



Providence Church has been the undue promi- nence given to Roger Williams as a Baptist. It is greatly to be regretted that it ever entered into the mind of any one, to make him the founder of the Baptist denomination in America. As no sense was to be made of it by Baptists and Williams himself, could his short and futile attempt to become a Baptist be obliterated from the minds of men. A man only four months a professed Baptist, and then renouncing his baptism for ever, and all church organization, to be lauded and eulogized as the father and founder of American Baptists, is as silly as absurd. As a leader in civil and religious liberty, we do him homage—as a Baptist, we have him nothing.

There is another name," says a writer, who is preparing a history of the life and times of John Clark, and the first century of American Baptists, long too long concealed by Williams being placed before him, who will in after times be regarded with unmingled affection and respect as the true founder of the Baptist cause in the New World—that orb of parent lustre will yet shine forth, and Baptists, whether they regard his life as a character, his talents, his learning, the services he rendered, the urbanity and modesty that distinguished him, will mention JOHN CLARK as the real founder of the first Church upon the American soil.

It was in 1706 the founder of the first Baptist Church in America, because the Church at Newport Rhode Island, was organized, it appears from standard authorities, at least one full year before Williams gathered his society at Providence.

As the controversy is with Pedobaptists and their Allies, low church Baptists, we will submit such authority as they cannot question.

Benedict, the venerable Baptist Historian, accepting the records of the present Providence Church to be a revival, and thus falling into the now palpable historical error of assuming that the first Church in Providence originated with Roger Williams in 1639, instead of Chad. Brown and others, in 1622, says, page 44 L.

Thus [the first Baptist Church in Providence] which is the oldest of the Baptist denomination in America, was formed in March, 1639." We say, even admit this, which is now no longer a conceded fact, we are slow from authority, that our low church brethren, north and south, will not gainsay, that the church at Newport is the first Baptist Church organized in the new world.

By turning to the minutes of the Philadelphia Association, published by the American Publication Society, (1830) page 455, this note will be found: "When the first church in Newport, E. I. was one hundred years old, in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion."

This establishes the fact that in 1738, the Newport Church was one hundred years old, and consequently founded in 1638—One year before Roger Williams formed a Society of informally baptized persons.

Therefore, Williams' Society, even though the present Providence Church be his successor, is not the first Baptist Church founded in America, but the Newport Church—Q. E. D.—Elder Sears, and Mr. McFerrin, his admirer, to the contrary notwithstanding.

But more indubitable historical facts show that the present Providence Church was not organized until 1652, while all those historians who have adopted the records of the Providence Church as authentic, agree in admitting that there was a regular Baptist Church at Newport as early as 1644—which is eight years before the first Church in Providence was established. Circumstances also establish the claim of the Newport Church. Floor plates in the immediate vicinity of Providence, and for fifty and one hundred miles around, had their membership with the Church in Newport. Who then is the founder of the Providence Church in Providence? "Fighting the his- toric editor of the Western Recorder, the instructor of Benedict and Orchard, can tell—nobody else can or will presume to tell.

It was ROGER WILLIAMS the FOUNDER of the first Baptist Church in America," as Elder Sears, of the Recorder, affirms. We answer, Nay, because.

1. The informal Society organized by Williams continued but a very short time, and then went to nothing. Four months after Williams had unlearned it, he became impressed with the notion that the succession of churches and ministers from the day of the Apostles had been lost, and therefore, in his day, there were no valid church organizations, or ordained ministry, or valid baptisms, and he dissolved his connection with his own organization and became a Seeker and Familist. His "Society" soon went to nothing.

We again submit authority that neither Pedobaptists nor Baptists will presume to mention. CORNELL MATHIAS, who died in 1728, the author of 322 books, the most eminent Pedobaptist of that age, and the author of an Ecclesiastical History of New England, tells this testimony: "One Roger Williams, a preacher, arrived in New England in the year 1633, was first an assistant in the church of Salem, and afterwards pastor. This man, a difference happening between the government and him, caused a great deal of trouble and vexation. At length the magistrates passed the sentence of banishment upon him; upon which he removed with a few of his own sect, and settling at a place called Providence. There they proceeded to baptize, not only unto the gathering of a thing like a church, but unto the renouncing their infant baptism." After this, he says, he turned Seeker and Familist, and the church came to nothing."

Something for Dr. McFerrin. In the "Nashville Christian Advocate" of February 14th, there is a short article signed "J. P." over the erroneous caption, "Deception." The writer refers to an extract made from a letter written to me on the subject of "Revision" by a "learned Methodist preacher," which extract was recently published over my initials in this paper. "J. P." does not "wish to be discourteous," but says, "I do not believe that he has received any letter from such a source, or even from a member of the Methodist Church. We challenge him to give the name of his correspondent; if he does not, we intend to push him into a corner before the public."

This does not move me. If I can be pushed into a corner, let it be done. If it can be done it ought to be done. But my objection calling Dr. McFerrin's attention to this matter is to know whether he endorses "J. P." and his position. If he does not, will he say who "J. P." is? Dr. McFerrin surely does not expect me to notice any man who puts an irresponsible "J. P." to what he writes. True, "J. P." may stand for John or Jeremiah, but then it may stand for Judas or Jerobam. Speak out, Dr. McFerrin, and there may be no doubt as to who I am. I subscribe not my initials, (though they are generally known, but my name.

"Ductors Disagree." There [infants] are not baptized because they are not baptized in Christ. Their right to be baptized is a higher inheritance. They claim by a nobler title. Doing in infancy, they are heaven not on the ground of their Christian baptism, but on the ground of their parents' baptism. The right of their parents' baptism is a higher inheritance. They claim by a nobler title. Doing in infancy, they are heaven not on the ground of their Christian baptism, but on the ground of their parents' baptism. The right of their parents' baptism is a higher inheritance. They claim by a nobler title. Doing in infancy, they are heaven not on the ground of their Christian baptism, but on the ground of their parents' baptism.

What will the Chowan Association do? We see from the Editorial Recorder, North Carolina, that the Bethel Conference, a body of Campbellites in North Carolina, has organized several of its members to meet as correspondents with the Chowan Association, at its session in May next. The Chowan Association is the largest, and most influential Association of Baptists in North Carolina. What has it done to encourage this triumphant set on the part of Campbellites. If we can set up a body of men in another State, why can we not do so here? A duty that upon its orthodoxy in Baptist faith and practice. We were a member of that old school here, before our glorious Chowan, we should have shared upon the presumption of the Bethel Conference, was rebuked by a rejection of such an offer of fellowship, so prompt and so unambiguous as never to be forgotten.

Is not this arrogancy in full, to set up a body of men in another State, why can we not do so here? A duty that upon its orthodoxy in Baptist faith and practice. We were a member of that old school here, before our glorious Chowan, we should have shared upon the presumption of the Bethel Conference, was rebuked by a rejection of such an offer of fellowship, so prompt and so unambiguous as never to be forgotten.

What will the Chowan do? Can it be that she will for one moment entertain the offer? Can it be that the Chowan, so glorious in her past history, will now be the first in the whole Union, to set on example of a shameful and traitorous ceremony, to baptize her own children? Will she arrogantly show herself into the arms of our dear brethren, who are held in full survey, that the eyes of hundreds of thousands of Baptists are upon them, as well as those of their King, when they are expected to bear the proposition of correspondents.

We advise the friends of truth and order, to circulate Waller's Letters to a B. Farmer, and Jeter's works, and even A. Campbell's and Campbell's Appeal, if there are indeed any Baptists in the Chowan favorable to affiliation with and fellowship of Campbellism.

How to write articles that will be copied and applauded by PEDOBAPTIST PAPERS.—Write as Elder Sears of the Western Recorder writes, when he writes about Baptist History of 11th Church Baptists, as he calls them, and as he writes when he holds the consistency of some Baptist ministers in Kentucky. His suggestions, this is what is the "Recorder of the 9th Unit, are going the rounds of the Chowan, and will do much to bring about a "revival."

Let Elder Sears not stop the matter. He need not advance one step from his present principled advocate open communion—and also all Baptists for liberal bapts, who will not receive their dear Pedobaptist brethren to their tables—and on whom the want of courtesy in all those Baptists who will say pedobaptists are not baptized—and will see his articles go the wide round of Pedobaptist journals, and have himself circumscribed as S. Sears.

We advise him to do it for the sake of consistency, or recede from his present positions.

THE REASON THAT NORTHERN PEDOBAPTIST PAPERS HAVE SO LARGE A CIRCULATION.—They friends have it a duty to work for them so as to advance weekly, Peleobaptist sentiments.

The Editor of the Presbyterian (O. S.) in Philadelphia, says: "A ruling elder in a village church, who sent us last year over eighty subscribers for the Presbyterian, now forwards one hundred and nine, with the following note: "You will see that I have done some little towards extending your subscription list for the coming year, honestly believing that where the Presbyterian is introduced, I am doing a work not only for my beloved Zion, but at the same time introducing to families one of the best religious papers in the Union. I may yet send some more names."

DISCUSSION.—We have several communications discussing Brother Hart rather than the distinguishing doctrine of our Church he so ably defends. We are asked if we will admit replies. We answer, we and all our columns are open for discussion, but it must be the merits of the question and not of the writers.

If any one wishes to meet Bro. Hurler's scriptures, let him do so with scriptures, and over his own name.

We cannot allow to Campbellites and Methodists use our columns in future, advocating error, and making the impression that they are Baptist writers. It scandalizes our name. We court, mainly, open christian discussion.

THE DESIGN OF CHRIST'S SECOND COMING. Our last article on this subject, we aimed to show that the subjects of Christ's future Kingdom, will be the "people, nations and languages," which survive the judgments pronounced upon the incorrigibly wicked of apostate and anti-christian governments; that they will be men living in the flesh, but miraculously delivered from the blinding influence of Satan, and placed in possession of the highest advantages for physical, intellectual, spiritual and social improvement and happiness; that they will occupy a world from which the curse has been removed, and in which the love and peace of Eden shall dwell.

We now turn to another point of the general subject: the design of Christ's second coming, which the transformed and risen saints shall exercise with Christ over the subjects of the universal kingdom here to be established.

That the glorified saints will reign with Christ on earth, and as a reward, all who receive the bible believe, but the design of the second coming of Christ, is not to be understood as a vindictive and unchristian act. With many it means nothing more than companionship with the Savior in the abodes of the dead, and the removal from him, in some way or other, unchristian joy. It is true, that God has revealed the details of our future existence, and we are invited to a more earnest and all embracing pursuit of the Christian life, and the means of holiness, with the view of more fully enjoying the presence of our Father, and to create our hope, through a seeking inquiry, and call for prayerful investigation.

What then does the bible say, concerning the future reign of the Saints? Says the Apostle, "I will reveal to you what shall shortly come to pass." 1 Th. 4: 13. "Till we be gathered together unto him, we shall not all sleep, even a longer and shorter, but we shall all be changed, in a moment, in the twinkling of an eye, and shall be caught up to meet him in the air, and shall be with him forever." 1 Cor. 15: 51, 52. "We shall be changed, in a moment, in the twinkling of an eye, and shall be with him forever." 1 Cor. 15: 51, 52.

But as believers have not entered into eternal life with God for themselves, they cannot enter into heaven to reign with him, until they have first been glorified. And what is the design of the second coming of Christ, but to glorify his people, and to bring them into the presence of his Father, and to be with him forever. It is not to be understood as a vindictive and unchristian act, but as a merciful and loving act, designed to bring his people into the presence of his Father, and to be with him forever.

Admission of the question at issue between these distinguished gentlemen, is not to be understood as a vindictive and unchristian act, but as a merciful and loving act, designed to bring his people into the presence of his Father, and to be with him forever.

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METHODIST TESTIMONY IN FAVOR OF THE "GREAT IRON WHEEL." The following is from the Methodist Protestant, an ably edited paper, published in Baltimore, Maryland. Read it carefully, and note the claims set up by the Conference, which is exclusively composed of travelling preachers.

TROUBLE IN THE METHODIST EPISCOPAL CHURCH. The divinely authorized exponents are just finding out that the General Conference of the Methodist Episcopal Church, is a legislative body. For more than twenty years they have persisted in denying this assertion. They have charged the advocates of lay representation with starting a false issue, when they have contended that where there is legislation there should be representation. But times are changing. The stand point from which some of them now look, is not precisely that which they formerly occupied. Time developed that the office of a bishop could be considered irrespective of the former claim made to the dignity of an Order. It was discovered to be no Order, when Bishop Andrew became obnoxious to the fanaticism of the North. And so time has brought about a wonderful change in the opinions of some concerning the legislative powers of a General Conference. It is the North now, that the General Conference will legislate—shall legislate for a series of years, in the exercise of its legislative powers.

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