

# THE BAPTIST.

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EDITOR. }

"One Lord, one Faith, one Baptism."

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## OUR NEW DRESS.

Our readers perceive that we make our appearance this week in a new dress. We flatter ourselves that this improvement will render us still more acceptable to our friends. We shall labor industriously to make our matter and manner as agreeable as our costume. We rely confidently on such an increase in our list of subscribers as will remunerate us for the additional expense to which we have been subjected.

## AT HOME

Again, thanks to an ever gracious and watchful providence, we find ourself at home. The period of our absence has been protracted, but it has passed away most pleasantly. Its incidents we may, perhaps, record when leisure will permit. We have returned with invigorated health, increased desires for usefulness, and a heart overflowing with gratitude to God for his innumerable mercies and blessings. Our thanks are due to all our friends who have so kindly borne with us, and especially to our Junior associate for his attention to the paper during both our late indisposition and absence. We warmly greet you all, readers, and friends.

## CORRESPONDENTS.

Numerous communications from friends and brethren, requiring private answers, have, in our absence, been laid upon our table. To them all we shall reply at our earliest convenience.

## WHAT IS TO BE DONE?

What a scene our sanctum presents! Piles of papers, and pamphlets, of all shapes, sizes, and pretensions, the accumulation of seven weeks, lie before us. No doubt they contain much of deep interest to us, and to the public; but, after so long an absence, what is to be done? Read them all! That is impracticable. We glance at a few, and send them all off to

our files. Thus we clear our ship for action anew. Should any of our contemporaries find that we have neglected to notice articles which they expected to claim our attention, they will attribute it to the proper cause, and cheerfully pardon us. From this time onward we shall, with the blessing of God, be found at our post.

## NEWS FROM THE CHURCHES.

Brethren, pastors, and others, throughout the South West, what is the news from the Churches? Is there any thing encouraging or otherwise? What are you all about? Please let us hear from you.

## SOUTHERN CONVENTION.

We are indebted to the Religious Herald for slips containing a full report of the doings of the late Convention at Richmond. We make no apology for occupying with these most of our paper of this week, since all our readers feel a deep interest in them, and prefer to have them at once, and at large.

## SOUTHERN BAPTIST CONVENTION.

RICHMOND, June 11, 1846.

This body, composed of delegates from New York, Pennsylvania, Maryland, Virginia, N. Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, Mississippi, Tennessee, Missouri, Texas, and from China, assembled in the First Baptist Church, in this city, on yesterday, at 11 o'clock. Rev. W. B. Johnson, D. D., of South Carolina, the President of the last Convention, took the Chair, and James C. Crane and Jesse Hartwell acted as Secretaries.

The meeting was opened by the reading of a hymn by the President, which was sung, and a most fervent and truly appropriate prayer was offered up by the Rev. J. B. Jeter, invoking a blessing upon the work in hand, and upon all who have in charge the cause of the Divine Master.

The Constitution and Rules of Order of the Convention were then read, and the credentials of members received.

## LIST OF DELEGATES.

New York—Spencer H. Cone.  
Pennsylvania—Geo. Kempton.

Canton, China—J. L. Shuck, S. C. Clopton.

Tennessee—R. B. C. Howell, C. C. Conner, H. L. Pettus, P. S. Gayle.

Kentucky—W. C. Buck, A. D. Sears, T. S. Malcom, J. L. Waller, J. H. Bagby.

Louisiana—I. T. Hinton.

Mississippi—G. Tucker, T. G. Blewitt, Wm. C. Crane.

Georgia—B. M. Saunders, T. Stocks, C. D. Mallary, J. Huckins, Jas. Thomas, jr., A. Williams, J. R. Kendrick.

South Carolina—W. B. Johnson, J. O. B. Dargan, P. C. Edwards, S. Furman, R. G. Edwards, R. Furman, J. M. Timmons, J. Culpeper, J. S. Mims, L. Hickson, H. D. Duncan, A. J. Battle, L. Dupree, T. W. Rambaut, R. Fuller, J. A. Lawton, N. M. Crawford, M. T. Mendenhall, T. W. Haynes, D. Shepherd, J. Diver, E. G. Sass, J. Nicholls.

N. Carolina—T. Meredith, G. M. Thompson, J. J. Finch, N. J. Palmer, J. J. James, J. McDaniel.

Alabama—J. M. Devotie, A. T. M. Handy, H. Talbird, J. Hartwell, G. W. Gunn, B. Manly, jr., R. Holman, A. A. Connella.

Maryland—A. R. Levering, J. A. McKean, O. W. Briggs, W. Crane, G. F. Adams.

Virginia—W. Dey, L. Salisbury, Miles Davis, T. Stringfellow, T. Hume, P. Warren, W. H. Jordan, F. H. Robertson, C. F. Fisher, B. Todd, Robert Ryland, W. Southwood, A. Hall, W. H. Kirk, A. M. Poindexter, W. A. Baynham, W. P. Farish, J. Martin, J. Walker, B. Hancock, R. H. Bagby, J. B. Taylor, B. Grimsley, L. W. Allen, J. D. McGill, E. Kingsford, J. S. Bacon, E. L. Magoon, A. Snead, C. T. Wortham, W. Mylne, J. Bagby, R. A. Christian, A. S. Broaddus, J. B. Jeter, J. C. Crane, E. Ball, A. Thomas, R. Reins, D. Witt, S. G. Mason, T. D. Herndon, C. L. Cocke, J. O. Turpin, S. S. Sumner, T. Binford, S. Smith, R. Jones, C. B. Gennet, C. Tyree, J. Clopton, J. M. Garnet, W. Todd, J. Pollard, J. Witt, P. Montague, M. T. Sumner, H. W. Dodge, J. D. Gwathmey, J. W. D. Creath, J. N. Brown, S. Harris, C. George, D. Shaver, J. R. Scott, R. N. Herndon, J. L. Pritchard, O. B. Brown, I. S. Tinsley, J. H. Steger, J. T. Anderson, T. B. Anderson.

American and Foreign Bible Society—R. Babcock, D. D., E. Kingsford, W. H. Wyckoff.

American Baptist Publication—T. S. Malcom, J. C. Harrison, W. Shadrach, W. L. Dennis, Geo. Kempton.

American Sunday School Union—R. Babcock, D. D., J. B. Taylor, J. C. Crane.

Kentucky General Association—A. D. Sears. General Association of Tennessee—R. B. C. Howell.

On motion of Rev. J. B. Jeter, a committee was appointed to examine the credentials of delegates and report who were entitled to seats.

On motion of Rev. Mr. Stocks, the Convention determined to proceed in the election of officers.

Before the balloting, however, Mr. Stocks

thought it important that the question, whether an individual not a member should be elected an officer of the Convention? should be settled; and he moved that no individual be considered eligible, who was not a member of the body. He thought it was the province of the Convention to fill the offices out of its own members.

Rev. Mr. Hinton moved to except the office of Vice-President from the motion of Mr. Stocks. He would not restrict the Society to its members in filling that office. It might have a beneficial effect to elect persons not members. He had no idea of empty honors; but any honor tending to fill our coffers, or the hearts of our brethren, was not an empty honor.

Rev. Mr. O. B. Brown expressed his regret at the motion made to render ineligible persons not members, and referred to an instance which he remembered with peculiar satisfaction, of the appointment by a Convention held in Philadelphia, of an able and efficient minister to the Board of Missions. He was unable to leave home to attend the Convention; yet at home was one of the most efficient ministers.

Mr. B. was reminded that it was not proposed to appoint persons to the Board of Missions. He was opposed, he replied, to the restriction in either case. Brother Dockery, one of the Vice-Presidents, was a member of Congress—he saw him a day or two since, and he expressed a desire to be with the brethren of the Convention; but he regarded his public duties as imperative. He hoped the motion would be withdrawn.

Mr. J. C. Crane referred to the ninth article of the Constitution, which requires all officers, &c., to be "members of some regular church, in union with the churches composing" the convention, as settling the question by implication; *i. e.* that it is unnecessary for a person to be a member of the convention to be elected one of its officers.

Mr. Crawford contended that it was unnecessary that a person elected to the Board of Managers should be a member present in the Convention; but he asked if it would be for a moment thought practicable to elect a man President of the Convention who was not a member there to take his seat?—and why should they elect a gentleman, not a member, Vice-President, who, in the absence of the President, would have to preside?

Mr. Hinton withdrew his motion to amend and the motion of Mr. Stocks was agreed to by a decided majority.

The meeting then proceeded to organize by the appointment of its officers, as follows:

*President*—Rev. W. B. Johnson, D. D., of South Carolina.

*Vice-Presidents*—Hon. Thomas Stocks, of Geo.; Rev. James B. Taylor, of Va.; Rev. R. B. C. Howell, of Tenn.; and Rev. W. C. Buck, of Kentucky.

*Secretaries*—James C. Crane, of Richmond, and Jesse Hartwell, of Alabama.

*Treasurer*—Dr. M. T. Mendenhall of South Carolina.

At the afternoon session, Rev. Dr. Johnson

returned thanks for the honor again conferred upon him in his election as President of the Convention. He invoked harmony and the prevalence of a true Christian spirit—that all differences of opinion might be expressed with calmness and kindness, remembering the important relation and responsibility of each member of a body charged with important matters; and that all might feel the desire to see their labors lead to good results.

Communications from various Associations were presented and read, and the bearers thereof invited to take seats and unite in the deliberations.

Mr. Mallary, of Georgia, submitted, with appropriate and feeling remarks, the following resolutions, which were unanimously adopted:

1st. *Resolved*, That it becomes us as a religious body, assembled to transact business intimately connected with the welfare of Zion, the destiny of immortal souls, and the glory of God, solemnly to acknowledge our utter helplessness, and the necessity of attending to all our deliberations under the influence of the divine sentiment, "not by might, nor by power, but by my spirit, saith the Lord."

2d. *Resolved*, That it becomes the duty of every member of this Convention, in view of the vastly important subjects which claim our consideration, and the momentous results, either injurious or salutary which may be expected to flow from our present course of action, to cultivate an humble, serious and devotional frame of mind; to look constantly to God for the abundant and powerful influences of his blessed spirit, that we may be enabled to prosecute our deliberations with Christian courtesy, gentleness and love, that nothing may be done thro' strife and vain glory, that the honor of the great head of the church may lie very near our hearts; and that we may be enabled to act in harmony, and in accordance with the Divine will.

3d. *Resolved*, That before the final vote upon questions of vital importance (and at such other times as may be deemed suitable by the body,) the business of the Convention shall be suspended, and prayer offered up to Almighty God for the special guidance of his spirit.

The President presented a letter from Rev. B. F. Farnsworth, of the Memphis University, presenting Memphis to the notice of the Convention as an important point to be used in the propagation of Religion and Education. Read and laid on the table.

Hon. Thomas Stocks, of Georgia, submitted a resolution, which, after suggestions from Rev. Messrs. Hinton and Howell, was modified and adopted in the following form:

*Whereas*, in the 5th article of the Constitution of the Southern Baptist Convention it is provided that "the Convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote." Therefore,

*Resolved*, That a committee of two delegates from each State, and the district of Columbia, be appointed to consider and report upon the

expediency of organizing Boards of Managers for Bible and Publication operations.

Rev. O. B. Brown proposed the appointment of a Committee on the subject of a revision of the Constitution of the body; which, after remarks by Messrs. Sanders, Buck, W. Crane, Haynes and Finch, was negatived.

On motion of Mr. Hume, it was

*Resolved*, That the Rev. J. L. Shuck, of the Canton, China, Missionary Board, and Yong Seen Sang, a native preacher of the above Board, both now present, be introduced by the President of this body, to-morrow at 11 o'clock, A. M., and that the President be requested to receive them with a fraternal address, and tender them the hand of recognition.

On motion of Mr. J. C. Crane,

*Resolved*, That brother Thomas Simons, Missionary to Burmah, being present with us, be cordially invited to a seat with us, and that the President be requested to extend to him the hand of fellowship and Christian affection.

Whereupon Mr. Simons was introduced by the President, and invited to participate in the deliberations of the Convention.

After the appointment of several committees, and prayer by Rev. Dr. Babcock, the Convention was adjourned with a benediction, to meet on Thursday morning at 9 o'clock.

#### THURSDAY, June 11.

The Convention assembled at 9 o'clock. After singing, and prayer by Rev. Mr. Bacon, the journal of yesterday was read.

The President announced the following committee on the resolution of Mr. Stocks, relative to the expediency of a Bible and Publication Board for the South—viz: Messrs. Stocks and Sanders, of Georgia; S. Furman and Fuller, of South Carolina; Jeter and Jos. Walker, of Virginia; Brown and Bacon, of the District of Columbia; Adams and Levering, of Maryland; Talbird and DeVotie, of Alabama; Wm. C. Crane and Blewitt, of Mississippi; Hinton and Holman, of Louisiana; Howell and Gayle, of Tennessee; Buck and Sears, of Kentucky; G. Kempton, of Pennsylvania; Meredith and Finch, of North Carolina; J. Huckins, of Texas; and R. N. Herndon, of Missouri.

*Foreign Missions*—According to order, Rev. J. B. Taylor, read the report of the Foreign Mission Board, of which he is Corresponding Secretary. From the reading of this document, we gathered that the Board was formed little more than a year since, and is a separate Southern organization growing out of the declaration of non-fellowship with slave-holders, made by the Board of the Union located in Boston. It was formed, says the report, with mingled feelings of sorrow and joy; they lamented the necessity of separation, but rejoiced at the firmness with which the South met it. The difficulties to be encountered by a new Board, and the great distance to the missionary posts, did not permit the Board to hope to do more than to make arrangements the first year for the commencement of operations. They looked with gratitude to God for the success they had met, and relied upon him for an increase of the means and efficiency of the Board.

Upon a correspondence with the Boston Board, that body declined to transfer to the Southern Society, any of the Missionaries sent out by it. They were for letting the Missionaries select the Board to which they would attach themselves. Reflecting that the claiming of property would be the cause of dissensions and difficulty, the Southern Board accompany their report with a resolution, in which they declare that it is inexpedient to make any claims, the one Board on the other, for property or debts. Great difficulty has occurred relative to obtaining a Corresponding Secretary. Rev. Mr. Mallary, the first, resigned in consequence of bad health: the appointment was tendered to others and declined, and the Rev. Mr. Taylor consented, in the emergency, to act. The Board recommend an appointment that may be considered permanent. "The Southern Missionary Journal," a monthly paper, has been gotten up under the auspices of the Board, and is commended to the support of the Church. The financial exhibit shows that there have been received the past year \$11,735 32; and there have been expended in the same time \$2,231 09; balance on hand \$9,504 13, exclusive of 5 shares of Bank stock. The report speaks of the fine prospect open for missionary labors in China and in Africa. The Board have engaged the services of Messrs. S. C. Clopton and George Percy, who will sail in the course of the present month for China. Rev. J. L. Shuck, who returned from Canton a few months since, with a native preacher, Yang Seen Sang, have both connected themselves with the Southern Board, and will sail in September for China, to resume their missionary labors. The Board express themselves confident of success, declare their determination to spare no effort in their labors to advance the missionary cause. They have not yielded to despondency, and strike that word out of their vocabulary.

On motion of Mr. Sears, (modified by Mr. J. C. Crane,)

*Resolved*, That Committees of five members each be appointed on the subjects presented in the report as follows: 1st on agencies; 2nd on an organ of publication; 3d on finance; 4th on the China Mission; 5th on the African Mission, and 6th, on obtaining suitable missionary and theological instruction for the China Mission.

The report was ordered to be printed along with the minutes.

Mr. Bacon moved to raise an additional Committee on new fields of labor, which motion was opposed by Mr. Sears, and sustained by Mr. Hinton. Some member, he said, might be enthusiastic enough to regard Mexico a favorable field for missionary labor. The motion was rejected.

The Treasurer of the Board of Foreign Missions read his report, corresponding in its financial exhibition with the statement with the report of the Board; with the addition that about \$6,000 have been received since the account was made up on the 1st inst.; so that with the \$9,500 then on hand, there is now a balance of about \$15,500. The contributions

of last year have been as follows: Georgia, \$1,920 23; Virginia, \$3,700 34; South Carolina, \$2,660 87; Alabama, \$2,441 10; Mississippi, \$280 83; North Carolina, \$251 92; Kentucky, \$392 66; Louisiana, \$5.

The report was referred to the committee on finance.

The hour having arrived for the introduction of Rev. Mr. Shuck and the Chinese native preacher, they were conducted to the platform by Rev. Mr. Jeter, and received by the President.

[Yong Seen Sang is apparently some 35 years of age; his countenance is placid, intelligent and frank, and his manner is unaffected and easy. He wore a blue gown and a cap, and his hair was plaited, and hung down in a very long queue behind. He received the salutations of the President and others with evident cordiality, and a very lively sense of the feelings exhibited towards him. He held a fan which he used with a grace worthy of a lady. His head was raised several inches above his real stature by very thick cork soles to his fantastical shoes. His finger nails were about half an inch long, and carefully shaped. He was far from being awkward, and after the first impression of the novelty of his adornments, a glance at his face will give a prepossession in his favor.]

President Johnson very affectionately addressed both Mr. Shuck and the Chinese. He spoke of the wonderful ordinance of Providence, by which a country so extensive, so strange in the character and pursuits of its people, so benighted, so long shut up, had been at last opened to us, and we had been permitted to send missionaries there to occupy that important field. They had read, he said, to Mr. Shuck, with deep interest, the accounts of his labors and trials in his missionary pursuits. To the Southern division it was peculiarly pleasing to have him there, and to regard him as a missionary under their auspices. In behalf of the body he gave Mr. S. the right hand of fellowship and Christian recognition, and invoked the blessing of God upon him and his labors. To Yong Seen Sang the President also very cordially extended the right hand of fellowship. By the grace of God he had become a spiritual brother, and he gave him the token of recognition as such, invoking for him and his country the blessing of Heaven.

Mr. Shuck briefly responded that his feelings would not allow him to say more than to express his gratification in mingling in the devotions and deliberations of so many distinguished and pious men. It would be pleasing to him, at some suitable time, to communicate any information in his possession relative to the great land of darkness, which had so lately been, and was so soon again to be, the scene of his labors.

Yong Seen Sang, (Mr. Shuck acting as interpreter,) responded in a short address, stating that formerly he was a worshipper of idols, and knew nothing of the true God. He was thankful to those whom he addressed for sending the gospel to China. Their ministers of the Lord Jesus, had evinced so much interest in China,

that it would cause him, when he returned home, to devote himself with all his ability to the preaching of the gospel, and instructing his people. He spoke of the harmony that existed among the disciples of Christ. They were one here, they would be one in heaven. He had one request to make of the ministers of the gospel, and that was, in their prayers, night and morning, to remember China.

The scene was a most impressive one. Rev. Mr. Hinton immediately called for the singing of the missionary hymn, commencing:

Hail sweetest, dearest tie that binds  
Our glowing hearts in one, &c.

During which, the brethren shook hands with the missionaries, many being moved to tears.

Prayer by Rev. Mr. Buck.

On motion of Mr. Hartwell, Rev. Mr. Shuck was requested to deliver an address on the long seclusion of the Chinese, its causes, the recent opening made in that country, its cause, and the prospects for missionary labors.

On motion of Rev. J. B. Taylor, Rev. Mr. Simons was requested to deliver an address on the Burmah mission.

Due notice will be given of these addresses.

*Domestic Missions.*—Rev. Mr. Holman read the annual report on the Domestic Mission Board. The receipts of the year have been about \$13,193; besides local societies have collected and disbursed about \$8,460. The Board have employed six missionaries, who are represented to have been active and zealous in the discharge of their duties. The report speaks of sections in the States—Alabama for instance—where the gospel has never been heard, and a preacher never seen. The amount expended by the society proper, is about \$1100 thus far.

When the question on receiving the report came up, Mr. Hinton objected to the reference made in the report to the opening prospects for extending the Home Missionary labors to California and Mexico. He feared if it went abroad it might be thought to have a squinting at annexation.

Mr. Jeter moved to strike out that part.

Mr. Fuller wanted to know by what authority the Domestic Missions had taken in California and Mexico?

Mr. Buck thought it a little fastidious to raise this question. Canada was regarded a field for Home Missions; so was Texas before it was annexed. But as he understood the report, it was general in its phraseology. It did not recommend Mexico as appropriate to the Home department; but to the attention of this Convention.

Mr. Hartwell said the words of the constitution defined "all North America" as belonging to the Home Mission department.

Mr. Brown expressed his anxiety, lest, at this time, the allusion in the report might be construed into a political meaning, and hoped it would be stricken out.

The motion to strike out, was carried by a large majority.

The report was then accepted, and on mo-

tion of Mr. W. C. Crane referred to four committees of five persons each: one on agencies; one on new fields of labor; one on the instruction of the colored population, and one on the connection of Colportage with domestic missionary labor.

Report of the Treasurer of the Home Mission's Board, and the Treasurer of the Convention were read and referred to the committee on finance.

On motion of Mr. J. C. Crane, a committee was appointed to nominate a Board of Foreign Missions.

The Convention at one o'clock adjourned.

#### AFTERNOON SESSION.

The Convention met pursuant to adjournment, and was opened with prayer by the Rev. Mr. Simons.

The President then announced the following committees:

#### ON FOREIGN MISSIONS.

1. Agencies—Thomas Hume, H. Talbird, J. R. Scott, A. Williams, J. Culpeper.

2. Organ of Publication—T. Meredith, S. Furman, Robert Ryland, J. R. Kendrick, W. C. Crane.

3. Finance—T. G. Blewitt, L. Hickson, N. J. Palmer, R. Reins, G. W. Gunn.

4. China Missions—R. Fuller, J. B. Jeter, J. H. DeVotie, J. A. McKean, A. D. Sears.

5. African Mission—W. Crane, C. George, T. Haynes, A. T. Handy, Wm. Mylne.

6. On Obtaining Suitable Missionaries and a Theological Institute for the China Mission—J. B. Taylor, J. S. Mimms, J. L. Shuck, B. Manly, jr., R. B. C. Howell.

7. New Fields of Labor—C. D. Mallory, J. J. James, J. N. Brown, R. G. Edwards, R. Holman.

#### DOMESTIC MISSIONARY BOARD.

1. Agencies—W. C. Buck, J. J. Finch, P. P. Edwards, P. S. Gayle.

2. New Fields of Labor—I. T. Hinton, D. Sheppard, James Huckins, C. Tyree, G. M. Thompson.

3. Instruction of Colored Population—B. M. Sanders, J. McDaniel, J. Nichols, H. L. Pettus, J. Walker.

4. Colportage—R. B. C. Howell, Eli Ball, N. M. Crawford, R. Holman, J. L. Pritchard.

5. Nominate Board of Managers—Thomas Stocks, O. W. Briggs, N. J. Palmer, J. A. Lawton, T. Stringfellow, G. Tucker, O. B. Brown, C. C. Conner, G. Kempton, A. A. Connella, I. T. Hinton, W. C. Buck.

6. Nominate a Corresponding Secretary—A. Hall, J. McDaniel, N. M. Crawford, G. Tucker, C. C. Conner, R. Holman.

On motion of Mr. Ball, the Convention adopted the following resolution:

*Resolved*, That the Rev. Mr. Fuller be requested to furnish a copy of his Sermon delivered before the Convention, for publication.

And then, on motion of Hon. Mr. Stocks of Georgia, the Convention adjourned until tomorrow at 9 o'clock.

[TO BE CONTINUED.]

## COMMUNICATIONS.

For The Baptist.

## ODINATION.

The following brethren, to wit: Elders John Wiseman, Daniel Smith, Jonathan Wiseman, Henry Roark, and Joseph Payne, met at Mount Tabor meeting house, Smith county, Ten., on Friday 12th inst., and proceeded to examine and set apart, by ordination, to the sacred office of the gospel ministry, Elder Levi A. Smithwick, in the following manner—after a sermon was delivered, and some other religious exercises, the Pastor, Elder Smith, convened the church, and inquired, by taking the vote, if she received the above named brethren as a Presbytery to examine and, if they thought mete, to ordain the candidate. The answer was in the affirmative. Whereupon, Elder John Wiseman was requested to lead in the examination, which he did in the following manner, viz:

1st. With respect to his hope in Christ.

2nd. His call to the ministry.

3d. With respect to his views of mankind in a state of nature—the means and medium, of his restoration to the favor of God.

4th. His views of a gospel church, its members, rules of government, ordinances, their design, &amp;c. And,

5th. Was he willing to make the necessary sacrifices, and devote himself to the work of the ministry according to the directions given in the New Testament.

All of which being answered to the satisfaction of the Presbyters, they proceeded; ordination prayer by Elder Jonathan Wiseman; presentation of the Bible and charge, by Elder D. Smith; song and the right hand of fellowship, by Elder H. Rowark; closing prayer, by Elder J. Payne; benediction and dismissal, by Elder Smithwick. J. W.

For The Baptist.

There will be held at Hopewell meeting house, Sumner county, Ten., a Protracted Meeting, commencing on Saturday before the 4th Sabbath in August next, to include the 5th Sabbath. We hereby sincerely request, and affectionately solicit our ministering brethren to attend and aid us. Brethren will you please remember this. J. W.

For The Baptist.

## WEST TENNESSEE BAPTIST CONVENTION.

The next session of this body will be held with the Spring Hill Church, Gibson county, commencing on Friday before the 2nd Lord's day in September, 1846. By reference to the minutes of the last session, it will be seen that Jackson was the place appointed for the next anniversary of this body; but the Executive Committee being informed of the inexpediency of so doing, have changed the place of meeting as above. Ministering brethren in the Western District are earnestly requested to give publicity to the alteration.

ROBT. S. THOMAS, *Cor. Sec.*  
Brownsville, June 10th, 1846.

For The Baptist.

## DEFENCE.

In as much as it is reported that the Church at McCrory's creek, is a drunken church, we feel it due to ourselves and to the community at large, to publicly cast the imputation back upon the person with whom it originated. We believe that we are as little guilty of the sin of drunkenness, or of dram drinking, as almost any other church, taking numbers into consideration. The temperance question has never been agitated in the church, though the most of our efficient members believe that the habitual practice of dram drinking is an evil, and one that ought to be opposed by all the friends of God and man, and consequently are the warm friends, and strong advocates of the temperance cause.

Done in Conference, Saturday before the second Lord's day in June, and signed by order and in behalf of the Church.

W. D. BAKER, *Church Clk.*

For The Baptist.

## QUARTERLY MEETING OF THE EXECUTIVE BOARD OF THE GENERAL ASSOCIATION.

The meeting opened by prayer by brother Young.

Present, brethren Ganaway, Fletcher, A-vent, Burleson, Malloy, Crosthwait and Maney. Heard a report from bro. Luck. He had labored 55 days; traveled 319 miles; preached 50 sermons; delivered 15 exhortations; witnessed 10 conversions; baptized 6; received 13 into fellowship, 3 of which are yet to be baptised; labored principally in Davidson, Sumner and Robertson counties. The reason offered by brother Luck for laboring in those counties instead of the field assigned him by the Board is, that he had appointed a protracted meeting at the head of White's creek previous to the Board's appointing him Missionary, at which meeting many professed a love for the Saviour. A church has been formed, and there is a fair prospect of doing much good. He also requested that he be allowed to spend a portion of his time with said church.

Board accepted the report of bro. Luck, and *Resolved*, That he be authorized to attend (according to his request) to the church which has been constituted at the head of White's creek as their necessities may require: *Provided*, That he preaches to them not oftener than once a month, unless at protracted meetings, and that he proceed as soon as possible, without detriment to the interests of said church, to labor in the field heretofore assigned him, and spend as much of his labor in the same as is compatible with the foregoing permission.

Bro. Wagster made the following report:  
*To the Executive Board of the General Association at Murfreesborough.*

DEAR BRETHREN:

Since your last quarterly meeting I have been engaged nearly all my time in preaching to the destitute in Franklin and Coffee counties; and truly the destitution is great: There

are a great many neighborhoods in which they have no baptist preaching, and very little of any kind. When I first commenced my labors, I had a great many difficulties to encounter, the minds of the people had been greatly prejudiced against the effort-Baptists, as all, or nearly all the ministers in my bounds, are on the anti side of the question, and there had been very unfavorable impressions made upon the minds of their congregations. They have been told that the missionaries are money hunters, and if they went to hear them preach they would have their hands in their pockets—but I thank God that those prejudices are giving way. All my appointments, both day and night were well attended, and there is a good state of feeling in several congregations.—There is one circumstance which I will here relate. On last Sabbath night I had preaching in what is called the Sinking Cove, beyond the Cumberland mountain, and after preaching I was informed by a sister, who is the widow of a Baptist preacher, that all the preaching that she heard she had to walk eight miles, and that herself and one more were the only professors in the Cove, which consists of 28 families. There are a great many such neighborhoods in that section of country. I have been preaching a good deal in that part of my bounds latterly, and there appears to be a good prospect for a revival of religion in that region.

I find from my journal since our last quarterly meeting I have been engaged 65 days; preached 55 sermons; gave 2 exhortations, delivered three temperance lectures; traveled 799 miles.

#### DAVID WAGSTER.

The report was received, and orders passed to give brethren Luck and Wagster drafts on the Treasurer to the amount of their services.

The other missionaries were not present, nor any communications received from them.

Adjourned to meet on the Saturday before the first Sabbath of July.

B. GANAWAY, *Chm.*

J. H. EATON, *Sec.*

#### MINISTERS DEPARTMENT.

#### THE IMPORTANCE OF THE CHRISTIAN MINISTRY:

*Annual Sermon before the Education Society of Kentucky, by Rev. W. F. NELSON, A. M., of Covington, Ky.*

“I MAGNIFY MINE OFFICE.”—ROM. XI: 13.

The *Christian Ministry*, whether we regard the high source from which it emanates,—the awful responsibilities it assumes,—or the glorious rewards with which its ultimate success is crowned, justly deserves our highest veneration; and we hesitate not to say, that the man who does not entertain exalted, and at times, almost overwhelming views of its responsibilities, gives conclusive evidence that he, at least, is not a suitable person to bear the vessels of the sanctuary.

If clean hands and a pure heart, were in-

dispensable qualifications for an assistant in the old and shadowy temple worship, how much more reasonably do we look for the highest endowments in one who is to bear the vessels of this spiritual temple, of which Jesus himself is the great high priest.

We honor the man, therefore, who is an enthusiast in so noble, so glorious a cause, and who, like that great model of a christian minister, the author of our text, *magnifies his office.*

It will therefore be our purpose, in the examination of this subject, to enquire how this result can be obtained; or, in other words, *how the influence and dignity of the christian ministry can be maintained and advanced?* And we remark—

I. This can be effected by cherishing correct and adequate views of the real dignity and importance of the sacred office.\*

1. *Look at its source.* What does the proudest of earth's titled dignitaries, who sports his stars, his crosses and ribbons with such pomp and circumstance; what does he, by that very display, but acknowledge supremacy and do homage to a superior, even among his own race, in the person of the monarch,—the man who has made him the thing of air he seems. But the christian minister accepts no earthly, perishable title. He aspires not to the deceitful and meretricious distinctions which the instructions of his great Teacher have taught him to despise, and like him, therefore, he receives not honor from men. And although, to do them good, he cheerfully condescends to the lowest—the meanest of his fallen race; yet, when his authority is impugned, or his prerogative invaded, then, by the power of a living faith, that bears him above their malice and their might, he can meet the fierce array of their terrors with unblanching cheek and unaverted eye; and even when summoning the might of their majesty, they attempt to bend or bind his free spirit to their dictates, he confidently appeals from their decision to the high court of heaven's chancery, and produces his commission, bearing the broad seal of Him who is King of Kings and Lord of Lords. There he stands among, yet above the monarchs of earth, an “ambassador of Christ,” a *legatee of the skies!*

2. But look again, at the *design* of the ministry. This is nothing less than the deliverance of the whole race of man, from endless and intolerable woe, and their exaltation to joy, endless, unspeakable and full of glory—the utter discomfiture of all the arts of satan's malice, and the perfect accomplishment of all the grand and glorious designs of divine benevolence—the banishment of sin from the world, and the re-establishment of Jehovah upon the throne of universal dominion.

A Talleyrand or a Metternich, placed in authority by his monarch, and yet, by the power of intellect alone swaying the mind that elevat-

\*It was a quaint, but true remark of the excellent Whitfield, that a faithful, though obscure minister of the gospel, fighting the devil in his own parish, was a greater man than Julius Cæsar, at the head of his legions.

ed him, and by that influence, controlling the destinies of nations,—is a spectacle justly claiming our admiration.

A Demosthenes, thundering in the Acropolis, now rousing to frenzy, and now soothing to peace, the susceptible minds of his countrymen, and by the power of his own unaided genius, swaying at will the tumultuous passions of the Grecian State, is, whether we regard the man or his motives, his means or his aim, an object of deep, *thrilling, sublime interest.*

An Alexander or a Buonaparte, by the terror of his name, and by the might of his embattled host, overturning and trampling under foot nations and empires; throwing all the discordant elements of society into chaos, and then, by their own matchless skill, pouring the oil of peace and submission upon the troubled waves of anarchy and misrule; is a scene, the contemplation of which,—while it may fill us with loathing of the unhallowed passions of the great master magician of the pageant—at the same time compels our admiration, and exalts our conceptions of the powers and capabilities of a single human mind, in collision with others.

Turn now, and contemplate for a moment, the influence of mind upon matter. What more subtle and unstable than air? Yet mind can grasp that shadow,—aye, and hold it fast, and bind it to obedience, now crouching passive and harmless at the foot of man, and now darting away with lightning wing, subjugated and chained to his ponderous engines. Yes, mind can make it, at pleasure, the instrument of life or death; now devouring a needle or a nail, and now feeding the fires of the burning city. See the beam of light as it darts through yonder casement,—mind has given to each individual ray, as it glances from that speaking countenance, a life,—an instinct and power, which shall transmit to the polished metal the impress of that touch, and thus, with a pencil faithful and unerring as truth, multiply and perpetuate the images of those loved and gone.

Such is the varied and mighty power of that spirit which the inspiration, the *in-breathing of the Almighty*, hath given to man. The agent,—the possession of which exalts him so far above brute and inert matter, and gives him in the scale of being, a rank but little lower than the angels,—those bright and blessed spirits who throng eternally around the *great white throne of God*. And yet, let us ever remember, (and for this purpose have we alluded to it,) that same power perverted, abased and depraved, has cast him down from his glorious pre-eminence, and made him a fit companion for fiends and “archangels ruined.” Nor is this a *possible* result merely, for the eye of the christian as it glances abroad over this sin devastated province of God’s empire, finds not here and there a solitary case, but *every mind depraved and ruined* by the awful ravages of sin, and doomed to writhe in *intolerable, inextricable, and eternal woe.*

Now, to this once glorious but doomed race, comes the herald of the cross,—the minister of reconciliation, to proclaim deliverance to the

captive grinding satan’s prison house,—to break from his neck the iron bondage, and reinstate him in the favor of God; pointing him through the blood of atonement, to a seat at the right hand of the Majesty on high. He beholds man, steeped in crime, led a willing captive by the devil at his will, and rushing madly on from present calamities to a fate still more dreadful,—to endless misery,—to eternal death. Moved with compassion, like his master, he comes to a race that has defied the mercy and wisdom of its creator; that has abused his goodness; has cast off, cast down and trampled under foot the authority and solemn sanctions of his law, and in its madness impugned the justice, imprecated the vengeance and defied the fierceness of the indignation and wrath of Almighty God. The glorious gospel of the blessed God takes its stand in the dreadful breach, and stooping to the lowest depths of the abyss of human guilt and woe, it lays hold of the poor infatuated wretch, madly rushing on to irretrievable ruin, and rending the veil in which sin has enshrouded his understanding, reveals to him the full extent of his wretchedness; then, when his fainting heart is just ready to sink under the crushing burden of its guilt and misery, it turns his despairing eye to calvary,—shews him there his incarnate creator, *bleeding, GROANING, DYING for his rescue.* And while thus, all wrapped in amazement at the stupendous scene, the still small voice of God whispers in his ear, that loved speaking, life giving sentiment, *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life;* and as his soul drinks in the joyful sound, which like angel music thrills through his inmost soul, love, joy and peace spring up like a fountain of life in his heart. The spell of sin is broken,—the sting of death is taken away, and from that glad moment begins the “*life of God in the soul of man.*” Christ is formed in him the hope of Glory. Life and bliss eternal are his, and from strength to strength he goes onward in his heavenly career. He learns, even while a pilgrim on earth, to cheer his heart by the prelude to that song—“*Unto him that loved us and washed us in his own blood, and hath made us kings and priests unto God, to him be glory and dominion forever and ever.*”

Such is the exalted aim of the gospel minister; to deliver the objects of his solicitude from a subjugation more galling and oppressive than the yoke of any human tyrant, and a doom more dreadful than the sentence of any earthly judge, and place him not merely among the honored ones of his fellows on earth, but to shine as the stars of the firmament, forever and ever. Not simply to emancipate immortal mind from the shackles of stupidity and superstition; but to launch it forth on that eternal career of improvement and investigation, for which the great creator intended it; to vie with angels and seraphs in its ennobling study of the wonders and glories of its Almighty Creator, while with those bright spirits for its fellow students, the universe for their text book, Jesus Messiah their great teacher, and eter-

nity their term of study, they press onward, and still onward, toward the wisdom of the eternal.

Such is the design and general scope of the minister's labors, bringing him into contact with every variety of taste and condition, of feeling and disposition, which constitute the great mass of human kind.

3. These duties, however, dividing themselves into those of the preacher, or evangelist, and pastor, deserve now a more particular notice. To be successful in the former of these offices, he must, from the store-house of a well furnished mind, bring forth things new and old, in such variety and so arranged, as to inform the understanding, convince the judgment, move the passions, awaken the conscience, and win the heart; and this course, moreover, is to be steadily pursued from week to week, throughout his whole life.

To accomplish such important and varied ends therefore, it is not enough that his sermons be coldly, critically correct in doctrine and sentiment, they must also be richly fraught with important thought, clear and chaste in diction, pertinent and pointed in application; in a word, his must be the "beaten oil of the sanctuary." And how, I ask, can this be accomplished, without *intense, continued, patient* toil; without the labor, the "sweat of the soul?" That diamond that glitters upon the finger of beauty, or sparkles in the diadem of royalty, would be valueless for all purposes of ornament, but for the long and laborious polishing of the lapidary, which at length, by the incessant attrition of nothing less than its own adamant, calls out from the dull and unsightly mass, those dazzling beauties which are the admiration of every eye.

But his labors as a preacher constitute but a small portion of his duties. It is rather by *pastoral* labor—by preaching the gospel daily, and from house to house,—that the seed of his Sabbath ministrations is to be watered and made productive. This seems to be implied in the terms used to designate the office, such as *shepherd, overseer, watchman, steward*, devoting not a mere general superintendence, but an intimate acquaintance with their individual habits, character, state of heart, modes of thought and reasoning, and requiring corresponding distribution to the necessities of each, and affording to the Sabbath ministrations directness, plainness, and adaptedness to the peculiarities of our hearers. Thus, the truth will be not only heard, but felt and *followed*, and they themselves shielded from the ravages of heresy and schism. If, on the contrary, the flock be fed,—and it may be but scantily,—on the Sabbath only, and left alone during the week, what marvel if grievous wolves enter in among them, not sparing the flock. The pastoral work has been well defined as "the application of the pulpit ministry to the proper individualities of our own people." And how, let me ask, can this be accomplished, except by an intimate acquaintance with the taste and tendencies of each.

As a watchman, he must see that the purity of the church be not marred by unchristian

tempers and practices, such as are found in every church, and which cannot be fully met from the pulpit, in their minute and diversified peculiarities, but require the affectionate private exhortations of the pastor. Searching out and reclaiming the sheep is noted by the Good Shepherd, our great model pastor, as the grand distinction between himself and the hireling who neglects the pastoral care. Such was also the ministry of the apostles; of a Paul at Ephesus, who, during the three years of his labor among them, ceased not to warn every one of them day and night with tears, and the approving testimony of his conscience; on this point was his chief solace, while bending under the overwhelming weight of pastoral responsibility.

Cares of affliction, also form no inconsiderable part of a faithful pastor's labor, requiring a combination of qualities no where else to be found—blending the tenderness of the parent with the severe faithfulness of the judge.—Admitted, perhaps for the first, and it may be too the only time, within the hallowed influence of a family circle, which, had their sky remained cloudless, would have spurned his presence, he comes at the favored hour, when the fallow ground of the heart has been broken up by the ploughshare of divine visitation.—Here, then, if the propitious moment be vigilantly and discreetly improved, the seeds of true piety may be scattered in a genial soil, which watered by "blest tears of soul-felt penitence," may produce "peaceable fruits of righteousness," in richest abundance.

There is still, however, another class of important duties connected with the pastoral work. In almost every church there is a diversity of gifts to be elicited and fostered—gifts, which, by proper encouragement and careful training, may become highly useful in the cause, but which, if neglected, will wither and die in oblivion. Such must be sought out and led forth to a preparation for the work to which God by his providence has called them. Thus shall we, besides praying the Lord of the harvest, that he will send forth laborers into the harvest, perform our part of the work of supplying with laborers the moral vineyard of the Lord. Real worth is modest and retiring,—while zeal without knowledge is bold, noisy and obtrusive. The one waits in silence for the "word of the Lord" to come unto him,—the other cries with boasting Jehu, come see my zeal for the Lord of hosts. A man properly impressed with the responsibilities of the sacred office, would naturally shrink from observation, and like Saul will often be found "hid among the stuff" of worldly employments,—while one who, like Ahimaz, the son of Zadok, would run before his tidings were ready, will thrust himself upon us crying, "put me I pray thee into one of the priests' offices; that I may eat a piece of bread." Let such, then, be but faithfully conversed with, and we shall generally find that a strong desire for this work has at sometime been felt, though now perhaps nearly smothered. Meet, then, his objections fairly, and answer them conclusively, as you generally may, for you will probably find them

begin and end with his own unworthiness and incompetency to discharge such high and holy duties. Such objections furnish their own best answer, by pointing to the duty of *commencing immediately* a course of intellectual and moral training for the work.

Such then, in brief, are the duties of that christian minister who would make full proof of his ministry, both as evangelist and pastor. The *unbelieving* are to be convinced of the reality of those things whereof we affirm. The *hardened*, stubborn sinner must be made to quail before the terrors of God's holy law.—The *careless* aroused to a consciousness of the perils of that slippery place, on which he is so confidently sporting. The *pharisaic moralist* shaken from his sandy foundation of human sufficiency. The *amiable* sinner persuaded to view his real hideousness, in the mirror of gospel truth. The *serious* inquirer instructed relative to his duty and his destiny. The *anxious* soul urged to the great duty of immediate submission to Christ, and faith in his name. The *perplexed* extricated out of satan's toils. The *despairing* persuaded still to trust, even though clouds and darkness are round about the throne. The *confident* warned, by a Peter's example, not to think more highly of himself than he ought to think. The *diffident* encouraged by the willingness and ability of the Saviour, still to come unto him. The *faithful* cheered onward in his work, by the prospect of the joy that is set before him. The *poor* comforted by contemplating his condition, who for our sakes become poor. The *back-sliding* reclaimed and led back to the fold of the good shepherd. The *schismatic* reprovved and admonished to keep the unity of the Spirit in the bonds of peace. The *errorist* rebuked and restored to the old paths. The *innovator* checked by exhibiting the simplicity of the gospel scheme.

Thus, in a word, he must be every man's friend—a general guide and counsellor—in *all things, always and every where*, watching for souls as he that must give account.

If, however, his responsibilities are thus overwhelming, his rewards are none the less glorious. For, besides sharing the glory of the great Captain of his salvation, he is assured that they which turn many to righteousness shall shine as the stars in the firmament, forever and ever.

Let us, then, contemplate the *reward* promised. As the work is most responsible and most ennobling, so the reward promised is priceless and glorious. The *gigantic* efforts sometimes put forth to reach the bright goal of earthly ambition, have already been noticed. Now, they do it to obtain a corruptible crown, but we an incorruptible. Our reward, my brethren, is not merely a transient meteor blaze of earthly renown—not the riches of an earthly inheritance—but eternal pre-eminence in that state of bliss to which it has been his steady aim to raise his fallen fellow-man;—a seat of honor at the right hand of the Majesty on high—a partnership in Messiah's throne. Rev. iii: 21. In a word, the *highest gift in the power of the infinite God to bestow*

on those whom he delights to honor, transcending the utmost power of human language to describe, or the human heart to conceive.

II. *Seek suitable qualifications for his work.* Let him never rest satisfied with meagre or even moderate attainments, but aim to become a "scribe well instructed," shewing himself "approved unto God,"—not merely a workman who is NOT ASHAMED, of which class we have, alas, but too many who *ought to be ashamed*,—but "a workman that needeth not to be ashamed," always aiming at perfection, both in human and divine knowledge. Let him also never lose sight, for a moment, of the great truth, that this knowledge is progressive. Instead, therefore, of obstructing, let him aim to accelerate its march—to advocate the standard of truth and excellence, ever pressing onward and upward, toward the bright goal of perfection. Let his *eye*, his *ear* and his *heart*, be ever open to instruction, and let him search for it as for hid treasure. Let him study nature in all her varied and simple beauty, unsophisticated by the rules of art. Let him take the lamp of science, and entering her secret laboratories, mark the wondrous process by which the various elements are prepared for future combination into the countless beautiful forms of animal, mineral and vegetable existence.—Let him, moreover, read attentively that ever new and instructive volume of living, acting human nature. In a word, every discovery in science,—every improvement of art,—every development in the great store-house of truth,—should be his, not to hoard, but to mould and use for God and his glory. Such views and efforts will induce, also, \*

III. *A corresponding deportment.* A demeanor which, while it seeks by all practicable methods to conciliate, to become all things to all men, that we may by all means gain some, will, on the other hand, beget a seriousness which will seem to say to all, "I am about a great work; I cannot come down." With the paltry arts and intrigues sometimes so highly commended by worldly men, the *ambassador of heaven*, has nothing to do. With an emphasis of meaning, he may say, with an ancient poet, I labor for immortality. Oh, were we but duly impressed with a just view of the tremendous consequences, for weal or woe, of even the minutest act of our lives, we should need no other consideration to induce us to *magnify our office*.

IV. Finally: Let us endeavor to possess more fully, and exhibit more clearly, the character of our divine Master; cultivating more sedulously holiness of heart—simple faith in the promises of the gospel, and fervent aspirations after the full enjoyment of the influences of the Holy Spirit—the baptism of the Holy Ghost. Let the exhibition of a glorious Christ to the *view*, to the *love*, to the admiration of all, be the grand intention of our lives.—Christ, as a self-denying, laborious servant—Christ, as a meek and patient sufferer—Christ, as a mild, firm and faithful reprovver—Christ, as a sympathizing and affectionate friend—Christ, as a firm and undaunted witness for truth, be kept constantly in the bright foreground of the

canvass, for the admiration and imitation of all;—and thus we shall be enabled, by his grace, most successfully to *magnify our office*.

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**SELECTIONS.**

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From the Alabama Baptist.

Rev. JESSE HARTWELL, D. D.

My dear brother, since my last communication to you, a few more facts of interest, relative to the Second Baptist Church of this city, have accumulated, and for the benefit of brethren abroad I transmit them to you, for publication in your popular, and widely disseminated paper. I forward them knowing, that many of our brethren in other States, as well as in our own, feel a lively interest in the success of the Baptist cause in this place, and, doubtless, will be gratified to learn, from time to time, its condition, progress, and prospects. I shall, however, speak only of the **SECOND CHURCH**, of which I have the pastoral charge, and with which, of course, I am best acquainted, and can therefore express myself **KNOWINGLY** and **FREELY**.

I remark, that our progress is onward, and upward. Accessions by letter and by baptism, are made to our church almost every week. Since my last, **TWELVE** have been added to us by letter, and **TWELVE** by baptism. (**NINE** I baptized yesterday.) Total number added since my location here, **THIRTY-THREE—SIXTEEN WHITES**, and **SEVENTEEN COLORED**.—Our congregations continue to increase in numbers, intelligence and interest. In fact the room, that we occupy, is much too small to accommodate all that would attend our meetings upon the Sabbath, could they be comfortably seated. This difficulty, however, will soon be obviated, as we have in contemplation the purchase of the Unitarian Church, situated upon Jackson street. This building originally cost \$15,000, or \$20,000. It is quite spacious, and the interior is well, and neatly finished off. The whole property (building and lot) is offered to us for \$5,000. We have agreed to take it, and the bargain will soon be closed. We shall, however, in all probability, be unable to get possession of it before the first of November next, as the Second Episcopal Church of this city has rented it until that time.

We regard the purchase of this property under all the embarrassing circumstances, by which we are surrounded, as decidedly the most judicious course that we could pursue. To purchase a lot as central as this, and to erect upon it a house as large and as well finished as that above named, would cost, at the present time, not less than \$10,000 or \$12,000. The poverty of our church renders it indispensably necessary for us to be as economical as possible. In fact, we are totally unable **WITHIN OURSELVES**, to pay for this, and will be forced, painful as it may be, to the necessity of appealing for aid, to the generosity of the friends of the cause, both here and in the country. And, brethren, should we, some time during the summer, make our appearance among you, for this object, we trust that we

shall receive a cordial welcome from you, but more especially do we hope, that we shall receive your **LIBERAL CONTRIBUTIONS**, to aid us in the consummation of this noble, and vitally important enterprize. Your mite, thrown into this channel, will secure the establishment of the Baptist cause in this city, upon a high and permanent basis, and present to you, when you visit Mobile, a church and congregation of which, doubtless, you would not be ashamed,

It may not be amiss to give you a brief statement of the public exercises of our church.—We have preaching three times upon the Sabbath (except when the ordination of baptism is administered, which is always in the evening) a female prayer meeting every Tuesday afternoon, lecture every Wednesday, and prayer meeting every Friday evening. We also have a large and flourishing Sabbath School. Communion every month.

From this statement you perceive that our public religious exercises are sufficient, by the grace of God, (for this, under any circumstances, is indispensably necessary) to keep the church alive and active. So far as the discharge of public duties are concerned, we have no cause whatever for complaint. For the cheering manifestation of the divine goodness to us we have every reason to believe that there is much genuine piety, and much effectual, fervent prayer in the church. When we meet, we feel that we are *brethren*—children of the same parent, and destined to the same glorious abode in the skies. You see none of that *cold, proud, and withering* look, so often prevalent among members of the same communion—the inevitable tendency of which is, the alienation of their hearts, the destruction of all religious confidence and enjoyment, the engendering of malice, jealousy and envy, which lead to bickering and backbiting, and their final desolation and dispersion. Among us but one feeling, and one motive seem to pervade every bosom—love to the Redeemer, and to one another, and a sincere desire for the peace and prosperity of the church, the glory of God, and the salvation of perishing sinners. We feel assured, that Israel's God is *with us*, and *for us*, and if this is so, what, or who can successfully oppose our progress? We know, that we have but to do our duty, and God will vindicate our rights, and crown our efforts to promote his cause in this city, with ultimate victory.

The *war excitement* here, which, at times rages with all the fury of a tempest, will, I fear, interrupt and retard the progress of religion in our churches. It should certainly be our most earnest supplication to Him, in whose hand is the destiny of nations, that he would overrule the hearts of his people—that he would “lead them not into temptation; but deliver them from every evil;” and thus preserve the church from that spiritual declension so frequently consequent upon great political, national, or other kindred excitements.

Yours, in christian bonds,

S. LINDSLEY.

Mobile, May 27, 1846.

From the North Carolina Baptist.

### CHRISTIAN POLITICS.

The following, penned by us a year ago, hastily, we find to-day in over-hauling our chaos of manuscript fragments, which have not been brought before the public. It was originally designed for the columns of the Baptist, but was never forwarded. Here it is, and must go for what it is worth.

T. W. H.

REV. R. B. C. HOWELL, D. D.

DEAR BROTHER:—Your kind partiality, solicited from my pen contributions for the Baptist previous to the appearance of the first number, and by yourself and correspondents, as well as the suggestions of the junior editor; the calls upon me to furnish articles for each number have been reiterated. My obligations have been enhanced by your friendly interventions in a similar department in former years. Did you know the arduous pulpit exercises and preparations and unremitting transitions by journeyings which intercept my studies, you would scarcely complain of the eccentricity of the orbit in which I revolve, and the intervals between the budgets remitted to you. Especially when you learn that without any book, the Bible in the vernacular, and the New Testament, in the original tongue, are the only books to me accessible except such only as I borrow momentarily *en passant*, and that the fugitive pieces transmitted to you by "lumps," as you were pleased to express yourself, are stray leaves unselected, snatched occasionally from a bundle of crude, unfinished and not revised outlines of materials which under such unpropitious circumstances, I am preparing for a book never to be published, but which, *con amore studiorum*, engages my unappropriated moments.

New Testament politics has become the distinguishing topic of the age. The press teems its ponderous tomes, and millions of tracts, pamphlets, sermons, reviews and paragraphs, upon the *jure divino ecclesie*, and all the ramifications of Puseyism, Papacy, Episcopacy, Presbytery and Independency, and Congregationalism, has its advocates too, but has not attracted to itself that attention from the public which its claims demand, and which its principles and genius are adapted to popularize. Among Baptists there is a desideratum—a vacuum which craves to be filled, and which has been palpably, not to say criminally, counterbalanced by secondary questions. Statesmen, Politicians, the Press, the Pseudo-baptist world, and even the mass of Baptists are most lamentably deficient in their knowledge of the polity of Baptist Churches. Of this I have found unparalleled developments in high places, in my contact with not a few master spirits whom I have met in locomotives and elsewhere. "The Baptists have no government," is chirped by every bird of passage, when these topics are discussed.—What is our duty? Plainly it must be to exhibit, as a Pseudo-baptist editor expressed it to me recently *our beau ideal of a church*, as it is developed in the revealed canon. Had I any,

the least hope of a reading, I would devote myself to this object. I would trust before the public something like an analytical and inductive programme of "*New Testament Politics*," upon the *productive system*, in lieu of the concrete scheme, which, with the exception only of one lecture which I have read, has been adopted by nearly all polemical essayists on this subject, not even excepting John Milton. It should be something analogous to the following sketch of topics to be discussed, touching for instance the isolated congregation at Ephesus, which I hastily submit to your consideration.

T. W. H.

### THE EPHESIAN CHURCH.

A *christocracy*, the great Dr. Carson denominated the government of the New Testament Church. In respect of the King, Lawgiver and Judge, this appellative is expressive, but in regard to the citizens and their immunities, it is adequate to convey the full and perfect truth, nor is there in the vocabulary of the New Testament, whose nomenclature was chiefly derived from the symbolical church of the Old Testament, any one designation which was designed, or is capable of causing the whole truth to strike the mind by the adumbrative title. A christocratic spiritual constitutional democracy is with me a favorite epithet, perhaps from its paternity. Without pausing to contemplate the history of religion, literature, and other philosophical phenomena of the city of Ephesus, up to the period of the introduction of christianity among its idolatrous citizens, it may suffice in this sketch simply to refer to certain scriptural facts in their order.

This church dates its origin nearly a quarter of a century later than the mother church at Jerusalem, say about, A. D. 56.

Its original constituency was twelve disciples, who were baptized Jews, who for the space of at least three months after their first visitation by Paul, were not constituted or organized into a church, but simply in common with other resident Jews met in a synagogue to hear the Apostles' doctrine, but were afterwards separated into a church in the city without a temple or any building erected for the especial use of the Church; see Acts 19th.—Their faith was confirmed by miracles, and they spoke with tongues and prophesied.—They enjoyed the ministry of Paul two and a half years—were grievously persecuted by the Jews—afflicted by the attempt of the Jewish chief priest and several of his sons who blasphemously tried to counterfeit miracles in the name of Christ, whom Paul preached, but were confounded and converted with many other priests, and brought a great revenue into the church procured by their sorceries, but on their conversion dedicated to the propagation of christianity the amount of twenty-five thousand dollars, or fifty thousand pieces of silver. The character of the constituency of this church is unequivocally demonstrated by inspiration, by analyzing the Acts of the Apostles, the Epistle to the Ephesians, the Apocalypse, and the Epistles to Timothy. In the Epistle

of Paul to this church, he styles its members indiscriminately.

## CHAPTER I.

1. Saints; ch. 1, v. 1.
2. Faithful Brethren; v. 2.
3. Blessed with all spiritual blessings in Christ Jesus; v. 3.
4. Chosen; v. 4.
5. Having the adoption of Children; v. 5.
6. Accepted in the beloved; v. 6.
7. Having obtained an inheritance; v. 5.
8. As having trusted in Christ; v. 12 and 13.
9. As having been sealed by the Holy Ghost; v. 13.
10. As having believed; v. 13.
11. He speaks of their faith; v. 14 and 15.
12. He speaks of their love to all saints; v. 16.
13. As those who believe; v. 19.

## CHAPTER II.

16. As being now quickened; v. 1.
17. Formerly dead; v. 2 to v. 5.
18. As raised; v. 6.
19. As saved, (already,) by grace through faith; v. 8.
20. As God's workmanship; v. 10.
21. Created in Christ; v. 10.
22. Once without Christ; v. 12.
23. But now in Christ; v. 13 and 18 to 32.

## CHAPTER III.

24. As having a dispensation of grace; v. 2.
25. As capable of reading and understanding; v. 4.
26. Exhorts them not to faint; v. 13.
27. Strengthens them in faith and knowledge; v. 16.

With other predicates from v. 17 to 21.

## CHAPTER IV.

28. As called; v. 1 and 4.
29. Exhorts to forbearance and love; v. 2.
30. As having a measure of grace and of the gift of Christ; v. 7.
31. As having learned Christ; v. 20.
32. As having been sealed by the Holy Ghost, &c.; v. 30.
33. Other exhortations describing them as pardoned and capable of forgiving; v. 32.

But here is enough as a specimen of materials for ascertaining the character of the constituency of this church. We have space only to notice some few other points.

1. In reference to the christocracy of its government, see chap. i. v. 22; and chap. v., v. 23, and chap. iv.

2. In respect to its democracy under Christ, it may be observed that in this Epistle, Paul commands them individually and mutually as a congregation to submit themselves to one another, thus recognizing their divine right and obligation of mutual self-government under Christ; chap. v., v. 21.

3. He sent a brother and a letter not to a bishop, elders or officers, but to the church, that the church might know its officers; chap. v., v. 21.

4. This church he describes and addressed as composed of husbands and wives, parents and children, masters and slaves, all able to

understand his knowledge in the mystery of Christ as quoted above.

5. But he also instructs them touching questions of fellowship in the church, as being a subject of congregational action; chap. v., v. 11.

And in regard of the officers of this church, they are members in it. They were members of and in this church, and overseers over it, and subject to it, and to Christ; Acts 14, 25 and 20; 17 to 38 v., Epistle to Timothy. Even they tried false Apostles and excommunicated them; see Revelation 1, 2, and 3 chaps. They had in this church a plurality of Bishops equal in authority, and deacons too, as is evident from the facts that Elders are mentioned in the plural in Paul's address to them, and that Paul and his colleague ordained Elders in every church, and Paul instructs Timothy while at Ephesus, touching deacons in that church, &c.

It is competent to speak of the doctrines, ordinances, government, morality, enlightenment, officers, members, and classes of members of this church, its progress, its apostacy, and dissolution, and the fate of the city, &c. &c. Never opened a more fruitful field of investigation. Here the questions of its subdivisions into divers churches in Ephesus, under one Presbytery falsely maintained, might be settled, and at one stroke Pædo-baptism, Papacy, Prelacy, Episcopacy, Presbytery and Independency in its ultraism, might be overthrown, looking at this church from every distinct point of vision separately and fully in methodical divisions of the subject perhaps in this way:

1. Its membership in respect of their knowledge and qualifications.
2. In respect of their classifications and relations.
3. In respect of its headship.
4. Its constitution and law.
5. Its ordinances.
6. Its order and customs.
7. Its officers, their powers, responsibilities, relations, &c.
8. The relationship of this church to all other New Testament churches, and to the world, and civil government, &c.
9. The relationship of its officers to each other, and to other churches, and to officers of other churches, &c.
10. Its history, morality, doctrine, &c.
11. Its contrast with human institutions.

This is not a studied method, but suggested cursorily. I have, but not now, before me, however, an arrangement which is more general and more satisfactory to me, but I have just now seized an hour on leaving the mail coach to submit this fragment in its crudity. If your correspondents and yourself will suggest topics I will endeavor to be more regular in my communications; but perhaps I may not be permitted the pleasure by reason of other more regular demands upon my pen for a volume.

T. W. H.

REPENTANCE.—Be speedy in your repentance, and diligent in your endeavors after holiness. Know the time of God's gracious visi-

tation. While God is calling, Christ inviting, the gate of Heaven set open, the ministers of the world exhorting, and the Spirit drawing, make haste and delay not.—*Mason.*

We extract the following from the Paris correspondence of the Boston Atlas:

The nomination to the Bishopric of Jerusalem, belonging alternately to the British and Prussian governments, the king of Prussia has filled the See vacated by the death of the Rev. Dr. Alexander, by the Rev. Moses Belson, a converted Jew. Mr. Belson was originally a journeyman saddler and traveling in England in search of experience and education, as is usual among the German mechanics, worked for a time at Exeter, where he became converted. His competitor was the celebrated Dr. Wolf, who is now an undoubted Puseyite, and by way of obtaining court favor, issued a letter to his German countrymen against the religious movement, which ended: "Is there no regard, respect due to Royalty?—Johannes Ronge! I call, therefore on you, in the name of the Lord Jesus Christ—the great God and Conqueror—to retire and serve the Lord in silence and humility; and you my dear German countrymen, continue to be an example—a pattern to other nations in the fear of God—in the love of Jesus Christ, and in honoring your Kings; for I assure you that just as I went to Bokhara, in order to save two of my adopted countrymen, Colonel Stoddard and Captain Conolly, I would be ready to do the same again, in order to save a German in distress."

The Catholics here and throughout the continent continue to offer up public prayers for the return of England to the church of Rome, and to extract large sums from the faithful for the propagation of their doctrines in America. It appears that they have received large additions to their number in the Island of Hawaii, the largest of the Sandwich Archipelago. When a missionary named Heurtel landed there, in 1840, there was not a single Catholic; now there are upwards of 7,000.

In France I am inclined to think that Protestantism gains ground, and I will here take occasion to contradict a paragraph which I recently saw in an American paper, giving an account of numerous converts to Catholicism among the residents here. With the exception of four young ladies, who have received education in the convent of the Sacred Heart, I do not know of a single instance.

#### A GOOD RULE.

Lord Erskine was distinguished through life for independence of principle, for his scrupulous adherence to the truth. He once explained the rules of his conduct, which ought to be deeply engraven on every heart. He said, "it was a first command and counsel of my earliest youth, always to do what my conscience told me to be a duty, and leave the consequence with God. I shall carry with me the memory, and I trust the practice, of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain

that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and shall point out the same path to my children for their pursuit."

#### JESUS, JUSTICE, AND THE SINNER.

BY FRANCIS QUARLES.

"Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

—PSALM cxliiii: 2.

*Jesus.* Bring forth the pris'ner.

*Justice.* Thy commands  
Are done, just Judge; see, here the pris'ner stands.

*Jesus.* What has the pris'ner done! Say what's the cause

Of his commitment!

*Justice.* He hath broke the laws  
Of his too gracious God: conspir'd the death  
Of that great Majesty that gave him breath,  
And heaps transgression, Lord, upon transgression.

*Jesus.* How know'st thou this?

*Justice.* E'en by his own confession:  
His sins are crying, and they cry aloud!  
They cried to heaven—they cried to heaven for blood.

*Jesus.* What say'st thou sinner!—hast thou aught to plead

That sentence should not pass? Hold up thy head,  
And show thy brazen—thy rebellious face.

*Sinner.* Ah, me! I dare not: I'm too vile and base

To tread upon the earth, much more to lift  
Mine eyes to heaven; I need no other shrift

Than mine own conscience; Lord, I must confess  
I am no more than dust, and no whit less

Than my indictment styles me. Ah! if thou  
Search too severe—with too severe a brow,  
What flesh can stand? I have transgressed thy laws;  
My merits plead thy vengeance—not my cause.

*Justice.* Lord, shall I strike the blow!

*Jesus.* Hold! justice, stay!  
Sinner, speak on; what hast thou more to say?

*Sinner.* Vile as I am, and of myself abhorred,  
I am thy handy-work—thy creature, Lord;  
Stamp't with thy glorious image, and at first,  
Most like to thee, though now a poor accus'd  
Convicted caitiff, and degen'rate creature,  
Here trembling at thy bar.

*Justice.* The fault's the greater.

Lord, shall I strike the blow?

*Jesus.* Hold! justice, stay!

Speak, sinner; hast thou nothing more to say?  
*Sinner.* Nothing but mercy, mercy Lord. My state

Is miserably poor and desperate;  
I quite renounce myself, the world, and flee  
From Lord to Jesus—from myself to thee.

*Justice.* Cease thy vain hope; my angry God has vow'd  
Abused mercy must have blood for blood.

Shall I yet strike the blow?

*Jesus.* Stay! justice, hold!  
My bowels yearn—my fainting blood grows cold,

To view the trembling wretch. Methinks I spy  
My Father's image in the pris'ner's eye.

*Justice.* I cannot hold!

*Jesus.* Then turn thy thirsty blade  
Into my side; let there the wound be made—  
Cheer up, dear soul, redeem thy life with mine—

My soul shall smart,—my heart shall bleed for thine!

*Sinner.* Oh, groundless deep; Oh, love beyond degree!  
The offended dies to set th' offender free!

#### THE TREATY RATIFIED.

It is with unfeigned pleasure that we announce to the public the ratification, by the Senate, of the Treaty for the settlement of the Oregon controversy.

The injunction of secrecy has not been removed by the Senate, but enough of the proceedings is known,

and certainly known, to enable us to state that the ratification passed by a vote of *forty-one to fourteen*—a majority, we believe, unequalled on any important treaty except the treaty of 1842.

Report say that the debate in the Senate for the last two or three days, although in secret session, has been exceedingly spirited and interesting. Possibly, some time hence, when no further occasion for secrecy shall exist, those debates may be given to the public.

[Nat. Int. 19th.

### Arrival of the Caledonia.

**FIVE DAYS LATER FROM EUROPE.—OFFERED MEDIATION—FRENCH FLEET FOR THE GULF—CHOLERA, MARKETS, &c.**

The steamship *Caledonia*, arrived at Boston on the 18th inst.

A Liverpool letter says that England has offered her mediation between the U. S. and Mexico.

The Cotton market has been reduced again to a state of comparative quietude.

Prince Louis Napoleon has arrived in England *in-cog!* He is about to leave for Florence there to join his invalid father.

It would appear from what McConnell stated on Monday that Sir R. Peel is determined to press forward the Irish Coercion Bill when Parliament re-assembles after the Whitsuntide holidays.

The Oregon question has now ceased to give any uneasiness.

The Paris paper, *La Presse* of Monday, reached our office last night, which announces that orders had been sent by the Minister of Marine to Best and the other military harbors, to despatch a number of ships to the Gulf of Mexico, to reinforce the squadron stationed there, in consequence of the war between the United States and Mexico.

The overland India mail of May 1st reached London yesterday. It possesses no political and little commercial interest. The seeds of another contest in the Sikh country were sown at the termination of the late war.

Portugal has been the scene of another attempt at revolution, consequent upon a change of the Ministry. It appears, for the Portuguese, to have been a more than ordinarily energetic affair.

### FREIGHTS AT LIVERPOOL.

The warlike tidings per *Cambria* have tended to check shipments in some degree, and a few houses determined not to ship in American bottoms, has caused some inquiry for British vessels. There is not, however, a single American ship in port unengaged. The amount of freight going forward is still limited. In the absence of much demand for passengers, ship business must be considered dull, notwithstanding the unusual scarcity of tonnage.

### BRITISH PARLIAMENT OREGON QUESTION.

Mr. HUME asked whether the Government had been officially informed that the President of the U. States had received directions from Congress to give notice to the country of their intentions to terminate the joint occupancy of the Oregon Territory, and whether that notice had been given.

Sir R. PEEL—I can have no objections to answer the question the Honorable gentleman has put to me, by stating that the American President has given to Her Majesty's government a formal notice necessary for the termination of the existing convention; that termination to take place at the end of the year; and in doing so, the President had adopted the terms which were assented to by both houses of the Legislature of the United States; that the notice was given with the view of leading to an amicable adjustment of the differences between the two countries on this subject. (Hear. Hear.)

Mr. Pakenham has received instructions to that effect from the British Government by the *Caledonia*.

Beyond the fact of Great Britain having offered her

mediation between Mexico and the United States, the news is not of much importance.

The London Standard of 3rd June has the following, in reference to this subject:

The statement made in the London Morning Herald, that ministers have determined to offer the mediation of the British Government to arrange the differences between the United States and Mexico, is the most important news of the morning, and has excited much interest. The intention to tender this mediation was communicated to the diplomatic representatives of the two states yesterday, and the necessary powers will be forwarded to Mr. Pakenham, our Minister at Washington, by the *Caledonia* steamer, which will sail from Liverpool to-morrow morning.—Measures will also be taken to have the proposition made to the government of Mexico with the least possible delay. It is almost unnecessary to say that the universal hope is, that the mediation should prove successful; for, independent of the desire for a speedy settlement on the common ground of humanity, there is great apprehension felt that if hostilities were protracted, the maritime states of Europe would run great risk of being involved in the quarrel.

**THE CHOLERA.**—We have already stated that the cholera had made its appearance in some of the provinces of Persia, carrying death into the principal towns. It has spread from Bokhara to Herat and Meshio, and has now taken the direction from the Caspian Sea to Teheran and Ispahan. Late accounts from Odessa state that it had crossed the Russian territory and appeared suddenly at Tiflis, taking a northerly direction between the Caspian and the Black seas. On the other side the cholera broke out unexpectedly at Orenbourg, in the mines of the Ural mountains; it crossed the Volga, and set its foot in Europe at Casan, only 2000 kilometers from St. Petersburg. If the accounts we have received are exact, it has taken a most irregular direction. It has advanced from west to north, and does not seem to have followed the banks of the river, as in 1828 and 1832.

The opposition Paris journals all side with the United States, and predict an early conquest of Mexico. The apprehension caused by the Mexican war weighed on the Paris money market.

**LONDON MONEY MARKET, June 3d.**—The intelligence of the commencement of active hostilities between the U. S. and Mexico has continued to exert a depressing influence upon the market, from which it is only slowly recovering. The settlement of the accounts also occurring at the same time was very heavy and rendered the market more dull. Yesterday and to-day, however, the market has been firm.

**LIVERPOOL COTTON MARKET.**—From May 30th to June 3d.—There has been a fair demand for Cotton since our last report. It amounts to 21,000 bales, viz: 3000 Saturday, 7000 Monday, 5000 Tuesday, and to-day 5,000. Yesterday and to-day 1000 to 2000 bales were taken on speculation. Prices cannot be quoted lower, but the market is decidedly firm and steady, very extreme rates being obtained.

There is no improvement in Grain in the London market; flour was dull. Philadelphia flour under lock at Liverpool from 20 to 21 cents. The packet ship *Thomas P. Cope* sailed from Liverpool on the 2nd June, for Philadelphia.

### CONGRESSIONAL.

In the *Senate*, to-day, after the morning business, on motion of Mr. Dix, the warehousing bill was taken up. Mr. Dix explained and defended the provisions and principles of the bill in a speech of upwards of an hour, of which we have a full report; but in consequence of the great pressure on our columns, we are obliged to postpone its publication, and the proceedings of the Senate, till to-morrow evening. The bill was made the special order for Wednesday next, Mr. Dix having offered a few amendments.

