

THE TENNESSEE BAPTIST.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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THE TENNESSEE PULPIT.

NO. V. For the Tennessee Baptist. ATONEMENT.

Our Saviour spoke of certain persons making the word of God non-effect by their traditions; and I think the evil has not yet departed from amongst us. Our Pedobaptist brethren deserve much credit for coming out from the Roman Church, yet they have brought many of the papal traditions with them: such as infant baptism, and sprinkling and pouring for baptism. But our Pedo brethren are not alone; there are traditions amongst the Baptists. There are many sentiments emanated from the pulpit and the press, that we have been in the habit of hearing and believing from our infancy, and have received as true, without enquiring of the word of God if they be really so. How many learned and pious Pedobaptists have believed and taught, that the New Testament taught infant baptism, until a wife or friend denied it,—when they searched the word of God to find the proof of their practice, and to their astonishment it was not there. Now if there had been no one of a contrary opinion they might have gone on sprinkling the little babes all their life without having found out their error. And who will say how many traditions we have amongst us that are common to all denominations!

The tradition that I propose to notice pervades all denominations, and from whence it arose I know not. We hear the idea advanced from the pulpit,—we read it in our hymn books and other writings,—that "Christ atoned on the cross for sinners;" but where do we find it in the word of God? We search there for it in vain. I have not been able to find a passage that intimated such a thing, and would thank any brother to cite me to one.

The word atonement occurs a great many times in the Old Testament, but only once in the new, and even that is said to be wrongly rendered. What we should wish to arrive at, is not what the definition of the English word "atonement" is, but what idea did Moses intend to convey by the Hebrew word he made use of, which is rendered by the English translators "atonement." To do this we should consider that the persons who translated our English bible were learned; and understood the languages as well as any person does at this time, and therefore we may suppose that atonement was the proper reading at that time. But as all living languages are continually changing—may we not question the definition given to the word in this day. The verb atone is a compound of *at* and *one*, and formerly meant to agree; or to accord; in which sense it has become obsolete. Again, we may suppose that the apostles understood what the word meant, and the word they made use of to express the same idea is rendered in our New Testament, propitiation. But let us go to Moses himself for the definition of the word he used. We may not always arrive at the idea that a writer intends to convey by using a word; but yet we may learn by reading his writings that there are some ideas that he does not intend to convey; and Moses never once conveys the idea that the act of the suffering of the thing offered made the atonement, but the High Priest, after slaying the sacrifice, took of the blood thereof, and after sprinkling it, made an atonement. He does not represent it to be the act of the sacrifice, nor necessarily that of the person bringing the offering, but always as the act of the High Priest; in consequence of the offering made. And in no one instance does he represent the atonement as being made at the time of the slaying of the sacrifice, or in the same place, but always afterwards and in another place; the command was imperative, "the High Priest shall make an atonement and their sins shall be forgiven." They are not told to offer an atonement, but to offer the sacrifice, and, after the offering, to make an atonement.

Therefore, we may conclude, that the atonement was not made by the animal that was slain, nor yet by the person who brought the offering, but by the High Priest who officiated, and in the most holy place, after, or at the time he sprinkled the blood. Now, as these things were types of things that were to follow after, is not the atonement made in the most holy of holies, the "tabernacle not made with hands," "by our great High Priest," "who, after he had offered one sacrifice for sin forever sat down on the right hand of God;" "and even liveth to make intercession for them" that believe.

The High Priest once every year, on the great day of atonement, made an offering for the sins of himself and his household and the whole congregation of Israel; he slew the animal outside of the tabernacle, and took of the blood and went within the veil alone, and made an atonement for himself and the people, and then came out onto the altar before the Lord, and made an atonement for it, and the tabernacle of the congregation that removed amongst them, in the midst of their uncleanness. Yet each individual had daily to bring his own offering to the High Priest, who slew it—sprinkled the blood—made an atonement, and the sins were forgiven. God told Moses that he should not eat the blood of the animal, for it was the life thereof, and that it was the blood that made the atonement, or that he had given it to him upon the altar to make an atonement. Now these things being types or shadows of good things to come, is it not necessary, notwithstanding the Great High Priest has made an offering once for the sins of himself and household, and has taken, not the literal blood of his body but its antitype, his life into Heaven, and made an atonement for their sins, that each individual should bring unto Him, as Great High Priest, their offerings, that He may make an atonement that their sins may be forgiven, and they become heirs of the promise by adoption, and of his household.

If our Saviour made the atonement on the cross, why is he High Priest? for then his office must have ceased with the completion of his offering; but we are told that he is forever a Priest, &c. Then he must still have offerings and atonement to make.

Moses tells us that the High Priest made the atonement, and likewise tells us what are the pre-requisites to its being made, and what follows as a consequence thereof, but does not tell us what that act was; neither do we know what passes between the persons of the Divine essence when Christ becomes "a propitiation for our sins" that they may be forgiven. Whatever it may be, it cannot have been the shedding of his blood, nor his suffering on the cross. It is conclusive from the Book of Hebrews, and so much of Moses as relates to sacrifice, and various other passages of scripture, that as the blood of the animal is the life, and with the blood the atonement is made, that Christ being High Priest, his life, spirit, or Divine Essence, returning to God the Father, is what was shadowed forth by the sprinkling of the blood of the sacrifice before God; and that we are saved by his life and not by his death. If he atoned for sin on the cross, why is he an advocate? Why his intercession? For we have the express word of God, that when an atonement is made for sin, it shall be forgiven. It is true that he died to redeem us from sin, and that unless he had died none could have been saved, but would his death have saved us if he had not risen? The word made use of by Moses, and rendered atonement by the English translators, means literally a covering, and as there used has reference to the mercy seat, or covering of the ark of the covenant. The bringing in of the blood of the sacrifice and sprinkling it before the mercy seat, was a token of their obedience, that the law might be covered up by the mercy seat; that his fierce anger might be turned away and their sins forgiven, which was a type pointing to the great atonement, propitiatory, mercy seat or covering for the law that he had promised.

God had promised Abraham that in his seed should all the nations of the earth be blessed. And Paul says, ye that are of faith are blessed with faithful Abraham; and that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. He says farther, that it was ordained by angels in the hands of a mediator, and that a mediator is not the mediator of one but God is one.

A covenant consists of more than one party. This covenant was between God and all who should come to Christ through faith; and was confirmed

of God in Christ the mediator, but is not confirmed of the children of Abraham by promise, until they believe, therefore, all are under the law until they confirm the covenant through faith in the mediator; who then abrogates the law as to them—because their propitiatory, mercy seat, or atones for their sins. Christ died to redeem from sin a lost world; and so far as redemption is concerned, that was effected on the cross. But yet none are saved unless they be born again, which could not be unless he ascended to the most Holy of Holies to be a propitiation for their sins.

Paul says we have a high priest, a minister of the sanctuary, and of the tabernacle, which the Lord pitched and not man, who if he were on earth, should not be a priest, seeing there are priests that offer gifts according to the law. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For finding fault with the first covenant, the Lord said: I will make a new covenant with the house of Israel; I will put my laws into their minds, and write them in their hearts, &c., and their sins and their iniquities will I remember no more. Paul further tells us, that a testament is of force after men are dead. otherwise it is of no strength at all whilst the testator liveth, that the first testament was not dedicated without blood, and that almost all things by the law are purged with blood, &c.; and that it was therefore necessary that the patterns of Heavenly things in the Heavens should be purged with these, but the Heavenly things themselves with better sacrifices than these, and that Christ is entered into Heaven itself, now to appear in the presence of God for us.

Therefore it is evident, that Christ, our great high priest—took, not his literal blood—but his life, into heaven to present to his father, setting forth, that he had paid the ransom for sinners;—that he had died to redeem them, as mediator he had complied with the covenant on his part; and as he ever liveth to make intercession for us, he is always ready, when we believe, to sprinkle our hearts—not with his blood—but with his spirit, (for if we have not the spirit of Christ we are none of his) and become our propitiation, that our sins may be forgiven. Whereby we become heirs by adoption, a party to the covenant, and the law is put into our minds and written on our hearts, and our sins and iniquities are remembered no more.

This sprinkling of the blood of the spirit of Christ, I take to be the antitype of the sprinkling of the blood of the sacrifice about the sanctuary, and as by so doing the law was said to be covered up—the sprinkling our hearts upon an evil conscience by the spirit of Christ, may be said to cover up the law, or make an atonement for our sins. Paul says, we have come to Jesus the mediator of the new covenant, to the blood of sprinkling that speaketh better things than that of Abel. Paul here could not have meant literal blood, for just before he had said,—by it (Abel's blood) he (Abel) being dead, yet speaketh. God told Cain that the voice of his brother's blood cried from the ground. But the beloved Disciple appears to sum all up in a few words: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins—and not for ours only—but also for the sins of the whole world." So Christ is not only our advocate, to make intercession, and high priest to make an atonement for sins, but he is that very atonement which is made—a covering broad enough to cover the sins of the whole world—and we are sure that when we make the proper offering—our bodies a living sacrifice—that the high priest, our adorable saviour, will slay the sacrifice—we become dead to sin—present our spirits before the Lord, and become our propitiation, or hide us with himself in God.

ANTI-TRADITION.
HE THAT LOVES MOST HAS MOST.
"And so you want to know if that is true, James? I think I shall turn you over to your father for an answer to that."
"Well, father, what do you say?"
"That it is as true, my boy, as that twice two are four."
"Why, there's Mr. Gripe, the lawyer, and Mr. Screw, the landlord of that row of houses, who never had the appearance, nor the reputation of having much love for their neighbors; and they are much richer than you, or Mr. Lovell, the minister. I often find that boys who are almost incapable of civility, have more money and clothes than I have. My opinion is, that money and love do not agree very well together."

Communications.
For the Tennessee Baptist.
PLEASANT RETREAT, Ala.,
Feb. 26, 1848.

BRETHREN EDITORS:
There are two things in the religious world, and particularly in Protestant Christendom, to me, the most astounding of all others, viz: Infant Sprinkling and an opposition to the spread of the Gospel. The discussion of the latter, in this communication, is the object I have in contemplation at the present; which if you think worth a place in your valuable Journal, you will please insert.

In the spirit of candor and truth, I will endeavor to illustrate my understanding of the commission of our Lord to his disciples before he left the world. The learned inform us that the word Missionary, from the Latin word *Mitto*, signifies in English, to send forth. Therefore, the word missionary is understood, in a religious sense, to mean one sent of God to preach the gospel. This is the only use we have at present, at least, for it. The word never was, nor indeed would (if my information be correct) have been applied to a portion of the Baptist denomination, if Missionary operations had not been opposed among themselves. But to the extent of the commission of our Lord, is our business at present. I will proceed, however, to ask this question: Did our Lord instruct his followers to go no farther than the limits of Palestine or even a portion of Asia, Africa, or Europe? No; but let us hear the words of Him who did not err: Matt. xxviii 19, having all power committed to him, he says: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded, and lo, I am with you all way even to the end of the world." These words to me appear as pointed, positive and clear as any words formed in the English language can define any fact, that the duty of the church, disciples of the Lord, saints of the Most High, should proclaim the gospel to all nations. Yes, believer in the Lord Jesus Christ, when you was first imbued with the love of God, that passeth all understanding, when your soul emerged from a state of bondage in sin to freedom in the gospel, your love and anxiety extended to all mankind. This, dear brother, is a heaven-born principle. Therefore, "as ye received Christ Jesus the Lord so walk ye in him." Walk in him in love; walk him in spreading the news of a risen Saviour to all around.

Why then should men cavil about a name when such a heavenly principle dwells in the bosom of the believer? Is not every child of grace when he is in the spirit of his Master, in feeling, in favor of the spread of the Redeemer's kingdom in the world? Is not the command of our divine Lord strong enough and explicit enough for any missionary, let his lot be cast in any portion of the habitable earth!

Then, Missionary of the cross, Proclaim a Saviour's love; Count all things here below but dross, And you'll wear a crown above.
But again, Mark's testimony, chap. xvi: 15, 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." In accordance with the commission given by our Lord we find that many from Apostolic teaching believed, and were baptised. "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth."—Acts xiii 47. Missionary zeal is clearly developed in the record of the first Christians; for "they that were scattered abroad went every where preaching the word." Shall Christians of the 19th century cease to spread the tidings of salvation to a lost world? God forbid; but, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" These are grave questions made by the inspired Apostle Will not these interrogations made by Paul to the Romans, continue as true and forcible in their tendency in the year 1848, as when delivered? How can heathens believe in a Saviour in whom they have not heard? They cannot hear without a preacher. The gospel is to be preached to all nations. Shall ministers of our holy religion, who are in distant lands teaching the way of salvation, return to their native homes and cover in darkest shades their zeal for the spread of the gospel? Shall a Judson, Shuck, or others, who

have crossed the brier deep and have labored and toiled as Apostles to the heathen, stop and stand still, for the conversion of pagans alone upon an act of sovereignty without the appointed means? Has not God appointed means for the accomplishment of the end that the heathen will be given to the Lord for his possession?

"Who goeth a warfare at his own charges? What say you Paul? I robbed other churches taking wages of them to do you service!" Here is Paul proved guilty of speculation. Ah! he has taken money! "For" continues the inspired penman "that which was lacking to me, the brethren which came from Macedonia supplied." But the suggestion is offered, God will save the heathen without Missionary operations—without money; agreeable, however, to Paul's suggestion they cannot call on him in whom they have not heard. In his own government it is the prerogative of God to command and the duty of his people to obey. Is it not then, the duty of the church of God to teach all nations in the gospel that the knowledge of the Lord might cover the whole earth. "A Paul may plant however, and Apollo water; but God giveth the increase." But there are a diversity of gifts, but the same spirit. Our Lord just before his ascension instructed his followers to preach the gospel to every creature, beginning at Jerusalem; yet he gave Peter a particular lesson: "Feed my sheep." But Peter being of an inquisitive temper (not unlike many at the present day,) "saith to Jesus, Lord and what shall this man do," meaning the beloved disciple. Remember the answer, "If I will that he tarry till I come, what is that to thee, follow thou me." Then I would suggest whether a Paul to the heathen, or a Peter to feed the flock of God, there should be no scism in the body, but the different gifts supplied. Should they all feed sheep? or all plant churches? Let not then a Paul or a Peter sharply contend one against the other, that they may both be blamed and a separation take place; but that each may know the duty assigned them.

How lamentable that a division should have taken place with a denunciation upon a question of such vital interest to the prosperity of the whole body; but a happy era seems to be ushering upon the efforts of those who are promulgating the news of life and salvation, both at home and abroad; and from signs already indicating the unhappy breach will ultimately be healed. This indeed would be a happy period in the history of the Baptist Church when all her sons laboring under a common banner, standing as a mighty phalanx, ready to crush under the stern wheel of truth the errors of Pedobaptism. Do not every Baptist in the land, love his principles, (so clear of human innovations) whether a Missionary or Anti-Missionary, then the unhappy disputes upon a question that all should be left free of constraint? If the Baptists are "as lively stones built up a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ," they should act upon a principle in accordance with these hints are respectfully submitted to the readers of your paper.

D. B.
For the Tennessee Baptist.
ADVANTAGES OF NEWSPAPER READING.

BRETHREN EDITORS:
The advantages of a religious newspaper are great and numerous. The family in which one is taken and read, soon becomes acquainted with the leading events that transpire in the religious world. They pleasantly bear us on from year to year, increasing our knowledge, usefulness, and religious enjoyment. They are frequently the means of awakening the energies, and strengthening the morals of the youth, so that they distinguish themselves, when otherwise, they might have been but of little use to themselves or others. They are sometimes blessed of God in the conviction and conversion of individuals, who read them and never fail to strengthen and mature, more fully, the principle of benevolence implanted in the soul by regeneration, which prepares the Christian for every good word and work.

Some, after reading their paper for one year, conclude they have not received an equivalent for their money, and stop it. But this is a mistake, for if it has done nothing more, it has prepared them to read it another year with more pleasure and profit than in the year passed. The reader of a newspaper must wait with some patience for the fruit of his labor; and like the husbandman, may expect every year to reap a higher and richer reward. I speak that which I do know. The

Christian that is destitute of a general knowledge of his cause, which must be without a religious newspaper, can neither be interested or active in it. A man without his newspaper, may be compared to an individual confined to his room; though his table may be supplied with all the luxuries of earth, he has but little enjoyment of life. Nature with all her inspiring charms affords him no pleasure. Though the seasons roll on in regular succession, introducing a rich variety suitable to the wants of man, and in every way calculated to gratify the taste, charm the ear and delight the eye; yet to him all is dull and monotonous. Even his own landscape, when clothed in all its verdant beauties, with its flocks and herds delightfully playing upon it, furnishes no charms for him: for he sees not its beauties, inhales not its fragrance, hears not its melodies, nor takes any active part in the duties, that are calculated to impart pleasure or invigorate health. The eye, the ear, with all the senses circumscribed to what transpires in his own room, and of course he can but linger out a miserable existence.

So in the events of Divine Providence, the prophecies may be fulfilling, useful fields may be opening, in which the intelligent and warm-hearted Christian delights to labor, sinners repenting & returning to God, scene after scene transpiring, ever which angels rejoice; yet, he who is destitute of a knowledge of what passes in the religious world, feels no interest in these things, nor does he participate in any of those works and labors of love, in which the intelligent Christian and holy angels delight so much: He knows nothing of the luxury of doing good, and must draw out an existence with but little, or no religious enjoyment.

Then, let no one regret the time or money spent in paying for or reading a religious newspaper; for true piety and intelligence is the great lever by which the locks are to be clipped from the heads of Kings and Emperors, that they may become as weak as other men, the triple crown to be wrested from the head of the Pope, religious aristocracy demolished, and the righteous and peaceable reign of Prince Emanuel brought about, and the dawn of Millennial glory ushered in.
Yours, &c.,
C. N.
Blountville, March 3, 1848.

RUTH.
THE RICH.

They are the rich whose treasures lie
In hearts, not hands—in heaven, not here;
Whose ways are marked by pity's sigh,
And mercy's tear.

THE POOR.
They are poor, who rich in gold,
Confiding in that faithless store,
Or tremble for the wealth they hold,
Or thirst for more.

Whose hands are fettered by its touch,
Whose lips no generous duty plead,
Go, mourn their poverty, for such,
Are poor, indeed!

MASSACHUSETTS GIRLS.
Over one million of straw bonnets and hats valued at \$1,057,592, were manufactured during the last year by the fair hands of Massachusetts girls.

DISTRESSING ACCIDENT.
We understand that on the 7th inst., the dwelling house of John Rickard, in the western part of this county, was consumed by fire. Two women, the wife and sister of Mr. Rickard, who were engaged in removing goods, perished in the flames—the roof having fallen in against the door, preventing their escape. They were Germans.
For Du Lac Journal.

THE THEATRE.
"Among a company of twenty youthful delinquents in one of our prisons, seven commenced their career in crime by pilfering to go to the theatre."
Alas! the Theatre! What a moral miasma gathers around its polluting, destroying precincts! How many a youth, fascinated by its gilded baits of vice, has been allured to ruin. Beware of the theatre. It is one of the
"Toll-bars on the old broad way
Where pilgrims pay, O, give to toll,
Tribute as going down to hell!"
West. Ch. Jour.

A Company of Fourteen from France, called the *Lezard Colbay*, are about to settle on the Red River, in Texas. It is said they have bought 4,000,000 acres. The head of this society is M. Cabot, who remains in France.

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