It is long, but we know that our readers will be very much interested in it, and therefore transfer it to our columns. If they reach us, we shall also publish the promised subsequent numbers.

REPORTS.

Several Reports, on various subjects, adopted by the Southern Convention, will be found in our paper this week, to which we call special attention.

THE TRUE CHURCH.

We regret to find the South Western Christian Advocate returning to its old spirit of hostility against Baptists. We clip the following from that paper of last week:—

"If there be a "true church of Christ," which can substantiate its claims to such title, to the exclusion of all others, we should like to find it; and as the editor of "The Baptist" thinks he has found it in connection with "what is called the Baptist Church," we would be obliged to him to specify which of the "so called" Baptist Churches is the true one. Is it in connection with the Particular or Calvinistical Baptists? The old Predestinarian Baptists or the Freewills? The "Regular" or Separate Baptists? The Missionary or Anti-Missionary Baptists? The Reformed or the Seventh Day Baptists? Or the Christian Baptists? Will the Editor please tell which one of the many so called Baptist Churches is "the true church of Christ? If we should take into our head to join one of those in search of the true church, we should not like to get into the wrong one."

It would be easy for us to retort upon the Advocate. We might ask him, if the "so called" METHODIST Church is the true Church, which of the sects of Methodists is to be so regarded. The Wesleyan Methodists, or the Whitfield Methodists, the Episcopal Methodists or the Protestant Methodists, the Radical Methodists or Abolition Methodists, the Pew Methodists or the Anti-pew Methodists, the Methodist Church North or the Methodist Church South. Which of these, and the many other antagonist Methodist parties, is the true Church? Thus we should answer our brother in his own strain, "carry the war into Africa," and give him a new proof that "those who live in glass houses had better not throw stones."

The truth is, however, we disapprove all such idle logomachy. We can have no objection to discussing with proper dignity and self-respect, and in a christian spirit and courteous style, the question as to where "the true Church" is to be found. But the Advocate

must pardon us, if we cannot condescend to answer inquiries propounded in the manner, and with the disrespect he has thought proper to adopt.

COMMUNICATIONS.

For The Baptist.

SPRING CREEK, July 17, 1846.

BROTHER HOWELL:

Revival intelligence, however meagre, is cheering indeed to all those that are lamenting the cold state that seems to hang over the churches everywhere.

On Saturday before the 2d Lord's day of this instant a protracted meeting commenced at Oak Grove, 4 miles southwest of Jackson, at an arm of the church at Cotton Grove. It was commenced under very unfavorable circumstances, myself the only minister present, all those ministering brethren failing to attend whom we expected. Oh, the many sad failures on the part of brethren to fill appointments here of late, within our knowledge, and the baneful effects are too visible. I verily believe there is much blame attributable to us ministers in this section of country. We too well know the dampening effect of disappointments, for we have often experienced it ourselves. These things ought not so to be. We could say much in reference to this matter but we forbear, a word to the wise is enough, hoping this matter may be taken into consideration and speedily remedied.

But to return to an account of our meeting. God seemed to bless our labors, and hear and answer the prayers of the church from the beginning. To our great joy brother John Bateman came to our aid on Sunday evening. Our meeting lasted five days, and increased in interest until the close. Many sinners came forward to the anxious seat to be prayed for; Christians rejoicing greatly in God their Saviour: some who were, or had become cold and lukewarm, renewed. To God be all the glory for his mercies. Four were hopefully converted to God, and think we might say five. On Monday I, as the pastor of Cotton Grove church, baptized one in Johnson's creek. On Wednesday the four young converts, four interesting young damsels, were baptized; the occasion was one of great solemnity. We had previously dismissed the meeting at the stand, and had bid them farewell at the water and started off, but a prosperous gale of grace, that seemed to fan the souls of Christians around or upon the bank of the Little Jordon, (Johnson's creek,) was too pleasant for them to leave, and there they lingered long, singing and praising God. We returned and erected an altar of prayer upon the banks of the stream. Oh, that time will not soon be forgotten by those who were there. They would not consent to disperse until we appointed meeting again at night at the stand. Bro. Bateman addressed them at night from the invitation of Moses to his father-in-law, "Come go with us," &c., with much effect. Some who had not been up before to the anxious seat came up.

Bro. Howell, we cannot describe the various scenes that occurred; many would be quite interesting to describe minutely, but we have not room. The revival was general throughout the neighborhood; old and young, and the middle aged, and Presbyterians and Methodists took part and rejoiced greatly. It was in a neighborhood where it was greatly needed, and it was a revival without any particular effort to excite. The judgments of the people was addressed; the sufferings of Christ and the goodness of God presented to them, and led them to repentance. May God carry on his work; may it be the beginning of good times amongst us.

We had the labors part of the time of excellent bros. C. L. Cates, A. Hill, and Crawford, and also a Methodist brother.

Wednesday night we closed the meeting; received one other for baptism; others will follow I have no doubt. We parted with the blissful hope, that if we meet on earth no more, that we would meet in Heaven.

We ask an interest in the prayers of Christians everywhere; and to God be all the praise.

Yours, in hope of Heaven,

R. DAY.

For The Baptist.

LAWRENCE CO., Ala., July 17, 1846.

DEAR BRO. HOWELL;

I discover that some dissatisfaction exists as regards that communication signed V. It is just, for me to say, that the inoffending brethren of that church are not implicated in that communication. It does seem to me that every one who was in favor of the reception of those baptized brethren on the mountain, should and ought to have known that they were free from all imputation; but it is so construed by some, that every one feels himself aggrieved in consideration of V.'s having written to the Baptist. I will say, once for all, that V. had nor neither has any intention to inflict one wound upon any inoffending brother, I wish to place the burden upon the right shoulders. As regards that (minister) I am well acquainted with him, he is a thorough going missionary, consequently nothing can be inferred from the phrase (warning him) that is derogatory to his high standing or paramount influence. No: never. To the brethren of said church: You know me well enough, and ought to feel assured that I would do nothing that would injure your feelings. I am very sorry that bro. Tul'r has taken exception to what was written; nothing was intended for him but the best of friendship.

Yours in gospel bonds,

V.

A THOUGHT.

If the sun is going down look up at the stars; if the earth is dark, keep your eyes upon Heaven! With God's presence, and God's promises, and a man or child may be cheerful.

Never despair when fog's in the air!

A shining morning will come without warning.

MINISTERIAL DEPARTMENT.

No. 57.

**ON WASHING THE SAINTS' FEET,
A SERMON,**

BY REV. JOHN L. DAGG, D. D.

"If I then, your Lord and [Master, have washed your feet, ye also ought to wash one another's feet."—
JOHN xiii: 14.

Every word of Jesus Christ is important, and every command which he has left as a rule of our conduct, ought to be punctiliously obeyed. The words quoted above may be regarded as a part of his dying instructions to his apostles. Every circumstance connected with the time and manner of their being uttered, tends to invest them with interest. No one deserves the name of his disciple, who could knowingly neglect a duty recommended by such unparalleled love and condescension.

What, then, was the Saviour's meaning? "If ye know these things," says he, (verse 17,) "happy are ye if ye do them." We must know, in order to do, and if we mistake his design, how honest soever our intention may be, we shall not have fulfilled his command. If, on this memorable night, when he partook of the last passover with his disciples, and when he instituted the breaking of bread as the memorial of "Christ, our passover, sacrificed for us," he designed to institute the washing of feet as another religious rite, till his second coming, together with baptism and the breaking of bread; then, this institution should be observed with punctilious carefulness; and no plea should be admitted from the neglect of it, to justify the neglect of any other divine command. But, if it was the Saviour's design, not to institute a religious ceremony for the observance of his disciples, but to enjoin on them a whole class of moral duties of the very highest importance, it would be a lamentable mistake, if we should substitute for these duties, a mere external rite, which he never meant to institute.

To ascertain the Saviour's design, let the following things be attentively considered:

1. The particular duty enjoined is *moral*, as distinguished from those which are *positive*.

Baptism and the Lord's Supper are positive institutes, because the obligation to observe them could not be inferred from any utility or apparent fitness in the things themselves. On the contrary, the washing of feet was not a mere ceremony, but a necessary act of hospitality which had been in use since the days of Abraham; Gen. xviii. 4: xix. 2: and it is accordingly reckoned by the Apostle Paul, 1 Tim. v. 10, in connection with other moral duties of like kind, as the proper foundation of a reputation for good works. "Well reported of for good works, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." It is the utility of the act which gives it a place among the "good" works here enumerated. In those days, when traveling was so generally performed on foot,

and when the feet were shod with mere sandals; to wash the feet of the wayworn stranger was not a mere ceremony, but one of those "good works which are profitable unto men," and to be maintained "for necessary uses." Titus iii. 8, 14.

2. The example of the Saviour recommends the act on the ground of its *utility*.

When Peter wished his hands and his head to be washed, "Jesus saith unto him, He that is washed needeth not, save to wash his feet." The two words here rendered *wash*, are different in the original; the former, denoting a washing of the whole body; and the latter, which is the word used elsewhere throughout the narrative, a partial washing, as of the hands or feet. The sense is—he that has been bathed, needs only to wash his feet, which may have been defiled in walking from the bath.* The apostles had bathed themselves before sitting down to the Paschal Supper, and therefore did not need any washing except of the feet. On this *need*, small as it may appear, the Saviour placed the fitness and propriety of the act which he performed. He was willing to set an example of performing the least possible act of real kindness; but he would not extend that act a whit beyond the line of necessity and utility. Beyond this line, it was no longer an act of kindness, but a burdensome ceremony. As what the Saviour did was not a mere ceremony, but a good work, for a necessary use; and as he herein gave to his apostles an example that they should do as he had done to them, (verse 15,) it is manifest that he designed to enforce on them something of practical utility.

3. It was not a *single* duty which the Saviour intended to enjoin:

This is apparent from verse 17: "If ye know *these things*, happy are ye if ye do *them*." Duties were manifestly intended beyond the single act of washing of feet. Of these duties this act was a mere specimen by which they might know the rest; and knowing, practise them.

A proof that the washing performed by our Saviour was a part and specimen of a whole class of duties, may also be derived from verse 8: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." The true import of this answer seems to be this: *If I may not wash thy feet*, (so the words here used implies,) *I may not, on the same ground, render to thee any of the great benefits resulting from my humiliation, in which I came not to be ministered unto, but to minister, and to give my*

*Some interpreters take the first word to mean, not a bathing of the whole body, but a washing of the hands and face, which the disciples are supposed to have performed before taking their places at Supper. "He who washeth his face and hands is considered sufficiently clean, and need no other washing unless this mark of civility, that his feet be washed by a servant. This civility I exhibit to you, thus acting the part of a servant." This interpretation, though less satisfactory, because less conformed to the ordinary signification of the terms employed, will, nevertheless, serve equally well for sustaining the argument above presented.

life a ransom for many. If I may not perform to thee acts of condescending kindness, thou hast no part with me. As in this declaration, the washing of Peter's feet was made by the Saviour a specimen and representative of all his acts of condescending kindness; so the washing of feet, enjoined upon Peter and his fellow apostles, was intended to include all the acts of condescending kindness which they could perform towards their brethren. "A new commandment I give unto you. That ye also love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Verse 34, 36.

4. It is an argument of weight against regarding the washing of feet as a religious ceremony instituted in the Church, that it does not, like baptism and the Lord's Supper, *typify* Christ.

The Lord's Supper, in a lively figure, shows forth the death of Christ; and his baptism, his burial and resurrection. These standing ordinances of the Christian church lead the mind directly to the great Author of our salvation, and to the atoning sacrifice by which that salvation had been effected. These ordinances teach us the grand doctrine of redemption, in a language which infinite wisdom has invented for the purpose. To this great doctrine these witnesses bear their testimony in a voice, long and loud, through all the revolutions of centuries and all the tumults of heresy. What does the washing of feet teach us of Christ, or of redemption by him? Does it lead the believer away from himself, or all his own works, of righteousness, to the atoning sacrifice or the justifying righteousness on which he must rely for salvation? It might serve, as a religious rite, to remind those of a duty to be performed, whose faith rests upon such duty for righteousness; but of Him who is the end of the law for righteousness to every one that believeth, of his suffering and death as the means of our salvation, it tells nothing.

5. The washing of feet was not practised as a religious rite by the primitive Christians.

That Baptism and the Lord's Supper were so practised, we have the clearest evidence, both from the Scriptures and the writings of the Christian fathers; but not so with regard to the washing of feet. It is not necessary to pursue this subject beyond the clear light of scripture, into the comparatively dark field of investigation which Ecclesiastical history presents; as the testimony which this less satisfactory source of evidence affords, though entirely consistent with the testimony of Scripture, is not needed, either for elucidation or confirmation. On opening the inspired history of the church, we read, at the very beginning, "They that gladly received his word were *baptized*: and they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." Baptism is frequently mentioned in the subsequent history; and in the 20th chap. 7th ver. express mention is made that "The disciples came together to break bread." But not a chapter,

not a verse, in all the Acts of the Apostles, contains an intimation that any church, or any company of disciples, ever assembled to celebrate the washing of feet. In the Epistle to the Romans (ch. 6) a reference is made to baptism; and an explanation given to its import. The first chapter of the next Epistle (the first to the Corinthians) contains an account of several baptisms; and the 11th chapter a very particular account of the institution of the Supper, and of abuses in its observance, which had already crept into the practice of the church of Corinth. But in these Epistles, and in all those which follow, no allusion whatever is found to the washing of feet, as a rite, observed by the churches.

There is, indeed, one passage, and only one, in which the washing of feet is mentioned; and this passage, 1 Tim. v. 10., furnishes decisive proof that it was not practised as a church ordinance, as were Baptism and the Lord's Supper. To demonstrate this, we have but to substitute, in the passage, the mention of these acknowledged ordinances; and the incongruity of such a connexion will immediately appear; "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have been baptized, or received the Lord's Supper, if she have relieved the afflicted, if she have diligently followed every good work." As it must be supposed of every widow in the church, that she had been baptized and received the Lord's Supper; no "if," with respect to these ordinances, could be admitted; and no one widow could, on account of her having observed them, be more entitled to honor, than any other. The same would have been true, concerning the washing of feet, if this also had been a religious rite in common use in the churches; and it would have been a manifest absurdity, to state the fact of any church member having performed the rite, as a reason for regarding him or her as specially entitled to reputation for good works, or to honor from the church.

There is, therefore, not only a total want of proof, that such a religious rite was anciently observed; but there is, (what few cases in controversy furnish,) a proof of the negative, which is as clear and satisfactory as any such proof can be expected to be.

These considerations show clearly, that it was the Saviour's design to enforce a whole class of moral duties, and not to institute a religious ceremony; and that he was so understood by his apostles. He who washes the feet of a saint, when those feet do not need washing, is as if he gave a cup of cold water to a disciple who is not thirsty. He may indeed make a show of voluntary humility, but he does not fulfil the command of Christ, nor imitate his example. He ought to remember that Christ declined to wash the hands and head of Peter; not because there would have been less show of humility in so doing, but because those parts did not need washing. He, therefore, who washes the feet of a saint, when these feet do not need washing, instead of obeying or imitating Christ, does that which Christ refused to do. And he who washes the feet of a

saint, merely as a religious rite, without considering or caring whether the act which he performs is necessary and useful, is just as far as the other from obeying or imitating the Redeemer.

If after a careful consideration of the subject, we have satisfactorily ascertained that our Saviour designed his disciples should perform towards each other every needful act of condescending kindness, even the smallest and the most servile; let us be ready with promptness and pleasure to fulfil his will. If we know these things, happy are we if we do them. If we have the spirit of Christ, we shall be ready, when need requires, to lay down our lives for our brethren, or give them a cup of cold water, or wash their feet, or render them any other comfort. In so far as by any of these means, we seek to promote the happiness of a disciple of Christ, our good deeds will be remembered; and the great Judge, in the last day, omitting all mention of our most labored religious ceremonies, will bring that act of kindness to mind, and will say, "In as much as ye did it to one of the least of these my brethren, ye did it unto me."—*Baptist Preacher.*

SELECTIONS.

REPORTS ON VARIOUS SUBJECTS ADOPTED BY THE SOUTHERN CONVENTION.

CHINA MISSION.

Bro. Fuller, Chairman of the Committee on the China Mission, presented a report, which was accepted and ordered to be printed:

The Committee on the China Mission can scarcely employ the calm language suitable to a report, in speaking of this department of our noble enterprise. Never before has there been presented to the eye of christian philanthropy, such an inviting field for labor. The history and character of the Chinese have been too little studied, and ought at once to engage the attention of every member of our churches.

Centuries ago an Almighty hand interposed, and arresting the victorious arms of Tamerlane, thus rescued this people from the degrading curse of Mohammedanism. Afterwards, when the ambition of Rome seemed about to enslave them in the chains of popery, God again interposed and frustrated Jesuitism by its own duplicity. Late events have conspired to break down that strange policy which hitherto sealed up China from the influences of the truth, and to throw open her teeming millions to the zeal and love of christendom. And lastly, the act of Toleration has within a few months, secured for the heralds of the Cross, advantages which are really denied them on the continent of christian Europe, so miscalled.

In the severe morality of the Confucian philosophy, your missionaries will find a source of pharasaical pride in the Chinaman; but they will also find an overwhelming argument to convince him of guilt, by his own standard. And if Taouism and Budhism bow the people

under a debasing yoke, these modifications or superstition are, in truth, far less baleful than the forms in which idolatry exists in most other heathen lands. Add to all this, that the Chinese are pre-eminently an enquiring and reading people; that the very events which have unlocked their Empire to other nations, have opened their hearts to the citizens of the United States; that they are not under the bondage of priests; above all, that no distinctions of castes oppose their iron barriers to the conversion of souls;—unite these facts, and your committee will be justified in affirming, that never before was a Missionary Board solicited by such a harvest.

The efforts of Baptists in China have hitherto been limited, but in proportion to the labor, there has been more success than in any other part of the Asiatic continent. Your committee cannot but remark, too,—with no complacency, but with profound gratitude, and as indicating the leadings of Providence;—that the operations of our denomination have been peculiarly blessed by God in this country, and that many of the converts—unlike the first-fruits in other places—have been men of fine education, of literary habits, and well fitted to become native preachers.

Your Committee regard China as the province where our forces ought chiefly to be concentrated. They will be pardoned for expressing the hope, that your body will confine its attention to a very few fields, and not divide, and thus weaken your energies. They recommend the most prompt and vigorous measures for prosecuting your enterprise in this land of promise; respectfully advising your body to send out as large a band of missionaries as possible, and with them, men qualified to become theological instructors to the Chinese candidates for the ministry; that, thus, your power may be increased, and your efficiency, as well as economy, may be consulted, by large accessions of native talent and piety to the work of the mission.

In conclusion, your committee submit to your body the necessity of at once erecting a neat chapel in the city of Canton. No argument can be required as to the propriety of building sanctuaries for the worship of God. We all feel this to be our duty in our own country. In China, such an edifice is more indispensable than in our own country, since the narrowness of the streets, and the crowded population, forbid preaching in the open air; and the people have been educated to regard a public edifice as the proper place for religious instruction. Nor can their women be brought into assemblies, except in a house for public devotion.

R. FULLER, *Chair'n.*

MISSIONS TO AFRICA.

The Committee appointed on the subject of Missions to Africa, submit the following brief report:

Whether we look over the history of prophets and apostles of ancient time, or the labors of modern missionaries of the cross, the redemption of the African race has ever been

an object of deep solicitude. More than one hundred years ago, the pious, self-denying Moravians had attempted in several places to preach the gospel in Africa. Immediately after the beloved Carey was sent to India, two missionaries were sent by the English Baptists to the west coast of Africa. And twenty five years ago, two colored Baptist missionaries were sent from this city, by the Board of the Triennial Convention, to disseminate the word of life in the same region, supported mainly by the African Missionary Society of this city. Since which time, brethren Holton, Skinner, Crocker and others, have labored and died on this missionary field. The Great Head of the church has, however, for inscrutable reasons, suffered all these efforts, in a great measure to fail in producing any apparently extensive harvest. Twenty-five years ago, a little church of only seven members, with Lott Carey as pastor, was organized in an upper room of a private dwelling in this city. That church is now the First Baptist church in Monrovia. It has been the mother of some seven to ten other churches, and also of the Providence Baptist Association in Liberia. Since that period, hundreds of colored Baptists have emigrated from this country and settled permanently in the land of their forefathers, who will gladly co-operate with the Board of this Convention, and particularly with the vast number of their colored brethren in the southern States, in spreading the gospel over that benighted country. And whether we view this great subject in the light of simply sending the gospel to the heathen, or in the light of repairing the wrongs of oppressed Africa, or in the light of employing and benefiting the piety and zeal of probably one hundred and fifty thousand cold-hearted Baptists in our own country, your committee cannot but earnestly urge that our enquiries, our prayers, and our efforts, may be energetically employed in this behalf. Experience has demonstrated, that missionaries from the north cannot hope to be permanently useful in a sultry African climate, while such men as Lott Carey have settled and labored there without even suffering from an acclimating sickness, and your committee deem it of the first importance that colored missionaries should be sought and called out from our southern churches to be employed in our African Mission. These would deeply interest our colored brethren, and doubtless be vastly useful to them. It is believed, that with proper effort, from five to ten colored missionaries might be supported by the colored brethren in this country. But your committee deem it peculiarly important that at least two well educated, well qualified missionaries, fitted for the work, should be employed there as leaders in an African Mission; and they would affectionately inquire, whether some of our good southern pastors cannot feel that God has called them to this important service.

In conclusion, your committee submit the following resolution:

Resolved, That in the present condition of the African race, and in view of the indications of Divine Providence towards that portion of

the great family of fallen man, we feel that a solemn obligation rests not only upon this Convention, but upon all christians, to furnish them with the gospel, and a suitable christian missionary.

W. CRANE, *Chairman.*

AGENCIES FOR THE BOARD OF FOREIGN MISSIONS.

The subject assigned to your committee may be regarded as embracing the general question, what is the best mode of raising funds? It is very desirable that at this period of our organization, such a course of means be adopted on this subject as shall be most effective in its present operation, and most desirable in its future influence. We have embarked in expenditures which require the immediate and liberal contributions of the churches. At the same time we are but beginning to cultivate a portion of the vast fields which are now desolate. The expenditure necessary in these must increase, while others will demand a more abundant and constantly replenished treasury. How very vital then is the importance of the consideration now before us. Bearing in mind the peculiar views held by some, we have desired to consult those views to a certain extent. Yet it appears to us that a *judicious system* of agency is the chief mode which should be relied on. We have been unable to decide upon any other general plan, which we should feel justified in proposing. Those adverse to the system of agency, have failed to suggest a course which may be safely pursued by us, and we are shut up to the recommendation we have made.

(Our present need of funds, requires that agents should be sent out to represent our wants to the churches; without this, the vast majority of them must be comparatively ignorant of our necessities. The enterprises projected by the Board and the calls which are issuing from the millions of benighted heathen, must be presented before the churches chiefly by intelligent and judicious agents. Many intelligent and faithful pastors may be relied on to perform this service, yet the larger number of those who are thus connected with the churches cannot be confided in. The periodicals of your Board, and the religious press at large, will do much to diffuse information and secure help, but many will be inaccessible or unaffected by these, and can only be influenced by the presence of an agent.

The best mode of securing agents, the propriety of co-operating with State Societies in the appointment and direction of agents, the number, &c., may be safely left to the discretion of the Board. We may be permitted to suggest, that such a course should be pursued, as will incite the churches to the establishment of some system which will secure their regular co-operation. The efforts made with them should be directed as much to their future and continued action, as to their present contributions.

We are pleased to see that the Board have secured the services of pastors and other ministering brethren, as gratuitous agents in their

own immediate districts. Your committee recommend this course to be pursued as extensively as possible. We are persuaded that many pastors may be induced faithfully to act among their own churches, and to represent the interests of the Board throughout the associations.

Occasionally meetings for conference with pastors and churches, might be called under the direction of the Corresponding Secretary, or an agent, or some active member of the Board. These should be continued for successive days, during which, plans for united action might be agreed on. We would advise, that arrangements should be made with kindred societies, or their agents, as to the times when they would respectively occupy given fields. It is often the case, that churches are visited by agents in such quick succession, as to be burdened or distracted by their appeals, or disgusted by the unintermitted applications which have been made to them.

If we might indicate to the churches, through this report, any particular mode of operation, we would recommend that among other means of raising funds, that which will most readily secure repeated contributions is very desirable. We know of no better rule than that which inspiration has given in the 1st Epistle to the Corinthians, xvi: 2.

In the experience of many, the regular Sabbath day contribution (where it has been practicable) has been found well adapted to secure the mites of the multitude, and the receipts have thus been greatly increased.

All which is respectfully submitted.

T. HUME, *Chairman.*

INSTRUCTION OF THE COLORED POPULATION.

The committee on the subject of the instruction of colored persons, are happy to learn, from their own observation and other sources of information, that this department of christian labor has been growing in interest and in efficiency for several years past. They learn, that in very many churches, the pastors devote one sermon on the Sabbath, for the particular benefit of this class. In many churches, pains is taken to instruct them in the principles of christian discipline, and colored deacons appointed to exercise an oversight over the moral character of the colored members, and all their action reported to the church. Prayer meetings and Sabbath Schools of oral instruction, in many places have been organized for them, with happy effect. The benefit of Sabbath School instruction consists mainly in embracing the young as well as those of mature age, in the participation of its benefits. Very few of the children attend at the ordinary places of public worship, but in Sabbath Schools they may be collected at an early age, and very generally take great interest in such exercises. Your committee take pleasure in witnessing the readiness with which masters give them encouragement and co-operation, in the religious instruction of their servants. But after all that has been done in this behalf, your committee are well aware that in many places

there is still a great want of proper religious instruction for this class of the community. Much might be done to remedy this lack by pious masters, in arranging better facilities for their presence at family devotion, and these being accompanied with daily familiar instruction. To this duty masters should be urged, from the consideration that they are as much the moral guardians of their servants as of their children. If they receive their services, it is reasonable that they should provide for their spiritual, as for their physical wants. If all pastors of churches could feel the claims of this part of their charge upon them, as it is now felt by many, very much more might yet be effected for them, by their special labors.

Your committee are impressed with the belief, that something might be done by the domestic missionaries, in concert with the favorable arrangement of masters, which a judicious and prudent missionary might generally secure. As they are a people that are generally easily excitable, your committee would recommend that their exercises should be more to inform than to affect them.

B. M. SANDERS, *Chairman.*

NEW FIELDS OF LABOR FOR DOMESTIC MISSIONS.

Your committee, to whom the subject of New Fields of Labor in our Domestic Missionary operations was referred, presuming that new stations were designed under that appellation, make the following report:

While there are doubtless, some portions of the Atlantic States of the South, still requiring missionary labor, it is presumed that, with some exceptions, these fields are, or will be explored and cultivated by the respective associations local or general, of these States, leaving the Mississippi Valley, with the new States of Florida and Texas, as the vast arena of the operations of your Domestic Mission Board.

In this extended region, from the Des Moines to the Gulf of Mexico, and from the Rio Grande to the Atlantic shores of Florida, there are many districts of great extent, and comprising a numerous, intelligent and accessible population, destitute of the preached gospel—God's appointed instrumentality of eternal salvation. The cry from these regions is loud, and will be constantly and long on the increase, and will, doubtless, receive attention from your Board, commensurate with the means placed at their disposal.

Your committee would especially suggest the propriety of placing, at the earliest possible period, a missionary in each of the capitals and chief commercial towns as yet unprovided for. Jefferson city and Booneville, Mo.; Little Rock, Arkansas; Matagorda, Austin and St. Antonia, in Texas; Tallahassee and Key West, Florida; the city of Lafayette, and Baton Rouge and Shreveport, La.; Natchez and Vicksburg, Mississippi; Memphis, Tennessee; Huntsville, Ala.; and Columbia, S. Carolina, are some of the important points immediately pressing on the attention and labors of your Board.

There is one region emphatically *new*, to which your committee would attract your especial notice,—that part of Texas, east of the Rio Grande. On the margin of that river, from its source to its mouth, a distance of 810 miles, is found a large population mostly Mexican, on whom, under the protection of our own laws, the missionary and the colporteur may act with great hope of success. The very extensive trade carried on in time of peace with Mexico, thro' this region, by means of caravans, will present a most favorable opportunity for extending gradually and silently, the diffusion of gospel truth into the heart of Mexico itself.

In closing, your committee would suggest the propriety of the transfer, by their own consent, of all the missionaries within the limits of your Convention, now under the patronage of the American Baptist Home Mission Society, to the Board of your Convention, at the earliest possible period the state of the treasury will permit.

I. T. HINTON, *Chairman.*

NEW FIELDS OF LABOR FOR FOREIGN MISSIONS.

The Committee on New Fields of Foreign Missionary Labor, submit the following report:

The committee are profoundly impressed with the importance of concentrating the utmost force of the Convention at this moment, upon the Chinese and African Missions, to which the voice of Providence so distinctly summons us. Nor are they aware of any new fields of labor of equal extent or promise. And yet, it is proper that this Convention should fix a steady and enquiring eye upon the great field, which is "the world," and hold themselves in readiness to go forth to new portions of this vast field, when their resources may be sufficiently augmented, and God in his providence may seem thus to direct.

Mexico, with its population of seven or eight millions, is sooner or later to be redeemed from the withering reign of the Man of Sin. The voice of a pure christianity is yet to resound through "the halls of the Montezumas," and all around from Texas to Darien, and from the Mexican gulf to the Pacific shore. And if Baptists are to accomplish any thing in the evangelizing of Mexico, would it not be reasonable to suppose that this labor would fall into the hands of Southern Baptists? How soon a broad and effectual door may be opened into Mexico, it is impossible to predict, but in the opinion of the committee, the time has come when, at least, more earnest prayer should be made for the salvation of that nation. When China was walled up to heaven against the hosts of God's spiritual Israel, these hosts at length compassed its walls by their prayers, as Israel of old, with their trumpets and the sacred ark, compassed the city of Jericho, and lo, *the ramparts are fallen!* So should Mexico be speedily compassed. It becomes the churches to pray that the war which is now raging may be brought to a speedy issue, and that

God in his wise and mysterious providence would overrule the calamity for the furtherance of his kingdom.

South America has claims upon the American church, upon American Baptists, upon *Southern Baptists*. Some fifteen or twenty millions of immortal souls are spread out between the Northern Isthmus and the Southern Cape. They must be cared for. They must be evangelized. The Committee are not apprised that any encouraging field is now open to this Convention, even if we were prepared to occupy it. Yet, they would urge the duty of earnest and special prayer for the salvation of South America, and express it as their decided conviction, that the Board should keep their eye upon this region, as well as upon Mexico, in hope that in a few years at farthest, they may be able to do something to alleviate its spiritual wants.

The committee would also suggest to the Convention, the propriety of making enquiries, through their Board, as to the practicability of establishing, at some future, yet not far distant time, a mission in Palestine, with reference, at least in part, to the spiritual benefit of the Jews. That interesting people are beloved for their fathers' sake, and faithful prophecy assures us that they are to be saved. Have Baptist, have *Southern Baptists* nothing to do, instrumentally, for their salvation? The number of Jews in Palestine at this time is considerable, and it appears to be rapidly increasing. Whether they will, as a nation, return to Palestine, is a question which the committee have no inclination to discuss; yet, from the strong conviction on the part of the Jews that a literal restoration awaits them, and the peculiar affection which they bear to the land of their fathers, we may reasonably expect that they will ever constitute an important part of the population of that country, and that as the rigors of Mohammedan power and spite may die away, as die they must, a still greater number will be drawn to the hills and valleys of Canaan. And are Jerusalem and Judea never again to repair to the Jordan, to be buried in its waters in honor of their exalted Lord? Are the ordinances and discipline of the church, in their primitive beauty and glory, never to be restored to the land where they were first ordained by the great Head of the Church? If so, Baptists must have an agency in this work, possibly, Southern Baptists. A Baptist Mission in Palestine, if properly sustained, might be expected to extend its influence to others beside the Jews, and in time, to many surrounding regions. Asia Minor would be reached, Egypt might feel its warmth, Arabia and Persia might come within the scope of its radiating beams.

The Committee would conclude by recommending the adoption of the following resolution:

Resolved, That whilst for the present it would be unwise for the energies of our Foreign Board to be diverted from China, and our contemplated mission in Africa; yet it is proper that they should direct their preliminary enquiries to other fields, and especially to

Mexico, South America and Palestine, with a view to the future establishment of missions in those regions, if their means should justify it, and the providence of God should open an effectual door.

By order of the Committee,
C. D. MALLARY, *Chairman.*

From the Jeffersonian.

JUNE 19th, 1846.

Mr. Editor:—It was my pleasure to attend the session of the Southern Baptist Convention in Richmond, last week; and really the visit has constituted quite an era in my life. I take several religious periodicals, and the names of a large portion of the representatives in the Convention were familiar to me, but previous to the meeting I had never seen them. Thinking that I should confound the appearance of different persons in memory after leaving your capitol, I procured a small blank book, with the view of noting in it the personal appearance of different gentlemen, for future reference.

Probably some other persons would like to see them as I saw them, and I have put these notes in a connected form, appended to them such sketches of their history as presented themselves to my mind, and such as they are, you can publish them, or not, at your pleasure.

As a body, they were a fine looking set of men—and in intellectual strength I have never seen their superiors. Since 1825 I have seen nearly all the members of the different sessions of Congress, and the members of legislatures of several States, but the Southern Baptist Convention, which adjourned in Richmond on 15th instant, will compare favorably with any of them in any point of view.

On entering the convention, I saw near the President's chair a fine-looking, ruddy-cheeked man, with a keen, penetrating eye and determined expression of countenance, who, I was told, was Rev. E. Kingsford. Mr. K. is decidedly a young looking man, and I was surprised to hear that he was more than 50 years of age. During the continuance of the meeting I had a good opportunity to observe him well. His life has been an eventful one. He left his native soil, (England,) for India, an officer in the British army; young, ambitious, and buoyant of hope, little did he anticipate at that time, that his subsequent life would be spent in preaching the gospel. He heard the gospel from the lips of the late Dr. Cary and other Baptist missionaries, felt convinced of the truth, and like a valiant soldier, acknowledged its claims, disregarding the cost. The sword was laid aside for the shepherd's staff; the emblazoned uniform of a military officer for the simple garb of the minister of the Gospel; the splendid marquee was forsaken, and the youthful officer frequented "the place where prayer was wont to be made." In his measured step and graceful mien, the military training is plainly discernable, but in the kindness of intercourse, and in all the lovely virtues of a regenerated,

cultivated heart, you see the sincere, humble Christian.

It has been my pleasure to hear Mr. Kingsford on one or two occasions, and I never hear him, in his enthusiastic, emphatic manner, but that my nerves are thrilled throughout my system. For sometime past he has been the agent of the Bible Society; but is a resident of Alexandria, D. C.

Rev. J. Lewis Shuck interested me greatly. Before leaving home, I saw an engraved likeness of this gentleman, and had no difficulty in recognizing him. Virginians pronounce his name, as if it were written "Shook." Mr. S. is a youthful looking man, and is probably about 35 years of age; the face thin with long chin, countenance sallow, probably resulting from exposure to a Chinese sun; large black eyes with black hair neatly trimmed, and small black whiskers. He dresses with great taste.

He will leave this country in a few months, for the scene of his labors in the Celestial Empire. Keying, the imperial Commissioner, esteems Mr. S. highly, and has given him some very solid proof of his regard. Rumor, perhaps scandal, has it that Mr. Shuck desires a companion of the gentler sex, to share with him the privations of missionary life. Richmond certainly contains some of the finest looking men that I have ever seen; among them I would place, Mr. S. in the first rank; one would be surprised to read the detail of laborious effort endured by Mr. Shuck, in the dissemination of the truths of Christianity among the Chinese, after seeing his attenuated, delicate frame.

On Thursday evening, I attended the first Baptist Church to witness the ordination of a missionary, Mr. S. Clopton, and heard Rev. C. K. Mallory, of Georgia. I have heard much of this gentleman, and he drew my attention forcibly. I should think he was about 43 years of age, wears spectacles, his hair is very rough, much neglected, dress dishabille, appearance at first, awkward, school-boyish—voice bad, perhaps it may appear so, because of recent exhausting exercise, or cold, or perhaps the house he usually speaks in, is smaller than the First Church. But after announcing one verse of that mellifluous hymn commencing,

"Yes my native land I love thee,"

he seemed to improve. The sermon was replete with good, original thought, but not delivered with interest. From subsequent observation I inferred that Mr. Mallory's forte was not in declaiming, but decidedly in debate. Here he has few superiors. Some preachers have a certain intonation of voice, an peculiarity of manner, that they think essentially necessary to the public ministration of the gospel—as though its own truths would not impress the mind of themselves, when exhibited as other truths are. On such occasions I could wish the pulpit and all its paraphernalia removed, and thus their train of associated habits and ideas broken up; then let the gospel be spoken, plainly and earnestly, in marn and tone, as other things are spoken. Mr. M. has

an awkward nod of the head; but with all this he is one of Georgia's brightest jewels. His deep piety, his social virtues, kindness of heart, render him dear to every circle. Mr. M. is one of the best of men. His life is without a spot.

On the platform where the presbytery knelt in the ordination of the young Missionary, I discovered Rev. Robt. Ryland, President of Richmond College. Twenty years had elapsed since I had seen this gentleman before, we parted then in Washington City. He is esteemed now, as then, a most devoted follower of Jesus Christ. Young sceptics would say that Ryland "believed there was a God." Time has made but few inroads on my old (?) friend; were it not that his head were whitened a little, I should think that he were the same, save a little embonpoint.

His elocution is peculiar, his declamation unequal, sometimes rapid and again clogged. The duties of his position have doubtless prevented that attention to rhetorical exhibition that is due from every public speaker. His deep conviction of the efficacy of the naked, unadorned truth, may have led him to disregard the graces of eloquence. The Old Dominion holds not a man of more solid worth than Mr. Ryland.

Rev. Samuel C. Furman of South Carolina, is a stout, well-built man, with light auburn hair, growing thin on the top. When I first saw Mr. F., it was at a distance of about 30 paces, and being a cloudy day, had I met him in the street I should most certainly have mistaken him for the Hon. Geo. E. Badger, of N. Carolina, late Secretary of Navy, under President Harrison. Mr. F. is about 50 years old; wears spectacles. He is a son of the late Dr. Furman of Charleston and brother of Professor J. C. Furman, of Richard and Charles Furman. Mr. F. is one of the most learned and talented men of any profession in the Palmetto State. Without seeking or desiring it, he has acquired a most extensive influence. Of manners most courteous, indeed he is one of the most polished gentlemen I met with. Profoundly learned, he converses with unaffected ease on almost every subject. His modesty excels all. His worth is unknown, save to a few. Firm and decided almost to a proverb. Honored by the development of an interesting, refined and highly cultivated family. His son, yet a youth, has recently returned from a tour of Europe, and is winning "golden opinions" as bishop of the Baptist Church in Newbern, N. C. Mr. Furman ministers to the Church at Society Hill, South Carolina.

Rev. J. B. Jeter, I had seen before, but perhaps some of your readers have not, and as I made a note or two in the Convention while unoccupied, I transcribe them to be printed or thrown aside, as you may think proper. Mr. Jeter is a native of Bedford county, Virginia, and is now about 48 years of age. He is bishop of the First Baptist Church in Richmond; and has acquired great reputation as a pulpit orator. His style is terse and nervous; his manner natural and impressive, but his intonation is defective, speaks as though there were an

induration or some other defect about the velum pendulum palati, and rather feminine; some 20 years ago I heard him while on a tour to the South, with another Virginia preacher; he was then a beginner, and I thought that peculiarity of voice would prevent his attaining his present eminent station, but I am happy in seeing, that deep piety and sound, good sense are so highly appreciated by the Churches in the Old Dominion. Mr. J. is very tall and spare, and if John Randolph, of Roanoke, had left a son, Mr. Jeter would be easily taken for him by one looking at him in the back. His hair is becoming thin, but his eye is quick and vivific, nor is his "natural force abated."

Rev. Wm. B. Johnson, D. D., was one of the neatest and most tidy gentlemen I met with. Dr. J. has figured largely in the history of his brethren. Having never seen him, I felt deep anxiety to observe him closely. He was in our city of Raleigh in October 1845, and was the guest of Gov. Graham. The Governor expressed himself as feeling deepest regard for Dr. Johnson, and I doubt not but the impression made on the mind of the polished and erudite Governor by the Doctor, was of a most salutary character. Dr. J. is President of the Convention, and also of the South Carolina State Convention. This may be regarded as no small evidence of his ability. To say that he presides with more than common dignity, were only to repeat a well known fact. He possesses all the requisites of a good chairman, quick discernment, promptness and decision in taking the sense of the house, with a clear, open, pleasant voice. The same calm self-possession is manifested while presiding over the Baptist Southern Convention, where he was brought in contact with legislators, members of the bar, judges and others well skilled in the rules of parliamentary debate, that appears when leading his little flock in Edgefield.

In my anticipation, I was greatly disappointed, as to the personal appearance of the President of the Convention. His face is thin and long, and is made to appear longer, by wearing his spectacles on the tip end of his nose. The hair thin, frosty and long behind, disposed to curl; mouth wide, lips thin, frequently compressed. Lavater would say that Dr. Johnson was precise, regular and methodical in all his affairs; as to this, however, I am not informed. In his intercourse with others, the Dr. is amiable and kind; of manners most courteous, he holds the heartlessness of the Chesterfieldian code in utter contempt. Emphatically a peace-maker, he seeks every opportunity to banish discord, and to promote harmony. He witnessed the efforts of northern fanatics to sunder the ties that bound together the old Triennial Convention, with deepest regret. And no man probably has done more to prevent Southern Churches from withdrawing from the A. & F. Bible Society than has Dr. Johnson. May his useful life long be spared.

Rev. R. Fuller, D. D., of South Carolina. Previous to seeing him, I had imagined I should see in Dr. F., a thin, spare, delicate man, on whose pallid brow, deep thought, (perhaps saddened thought,) sat enthroned. But I had er-

red "toto celo." His frame is stout, weighing 160 or 175lbs—shoulders broad, with no superfluous flesh. Face large, nose moderately large, eye-brows not very heavy, hair black, curled, bushy and much neglected, apparently combed with a comb of the same kind with that which Charles XII, of Sweden, mostly used—complexion alternating between billious and sanguineous. He is now probably in his 45th year. His voice is tolerably good, sounds as though he had a cold or had been speaking a great deal of late. I understand he has been afflicted with that scourge of public speakers, "Bronchitis," which led him to decline all pulpit exercises for awhile, and seek relief in the balmy atmosphere of Southern Europe. He returned home, still diseased, and finally found relief in smoking tobacco. The peculiar husky tone of voice may be the sequence of former bronchial diseases.

The exciting scenes through which Southern Churches have passed of late years, have had the effect of placing this gentleman in a very conspicuous attitude before the world. He is in the language of a venerable historian, the "Instar Omnium." Dr. F. is an animating speaker and a close, dialectic arguer. One cannot resist the impression that the speaker believes what he says; and the attentive auditor is irresistibly carried to the same conclusion that the speaker would aim at. A holy fervor pervades all his public ministration, and Dr. F.'s domestic life proves him to be an eminently devout Christian, yet there is a gaiety about him in the social circle, that a stranger would not expect to see.

Dr. Fuller was once a lawyer, and occupied a very distinguished post at the bar; but when he learned the "better way" he "conferred not with flesh and blood," but took up the cross, counting the reproach of Christ more desirable than the perishing honors of a fleeting world. He is said to be very wealthy; and his poor neighbors, as well as the treasury of the Church can testify to his munificence.

For the first time I heard him preach to a crowded house on Sabbath morning during the Convention. His manner on entering the pulpit pleased me. I have seen some ministers on entering a pulpit, who looked around upon a dying congregation with the same indifference that they would regard the empty seats in the house; others I have seen looking over the people, nodding to one, smiling and smirking to another, as though that sacred place were a spot from whence smiles and compliments, light and empty as air, were to be dispensed; but it was not so with Dr. Fuller. In view of the weight of responsibility resting upon him, and the necessity of "an unction from on high," as soon as he had entered the sacred enclosure, he prostrated himself and seemed deeply engaged in imploring divine aid. I sat in the gallery where all could be seen, and felt the solemnity of the scene.

Dr. Fuller is greatly caressed, and needs caution. He is certainly prudent, and possesses fervent piety, but the steps of fame and popularity are dangerous positions to the Christian. [To be Continued.]

From the Carolina Baptist.

DR. JOHNSON'S LECTURES REVIEWED.

Mr. Editor:—In my last lecture on the government and order of the churches of Christ, I omitted the subject of ordination, though it was embraced in the course, which I had delivered at Greenville. I expressed my intention, however, to add at a future period, another lecture in which I would treat particularly on that point. I shall not neglect this matter, but postpone it a little longer; and in the mean time review the lectures already published.

The form of government, instituted by Christ for his churches, is, as we have seen, a Christocracy. By this term I mean that form of government, of which Christ is the *head*, and under which He requires his people to receive *all* their principles of action from, and to frame *all* their doings according to his laws and precepts contained in the Bible. He is their prophet and King, and his dominion over them is absolute, for they are not their own, but belong unconditionally to Him. They are, therefore, gathered together in the church relation by *his sole authority*. Being baptized into Christ, they have put on Christ. They have renounced their devotion to the world, and their allegiance to Satan. "They have crucified the flesh with the affections and lusts," and "sin shall not have dominion over them." They have pledged themselves to submit to Christ's authority, to obey his laws, and to promote his cause and glory in the world. This pledge must be redeemed. And to enable them to redeem it, He has made the most ample provision of means and strength for them. If they then fail to redeem this pledge, do they not perjure themselves?

In this form of Government, the wisest plan is laid for union among the members of a church. As there is but *one* "foundation" for their hope of salvation; so there is but "*one* Lord, *one* faith, *one* baptism, *one* God and Father of all." All the members of a church of Christ meet as equals, for they are "fellow citizens with the saints and of the household of faith," "where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." Whatever distinctions may exist between these members in society, (and distinctions *there* must necessarily exist,) they are not known, in the church relation, for the members of this body "are all *one* in Christ Jesus," having equal rights and equal privileges. The Jew, on entering the church, claimed no pre-eminence over the Greek, and the Greek, in becoming a member of the same body, despised not the Jew, but both harmoniously joined in the *one* faith to serve the *one* Lord. How gracious, how just, how wise the principle, on which the members of a church of Christ are gathered together. How admirably calculated to harmonize the materials of such a body, brought together from different communities, nations and empires, and educated under systems of different and opposing principles and forms.

Now to preserve the union of these mate-

rials, this first principle must ever be kept in view. That they are the subjects of *one Master*, to be governed not by *their own opinions*, or by *the opinions of others*, but by the laws of Christ. In all their enquiries, their judgments, their acts, the question must not be, how *feelest thou?* how *thinkest thou?* But, how *readest thou?* They must bring their feelings, their thoughts, "to the law and the testimony,"—"to the scripture which is given by inspiration of God, and which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence the duty of searching the Scriptures, which are able to make them wise unto salvation, and hence the inconsistency of studying other books to learn from *them* what the *Scriptures* teach. If a citizen would know what the laws of his State require at his hands, he must study her constitution and the enactments of her legislature, not the writers on these points.

Keeping this first principle in view—that Christ is the *one Lord* of his people, and has given the revelation of his will in a complete and perfect code of laws and precepts, the impropriety of having any human selection and compilation of these, as a *standard of faith and practice*, is manifestly evident. If it be said that the compilation thus prepared, contains what is in the Bible, the question comes up, why then form the compilation? Why not use *the Bible as the standard*? Can man present God's system in a selection and compilation of some of its parts, better than God has himself done it, as a whole in his own book? Suppose the Legislature should select portions of the Constitution of the State and compile them into a book, and set it forth as the standard by which its laws should be made? Would the people allow it?

The manner, in which divine truth is taught in the Bible, is not that frigid, dry manner which system makers adopt. But like its divine author, grand, striking, powerful. Is it respectful to the Great Teacher, who spake as never man spake, to turn away from *his* teachings, to *human* compilations, to learn from *them* what their common master has required them to learn from *Him*, on his incomparable book, *the Holy Bible*?

If union then is to be secured in the church, it must be in *the truth as it is in Jesus*, in drawing from the *one* fountain of knowledge, in drinking into the *same* spirit of grace, in habitually referring every thing to the *one* standard, "the law and the testimony."

And that this may be effectively done, what is learnt from this standard must be reduced to practice. "Happy are ye, if ye know these things, *if ye do them*." "Then shall we know, if we *follow on* to know the Lord." "Ye are my friends, if ye *do whatsoever* I command you." "If ye love me keep my commandments." "He that keepeth my commandments, *he it is that loveth me*." The Lord has not given us his revelation to admire and approve in words, and then to neglect and disregard and trample it under our feet. But he

has given it to us, as the "more sure word of prophecy, to which we do well to take heed, as to a light that shineth in a dark place." And to which implicit obedience is to be rendered.

In the government of a church thus formed by Christ, one is not the representative or delegate of another, for the principle of proxy in the church relation is abhorrent from its genius. Great responsibility thus rest upon *each* member of a church, a responsibility which cannot be shaken off. This responsibility may not be met, the duties which it imposes may be neglected; but the responsibility remains in all its force—it cannot be thrown off. And what a responsibility is this! The Apostle says, "as many of you as have been baptized into Christ, have put on Christ." Such have voluntarily bound themselves to "observe *all things whatsoever* Christ has commanded them." This responsibility requires obedience—implicit obedience. Now knowledge is necessary to obedience, and hence the necessity of studying the Scriptures to know the commands of Christ, that we may obey them.

A church of Christ, then should be an intelligent, moral, spiritual, community, maintaining intercourse with its Head, doing all things in obedience to his will and for his honor. Provided with a perfect code of laws for its government, and blessed with the presence and teaching of the Holy Spirit, such a Body is an independent community of the highest rank on earth. Its members are to be living epistles of the truth, known and read of all men. Such a community is the representative of Christ on earth. According to the principle, on which the Christocracy is formed, one church of Christ is not to take another as her "pattern." She is not to enquire how another acts, in order to know how she should act. Nor is she to be deterred from acting in conformity with the "pattern," shown by the Apostles, because others are not conformed to that pattern. The value of the Christocratic form of government consists in this, that each acting in reference to Christ alone, all will be conformed to Christ, and thus conformed to each other. And this is the manner by which uniformity is to be secured and preserved, and not by confederations of churches, confessions of faith, or written codes or formularies framed by man, as bonds of union for the churches of Christ.

When a church is formed, the enquiry touching the order which she is to adopt, should not be, what are the usages of other churches? But what are the laws and ordinances, which Christ has appointed for the observance of *His* churches. And if, in the adoption of these, there be a departure from the usages of other churches, the enquiry should not be, what will those churches think of such measures? But, are they right? are they taught in the word of God?

Another obvious advantage attending the Christocratic form of government is, that it frees the churches from the influence of mere human customs, and the authority of men. The history of our race develops a strong

propensity in man to submit to the guidance of mere names, and to yield obedience to customs of mere human origin. Hence the power of the traditions of men, the principle, on which the government of the churches of Christ is founded, scatters to the winds, all this extraneous influence. It carries us back beyond our fathers, and places us at the feet of Christ. It delivers us from the traditions of men, and brings us under the authority of the Law-Giver in Zion. It takes us back to the fountain, to first principles, and enables us to break from our necks the iron dominion of mere names, by teaching us to call no man master or father on earth.

I shall in my next pursue the subject.

Affectionately yours,

WILLIAM B. JOHNSON.

Edgefield C. H., S. C., 28th June, 1846.

From the Vermont Observer,

SELF-GOVERNMENT.

"He that ruleth his spirit is better than he that taketh a city."

It has been wisely ordered by the great Disposer of all things, that man should possess certain appetites, which, if properly restrained, would give him energy of character, and greatly conduce to the happiness of the possessor. While, on the other hand, if these are indulged and fostered, beyond their original design, they will rise up like so many tormentors, to degrade and ruin those faculties which distinguish him from the brute.

It has been well said by the great heathen moralist, (Seneca,) that the sensual are dead while alive, and their houses are so much their tombs that one might write their epitaphs upon their doors."

Each one has power to exercise authority over his passions if he will. All desire happiness, but who can enjoy this great and desirable treasure, when he writhes in vain, under the iron grasp and stern control of perverted passions.

Happiness may be gained, if reason, judgment and conscience govern the passions, appetites, and the soul. It would be easy indeed to be happy, if all within and about us were in accordance with our feelings and wishes.

But the ills of life are many. Misfortunes and disappointments are numerous, and there is much to irritate and perplex us. Yet by proper self-control, the most uneven temperaments may gain the ascendancy over themselves, and never yield to unhappiness and gloom. Self-control implies that we can govern our tongues.

What can be used for doing good or for perfecting mischief with more facility than the tongue? Nothing sounds more sweetly than the human voice, when employed in giving instruction, in consoling grief, or in persuading others to love virtue and be happy. On the other hand no sound falls more discordantly upon the ear than the voice of slander and abuse, of profanity and harsh invective. The tongue should never be used for evil speaking, although it may deprive us of an opportunity

to display fine abilities, and great sagacity in digesting human character.

To have weight of character and influence among men, peace at home, and tranquility in our own breasts, we must govern our actions, thoughts and feelings. To make advancement in cultivating the mind—to be useful to those around us—to perform the great object of life and answer the great end of living, we must govern ourselves.

VALUE OF A SINGLE TRACT.

In attempting to cross a river in America, Dr. Coke missed the ford, and got into deep water; but by catching hold of a bough, reached dry land in safety. After drying his clothes in the sun, he met a man who directed him to the nearest village, telling him to inquire for a good lady's house, where he received all the kindness and attention she could show him. The next morning the Doctor took leave of his kind hostess, and proceeded on his journey. After a lapse of five years he happened to be in America again. As he was on his way to one of the provincial conferences, in company with about thirty other persons, a young man requested the favor of being allowed to converse with him; and on asking him if he recollected being in such a part of America about five years ago, he replied in the affirmative. "And do you recollect, sir in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you recollect going to the house of a widow lady at such a village?" "I remember it well," said the Doctor, "and never shall I forget the kindness which she showed me." "And do you remember when you left leaving a tract at that lady's house?" "I do not recollect that," said the Doctor, "but it is very possible I might do so." "Yes, sir," said the young man, "you did leave there a tract, which that lady read, and the Lord blessed the reading of it to the conversion of her soul: it was also the means of the conversion of several of her children and neighbors, and there is now in that village a little flourishing society."

The tears of the good Doctor showed something of the feelings of his heart. The young man resumed: "I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God to the gracious influence with which he accompanied the reading of that tract to my mind; and I am now, Dr. Coke, on my way to conference as a traveling preacher."—*Report of Religious Tract Society.*

INCIDENTS OF MISSIONARY LIFE IN WISCONSIN.

From Rev. James Delany, East Troy, June 1st, 1846.

The church at this place moves on harmoniously, feeling the obligations of universal benevolence—free from distracting, disorganizing *isms*, and exerting the principle religious influence in the community. We feel somewhat discouraged at present about our meeting house. The prospects of farmers are darkened for this season. The winter has been very severe on

wheat; and now it is attacked by an insect which will render thousands of acres useless.

We have earnestly recommended the Bible as the only rule of faith and practice to young converts and others, and it is making Baptists of them.

One of the most reckless men in this region was converted during the last winter; one who had forced his way unmoved through many powerful revivals in the East. Having been brought low at the foot of the cross from a bold impiety, his wife who had been a Presbyterian for 20 years, discovered that he was inclined to the Baptists, and did all in her power to persuade him to the contrary. She commenced to study the Scriptures that she might convince him of the error of his way; but she did not go far before she discovered that he was right. He was baptized leaving her at her investigations. She soon saw that she had never been baptized. A week ago last Sabbath I buried her in baptism in our mill-race.

At our last covenant meeting a woman related her experience and wanted to be baptized then, (Saturday) as her husband, an ungodly man, she feared would violently oppose her if he knew when she should go forward in this ordinance. After much consultation we concluded on the whole to put it off, and let her reason with him on the subject. She endeavored to do so that evening, but all to no purpose. He was obstinate and declared he would cease to live with her if she persevered. She however was resolute. The footsteps of her blessed Master she was determined humbly to follow, and leave the events with God. She prayed and others prayed, and prayed for him. This was not in vain. What man could not do the Almighty took in hand, and suddenly revolutionized that stubborn soul. He not only gave his cordial assent, but last Sabbath morning sought and found a place in a lake on the shores of which his log dwelling stands in which she might be baptized. That afternoon I had an appointment in that neighborhood. As soon as I reached the place a brother told me that all was ready for the baptism of the candidate. I then preached from "Therefore my beloved brethren be steadfast unmovable," &c., and went off to the lake. We were soon in the midst of an untamed wilderness—a piece of Wisconsin jungle—and as I scrambled down the steep side of a bluff to greet the limpid waters, some of the grandest thoughts that ever find a home in the soul, sprung up in my mind. From the wild luxuriance of that scene my mind was borne back to "the wilderness of Judea," where the first Baptist immersed, and heralded the approach of the Messiah. Down we went "into the water," and in the name of the Triune Jehovah, I baptized that obedient follower of Jesus. Like a lion turned into a lamb, with consummate kindness her husband waited on her into, and out of, the water. I hope he will soon go in there himself. This was more than a compensation for all the privations of "the west."

Our converts are still steadfast, and infidelity is dumb.

Rev. Absalom Miner writes from Milwaukie

June 29th. In every place I have visited where your missionaries are laboring. God is blessing and setting to labors of love the seal of his approbation. I shall shortly have a report for your Board, that I think cannot fail greatly to encourage the hearts of the almoners of your noble institution.

THE WALDENSES.

After the war of the French Revolution and the victories of Napoleon, Piedmont was annexed to France. Then, the Waldenses were placed under a free government; they enjoyed the same religious, civil, and political rights, as others. But in 1815, they fell back under the yoke of the king of Sardinia, and then the Popish Clergy renewed against them the former tyranny. Unhappy spirit of popery, which seems unable to exist without persecuting furiously its adversaries!

The Waldenses are excluded from all public employments in the States of Sardinia. They cannot be magistrates, officers of government, nor teachers in colleges. They have certain limits fixed within which to perform their worship, and cannot go beyond these under severe penalties. They are required to observe the feasts of the Romish Church, and if they fail to do so, they are heavily fined for the benefit of popish establishments. It is expressly forbidden to them to make any proselyte. The priests on the contrary, have founded in these vallies, institutions for the purpose of gaining over all they can entice. They try to entrap children, so that their unhappy parents are kept in continual alarm. These priests give money to the poor to induce them to become papists; they promise, with the same view, promotion to soldiers, relief from punishment to prisoners, &c. They forbid the Waldenses to hold property beyond the narrow limits of their territory, and do not allow them to be lawyers, physicians or surgeons, except among those of their own faith!

And, observe that the Waldenses would be still worse treated if they were not protected by England and by Prussia. Long ago the Jesuits would have banished them from the country of their fathers, or shut them up in the dungeons of the Inquisition. But these fanatical monks are afraid of arousing the remonstrances of protestant governments.—*Correspondence of the N. Y. Observer.*

A CALIFORNIA FARMER.

A gentleman, writing from California to the editors of the St. Louis Reveille, says, his stock consists of about four thousand head of oxen, one thousand seven hundred horses and mules, three thousand sheep and as many hogs. They all pasture themselves without difficulty in the rich prairies and bottoms of the Sacramento, and only require to be attended. This is done by Indians, of whom he employs four hundred. His annual crop of wheat is about twelve thousand bushels, with barley, peas, beans, etc., in proportion.

THE TEMPERANCE TRIUMPH,

Through the States has far surpassed the warmest expectations of its friends, and we are happy to find a commendable submission of venders to its authority. In very few places do we hear of resistance, and let firmness and determination in support of the law be maintained, and such resistance will be effectually put down. A little of it has been exhibited here, but the temperance vote has been so triumphant that resistance is perfectly futile. The determination of the people to vindicate the law is altogether too potent for offenders—and now we see our excellent Mayor has come out with a noble proclamation in support of the decision of the ballot box—sustaining the prosecution of all who have the temerity to transgress it. Let the chief magistrates of all other cities follow this example, and let the citizens of New York apply for a legislative enactment to give them an equal privilege of expression on this subject with others, and the monster vice will be tremendously crippled, and shortly expelled from the Empire State. What a grand achievement this would be.—*N. Y. Baptist Register.*

CHEAP BAROMETER OR WEATHER GLASS.

Take a long Cologne bottle and put into it two ounces of common gin; then pulverize and add two drachms of camphor, half an ounce of purified nitre, and the same quantity of ammonia. Then cover the mouth of the bottle with a piece of bladder or parchment, perforated in several places with a needle. When the solid portions settle, and the liquid becomes clear, fine weather is indicated, and the reverse when the storm-king is abroad. Twenty-four hours before a storm, the composition will be in a state of fermentation. In serene and hot weather, the solid portion will sink close to the bottom. The wind will always blow from the quarter opposite to the side to which the substance cleaves.

SILK.

The N. O. Picayune notes the exportation of three bales of raw silk, by the ship Elizabeth, Liverpool. This silk is the product of the State of Ohio, where large quantities are now annually raised and manufactured. The three bales just sent to foreign market, are the pioneers, we have no question to a large and important trade. The whole valley of the Ohio is well adapted to the production of silk, and much attention is already given to its culture in Western Virginia and in Ohio, Kentucky and Tennessee.

PROFANE SWEARING.

It is a veritable paradox. It is utterly useless, but very common—a vulgarity, but very frequent among high-bred as well as low bred gentry—a senseless thing, though sensible men oft do it—an unintelligible speech, though intelligent men oft use it. It is an insult to our Creator—a misapprobation of language—

a desecration of the power of speech—an outrage upon elevated moral sentiment—the associate of other pernicious vices, the accomplice and abettor of falsehood and disgrace to human nature.

SEAMEN'S CHAPLAIN FOR CHINA.

We are gratified to learn that the American Seamen's Friend Society is about sending a chaplain to preach the gospel to the multitude of seamen now swarming in Whampoa, the harbor of Canton. Mr. James Merrill, a graduate of the Princeton Theological Seminary, and a member of the Baptist church, has been commissioned, and at an early day is expected to sail for this important field. God bless the sailor, and all the instrumentalities employed to bring him to a knowledge of the truth, and make him a messenger of salvation to the ends of the earth.

A PLAIN FACT.

A consistent temperance man, will never stop at a rum tavern, when there is a good temperance house in the same town.

The Chinese are fond of long finger-nails they have been seen *seventeen* inches long. To preserve them they sometimes bind them up carefully between slips of bamboo.

CANAL ACROSS THE ISTHMUS OF PANAMA.—The Journal of the Franklin Institute condenses a report on the subject of a ship canal across the Isthmus of Panama, made by Mr. Garella, an engineer sent out to survey the ground by M. Guizot, the French Minister. The report is said to evince great professional ability in the engineer. We gather the following facts from a summary of the results made by the Journal:

"The whole length of the proposed canal, from its northern outlet on the Atlantic near Chagres, to its southern outlet on the Pacific near Panama, is 47½ miles; and the distance in a straight line between the two towns is 40 68 miles. The mean level of the Pacific, at the terminus of the line, is 9½ feet above that of the Atlantic, the highest tides in the former rising 20 feet, and in the latter only 16 inches.

"On account of the height of the intervening ground, it is said that the popular idea of a thorough-cut is out of the question. The natural summit is ten miles from the Pacific ocean, and 460 feet above it. It is proposed to reduce the summit to a height of 135 feet above the sea, by a tunnel 3½ miles in length, and to overcome the remaining elevation by means of 35 lift locks, 18 upon the southern and 18 upon the northern side of the summit. The tunnel is to be through rock, in the form of a Gothic arch, its height being 121 feet, and its extreme width, with a towing

The Green Bay Republican, received last night, has the following warlike rumor, which we give as we find it:

A gentleman has arrived here direct from the head waters of the Missouri, bringing intelligence that the Sioux, Black Feet, Sauks and Foxes, and the Winnebagoes, are assembling in large numbers, and making every preparation for a war upon the white settlements on the borders of Iowa and Wisconsin. The whites are arming themselves, and are making all the preparations they can to defend their homes and firesides.

[*Milwaukee Sentinel, 2d July.*]

