

# THE TENNESSEE BAPTIST.

ONE LORD, ONE FAITH, ONE BAPTISM.

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## THE TENNESSEE PULPIT.

### NO. IV. A PRACTICAL SERMON.

Written for the Pulpit by Rev. J. R. GRAVES, Pastor of the 2d Baptist Church, Nashville.

**Glorify God in your body, and in your spirit.**—1 Cor. 6: 20.

That God had a design in our creation, is evident from the fact that he never acts without one. We find ourselves endowed with intellectual faculties, reason, judgment, and will, capable of discrimination and choice, and with affections and reverence, which are ever disposed to seek for some object superior to ourselves, to love, revere and worship. So evident is this fact, that it has passed into a proverb, "That man is a religious animal." We are not at a loss to decide that to worship and "glorify God" was the only design of our creation. He has given us an instinct to worship some being, and he has revealed himself as the only Being in the universe worthy of it. In three ways can we fulfill this design.

I. By choosing Him as our chief good. Making Him the object and centre of our supreme affections. This every christian professes to do. Neglecting this, we are but faithless servants.

We find that God has connected his greatest glory, with the creature's greatest happiness. If man would love so as to secure his own greatest happiness, he would in the highest degree "glorify God." All man's unhappiness is occasioned by his mistaking the object of his creation, and the first law, "Glorify God."

II. By improving ourselves—Self-Culture.

God is glorified by us, in proportion as we cultivate, improve and expand our intellectual faculties, with which he has endowed us. The more we learn of him, the more devout and reasonable will be our worship. The more we inform ourselves of his attributes—the heavens which are the workmanship of his hands; of the wide spread and wondrous creation around us—its economy—the laws that govern it, just in that ratio shall we learn and know God, consequently be prepared to render to him that rational and exalted worship, that can glorify and honor him. The angels can excel us in worship, for they excel us in knowledge.

By making ourselves more intelligent.

It is the duty of each individual christian, however humble his sphere, to devote a portion of his time to study and reading.—1st. Of the word of God, which alone can make him wise unto salvation. 2d. Books that teach him the structure and economy of the heavens, that point him

to the range of planets, stars and astronomical spheres.

Wheeling unshaken through the void immense.

as well as those books that unfold the organization and laws of the earth on which she lives. Ignorant of these things, how can he worship with understanding and exclaim with David, "The heavens declare the glory of God; and the firmament sheweth his handy work." Day unto day uttereth speech and night unto night showeth knowledge; or "When I survey thy heavens, the work of thy fingers, the moon and stars that thou has ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" To the reading mind, what a field is here opened for the exercise of every pious emotion, and how irresistibly do such contemplations as these awaken the sensibility of the soul! "Here is infinite power to impress you with awe; here is an infinite wisdom to fill you with admiration; and infinite goodness to call forth your gratitude and love; The correspondence between these great objects and the affections of the human heart is established by nature itself, and they need only to be placed before us, that every religious feeling may be excited." The words of

Thomas Dick, cannot be too highly commended to every christian. They are so cheap as to be within the reach of every one, and comprise a whole library within themselves. No one can spend an hour with them, without rising wiser and better. They will help a man to pray. It would be a great blessing to the church were these works in every family.

Man must possess a certain amount of knowledge, in order to worship God intelligently. He must have some knowledge of the sciences, natural laws, the economy of the universe, &c., &c. He must have some knowledge of these things; and of history and geography in order to understand the Bible. No one can doubt this. God is glorified in us, in proportion as we make ourselves intelligent and exalted in the scale of being—become like him in knowledge. God never made a rational or intelligent man, but made him with powers capable, if improved, of making him so.

Without self improvement we are but trees planted for choice fruit, but never coming to their growth.

II. We glorify God in being useful to our fellow creatures.

He designs this. He has placed us in the midst of want and woe—in a world that demands our efforts. He commands us to be useful to others. We glorify God and fulfill the object of our creation in proportion as we benefit our fellow men. The christian cannot live to himself, 'tis not the spirit that religion imparts, 'tis not the spirit of Christ. Christ lived and died for others, and we are commanded to imitate his glorious example, "We are created in Christ Jesus unto good works." The spirit of religion commands, and the wants of a perishing world demand our kind offices, and not to feel our duty, or the claims of the destitute upon us, is not to fulfill the design of either our first or second creation. The Bible, on every page impresses the fact upon our minds that we are only God's stewards. "If so, our first duty is to labor, and expend for his interest not our own, to advance his cause and kingdom in the world, not our own aggrandizement. What will be the reckoning of thousands of christians in this land? Let us illustrate. Here is a christian possessed of 20 or 30,000 of his master's goods. The Lord tells him that he is a steward and very much must give an account, not only of the use and disuse, but the use of the money as the Lord commands. He is anxious, if a good servant, to know how much the master requires of him. Under the old dispensation he learns it was a tenth of all; the increase of the flocks or the fields. Under the New Testament, it is no doubt intended to be much greater, for two reasons. 1st. The enlarged measure of the blessings enjoyed by us, freely as we have received, freely give, is our rule of action. Therefore, if we have received more under the gospel than those did under the law, we must give more. The Apostle lays down the law on this subject, i. e. on every first day of the week to lay by a portion for the master's use, according as the Lord has prospered us. Who does this? The 2d. reason for our giving more under the gospel, than those did under the law, is because there are more objects presented to us for alms, and benevolent effort. For instance, all the objects the Jews were required to sustain, were the priests, or ministers, and the expenses of the house of God. Christ had not uttered the command, "Go ye into all the world, and preach the gospel to every creature." This is the Gospel Church. Now it is just as much our duty to sustain the ministers of Christ as it was the Jews. It is equally our duty to defray the expenses of the house of God now as then; while in addition to all these things, we have the gospel to send, the bible and the living preacher, into every nation, and language, and tongue, of babbling earth.

Then as a steward, the christian is not at a loss to learn that it is his duty to devote the largest amount of his increase and gains, to his master's service.

Does he inquire for the proper object?

1st. To support the gospel in his own neighborhood.

2d. To defray the expenses of his own church, such as building or repairing, and fighting and keeping it cleanly.

3d. To aid in preaching the gospel to the destitute in his own state.

4th. To send forth, broadcast, over the land, religious books, bibles and tracts, to elevate the church and bless the world.

He gives the reader an outline of the principles and the most striking facts in all the sciences, and applies them to religion, blending them through Nature as to Nature's God.

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5th. To lift the pall of ignorance from the land, and guard against error and vice, by sending abroad its sunlight of universal education, by means of efficient schools.

6th. While we are doing this at home, to begin to look abroad.—The thousands of the Aboriginal tribes on our western borders, are perishing for the crumbs that fall from our abundance, at our very thresholds—we can almost hear their cries, borne to our ears on the wings of every western gale. Philanthropy, patriotism, even-handed justice, and the imperious dictates of our Holy Religion call upon us to hear their cry, and give them the bread of life. How can we appear in judgment with them, unless we make a proper recompense for all the bitter burning wrong we have heaped upon them. Shall we not rise, and "Blot from the accusing scroll

Those guilty traces with repentant tears, And teach our red brother in the day of wrath To stand before the Judge and plead Forgive, Forgive, for he hath sent thine Holy word! Hath told me of a Saviour, and diffused The day-beam o'er my darkness. His kind voice Taught me to call thee Father. Oh, forgive Those earthly wrongs, which he hath well atoned By pointing me to heaven."

7th. Finally, is not Asia benighted and Africa and the Isles of the ocean, regions of darkness and in the very shadow of the second death? Are they not calling and imploring us for a ray of our light? What says Christ? "Ye are the Light of the world." Are they not in darkness? "Give to him that asketh." Do they not implore? Shall we be guiltless in the great day, possessed as we are of such abundance, if we hoard it up in our coffers, or bury it in the earth by adding acre to acre, and leave the heathen to die and go down to the Pit? Will not God be avenged, by making that which we have unjustly withheld from him, a curse to our children? How numerous are the instances! We are not at loss for channels through which to send. They are open on every hand, ready to bear our sins forth to water the desert and bless the world.

WE LEARN, "To glorify God" implies:

1st. To make him the object of our supreme affections.

2d. To improve ourselves which will make us capable of still greater love and devotion.

3d. To do good to others. For the more that is brought by our influence and effort to glorify God, the greater will be the revenue of honor to his name. This must be done by using the means which God has given us, and now, christian brother, "by the mercies of God; by the riches of his goodness towards you in nature, providence and grace, by the sacredness of the commands laid upon you, and by a legitimate regard for your own well being, and the credit of that religion, whose honor should be dearer to you than life; I beseech you, dedicate your property to God. By the love of Christ, by his painful self denial and deep humiliation, by his obedience unto death, even the death of the cross, O, by that mystery of love which led him to become poor that he might make you eternally rich—ask yourself while standing at the foot of the cross, "How much owest thou unto thy Lord?" and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claims" by the vows you made to him, when you besought him to have mercy upon your own soul,—look on your property as the Lord's and give it freely to his glory. And now, christian, what shall be the practical effect of the truths which have been made to pass before you? Allow me, in conclusion, to suggest what it ought to be, and may God, the Holy Spirit, give you grace to carry it into practice. Have you while reading this page, felt a single emotion of benevolence warm and expand your heart? Instantly gratify it. Let it not pass from you in an empty wish, but immediately bring forth something to be appropriated to his glory. Are you a stranger to self denial in the cause of charity? Then, remember that benevolence with you, has yet to be begun for an christian principles, there is no benevolence, so glorifying God, without self-denial.

**CHLOROFORM FOR INSANITY.**  
 The Rochester Advertiser reports a recent application of chloroform to a lady afflicted with insanity. She was perfectly frantic and all previous attempts to soothe or make her sleep had failed. In one night after the inhalation of the chloroform gas, was in a tranquil slumber; so continued about half an hour, and then awoke comparatively calm.

## THE PHILANTHROPY OF JUDAS.

John xii. 4, 5.—"Then said one of his disciples, Judas Iscariot, Simon's son, why was not this ointment sold for three hundred pence; and given to the poor?"

Ample Judas, what solicitude for the poor! Yes, the poor. And how plain and conclusive his argument!—Surely the ointment seemed to be utterly wasted. And who can deny but three hundred pence would have furnished many a meal for the poor?—It is very remarkable how identical the workings of the human heart are in every age. It has been often remarked, that if we notice a wicked feeling delineated by an inspired writer, as felt by one in the days of Herod, we may find the same evil passion evinced by many in the world now. And if we discover the existence of an amiable trait in one of that generation, we may meet with something resembling it even in these "degenerate times." And that the very sayings of good or bad men at present, are substantially the same with those of earlier years. That there is a considerable philanthropy in our country now, of the same essence with that above alluded to, I can engage to prove.

There are in almost every village many who have read, (or who have conversed with the readers of) such papers as "Plain Truth"—"The Reformer"—"Free Inquirer"—"Christian Baptist," &c. &c. and have learned almost all that is to be found there on the subject of Missions—Bible Associations—Priest-craft, &c. I have sometimes heard the wise, unshackled, considerate tender-hearted ones talk; I do not pretend to give their precise words, but I think I can remember some of the most striking ideas. At one time they discover that for printing presses—salaries of Missionaries, books, stationery, &c. there must leave the U. States more than one hundred thousand dollars in one year! Draining our country of its funds! And then it you could hear them tell what clothes and food that would furnish the poor! Not a doubt of it.—For the poor! Oh Judas how lovely!—but no look at the next verse.—"This he said, not that he cared for the poor." What a damp upon our admiration! Is it possible! "Not that he cared for the poor." Then we must inquire whether our modern champions care for the poor. Is that the motive which actuates them whilst they are so noisy about all this waste,—are they really concerned for their country thus "drained of its funds?" and for those whom the \$100,000 thus scattered, might feed? Let facts answer. When they hear that \$1,600,000 pass annually to the West Indies for cigars, rum, cogniac &c. doing the poor often almost as little good as though it had been expended in Bibles—are they alarmed? Are their tender sympathies enlisted? Their amiable repinings for the drained country and for the poor, aroused? No. At least not half so highly in the former case: for they are silent here.—No bluster, no cry of terror. Then "This he said, not that he cared for the poor." If the first sum named endangers the country, some millions must endanger it more.—If presses and preachers sent to the heathen do little good—millions of gallons of foreign rum brought here will do little good. When a compassionate man feels, in view of a small evil, it is in vain to say he will feel none in view of a greater evil of the same description.

Again: Our modern philanthropists discover that in some of our churches collections are raised as often as once, twice, and even four times in a month—amounting to 10, 20, or even \$50 at times.—And after all this, here comes an agent from the North; makes a speech in favor of Tracts; and (in their own elegant metaphoric diction) the goats are milked again.—Oh what an unchristian theme for jest, sarcasm, sneer, &c. is this among the tender-hearted! Why are they so indefatigable in every variety of their opposition measures? Why do they inform us that they are indignant when they see the multitude thus drained, priest-ridden, robbed of their substance, &c. Now is it because they hate to see their poor ignorant neighbors drained of their money? No.—"This he said, not that he cared for the poor." I have been in villages where these pretty talkers knew of their neighbors being robbed by sharpers at a gambling table of half their fortunes in one night. No noisy opposition made—no indignation feelings or compassionate measures adopted by these great well-wishers of the people's purses! I have seen a company of compeans arrive and the "goats were milked" twice a week—no hundred dollars per night some of it raised, and the poor people by who perhaps took

it from their masters.—No clamor still from the "friends of the poor!" If one tenth of that sum had been asked for a Sabbath School to teach those boys to read—Oh Judas! what pathetic complaints from thine admirers and children. Sometimes these benefactors of the poor (at least in words) discover that in a certain district, comprising only four counties, there are four or five Presbyterian, and eleven or twelve Methodist preachers, supported (if every thing were counted) at an expense of several thousand dollars; to say nothing of the churches built, &c. sixteen or seventeen idlers fed by the people doing nothing but preach or oversee a few Sabbath Schools. Well, what is the benevolent motive for these and many similar calculations? Is it really that the selling ones are concerned to see so many idlers living on the bounty of the unassuming public? This is their charming motive as sure as the jewels of Judas yearned for the poor. There is a city which contains as many people as the four counties spoken of.—There are 2 or 3 theatres there.—At each \$1600 may be contributed often in one night—300 Idlers (and rather worse than Idlers) are supported there, \$200,000 at least of a winter must be taken from the people.—A part comes from the mechanic whose children are unschooled at least, if not unfed! Out of the 300 idlers there are many girls who are raised to immodesty—some young men raised to intemperance—to gambling—to debauchery. Is there any weeping here amongst "The sensitive?" Any noise? any sarcasm? Any biting jests (at least) to arrest this evil? Champions of the poor!—where are you? All silent!—Then you and Judas, and Judas' colleague, (saturn) to help you, cannot weave a sophism cunning enough to make me believe you "care for the poor." To the poor the gospel was to be preached; and to the poor of every nation (every creature) according to His last request who smiled on Mary's profusion—you forbid it.—Your maxim is, charity begins at home—yours begins neither at home nor abroad.—I never knew one who used that proverb, who did any thing for the gospel any where further than a sectarian exertion to build up his own party.

How many publications such as the Reformer are in the U. States at present, I am unable to say. But their patronage seems to be ample. There are enough (who wish for an excuse to fall out with religion) in every land to encourage those who say "preach not the gospel to every creature!" To those who decidedly despise the gospel, we may add others who wish to save their pence, when collections become too frequent. And to these, others who are filled with envy when they see any given denomination taking the lead of that to which they belong—as "unworthy" members. For the morbid appetites of all these, such Editors, are the grand caterers, supplying them with a meal a week (which is waited for impatiently, and eagerly devoured.) And such a meal! If we think over the ingredients one by one—sarcasm, suspicion, envy, misstatement, evil surmising, slander, invective, cunning falsehood, open lie; we are irresistibly reminded of the blue glare and horrible composition of Shakespeare's witch-cauldron.

"Like a charm of powerful trouble, Like a Hell-broth boil and bubble!"

This dish is gorged hot by the enemies of missions and of the cross of Christ; and then they are ready to go forth like the "three unclean spirits, reserbling frogs," noisy, creaking, and spreading their green filth far and wide.

Christian brethren, could you expect to do your duty, and never be opposed by Atheists, Deists, Universalists, &c? Never (with my present understanding of the New Testament) will I believe that religious enterprise is of God, which does not call forth their hatred. If it were, they are numerous, active and able advocates of their cause; but fear them not. It is true, they would sometimes persuade us, and seem to persuade themselves, that the gospel-spreading effort is dwindling, withering, declining. But what kind of a decline; what kind of dwindling is it? I have noticed for some years the mustering of the army of the saints; and likewise the stir in the enemy's camp. I have seen (whilst their abuse was pouring upon it) the income of a Tract Society decline from 10,000 to 50,000 dollars. The income of the American Board decline from 40,000 to 100,000 per annum—and the same kind of a decline in other benevolent institutions.

Let the fearful and faint-hearted turn back if they will, said a trumpeter on Zion's wall. But to as many as fear his name, God says by the mouth of Daniel, (last chapter)—speaking of the final struggle: "Many shall run to and fro, and knowledge shall be increased. The wicked shall do wickedly; and more of the wicked shall understand;—but the wise shall understand, and the righteous shall shine as the brightness of the firmament; but they that turn many to righteousness, as the stars forever and ever."

Women have sweet voices, which is proof demonstrative, they were never intended for scolding.

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## Ladies' Department.

For the Tennessee Baptist.

What words could be more expressive of true female excellence, than those uttered by Solomon in his Proverbs: "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

Language is too faint to express so noble a quality of the mind. Wealth and honor recede before its beauty and accomplishments hide in the distance. It is an acquirement of priceless value, to possess an understanding heart and that discernment of mind, to know under all circumstances how and when to speak, in an acceptable manner; for, "Words fitly spoken, are like apples of gold in pictures of silver."

"In her tongue is the law of kindness." How abounding is the effect of such a spirit over the depravity of the human heart. Who ever witnessed its effect, without admiring its influence, or felt its power, without becoming assimilated to its likeness. Should females of the present age, aspire to such a standard of excellence, and gain an ascendancy over that unruly member, the tongue; and wisely cultivate all the social virtues, the breath of slander would fall powerless upon its victim. The seeds of discord that have so often been sown and have sundered very friends, would cease to take root and flourish; and those jarring notes that fall so harshly upon the ear, would be exchanged for those of melody and praise.

Solomon's description of a virtuous woman is without a parallel. He presents in her, a perfect model after which woman in all succeeding generations should delight to copy. Neither is he unmindful of her employment; but introduces her, as looking well to the ways of her household; also, as seeking wool and flax and working willingly with her hands. These sayings were uttered in an age long since passed away, though not an age of darkness; but of civilization, when the arts and sciences flourished, and woman held a standing equal in rank to the other sex; when virtue was regarded a priceless gem, and received not only the approbation, but admiration of all the wise and good.

Domestic duties were not considered beneath the dignity of the most refined of her sex, and they were placed on record for imitation; and should be regarded sacred by every female that sustains in society the relation of a mother, daughter, or wife.

Woman is not placed in this world to eat the bread of idleness, and to receive the flatteries of others; or like the statue to be admired only for the skill of the artist. No female is qualified to be useful who dwells in the region of fancy, or lives upon anticipated pleasure and suffers reason, that gift of heaven; to lose its influence over her.

Woman, the workmanship of God, has an important station to fill. She possesses an influence that is felt in whatever circle she may chance to move. Then how ennobling to meet with cheerfulness the chequered scenes of life; not considering this world a place of rest, but beyond, in anticipation of a favored retreat, and more exalted joys!

The industrious female that lays her hand to the spindle, with a desire to be useful, possesses an elevation of character that never lights the brow of the indolent; a treasure far more valuable than the diamond that glitters upon the lady's ring, or the gold that is so vainly sought; to add to worldly wealth, and that shines but to deceive.

Shall we, who live in this age of improvement, descend beneath the dignity of our sex; and regard the end and aim of our existence; or shall we aspire with those of former ages, to attain a high elevation of human excellencies; and intellectual culture; and industrious habits, benefit every circle in which we move?

If wisdom were our pair star; and the law of kindness our language; and if we practically illustrated her principles, should we not exert such an influence that the "whole world would feel that all were made better by our having lived in it?"

D. C. H.

# TENNESSEE BAPTIST

Nashville, April 6, 1848.

Dr. Howell's articles are marked H, for which only he is responsible.

## THE TESTIMONY OF MESSRS.

### CHARLES AND JOHN WESLEY, CONVERTED MEN, IN FAVOR OF THE PRIMITIVE MODE OF BAPTISM BY IMMERSION.

Mr. Charles Wesley, as well as his brother John, was so fully convinced at this time (1736) that immersion was the ancient mode of baptizing, to be determined to adhere strictly to it, and not to baptize any child by sprinkling, unless it was sickly and weak. This occasioned some contention among his people, who were governed chiefly by their passions and a spirit of opposition, [wonder if this does not govern his brethren at the present day also.] About this time he adds with apparent pleasure, "I baptized Mr. Caldwell's child by true immersion, before a large congregation."—*Dr. Whitehead's Life of Wesley.*

Mr. Charles Wesley, who says this, was a converted man, therefore his testimony upon this doctrine was valid. He declares he was converted. "No sooner did I enter on my ministry," says he, "than God gave me a new heart, so true is that saying of Bishop Hall. The calling of God never leaves a man unchanged, neither did God ever employ any in his service whom he did not enable for the work."—*Life of Wesley.*

Then if Mr. McFerrin's assertion be true, God never called Mr. John Wesley to found the Methodist Church; very like! Therefore, the whole system of Methodism was conceived in sin and born in iniquity, for Mr. Wesley conceived it, when unregenerate, and without faith, and that which is done without faith is of sin. Surely our Methodist brethren will be unwilling in future, to have the Senior Editor of the Advocate lay down rules by which they and their church is to be judged. When Mr. Wesley became a converted man according to Mr. McFerrin's chronology, he opposed the very idea of the Methodist Church, with all his power; he disliked it as much as any man in America can, and so did all the Wesley family. He said, "I do and will do all that is in my power to prevent such an event." Again, "In flat opposition to these [Methodists] I declare once more that I live and die a member of the Church of England!"—*Life of Wesley.*

Verily, verily, "Sic transit gloria." So vanishes the boast of Methodism. The name of John Wesley is wiped of this stain.

But what sort of men and what their spirit and "sense" who started the Methodist Church. Read the following extract from Mr. Wesley's last Journal, 1787, Jan. 26: "I went over to Depiard, but, it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the church. I endeavored to reason with them, but in vain; they had neither sense nor even good manners left. A first meeting the whole society; I told them, 'If you are resolved you may have your services in church hours. But remember! from that time you see my face no more.'" Such were the men, such their spirit, such their sense, who founded the Methodist Church. It was started in a bad spirit and numbers of its editors preserve it.

Nothing more, and we have done. When Mr. Wesley believed, and taught and practiced immersion, he was a converted man. To be sure he doubted and was unsatisfied with himself when he went to America, but afterwards he acknowledged that he judged himself so severely.

Dr. Whitehead says of him, "when the first Journal, in which this is said, was printed in his works, in 1774, he doubted whether the severe sentence he had pronounced upon himself, was justly brought not to be charged on Mr. Wesley as a contradiction, but as a change in opinion. This is certainly commendable, when an increase of knowledge gives a man sufficient reason for doing." We here take leave of the controversy. The charge of a slander pronounced by the Advocate reads "fearfully upon it." Charles and John Wesley, must forever stand forth as valid witnesses in favor of immersion—while Mr. McFerrin, the Senior Editor, remains entangled and lost in the labyrinth of his own confusion and misrepresentations—*sic vale.*

We are willing to leave the decision to an impartial public. We hope that the Editors of the Advocate will redeem their character in future.

The foreign news is of such thrilling interest, that we give it to our readers entire, believing that it will be at present, more acceptable than any other matter.

Communications on file for publication will appear next week.

## SONS OF TEMPERANCE.

Some officious friend has been insinuating that the editors of this paper have written sundry articles against the Sons of Temperance. That dear friend is mistaken. There never has been an article written for this paper either for or against the Sons. Several articles were copied however from the Western Review, written by Rev. J. L. Waller, but not against the Sons. We cannot conceive why any one should thus misrepresent us and injure the influence of the Tennessee Baptist.

## SYLLOGISMS!

It seems that the editor of the Advocate has again called on that same "old lady" with the hope doubtless of receiving a little consolation in the midst of his troubles caused by the article on infant sprinkling in the Baptist Almanac. The result of the interview gives evidence that she is in her dotage, and that she has indeed become very silly, notwithstanding his avowal when he first introduced her to the public, that she was sensible. Poor old lady, pity that in her declining days she should be so badly disappointed in not seeing her son become President of the U. States, nor even a Bishop in the Methodist church. These syllogisms, trouble the editors of the Advocate beyond endurance! A department of logic in which they confess they are not well versed. They have our pity. We can't help it.

## TO PARENTS AND THE FRIENDS OF CHILDREN.

We have commenced to-day the publication of a series of conversations upon the Bible, in the Youth's Department, for the benefit of your children. They cannot read them without interest, or improvement. They will contain the Bible account of the creation and the history of mankind until Christ. In them will be explained the manners and customs of the ancient world, and of the Jewish nation, the most striking and interesting occurrences, and characters of the Bible. These will be continued through the year. If your children do not love the Bible, these conversations will most certainly interest them, and lead them to read it. That all our brethren may secure them for their children, will the clerk or Pastor read this at your next monthly meeting, also the first No. of the conversations, and send us the names of those brethren who may wish to subscribe.

## NOTICE.

Agents having more than a supply of Registers on hand, will do us the favor to return them to the Depository by the first opportunity, by wagon or private conveyance. We have more orders than we have the books to fill. We shall endeavor to publish an edition large enough for 1849.

## AN IMPORTANT QUESTION SOLVED!

Mr. McFerrin asserts that when Mr. Wesley bore his testimony in favor of immersion as the primitive mode, that he was a "minister of the Church of England and unconverted." We always supposed that a man could have understood the Greek and ancient history, as well when a member of the Church of England as of the Methodist Church, but Mr. McFerrin thinks differently! Very well. Mr. Wesley was always a member of the Church of England; therefore his opinions and doctrines all go for nothing, consequently the doctrines and sentiments of the Methodist Church go for nothing. Was not that an unfortunate admission for Mr. M.? Again: If a man's decisions in matters of doctrine, rules of order, and practices, &c., are good for nothing before his conversion then the doctrines, rules of order and

practices of the Methodist Church, are good for nothing, for Mr. Wesley founded Methodism, decided upon its doctrines, rules, &c., before his conversion, according to Mr. M.'s own admission,—that he was not converted while a member of the Church of England. Perhaps the anomalies and inconsistencies of Methodism are owing to this very fact. Is it so, Bro. McFerrin? A little more light on this point would be acceptable.

## BOOKS.

The following remarks of our Bro. Elias Dodson, to the Christian Index, are worthy of a place in every religious paper in our land:

Books.—Every Baptist minister in Georgia, who has not, should have the works of Andrew Fuller. I hope the Depository in Georgia will make efforts to circulate them. Almost every error now in America he combated in England, and the reader will find an able refutation of all. The Memoirs of Jesse Mercer should be in the hands of every minister. Virginia was blessed in having a Semple, and Georgia was blessed in having a Mercer. I wish the work could be so abridged as to sell for 50 cents. I could always sell a book more readily, if the price was 50 cents, and under. If the Memoirs of Luther Rice could have been so abridged as to sell for 50 cents, I could have sold 5 to 1.

If all our missionaries and local preachers were active to circulate good books, they could have Bunyan, Baxter and others, to help them preach. Pike's Persuasive to Early Piety should be in every family.

The above valuable books and many others equally as good, can be had on the most reasonable terms at the Depository of the Tenn. Pub. Soc. Nashville. Enclose the money in a letter and direct to Graves & Shankland, and the books will be forwarded. What better investment could be made of the small sums of \$5 or \$10, once or twice each year, or to establish a library of several hundred vols. in your church, so that not only your minister can have all these to help him preach and to preach for him, but your own family and those of your poor and irreligious neighbors may have the benefit of them. Do good while you live.

For the Tennessee Baptist.

## BRETHREN EDITORS:

It is desired that the writer of the Review of the Manifesto of the 3d Section of Stone's River Association, which was published a short time past in your paper, should through the same channel, and in the spirit of his former review, let us know what he conceives to be "errors of argument," on the subject of the origin of evil.

## THIRD SECTION.

January 25th, 1848.

## UNION UNIVERSITY.

What brother Dodson says of Mercer in the Christian Index, we can say of our own University—and we cannot give better advice.

## MERCER UNIVERSITY

Is a blessing to Georgia. I hope all the young, who are single, will come, and, if they possibly can, graduate.—My advice always has been, that men advanced in life and married, if they were called to the ministry, should read good books, take religious newspapers, and improve themselves; for it is the greatest absurdity to be a teacher and know nothing. But single and married young men should go to school, if they possibly can. Those who go a little while and become wearied, are not apt to be so useful. When a young man can go through and will not, he will be an obstacle to education, and more apt to be proud and self-conceited, than if he were to graduate. A student, going to see his friends in the vacation, should be advised by all means to return again. For he may claim well at some meeting, though he has a very small capital. Some brethren may say he suits them, and they can't wait for him. They may as well pull a green water melon.—When he settles among them, and his little capital is exhausted, they are the first to become wearied with him.

ELIAS DODSON.

For the Tennessee Baptist.

## BRETHREN EDITORS:

Permit me to acknowledge through the Baptist, the receipt of the following sums for Indian Missions:

J. J. Canada, Clinton, Tenn.,	\$3 00
Also—S. H. Holland,	1 00
Polly S. Smith,	1 00
P. S. Leigh,	1 00
Mary Carter,	50
Mrs. Lansford,	25
—	\$6 75

(per Graves & Shankland.)  
S. L. MASON, Sec. of  
Nashville, L. M. A.

"Buy the truth and sell it not; also wisdom and understanding."

# THE QUERIST.

Bro. Editors:—As I see you have devoted a portion of your paper to the discussion of such passages of scripture, and answering such questions as your correspondents may propound (if in your opinion worthy of notice,) and as asking questions appears to be the order of the day, it would be gratifying to the readers of the Baptist in Mississippi, if Br. Graves would give an expose of the following passages of scripture, 1 Corinthians, 6th chap. from 1st to 8th verse, inclusive.

H. L. WHITE.

## Remarks.

The passages referred to read thus: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are the least esteemed in the church. I speak to your shame. Is it so, that there is no wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore, there is utterly a fault among you because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded? Nay ye do wrong and defraud, and that your brethren."

We suppose the design of this chapter is to reprove the Corinthian brethren of certain practices in which they indulged. 1. Carrying their differences before heathen tribunals: verse 1—8. 2. Defrauding and overreaching one another: v. 8—11. 3. Defending certain vices, inordinate eating, drinking and fornication: v. 12—20. It seems that after their conversion to christianity they still carried their causes before heathen tribunals, and this the apostle would inform them was contrary to the spirit of christianity, because it tended to expose religion to contempt in the eyes of the heathen and unbelievers. The first verse declares explicitly that christians should settle their misunderstandings among themselves, "Dare any of you, &c. As much as to say, 'How can you do it—is it right for you, to whom is committed the honor of religion, to violate all the principles of christianity in order to gratify your own personal feelings, carry your own point, or even save a few dollars.' If the saints are to judge the world and even angels, are they not competent to decide upon the trivial matters pertaining to this life? The only obscurity in the quotations seems to be in the 4th verse, "If ye have judgments of things pertaining to this life, set them to judge." It would comport better with the sense and be more in point with the argument to translate the verb "kathidgati" (which may either be taken for a verb in the imperative, (as it is translated) or in the indicative,) interrogatively, "Do ye set?" &c. The argument would be then, 'If ye have a difficult question to settle, do you select men the least qualified, those of the least integrity among you, to decide for you, or wise men—those best qualified? Why then do you choose the corrupt magistrates of the heathen, rather than the saints? It is wrong. If ye have differences settle them among yourselves, expose your shame and feelings to the unbeliever. But for brother to go to law with his brother is utterly a fault; and that before the unbelievers but aggravates it the more.

1. Because they thus exposed religion to contempt. So do we. Law suits are a curse to our churches and society. They ever bring greater or less dishonor to the cause of religion. The evils are, contentions and deep rooted strifes. 2. Time lost. 3. Money wasted. 4. Tempers ruffled. 5. Lasting animosities engendered. 6. Hard and bitter speeches. 7. Religion disgraced.

2. Because they might have chosen some persons to settle the matter by arbitration without a civil process.—So can we. Nothing is more uncertain than the verdict of juries. The judgment of three disinterested christians, is preferable to the verdict of 12 chance chosen jurors from the world. In 99 cases out of an hundred, the decision would be far more satisfactory, besides

the excitement and strife of courts is inconsistent with the spirit of the gospel.

3. Because, the civil constitution allowed them to settle all their differences within themselves without a suit at law. So does ours. Few law-suits would be prosecuted by Christians of the world was it not for the indulgence of unholy passions and prejudices, few will be approved of by us when come to die.

We conclude then, Christians never go to law with each other, seldom with others,—never when they can possibly avoid it. Try every other means first, the law should ever be the dernier resort.—Christians may go to law, 1. When two or more have a difference, and when they have not the legal information, to have what is called an amicable suit. 2. When there are causes of difference between Christians and the men of the world. But I believe that in this case the church should be consulted. 3. When a Christian is injured in his life, person or property, he may and should seek redress, i. e. assaults, or theft, it becomes his duty to bring the aggressor to punishment.

## LETTER V.

To Messrs. R. L. CARUTHERS, J. S. McCLAIN, W. L. MARTIN, D. C. HIBBITT, N. CARTMELL, AND ANDREW ALLISON.

## GENTLEMEN:

It will not be necessary for us now to follow Mr. Lowry quite so closely as heretofore. Thus reads the caption of his third chapter:—"The Greek and Roman classics did not understand baptism to mean immersion and nothing else." Here again, Gentlemen, I am surprised immeasurably. "The Greek and Roman classics did not understand baptism to mean immersion and nothing else!" THE ROMAN CLASSICS! Baptizo is a Greek word, the sense of which your pastor is discussing; and what have the Roman classics to do with the definition of a Greek word? Did the Romans know any thing more about Greek words than we do? Not a syllable. The Roman classics! Gentlemen, you must pardon Baptists if they cannot avoid a hearty laugh in your very faces, when they hear such a proposition as this announced. We do not intend any disrespect, but the thing is so irresistibly ludicrous!

Now we will see who these same GREEK and ROMAN CLASSICS are, so confidently quoted upon us by your learned pastor. The first is ORIGEN of the second century; the second is JUSTIN MARTYR; the third is JOSEPHUS; then comes Hypocrites, Plutarch, and—these, I believe, are all the classics mentioned directly in this chapter! Origen, Justin Martyr, and Josephus, Greek and Roman classics! Well, that is news to the learned world! Pardon me Gentlemen, I do not know but that the Rev. preacher includes Mr. Hendricks, and Dr. Rice, also, from whom he procured his definitions, among his Greek and Roman classics. Unless these two divines are his Roman classics I do not see that he has any; and they are certainly as fully entitled to be considered Grecian classics, as Origen, Justin Martyr, or Josephus, the first and second of whom were Christian Fathers, and the third was a Jew! Pity Mr. Lowry did not, before he preached this sermon, ask some of the Sophomores in your University, what names may be considered as enshrined in the temple of the Greek and Roman classics. I doubt whether he had this chapter—and all the third handed labagatelle before me appear in his preached sermon. I think it could not, otherwise you never would have certified its wisdom and conclusiveness.

But Mr. Hendricks and Dr. Rice—so Mr. Lowry reads, and so he quotes—(for it is pretty certain he never saw a word of Origen's, or Justin's works himself) have found several passages in these same Greek and Roman classics, and other writers, in which baptism is explained to wash, to sprinkle and so on. All the arguments from these identical instances have been refuted clearly, over and over again; but then your pastor did not know that, and so he brings them forward as if perfectly new, with unshaken confidence. Must I be at the trouble of repeating the refutation of these arguments? In several of them, such as Plutarch's General who dipped his hand in his own blood, and wrote an inscription on a trophy; and Homer's pond baptised (or colored) with the blood of a mouse (wasn't it a frog?); and the garments referred to by the prophet as dipped (dyed) in blood; and Nebuchadnezzar's dew baptism; the original Greek word used is baptizo, a term never employed to denote the ordinance of baptism. In other cases, such as the altar of Ahab; and the ashes in the Mosaic purification, the meaning is to overwhelm. The other cases, are obvious immersions. Look into your "classics," Gentlemen, and I think you will find that I am right. If you wish to be convinced of the truth on this subject read Rice if

you please, and read Hendrick too, but read also Carson. "Audi alteram partem."—Otherwise your investigation will be a one sided business, in which case you can neither know, or maintain the truth. Well may you exclaim of your pastor:—"O! si sic omnia."

So far as the Bible is concerned you find the following to be true:

Baptizo occurs more than a dozen times in the Septuagint; and with a single exception, (Dan. 4: 33), is translated dip. For example, "And the priest shall dip, baptizo, his finger in the blood, and sprinkle of the blood seven times before the Lord," &c. Lev. 4: 6. The same word occurs six times in the New Testament, and in every instance is translated dip. For example, "Send Lazarus that he may dip the tip of his finger in water," &c. Luke 16: 24.

The exception referred to, Dan. 4: 33, is translated wet. "And his body was wet with the dew of heaven till his hairs were grown like eagles' feathers, and his nails like birds' claws." Whether the wetting here alluded to was a mere sprinkling, or a profuse and protracted wetting, no one can be at a loss to decide from the connection. Besides, a person could be no more sprinkled with dew, literally, than he could be immersed in it. The truth is, Nebuchadnezzar was neither sprinkled nor immersed, literally. The term is here used metaphorically; and might with the greatest propriety have been rendered immersed, signifying, as is clearly expressed in the original, that the body of the king had been thoroughly and profusely wet with the dew. As proof of this it needs only be mentioned that the corresponding word, in the original Hebrew is tabal, a term properly signifying to dip, and so rendered in 2 Kings, 5: 14, and other places. Thus it appears that out of the whole scriptural use of baptizo, there is not, in fact, a single exception to the primary and proper import, to dip or immerse.

Baptizo, the only word used to denote the act in baptism, occurs but once in the Sep., 2 Kings 5: 14, where it is rendered dip, and plainly signifies a full and literal immersion. In the New Testament it occurs about seventy-five times. Six times it is applied to what is called "the baptism of the Holy Ghost." Three times it is used in reference to the sufferings of Christ. In all these instances it is rendered by the word baptizo. It is twice applied to the purification of the Jews, and is rendered by the word wash. In all the other cases it is used in reference to the baptismal institution, and is rendered by the usual word, baptize.

The well attested fact, that John's baptisms were administered in the river Jordan, is sufficient proof, unless something could be shown to the contrary, that the New Testament sense of the word was the same as that of the Septuagint, namely, to dip, or immerse. This fact, in the absence of evidence to the contrary, is conclusive that Christ and the apostles understood and employed the same word in the same sense. The fact that John's baptism was performed in the river, proves that, when the term was applied by him, and afterwards by others, to what is figuratively called the baptism of the Holy Ghost, the original of the metaphor was an act of immersion; and of course such was the sense in which the said term was then employed. To say that the literal act which constitutes the original or primary of a metaphor, which the metaphor is designed to illustrate [as Mr. Lowry does] is about as consistent with the principles of interpretation, as to say that the original of the Scriptures should be interpreted by a translation. Such principle would, in fact, prove the destruction of all metaphors; and would convert all figurative composition into a mass of frigid and senseless incongruities.

Thus endeth the third lesson. Now we proceed to the fourth. Doctor Howell, it seems, has said in his book on Communion, that the translators of our present version of the scriptures had various trammels imposed upon them, which prevented their giving a literal rendering, especially to the "old ecclesiastical words," among which one was baptizo. He proved fully his statement by reciting verbatim, the instructions themselves, as published by Lewis, an Episcopal divine, in his learned work on the History of Translations of the Bible into English. Your pastor stoutly denies this, and goes into a long, disproof. How does he proceed in the premises? Does he refer you to the authentic documents? No such thing Gentlemen. He gives you a tedious extract from Calmet's Dictionary by Robinson, in which he does not find any thing to sustain what Dr. Howell has recited from the said fide instructions themselves! And who was Calmet? A Roman, Catholic Priest. And who was Robinson? His editor? A Presbyterian Divine. This same Dictionary has said nothing in proof of Dr. Howell's declarations. Therefore Dr. Howell's declarations are untrue. This is a glorious, self-evident truth! A nrishtman was charged before a Court Justice with stealing a piece of goods from a store. A witness testified that he saw him steal the goods; and "please your honor," said the man's testimony is of no account whatever; for I will bring you

court instantly, twenty men who will swear that "they didn't see me do such thing at all, at all." Dr. How, such his proposition, and proved it competent testimony; Mr. Lowry brings forward Robinson's Calmet, which says no such thing; therefore there is no such thing! And you Gentlemen, endorse the logic! Let if you please into this fourth chapter, and see if I have not given a true representation of the argument. Of such reasoning ever turn aside, weakest adherent to the doctrine of immersion is necessary to baptizo. Publish Mr. Lowry's book. It will aid materially in confirming people in Baptist principles.

And now Gentlemen, we will attend a little to the loud and long complaint of your pastor in relation to the "fairness of immersionists in their quotations from Pedobaptists." Dr. Howell and Dr. Carson, are first arraigned, and that reason shall be first defended. I find quotes Dr. H. thus:—"It is baptizo—has but one meaning; it not only means to dip or immerse, but it has any other meaning." "In the conclusions regarding the meaning of word, we have the concurrence, strains it may appear, of the great learned, even of the Pedobaptists themselves, and given too with more cheerfulness, by men of all the lead denominations of christians. This is as true as it is interesting and important; of which I shall proceed at once to give satisfactory testimony, this is in blazing capitals, and Lowry says:—"The capitals in broad statement of the Dr's are own; but the language is his." By way, Gentlemen, this is a preached man, and was of course, delivered orally from the pulpit in Lebanon. So it is declared in the title and correspondence. Now I am curious to know whether it is a fact that your pastor in his discourse, really talk to you above stated, about capital letters, whether in a dozen other places he claimed about his words in italics? it not seem strange that he should preach in capitals sometimes and so times in italics? How did he do it in manner &c. when he preached in italics or italics, from the other part his sermon? All this means some. I suspect you have been imposed upon in this business of endorsing the ser under review. These chapters, as appear in the Banner, never preached. I shall if I do not forget refer again to this matter. He on. "Let us now place Mr. Carson's statement by the side of Dr. How's baptizo—always signifies to dip, or expressing any thing but mod 55, he adds:—"I have all the Lex raphers, and Commentators again in this opinion." Now will you be Dr. Howell, or Mr. Carson? The latter says, "the great and learned all the lexicographers and commentators are against the views of immersionists respecting the me of baptism."

I regret, Gentlemen, to find your pastor has here and in this section strangely, and most egregiously misrepresented and falsified both Howell and Dr. Carson; and it is a great stretch of charity to say he "did not do so knowingly or intentionally." I dislike to have my opinion of the honesty and sincerity of my friend your pastor, so violently bring errors to ignorance of the spirit or thoughtlessness; but it can be done in this instance, nor can for him any adequate apology represents Dr. Howell, as declared Luther, Calvin, Wall, the assent Westminster Divines, Wesley Clark, all held that baptism meant immersion, and nothing but immersion, consequently as agreeing with him no baptism can be administered under immersion. Mr. Lowry, in this strain through four or five paper columns. He says, "Baptizo, what does Luther prove—baptizo has but one meaning, you will bear in mind is the issue, and to prove which the was called." Again—"I do Howell to produce a single reliable Pedobaptist divine, who as he does in reference to what he teaches on the subject of baptism. And again—"To prove that means to immerse, and nothing but immersion, Dr. Howell quotes from Dr. Thus he goes on. You, Gentlemen, have never read Dr. Howell. You have full confidence in the city of your pastor, you therefore pose that Dr. H. has maintained great and learned of all the p denominations hold that where no immersion there is no baptism. Lowry so avers, repeats, reiter indignantly declaims on! Now to the second part of this chapter another sheet, and not publish the next week after all this, and what do you find? He Howell, as if conscious of fail adds, "I do not intend to insert any of these witnesses though baptism but immersion!" "What do you say to such conduct? After declaring over and over through five newspaper columns Dr. Howell has said, and attempted to prove, a car

and read Hendrick too, but... "Audiam pariter... your investigation... sided business, in which... neither know, or main... Well may you exclaim... "O si sic omnia..."

...instantly, twenty men who will... "I will not... publish Mr. Lowry's book... matter in confirming the... Baptist principles... And now Gentlemen, we will attend... little to the loud and long complaints... your pastor in relation to the, "Un-... of immersionists in their quotations... Pedobaptists." Dr. Howell and... Dr. Carson, are first arraigned, and for... reason shall be first defended. He... [find quotes Dr. H. thus—"It—bap-... —has but one meaning: It not on-... means to dip or immerse, but it never... has any other meaning." "In these... conclusions regarding the meaning of the... word, we have the concurrence, strange... as it may appear, of the great and... learned, even of the Pedobaptists them-... selves, and given too with more or less... cheerfulness, by men of all the leading... denominations of christians. This fact... is as true as it is interesting and impor-... tant of which I shall proceed at once... to give satisfactory testimony." All this... is in blazing capitals, and Mr. Lowry... says:—"The capitals in this broad... statement of the Dr's are my own; but... the language is his." By the way, Gen-... tlemen, this is a preached sermon, and... was of course, delivered to you orally... from the pulpit in Lebanon. So it is de-... clared in the title and correspondence... Now I am curious to know whether it is... a fact that your pastor did in his dis-... course, really talk to you as above... stated, about capital letters. And whether... in a dozen other places he de-... claimed about his words in italics? Did... it not seem strange that he should... preach in capitals sometimes and some-... times in italics? How did he differ in... manner &c. when he preached in cap-... ital or italics, from the other parts of... his sermon? All this means something... I suspect you have been imposed upon... in this business of endorsing the sermon... under review. These chapters, as they... appear in the Banner, never were... preached. I shall if I do not forget it... refer again to this matter. He goes on... "Let us now place Mr. Carson's... statement by the side of Dr. Howell's... "My position is," says Mr. C., that it—... baptizo—always signifies to dip, never... expressing any thing but mode, p. 55... he adds, "I have all the Lexicogra-... phers, and Commentators against me... in this opinion." Now will you believe... Dr. Howell, or Mr. Carson? The latter... says, "the great and the learned"—... all the lexicographers and commenta-... tors are against the views of modern... immersionists respecting the meaning... of baptism."

and publishing this for effect by itself... he on a subsequent week, *ekes out*... *luctantly*, and surrounded his admis-... sion with expressions of indignation and... surprise, that Dr. Howell declared on... the same pages of his book that *that*... *very thing* which Mr. L. had represent-... ed him as holding and arguing, he dis-... claimed *any intention to assert*, much less... to prove! I again ask you, Gentlemen... what you can think, what I, what *any*... *one* can think, of such manœvering;... such misrepresentation; such falsifi-... cation? I could not have believed—... nothing but the proof now before me... could have brought to my mind the... conviction that Mr. Lowry was capa-... ble—that any truly religious man was... capable of such conduct—of conde-... scending so criminally to gratify sec-... tarian malice! Here let this matter... now rest. If you are satisfied, no Bap-... tist will ever complain.

Dr. Carson is treated by Mr. Lowry... in the same manner as Dr. Howell... Your pastor avers of him as follows—... Dr. Carson says, "I have all the Lexicogra-... phers, and commentators against me... in this opinion." Mr. Carson says, "the... great, and the learned—all the lexicogra-... phers and commentators are against the... views of modern immersionists, respect-... ing the meaning of baptism." Now ponder... this declaration of your pastor, Genti-... men, in regard to Dr. Carson. Read it... over again. Will you be surprised when... you are told that this is a most egre-... gious falsification of Dr. Carson. He... neither declares nor admits any such... thing as Mr. Lowry tells you he... does. Does not Dr. Carson appeal to... the Lexicons, and show that they define... the word baptizo as he does, to dip, to... immerse, to plunge? Does he not call... in the Commentators and Linguists—the... great and the learned of all ages—to... sustain him in the same thing? Does... he not summon, and examine at great... length, the Greek—not the Roman—... classics, in support of his doctrine? Yes... Gentlemen, he does all this, and plants... himself immovably upon his testimony... Now after writing more than 50... pages to prove that all these authori-... ties are with him on the main question... at issue, would it not be preposterous... for him in the face of the whole argu-... ment, to veer about and say that *they*... *are all against him*? Did he do this?... No, Gentlemen. And much less did... he say, or admit, that "all these are... against the views of modern immersion-... ists respecting the meaning of bap-... tism." What "opinion" of Dr. Car-... son then, you very naturally ask, was... it, respecting which he says, p. 55, "I... have all the lexicographers and com-... mentators against me?" It was simply... regarding secondary and remote... meanings of the word, such as *to wash*,... *to wet*, and soon. He denies that these... remote meanings given by lexicogra-... phers and commentators are legitimate... and proves himself right. He says... *they* in this, are against him, to be... sure; but he finds no difficulty on that... account. This is positively all. Did... your pastor know this? Has he read... Carson? Yet Mr. Lowry, represents... him as saying that, "The great and the... learned—all the lexicographers and com-... mentators, are against [him, and against]... the views of modern immersionists respect-... ing the meaning of baptism." I am... ashamed, and I suspect you are ashamed... for Mr. Lowry. I wonder that he... did not know before-hand that these... falsifications, instead of helping, would... be sure to injure his own cause. Prud-... ence, to say nothing of conscientious-... ness, ought to have preserved him from... so flagrant a violation of moral princi-... ple. "Veritas nihil veretur, nisi ab-... scendi." Dr. Howell and Dr. Carson... agree perfectly, in every respect.

Now respecting quotations which... Baptists have made from Pedobaptist... writers—Mr. Lowry complains dread-... fully that they are wrested, perverted... and garbled, and that they do not prove... the propositions to which they are sum-... moned to bear testimony. Judson, Howell, Hinton, Pengilly, and other... Baptist writers, are on this score be-... loved, and belittled, and condemned, and... probated. Gentlemen, do not these... same learned Pedobaptist writers say... what the Baptist authors in question af-... firm? O yes, Mr. Lowry, admits that... they do. But then they say other... things besides—they also hold that... baptism may be administered by pouring... or sprinkling. Very well. Do not ev-... ery one of these, as well as all the oth-... er Baptist writers who have spoken on... the subject, distinctly declare that these... "quotations" are concessions drawn... from the candor and piety of learned... men, whose practice, for certain rea-... sons, was the opposite? Yes, every... one. Of what then does your pastor... complain? Poh, nonsense! Does he... expect that Baptists are to transfer... whole pages of foreign matter just to... show the exact connection, in which... the passages recited are found, and... after these same Baptists have given... you the volume and page of the book... and requested you to turn to them and... read for yourselves? Rice, Pond, and... Hendrick, are your pastor's main au-... thorities. Why did he not transfer a... large part of their books to the pages... of his sermon? He only recited so... much as seemed to him proper. But... he refuses to, Baptists the right to do... what he does himself; and without... even the suspicion that he is wrong... Let your pastor go and learn what this

mea... "All things, whatever ye would... that men should do to you, do ye even so... to them."

But what is this tugging at the skirts... of my coat, and furiously laming... away behind me? O, it is my little... friend T. N. Y. Poor little fellow... Gentlemen, he is afraid I am going to... hurt you, and he has "pitched in" to... fight. Why, my child, what do you... want? Want! Why, he declares Mr... Lowry is right in the exposition of his... text, and he'll prove it, and blubbers... and fences like a trooper. Mr. Lowry... says the sprinkling in his text fixes the... mode of water baptism; T. N. Y. says it... does refer to "spiritual baptism." Ah... my boy you missed it; you intended... but have failed to sustain your friend;... but never mind; it was a brave push;... you'll improve after awhile. There;... you may go now; I will not hurt any... of your dear friends. Don't be alarmed... A brave boy this of yours, Gentlemen... I like his spunk. He'll make a man... one of these days, if he is not spoiled in... his training.

I must defer the consideration of the... remainder of this sermon "on mode,"... until next week; mean time I remain... respectfully, your obedient humble... servant,  
SAGITTARIUS.

From the Baltimore Sun of the 29th.

Further Intelligence by the Calen-... donia.

The Liverpool European Times, of the 12th... inst., concludes its articles on the events in... France as follows:—

England wails with her arms folded, in deep... and anxious alarm for the next scene of this... "strange, eventful history."

It could scarcely be anticipated but that the... great movement which has convulsed France... should have been felt in some degree, in the... British Islands.

In London, a trifling disposition to riot was... experienced in the early part of the week, but... the disorders were confined to mischievous... boys and citizens out of employment. Order... was speedily restored.

In Glasgow, the tumults were more serious... and several persons were unfortunately shot... by the military. The rioters in that city were... merely thieves, who plundered the shops and... had evidently no political object in view.

In Manchester some tendency to disturbance... has been exhibited, but every thing is now... quiet. In our own town tranquillity has been... undisturbed. Numbers of unemployed persons... and others have assembled on the Exchange... but no political feeling is observable.

In Ireland, no breach of the peace has yet... taken place, but the exciting language of a... certain portion of the press, which surpa-... ses all that has been said in any other... country, has attracted the attention of the... authorities. We have no apprehension of any disturbance... of the public peace, throughout England generally... by a rising of political opinions, although the... depressed state of trade and the existing un-... certainty naturally incident to the present... state of the country, tend to produce a state... of discontent and suffering amongst numerous... classes for some time to come.

Several of the English nobility and many... artisans were obliged to flee from France... At Bordeaux, the Paris Revolutionaries... resented their course, and all was quieted... at Berlin the news created a panic, and it... was impossible to restore the current of trade... In Frankfurt the effect was very similar.

At Havre, the sensation caused the Bank of... Havre to suspend, and no hopes were enter-... tained of its resuming business, which was... much disturbed, and popular movements, demanding reform... took place.

At Marseilles, there was no disturbance.

Liverpool, March 14th.—The warehouse... porters have struck work in violation of the... master porters' recently issued by the Dock... Committee. They desire to procure work direct... and not through second hands. Since... Monday they have thronged the area of the... Exchange Buildings, imitating merchants... groups and chatting of peace, commerce, poli-... tics, and war. 500 special constables were... sworn in yesterday, and the city was entirely... without the military force.

There has been 120 failures in the British... Kingdom since the last advices. A lower busi-... ness is done in consequence of the large failures... by the merchants and bankers in England, Europe, &c.

FRANCE.—THE NEW GOVERNMENT.

The Provisional Government proposed... to M. de La Motte as minister to foreign af-... fairs. He is a poet and philosopher, and an... out and popular favorite. M. Arago, the... perpetual secretary of the Academy of Science... is a great chemical philosopher. He was born... in 1786, and possesses eloquence not inferior... to that of Lavoisier. He was born in 1801... minister of the interior, and is a republican... and ranks as one of the purest and most sin-... cere French Democrats.

M. Dupont de L'Eure, President of the... Council, is a virtuous, able man, esteemed by... the people. In 1842 he determinedly opposed... the Guizot ministry, and was returned to... office in 1846. He is a republican, and... the talented editor of a republican paper, the... National, and uncompromisingly opposed the... sway of Louis Philippe on all questions.

M. Marc, minister of public works, is a... great advocate, who sided with political offenders.

M. Garnia Page, the Mayor of Paris, is an... advocate who has retained a character both... upright and respectable.

Me Le Du Rollins, was prosecuted by the... late government for a speech to the electors of... Maine, where he was chosen. He is an extreme... radical reformer, to whom is attributed the... origin of the Revolution. He went to Ireland... in 1843, to offer O'Connell and the Repeal As-... sociation, the sympathy and assistance of... France in her struggle for liberty, which were... rejected. General Subervie is a General of Na-... poleon's creation. He has a long record of... military service, and has served M. Arago... campaigns in 1848. He is a republican, and... only known as a banker of second or third order... which was the cause of bringing him forward.

He is also known by the assistance he gave... to Le National. M. Albert is a mechanic who... has been called to the Provisional Govern-... ment, to whom is attributed the origin of the... republicanism in France. He is a republican... and ranks as one of the purest and most sin-... cere French Democrats.

M. Dupont de L'Eure, addressing the Ambassa-... dor, Sir, in offering my hand I assure you that... the French people tender the hand of Friendship to... Americans.

M. Arago replied to Mr. Ruch. He was delighted... to receive the words of Washington, and hoped that... a lasting friendship would spring up between the... two Republics.

M. Dupont de L'Eure, addressing the Ambassa-... dor, Sir, in offering my hand I assure you that... the French people tender the hand of Friendship to... Americans.

When they quitted the Hotel de Ville, the guard... of the Provisional Government, and the... Regiment Horse Artillery. He was Aid-

Camp of General Ferrer and Schramm... and made the campaign of Balaclava in 1854... and 1852, and for the last 12 or 14 years has... been among the most active and distinguished... young African Generals. Cavagnac, the new... Governor of Algiers, is a nephew to General... Viscount Cavagnac, son of the Conventual... Deputy, and the famous republican leader... of the Army of the People. He is now 46—... M. Crimux, the provisional minister of justice... was the deputy from Chinon, a formidable... opponent of the late ministry, exposing its vices... and weakness on all occasions.

PROCLAMATIONS, DECREES, &c., OF THE... FRENCH GOVERNMENT.

During the Revolution, decrees and proclamations... of the following subjects were issued from time... to time by the Provisional Government, Mayors of... arrondissement, &c. First: Interdiction of meeting... of ex-chamber of Peers. Second: An organization... of a movable National Guard of 24 battalions... Third: Arrest and punishment of Peers. Fourth:... Articles pledged at the Mont de Pieta to be restored... to the owners; the ministers of finance paying the... amount due on them.

Fifth: To be an asylum for invalid workmen... Sixth: Capital punishment to be abolished... Seventh: All political prisoners to be liberated and... furnished with means to join their families. Eighth:... suspension of chamber of Peers and the dissolu-... tion of chamber of Deputies, Constitution of a Re-... public, every citizen to be a National Guard, the... liberty of the press guaranteed and freedom of thought... secured. Ninth: National workshops open for all... unemployed. Tenth: All citizens to remain in arms... and defend their barricades till they have acquired... all their rights. Twelfth: Order to arrest ministers. 13. Abolition of all titles and nobility. 14. Change of... the name of the Republic. 15th: Ten days... additional time granted to pay bills throughout the... Republic. 16th: National Assembly to meet on the... 9th of April, and declare a Constitutional population... of 30,000,000. 17th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 18th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 19th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 20th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. 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Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 32d: The central administration of the Department... of Marine and Colonies, to be organized on a new... footing. 33d: A gradual assimilation of the... institutions of Algeria to those of France to take place... the army to be reorganized for its past services... to be reorganized for its past services. 34th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 35th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. 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Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 99th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run. 100th: To be elected the 22nd of... March, to be made at Paris from the 6th, and in the... department from the 18th. Interest of Bonds du Tresor... fixed at 4 per cent. for those of from 3 to 4... months to run, and at 5 per cent. for those of from 6... months to run.

Paris, 27th Feb.—The weather—A tremendous... storm has raged all night. Torrents of rain fall... this morning as Lamartine stood on the steps of... the Hotel de Ville, and declared that the national work-... shops were open for those without work. The Na-... tional Guard received with enthusiastic cheers. The death pen-... ty for political offences has been abolished, and 5000... National Guards enrolled to defend the Government.

An article made out by the famous republican... who fled from the grand demonstration to-day in... opposition to the provisional government which had... enacted rigorous measures against desertion. Lar-... marine addressed the people in different times dur-... ing the 20th inst. at Hotel de Ville. They wanted a... red flag, but he would have none but tri-color.

He was for the true Republicanism, they for that... which was trailed in Champ de Mars, through the... blood of the people. After six hours, people ar-... rived by his eloquence. Tears flowed copiously... hands were clasped, and general embraces took place... and the people tore him away in triumph. A group... of forty persons attempted to destroy the printing... offices, but Col. du Moulin issued a proclamation... which put a stop to them. The people found an im-... age of Christ sculptured in the Tuilleries, and carried... it through the streets, making passers bow down... and worship it.

The Provisional Government went to the Hotel de... Ville, to the column July, in the Place de Bastille to... inaugurate the day re-conquered by liberty. The... National Guard having turned out, dressed in the col-... umn dressed in tri-colored flags. The Polish refugees... met, and organized a Provisional Government com-... posed of seven persons.

Feb. 28.—The Thiers, Barrot, and Billault... parties have united and given in their adhesion to the... new government. During the revolution 428 persons... were wounded, of whom 350 were civilians, and 78... were military.

The Journal des Debats, the Ministerial organ, has... joined the Republicans.

Paris, Feb. 29th.—Mr. Ruch, Ambassador of the... United States, arrived at Paris on the 28th inst. M. Piesion... also went on the members of the Provisional... Government, to whom he delivered a flattering... address. The following details of their interview... are given:—At 2 o'clock, the Minister of the United... States went to the Hotel de Ville, in formal... recognition of the Provisional Government, to whom... he delivered a flattering address. The Minister of... the United States, in the name of his country, there is... no food to welcome our infant republic, for there is... no more powerful between nations than commu-... nity of sentiment. The step taken by the Provisional... Government is almost entirely suspended, and of... serious importance. Although fully expected, it has... touched acutely all the members of the Provisional... Government; and after an interview, in which were... present the Ministers of the Interior, the Justice, and... the Education, the Minister of the United States... accompanied this representative of a great nation to the... threshold of the Hotel de Ville, as a proof the cordi-... al affection which must ever exist between the... American and French Republics.

Numerous diplomatic appointments are announce-... ed. M. Duc Hircout goes to London. M. Dalton goes... to Tur

