

THE TENNESSEE BAPTIST.

R. B. HOWELL, J. R. GRAVES, EDITORS.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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Minister's Department.

For the Tennessee Baptist. SELF DEFENCE.

Circumstances have occurred, which impel me in self defence to present myself again before the Public.

I had thought that the feeling of kindness, with which I had spoken of my Presbyterian friends, in my letter addressed to them on the same day of my union with the Baptist church, would have had a tendency to cause towards me, that charity, which so highly exalts the man and so greatly adorns the character of the Christian. But alas! I had miscalculated. In whatever estimation I had been held, my union with the despised Baptists, was sufficient to blot out every fair quality, and to excite those prejudices which have marked mankind in every age of the world. I knew that I would have no easy burden to bear. I judged before I acted, that scorn and prejudice and unjust motives would be charged upon me; but I acted from pure and upright principles as God and myself know. The word *Baptist*, was enough to cause the thundering anathema to be hurled against me with the greatest rigor and severity: and shall I say, the *Pulpit* has descended from the high and ennobling theme of man's salvation—from its sacred and heavenly work, to gross personalities and bitter misrepresentations.

Of all places under the canopy of heaven, the *Pulpit* should be the most chaste, and solemn, and impartial, and the Minister called by Jesus Christ, to preach his everlasting gospel, should seal his lips to every thing, except God's Holy Word, and the great and important end of his ministry. But listen to a statement of facts.

Bro. Gillespie, Minister of the Presbyterian church in Denmark, delivered a sermon on the mode of Baptism, (December last) no doubt in consequence of my withdrawal from that church, and during his discourse spoke of the Baptists in a most unbecoming and illiberal manner, associating them with the Trine Immersionists of the early periods of the Christian era,—with the Anabaptists of Germany,—with the Mormons, and finally with the Dunkards, who settled upon the banks of creeks and streams, and like *Frogs* plunged head and heel.

He then called to the mind of the audience, that several distinguished men had left the *Pedo-Baptists* and had presented to an astonished world, great discoveries in Theology; and who knows said he, with much energy, but that some celebrated *genius* may hereafter arise, (alluding to me) that shall illuminate the world.

A few weeks after this discourse, a friend handed to Bro. G. the paper containing my publication, and on the fifth Sabbath in January, he labored very hard to make a second discourse, which was upon the *subjects of Baptism*. Text, Matt. 28, 19: "After many ineffectual attempts, to prove that *infants* were subjects of Baptism, he suddenly let go his text, referred to my publication and assailed me with misrepresentation and personality, from the Pulpit, upon the Sabbath day. Bro. G. said, I had discovered a new method of introduction into the church, which was by *Blessing* and not by *Baptism*, when the whole world know that baptism is the only door of admission into the church." Permit me here to quote what I said upon this subject; "Christ took little children up in his arms, put his hands on them and blessed them," and said "of such is the kingdom of heaven." "Certainly," I remarked, "if infants are members of the church by the above declaration, they are so by blessing and not by baptism."

Reader, can language be more plain? Can there be any misunderstanding in my meaning? Why is it, that such palpable misrepresentations will be made, upon a plain English sentence, and that too, in the Pulpit, on the Sabbath day, by a Minister of the gospel, and an intelligent and highly enlightened audience?

Does this appear like doing to others, as he would have others do to him? He commented on "in water" and observed that "in fire" would be rather a "hot baptism."

I am sorry the Rev. Gentleman has not consulted Montanus, G. Campbell, of Aberdeen, and the Vulgate, Syriac, Arabic and Ethiopic versions of the New Testament for "in water," which eighteen years labor in the ministry would have enabled him to do. G. Campbell remarks, "It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan of whatever denomination, always inclines to correct the diction of the spirit by that of the party."

Bro. G. stated before the audience, that sometime ago he was riding with a Baptist Minister, and engaging in a discussion upon Infant Baptism, the minister finally pressed by arguments, acknowledged that *Infants* and *Idiots* were annihilated. This was told in such a manner, as to leave no other impression upon the minds of the many Baptists present, than that the Minister was a Missionary Baptist. A day or two after, Bro. G. was interrogated about this Minister, when he remarked that he was a Campbellite preacher—thus knowingly making a false impression upon the minds of an audience, many of whom were members of the Big Black Baptist Church. Does this exhibit a Christian spirit?

Does this comport with the word of God? Can Bro. G. expect the blessing of Almighty God to follow such gross misrepresentations and perversions? Why did he not take up *Pedo-Baptism* Regeneration as exhibited in the Assembly Confession of Faith—Article Baptism, and endeavor to give us the law and the testimony in its favor? Why did he not show us how "infants" were included in the "all nations" a part of his text, Matt. 28: 19? Why did he not attempt to prove by Scripture, what the "promise" was, referred to in Acts 2: 39? Why did he not point out the analogy between Circumcision and Baptism, and show us how *Baptism* came in its stead? No! No! These were not his object: But he seizes upon the classical points in my publication, since he would be very conversant with the Greek; and because a very large majority of his hearers were not acquainted with the Greek language, he no doubt, imagined that he would render me very, very ridiculous as a scholar. He did not think of scholarship in the Greek, when he boldly asserted that *anthropos*, a word made use of in his discourse, meant man alone, and that this word was no proof of Female Communion. Now, sir, you have made a discovery,—I repeat it, you have made a discovery. *Anthropos*, man alone,—only masculine gender—indeed! and do you undertake to *Criticise a Critic*? I would advise you to study a little more, and assert a little less, until you have more thoroughly explored the nature of the Greek. Bro. G. referred to my remark on "tekna" and said that I had made another discovery, that "tekna" could not be translated "infants." O Bro. don't use me so roughly! I have made no discovery, you will have me a great discoverer in spite of all I can do! I never made such a declaration: and please do me the justice to say no more than I have said. He then asked if the *Young Critic*, as he contemptuously styled me, had ever read Matthew, and observed, I will tell you the story of Pious Old Cuffy. A gentleman of wealth became concerned upon the subject of Religion; he conversed with Cuffy and during the conversation quoted several passages of Scripture; ah! Massal replied the aged negro, dat way ober in de Romans, you better go back to Math-ee and begin dar." Bro. G. then referred to Matt. 2: 18, "Rachel weeping for her children, (tekna) and would not be comforted, because they are not." He remarked that taking the context of this verse, it referred to children under two years (granted) and therefore my discovery that *tekna*, was could not be translated "infants," was wholly untenable: that in the Greek, "Breplos" meant *infants*, (a truth I shall not attempt to deny), and that the *Young Critic* now appears in an unavoidable position before the public:—and that Mr. Walker's School Dictionary defines *infant*, a child under seven years. Refugent light upon such an intricate subject! Overpowering floods of wisdom and research! Out of Mr. Walker's School Dictionary! And do you Bro. G. acknowledge that all children are *infants* under seven years? Are you not informed of *ex-facti, no-epo*, the Latin and Greek roots for the word *infant*? Are you not acquainted with the common and universal idea, attached to the word *infant*? But you say I have made another discovery,—you quote Matt. 2: 18 to prove it,—you refer to Mr. Walker's School Dictionary for further testimony—your position is manifest.

Infant in common language, and I have no allusion to legal matters, means "a child in the first period of life, beginning at his birth, a young babe." Webster's large Dictionary. But Bro.

G. seemed to exult very much over an enemy, that he now confidently believed was forever silenced. He then addressed particularly the young gentlemen of his church, and exhorted them to beware how they attempted to make discoveries in the Scriptures over which *Jiant* as well as *Pigmy* minds had traversed for ages, and had not left one pebble unshifted or returned. Young gentlemen, is such advice for you? are you not to depend upon your own judgments, when your own souls and everlasting happiness are at stake? Take the Word of God, read that—and that alone for matters of faith and practice, and as sure as God reigns and you are a mortal, it will lead you with unerring certainty, in the upward and onward course to life and immortality. And now kind reader, let us view for a few moments the argument for "teknon," and that it may be distinctly stated, I will quote my remark upon this matter. "I have often during several years past, in hearing my classes in Greek, met with the word "teknon," and I have never to my knowledge translated it "infants," and the sense of the context would be plainly violated to do so."

This is the remark at which Bro. G. seemed to be so much offended, and against which he applied all his batteries of sarcasm, wit, and Walker. I have not said that "teknon" cannot imply *infants*; I have made no discovery. The word certainly does imply them, and to the proof of which, I could refer you to very many examples; Matt. 2: 18. Luke 18: 20. But that it necessarily implies them, I cannot admit, Matt. 9: 21-28. Neither have I ever known the general term *teknon* (child) translated with the special (*infant*) which it only occasionally implies. I shall with these observations further present my argument.

1st. In English and Greek definitions of the words *infant* and *child*—and 2nd numerous examples in proof. According to Mr. Webster, acknowledged to be the standard authority of the day in English Definition, *infant*, is defined, "a child in the first period of life beginning at his birth, a young babe;" and *child*, "a son or a daughter, a male or a female descendant in the first degree &c." According to Grove's Greek Lexicon, *Breplos* is defined, "an infant child, babe &c;" *Paidion*, "an infant, babe, a little boy or girl;" and *Teknon*, "offspring, a child, a son." From Donnegan's Greek Lexicon, *Breplos* is defined "a new born infant, a babe &c." *Paidion*, "a young child, a little son or daughter;" *Teknon*, "a child, a young animal!" The reader will please observe in the above definitions, that the word *teknon*, is not in any instance anglicised with the word *infant*, which is sometimes its implied meaning, but with the general signification of "offspring, child &c."

Let us now present a few examples, to substantiate, and point out to the understanding of every one, the position assumed. Turn to Matt. 3: 9—"For I say unto you that God is able of these stones to raise up children (tekna) to Abraham;" and for children substitute in this, and the following examples, the word *infants*, and the truth of the position will be clearly manifest. Matt. 2: 2, "Son (teknon) be of good cheer, thy sins be forgiven thee;" Mat. 11: 19, "But Wisdom is justified of her children (tekna);" Matt. 15: 26, "It is not meet to take the children's (teknon) bread, and to cast it to dogs;" Matt. 21: 28, "Son (teknon) go work to-day in my vineyard;" Mark 10: 24, "Children, (tekna) how hard is it, for them that trust in riches to enter into the kingdom of God;" see also, Luke 1: 7, 17-11: 13-1: 34-18: 29-19: 44-20: 31; John 8: 39; Gal. 4: 27, 28, 31; Eph. 6: 1, 4; 1 John 2: 1, 12, 28-3: 1, 2, 7, 10, 18-5: 2, 21; 2 John 1, 4, 13 v; 3 John 4 v. Again the word *Paidion* is used in the New Testament in numerous instances, in such a way that it cannot mean any thing but *infant*. See Matt. 2: 8, 9, 11, 13, 14, 20, 21; Luke 18: 15, 16, 17 &c.

Reader, I have now endeavored to exhibit the argument, in regard to the word under consideration, and my reason for presenting it to the public; is; that being assailed in a most personal manner, and being grossly misrepresented from the Pulpit, before a large and intelligent audience, I was denied by the authorities of the church from making a few remarks, before the same audience in my defence, because it was the Sabbath day. Can Bro. G. upon the Sabbath, and in the Pulpit, grossly misrepresent, and persecute me, and shall I be denied the privilege of a few words, in vindication of myself upon the Sabbath, before the same audience, in whose presence so much injustice was exhibited. Away, with such a principle! Does the Pulpit screen Bro. G. from condemnation for such conduct? Can a minister of the gospel, whose business is to preach the everlasting Word of God, so far forget his duty to his fellow man, and his sacred position of Christ's Ambassador? Why is it, that Bro. G. should be so much in-

cented at me? Does the publication containing my "Reasons &c." present any thing but God's Truth? Is it the *truth* which so offends him? well! may God Almighty so enlighten his understanding, that he may see the error of his way.

Respectfully,
WM. L. SEACK, A. M.
Ladies' Department.

KIND WORDS.

BY MRS. J. R. GRAVES.
Art thou a parent? and has that son on whom were centered all thy fondest hopes, strayed from the path of rectitude? Has dissipation steeped his heart in vice and calloused all the better feelings of his nature? Wouldst thou turn his feet from ruin, and win him back to virtuous ways? Speak not one bitter word; lest recklessness ensue, and his soul be overwhelmed forever in the vortex of destruction. Art thou a brother, and has the spoiler robbed thy dear, thy only sister, of woman's priceless gem? Curl not thy lip in scorn. She was the playmate of thy childhood, the loved associate of thy youth; let not the unkind word, the harsh reproach be heard; nay rather, fold her to thy heart; perchance thou may'st restore her, if not to good society, to the favor of a just and holy God, who judges not as man in ignorance and weakness, but in wisdom and infinite mercy. Art thou a Christian? and has thy brother erred and perished? Pass him not by in scorn degraded as he may be, the outcast is thy brother still. In other years a tender admonition, a friendly warning might have saved him; you forbore to counsel, and treated him perhaps with haughty pride, or cool contempt. Now his energy is gone, his ambition lost, he is but a wreck of his former self. Harshness and cruelty persisted in, harden the moral frame, tend to deceit, to chill the affections or wean them from their natural and legitimate objects, pervert the taste, uproot the foundation to lasting and substantial happiness, leading to an utter recklessness of good and ill. There are times even with the most callous, when the remembrances of early childhood with all its innocence and peace, rush upon the soul, enkindling there, (tho' but for a moment) those pure exalted aspirations which have long lain smothered by the fires of vice, and unbridled passion, when a word, a look, the most trifling indication of more than common interest, can soften and subdue the soul. If at such an hour, some ministering angel were but near to apply the balm of kindness, to whisper words of encouragement, how many whose hands are now stained with crimes of deepest dye, would stand forth, invested with all the dignified and honorable virtues of a man. Ye who have been negligent in duty, awake to new zeal and energy. By your judicious efforts scores may yet be saved. A smile is better than a sneer; a pleasant word far more effectual than a blow, they cost but little, but the good which may result from them eternity alone will tell.

"Speak gently, it is better far To live by love than fear."
Speak gently, let no harsh words mar, The good we might do here.
Speak gently, is a little thing, Dropped in the heart's deep well;
The good, the joy which it may bring, Eternity shall tell."

Nashville, Feb. 20, 1848.

Miscellaneous.

YOUR WILL.

"Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have devised for such purposes is most disproportionately small? And yet, small as it is, it is your WILL. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ, and yet he should be put off with that insulting pittance is your WILL. You make your testamentary arrangements in the prospect of leaving, what you properly designate, a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your WILL. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivors are inspecting, for the first time, the

distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect,—but that next to none of that happiness shall arise from the right employment of that property is your WILL.

"This robbery of the Christian cause, remember, is your WILL; not a mere passing thought, not a precipitate, unconsidered act; but an act, which you formerly prefaced with saying, that you perform it 'being in sound mind'; in a word, it is the deliberate act of that sovereign part of nature, your WILL. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind,—you impress it with the sovereign seal of your WILL. Yes, this is your WILL, which you are content to have for a dying pillow, and on which you propose to rest your dying head! Your WILL,—and, therefore, a part of your preparation for death! Your WILL,—avowedly prepared, (monstrous inconsistency) that the subject of your property may not disturb you in death! that you may be able to think of it with peace! Your WILL,—made partly, as a preparation for the awful moment when it shall be said to you, 'Give an account of thy stewardship; made on the way to that inquiring seat, where one of the first inquiries will relate to the use of your various talents! Christian professor be entreated. What your death-bed would have been, had your attention never been called to this subject, it is not for a man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both,—if the nature of your property permit, do both."—Harris's *Mammon*.

BALTIMORE.

On last Sabbath, the Seventh Baptist church had the pleasure of greeting their pastor, Rev. Dr. Fuller at his post of duty, after an absence of two or three weeks; and of again listening to his faithful and impressive preaching. His subject for the morning was the parable of the barren fig tree, which was presented in the most powerful manner, forming to my mind one of the most searching discourses to which I have ever listened, reaching all classes, and compelling every individual within sound of his voice, for the time being, at least, to review their past lives, and, I trust, causing many to make good resolutions for the future. Dr. Fuller's sermons evince the greatest anxiety for the salvation of souls; everything else seems swallowed up in this desire. His discourses are characterized more by great earnestness, affection, solemn appeals, and practical illustration to meet the condition of all classes, than by power of argumentation. About one hundred have been added to the church since he commenced his ministrations in this city, among whom are some intelligent Catholics.

The Sabbath School connected with this church numbers about 260 scholars, and is in a very flourishing condition. The choir deserves more than a passing notice. I have been peculiarly struck with the good taste exhibited in the selection of music, and the execution of all the parts. The organ is one of the sweetest toned instruments I have ever heard. It was built and placed in the church by Mr. George Stevens, of Cambridge, Mass.

It will be remembered that soon after the house was opened, the church decided to try the experiment of having the seats entirely free, and of depending, in part, upon the collections taken up at each service, to defray expenses. This experiment has now been tried six months, and, to the regret of many, it has been found that it will not succeed. The house is crowded, but the collections prove very small and insufficient, and the result will be that the pews will have to be sold. Success was hoped for under the free church system, but not obtained; and no one can say that it has not had a fair trial.

A suggestion has been recently made, that eventually the whole world will be connected by the Telegraph, London and Paris, and St. Petersburg can be united with N. York, by carrying the line to the Pacific coast and running it thence along the coast to *Behring's Straits*—the narrow strait which separates Asia from America—crossing over Siberia and Russia to Moscow, Warsaw, Vienna, Berlin, Frankfurt and Paris, and thence to London. This is a gigantic undertaking. At present, it may seem impracticable, as did the Erie Canal thirty years ago. Its length cannot be less than 12,000 miles, but the region through which it is to run, is possessed by the three powers of the world,—the United States, Great Britain, and Russia. The Autocrat is now extending the telegraph from St. Petersburg to Moscow and Warsaw. If he lives, he will carry it to his remotest provinces—for then, in his Cabinet at St. Petersburg, he can transmit and receive the replies of his satraps, with as much readiness as though they were in his palace. Nicholas has the genius to avail himself of so potential an agent

to strengthen the central power of Russia. If our countrymen and England will carry it to *Behring's Straits*, it is no presumption to suppose that Nicholas would furnish the remainder of the line to Moscow.

A GREAT DISCOVERY.

It was made by a New England pastor not long since. He had been absent for some weeks, for the purpose of recruiting his strength and had just returned with new vigor to the scene of his labors. He had been but a few hours in his house when he bethought himself of his favorite place of prayer and labor—his study. He ascended the staircase with great quietness and composure of mind, little imagining what was at hand. He walked peacefully and thoughtfully through the spacious upper hall towards the pleasant room he was seeking, unconsciously uttering of what awaited him. He entered it with the calmness of spirit which had marked the history of five and twenty years. He shut the door, and as yet nothing remarkable had occurred, and all was well. The stove door stood open, and it occurred to him to kindle a little fire, as it was somewhat chilly, and it was done. Up to this point the worthy pastor was utterly ignorant that anything important awaited him. He was a man of well-balanced mind, of a uniformly peaceful and unruined temper, and strove to keep himself in a proper position, whatever might occur. He had had his sorrows, and meekly did he sustain himself under them; and such scenes of prosperity as now and then gladdened him, were not suffered to intoxicate and unman him.

But such a scene as was soon to open before him had no parallel in the whole previous history of his life. There had been striking, and even startling events in his history. His ministry had been one of success, yet often had he known the bitter cup. He had loved the people of his charge, and up to the startling event, soon to be related, was eminently devoted to their highest welfare. He had entered the study that day in a state of mind as kind and as tender towards them as he had ever been conscious of experiencing.

The fire in his stove had begun to crackle most cheerfully. He had closed the stove door, so that all might be safe. He had placed the logs in the pot of duty, after an arrangement of two or three weeks; and of again listening to his faithful and impressive preaching. His subject for the morning was the parable of the barren fig tree, which was presented in the most powerful manner, forming to my mind one of the most searching discourses to which I have ever listened, reaching all classes, and compelling every individual within sound of his voice, for the time being, at least, to review their past lives, and, I trust, causing many to make good resolutions for the future. Dr. Fuller's sermons evince the greatest anxiety for the salvation of souls; everything else seems swallowed up in this desire. His discourses are characterized more by great earnestness, affection, solemn appeals, and practical illustration to meet the condition of all classes, than by power of argumentation. About one hundred have been added to the church since he commenced his ministrations in this city, among whom are some intelligent Catholics.

When all this had been done, and the worthy man had taken a step or two towards the centre study-table, it was then his eye fell upon the objects crowding that table, and all but crushing it to the floor. And such objects! Did he dream? Where was he? He could hardly believe his eyes. And he ventured near and tried his hands. There was no mistake. The senses could not be imposed upon. All scepticism fled, and there came over the astonished man the sensation of the existence in his study of *seventy-five valuable and elegantly bound volumes*, with a label in modest capitals; "A PRESENT BY THE PEOPLE TO THEIR PASTOR."

That is what I call a great discovery! The good man thought so too. It greatly moved him, and it moves me to state, in divers particulars, some of the practical bearings of such discoveries.

1. In them is discovered the genuine kindness of a people to their pastor. Pew-taxes, or subscriptions for his support, do not show it. They are business transactions merely, and have no necessary connection with the warmth and fervor of real and heartfelt kindness.

2. Herein is a delicate and eloquent hint to the pastor to bring "beaton oil" into the sanctuary. Those valuable volumes—they are full of deep thoughts of thinking men. They will help the pastor think. And they will make him think, that the best return he can make for his people's kindness, is earnestly to endeavor to bring out for his people thoughts as near in value and worth to those found in the books sent him as possible—and even better, if he can.

3. Such an offering is a very comforting intimation to the pastor, that he is desired not to take wing and leave his people just at present. If one good massive, valuable volume fairly says, "stay longer," I think fifty of them would come very nearly into the neighborhood of saying, "We should be glad to have you grow grey and lay your bones among us."

4. Such a discovery might be made by hosts of pastors in the land without any thing like a dreadful pecuniary bankruptcy on the part of their benevolent people. A discovery even a seventy-fifth part as great as that above recorded, would accomplish two important ends, not to speak of more; first, it would fill a painful gap in the pastor's library, and secondly, it would tell him, as straw does, which way the wind was blowing.—*American Messenger*.

TENNESSEE BAPTIST.

Nashville, February 24, 1848.

WM. L. SLACK, A. M.

This gentleman, the son of a Presbyterian minister—himself a Presbyterian of some 30 years standing, (having been grafted into the body of Christ's church, by sprinkling when a babe,) a few months since united with the Baptist church, and published the reasons that influenced him to change his sentiments. They were conscientious ones—not preferences—they could not be, for he was necessarily compelled to sacrifice so much that was dear to him, the fellowship of the church in which he had been born and raised,—the society of his father and friends, and perhaps incur the censure of the whole Pedobaptist denomination. But brother Slack "conferred not with flesh and blood," boldly obeying the dictates of a conscience, made "good" by the word of God, followed his Saviour and Paul, by being "buried with him by baptism," and then setting forth his plain reasons for his change of views, in an article published in this paper, bade his former friends an affectionate farewell, asking of them to accord to him the same sincerity in changing his relation which he freely granted them retaining them. He thought that this was sufficient, but he finds that he never studied the spirit of Pedobaptism.—He sees it now, in its own true light. It is a tyrannical spirit,—a spirit of persecution—a spirit that would burn if it had the power, its heretics with fire. Had Gillespie but the authority of a Romish Inquisitor, he would long ago have brought brother Slack to the rack, he would have done all in his power to destroy him. This he proves by his present course. He is doing all in his power, to torture him, to assail his character for honesty, to blast his reputation as a scholar, as a christian, as a man. He, like the monks and priests of Rome, mounts the pulpit and pours upon him anathemas without measure—sneers at him in the sacred desk, pollutes the sanctuary of the living God with his unchristian language.

To be a Baptist, in all ages of the world believers have been compelled to meet the worst opposition, the most cruel persecution. Rome and Pedobaptists have ever been our covert, or avowed enemies. They have each burnt our brethren at the stake. Pedobaptists have powdered the backs of Baptists in these United States—exiled them, endangered them,—because they had the power to do so. Has the spirit of the sect changed? No. Can we expect that they will love us? We always hate the person we have injured. This is the inclination of the carnal heart. Will they ever love us? ever wish us well, whom they have ever persecuted? They are to be feared, even bearing gifts. We say in conclusion to all, "Think not of becoming Baptists unless you have the moral courage to face opposition and persecution of the fiercest character. To be joked down upon by the Pedobaptist world as contemptible pond frogs that delight "to plunge head and heel"—We are glad it is so. It tends to keep the world out of the church. Blessed are ye &c.

A WOULD BE CRITIC.

An article from some one, who signs himself "devotedly yours, for Christ's sake, C—C—C," lies before us. It is an attempt to correct the punctuation &c., of an editorial, that appeared in a late number of the Baptist,—mere typographical errors! A comma, he finds omitted here, and a dash [] inserted there! Inflated with his success, in the field of commas, and dashes,—he launches out into the broad ocean of metaphysics. We remarked, that we regretted that a certain class of songs had ever been composed for children, &c. Our critic sagely asserts, that "we cannot regret any thing done by another!" Shades of Locke, and Robinson Crusoe! Yet what will our readers think, when we tell them, that this punctuational hyper-metaphysical critic, cannot write the English language correctly, for he makes even word mistakes, than there are lines in his article! So says a learned friend at our elbow. All we have to say is, that such talents, for little things, are only fitted to be employed in peddling Homeopathic Pills, Patent medicines. These editorial assistants—brethren of the press, have you any such comforts?

ADDRESS.

Rev. John Wiseman's correspondents will address him at Lebanon, Tennessee, and Rev. Jonathan Wiseman at Castilian Springs, Tenn.

A DEBATE.

Took place between Rev. P. M. Musgrove, (Baptist) and Rev. J. R. Collinsworth, (Campbellite) a few weeks since, upon a few of the points of difference between Baptists and Campbellites. We can learn from the propositions discussed, what doctrines the proclaimers of that sect are willing to defend publicly. Mr. Collinsworth attempted to defend the following heresies:

1. That the doctrine of the Trinity is not a Bible doctrine.
2. That every human creature is born into the world free from depravity [of a depraved nature] so far as the soul and spirit are concerned.
3. John's baptism was not christian baptism! [Is not a baptism instituted by God and sanctioned by Christ—christian baptism? Whence is it then—"The baptism of John, is it from heaven or of men?"]
4. That water baptism is essentially necessary to the remission of sins.

After a discussion of 5 days, Mr. C. bogged off on the plea that he was not prepared then, to answer brother M. but would at some future time!

COMPLIMENTARY.

Read the following from the Methodist Advocate, of this city, edited by Messrs. McFerrin and Henkle.

EVERGREEN.

"Our brethren of the Baptist, always verdant, have displayed in their last issue more verdancy than usual in their notice of Mr. Meacham and the Advocate. A friend, at our elbow, thinks it dangerous for them to range on the commons in the winter, lest Pharaoh's lean kine should mistake them for some ambrosial shrub."

Do gentlemen speak in that? call you that courteous? Why taunt us so bitterly for our "verdancy" or ignorance when we candidly acknowledged it? We asked for information, brother McFerrin, not to be *sacred* at in this way—we thought you were too much of a christian to do it—perhaps we discovered our "verdancy" in that—but you should not have taken such advantage of it.

Evergreen!—umph—an emblem of constancy; very good, we will be the evergreen to you, courteous gentlemen,—constant in our inquiries after that piece of information, which doubtless you possess. To wit:—1st. When did John Wesley (whom you acknowledge to be the founder of Methodism) leave the Episcopal Church? 2nd. Was he ever a member of the Methodist Church? if so, when he became a member? and lastly, not least, Was John Wesley a converted man when he wrote his notes on Romans? These questions deserve your attention, brother McFerrin, they were the questions involved in the discussion. Call us all the hard names you please,—"strike," but answer us. Such epithets only injure those who use them.

For the Tennessee Baptist.

MURFREESBOROUGH, Feb. 17, 1848.

BRETHREN EDITORS:

Our Missionary brother W. F. Luck, has not yet received the amount due him, for his labors the past year, which is operating as a great hardship on him, and there are many persons yet indebted to the General Association, the amount of their last year's subscriptions. Will you be so kind as to let them know our bro. Luck is actually in great need of that which is justly his—and which it would not be a great inconvenience for them to hand over to him; and that his receipt shall be sufficient voucher to them in settling up their arrears.

Respectfully,

JAS. F. FLETCHER.

REMARKS.

Now, brethren, these things ought not so to be. Did we not promise our missionary that if he would leave his family and go into that destitute region, mid hills and barrens, and preach the gospel, that we would clothe and feed his children while he was away? Trusting to our integrity—confiding in our promises, he went, and upon our credit his family purchased their necessities. Now, having received his labors we have failed in fulfilling our pledges, and he is left to suffer the effects of our sins—i. e. the deep mortification of telling those who have supplied his children with bread from time to time as they call for their money, that he cannot pay, for we have not paid him. In this way we destroy the character, influence of our ministers and the credit with which they buy their bread.

Brethren let us pay our last year's pledges, and relieve our missionary. Any sum sent to the Editors of the Baptist, or to the Treasurer at Murfreesboro, (post paid,) will be immediately forwarded to bro. L.

PROTRACTED MEETING.

We learn from a letter from brother Hillsman, that there will be a meeting of several days held with the church in Shelbyville, on the third Sabbath in April next. Will brother Talliaferro meet us there according to promise?

DR. J. W. KING.

The card of Dr. King will be found in this paper. He has removed to our city, which he will make hereafter, his residence. We hail his arrival with the sincerest pleasure. We had the gratification of being acquainted with Dr. K. at his residence in Alabama, where he has been engaged, very successfully, with a large practice of medicine for some ten years. He comes to us with the highest reputation for knowledge and skill in his profession. He is in every respect, as a gentleman, a christian, and a physician, worthy of the confidence of our citizens. He will always be found at the City Hotel.

LETTERS RECEIVED.

Rev. C. C. Fly is notified that his letter has been received and the subscribers name entered.

Rev. Griffin Wright's letter and remittance has been received and the five new subscribers names entered. We shall send him the two dollars, in tracts as he proposes at the earliest opportunity.

Bro. Samuel Borthick list of five new subscribers has come to hand. We shall comply with his suggestion by sending him two dollars in tracts. This active brother bids fair to accomplish much good, by circulating our denominational literature.

J. W. Carter's letter has come to hand and the subscribers name duly entered.

M. N. Alexander's letter with a remittance has been received. All right.

Cyrus Clark's letter with the name of a new subscriber has come to hand. We hope to hear from him often.

PUBLISHERS.

THE TENNESSEE BAPTIST PUBLICATION SOCIETY.

THE TENN. BAP. PUB. SOCIETY.

ANOTHER REVOLUTION OF THE BALL! At the late session of the Legislature a Charter was obtained for this Society,—and it is now an incorporated body!! It is now placed upon a solid basis. It has now become a body upon which the friends of publication operations can rely. A body corporate, responsible for all monies entrusted to them, to be applied to certain specific purposes, and unless the money be so applied, it is recoverable by law. In our next paper we will publish the charter, and set forth more fully the designs of incorporating the society. Its immediate aim, is to raise a permanent fund of \$20,000, to be invested in the publication, and purchase and distribution of Bibles and Testaments, Sabbath School Books, Religious and denominational books, and Tracts, upon such terms as to yield a certain profit, which profit is to be expended in the gratuitous circulation of Bibles, Testaments, Religious books and tracts, in the destitute portions of our state, or Texas, Oregon, or even Mexico, and among our Indian Mission Stations. It is one of the noblest enterprises that ever engaged the attention of any portion of the Religious world. It is a channel of benevolence opened to fertilize the moral wastes of our own state and country. It will meet the warm approbation of the brethren in the State and South West, we confidently expect. A large power press will be purchased with the first money, which will be used in printing religious books and tracts, and denominational literature. The darkness that rest upon Tenn. must be lifted away not mental, but spiritual. The object of this society is to disseminate the pure principles and doctrines of the gospel of Christ in the most effectual manner.

ORGANIZATION.

The Society meet on Tuesday evening and a majority being present, went into the election of officers. The following were unanimously chosen.

President,

CHARLES K. WINSTON, M. D.

Vice President,

JOSEPH H. SHEPHERD,

Corresponding Secretary,

J. R. GRAVES,

Recording Secretary,

SAMUEL SCOTT,

Treasurer,

A. B. SHANKLAND.

Agents,

GRAVES & SHANKLAND.

THE TENNESSEE BAPTIST PUBLICATION SOCIETY.

Our friends doubtless remember that several weeks since a proposition was made by bro. Vincent of North Ala. to be one of one hundred to pay five cents each week, for one year, towards raising a fund for the Tenn. Pub. Society, for the purpose of publishing denominational books, tracts, &c. We proposed to bro. V. to establish one or more Auxiliary Societies of 10 or 20 members, and thus take the first step in the great publication movement in North Ala. He has proved his fidelity and earnestness. Read his reply.

For the Tennessee Baptist.

LAWRENCE CO. Jan. 2, 1848.

BRETHREN EDITORS:

Some time since I wrote you that I would be one of one hundred, who would pay 5 cents weekly this Association year, to the Publication Society, for the purpose of aiding said Society, to publish denominational tracts for distribution. And according to your suggestion I have made the effort at Mt. Pleasant church, and have succeeded admirably. This I humbly trust is only a nucleus, around which we shall hereafter move to do great good, and may it be the point at which the praises of all our churches shall commence, thanking the great head of the church for giving suggestion to such a thought. I would remark that success is bound to follow the effort in the humble opinion of your correspondent. We have named our Society the Mt. Pleasant Publication Society, Auxiliary to the Tennessee Baptist Publication Society. Now we will give our names:

ANDREW STANLEY,

AMOS JARMAN,

HALL JARMAN,

THOMAS RIDGOUT,

JOEL DENTON,

J. C. VINCENT.

Sisters.

NANCY LANSFORD,

MARY CARTER,

ELIZA EGGLESTON,

MARIDIAN FAIRCLOTH.

Now whenever the time comes we will have our money ready.

J. C. V.

We rejoice to say that the Pub. Society of Tenn. has now, for the first time, been placed upon the proper basis—a Charter, and its ball has commenced to roll in the proper direction; to the establishment of a permanent fund, for publication purposes. We have been proud of North Alabama, we are, and have reason to be proud of her spirit and zeal. Her churches took the first step in the Church Library Plan, which is destined to achieve untold results of the happiest character. One of her churches set the noble and praiseworthy example of securing a subscriber to the Baptist in every family belonging to the church, (Harmony Grove Church and will not our brethren in the ministry engage in this movement? What churches support their pastors the most cheerfully, and amply? Those churches the world over in which the most religious papers are taken and read—and they are the most intelligent. And not satisfied in being the first in those things, he now steps forward and foremost in the organization of Auxiliary Publication Societies! We are justly proud of such brethren. Tennessee will follow your example. When she does rise and march forth it will be with *behest* tread! We are encouraged to make one proposition to bro. V. As you have lead out, lead on. Can you not establish during this year 1848, four Auxiliary Societies, of 25 members each, upon the condition of paying \$1 per member, annually, until the sum of \$10,000 is raised? It seems that 25 christians can be found in every church of 50 members, that would delight to do this. Fifty can be found in Mt. Pleasant Church, unless we have mistaken them. Four Societies of this kind would contribute in one year \$100, and not feel it, and receive every year, from henceforth until the end of time, 72,000 pages of religious and denominational tracts for gratuitous distribution! What a glorious undertaking, how promising of good! and how easy of accomplishment!! Forty such Societies in one year, would contribute \$1,000! And who says that there are not 40 churches and forty ministers also, in Tenn. and Ala. that will delight to enter into it with all their hearts! Each church forming a society, will receive 12,000 pages of Baptist literature, on the first day of each year, until the dissolution of our Federal Government. Will not brother Stoval, organize 4 such societies? and bro. Burleson 4? and bro. Musgrove 4? and bro. Irwin 4? Let us hear from you.

INQUIRY.

Will the Secretary please inform us the time of the next meeting of the Board of Union University?

THE QUERIST.

QUERIES FOR THE SEASON.

If Proslaves were *lapsed* (in order to enter the Jewish congregation, and the Jewish Society before Christ) and the christian society after Christ; were our and the same Church under different dispensations; how is it that the Church, a proselyte, and of course previously baptized, was again baptized by Philip, to enter the Christian Church? Does this prove that Christian baptism, as maintained by Pedobaptists, is a continuance of proselyte baptism? If the Jewish and Christian Churches were the same, except under different dispensations, how is it that Nicodemus, a ruler in the former, was so much surprised at the doctrine of regeneration, one of the first lessons in the latter?

If baptism be a *positive institution*, it must have a form; but if *immersion, pouring and sprinkling*, three different actions, be immaterial, then a form is without form a void. Take the earth on the first day of creation and we need not wonder that much darkness rests on the subject.

If Jesus Christ, a descendant of *Judah*, was inducted into the Jewish priesthood by John's baptism, when none but the tribe of Levi dare approach the office under penalty of death; are we to suppose the one was *baptized* and the other *circumcised* for this violation of law?

Circumcision and baptism are identical—i. e. one has come in the place of the other, and whatsoever may be predicated of the one, may also of the other; *it is by circumcision, Christ shall profit you nothing* Gal. v. 2. Will it not hold true to all the baptized who account it thus, Christ shall profit you nothing?

ENQUIRER.

Communications.

FAIRPLAY—HANDS OFF.

BRETHREN EDITORS:

I enclose you the minutes of the Mt. Mariah Association in which you will see a Circular, and as I think it is calculated to aid the cause of Missions amazingly, and as bro. Mc. my neighbor has engaged in such a laudable work, I will be to afford him some little assistance, and that I may the more effectually serve the above purpose allow me to ask him a few questions.

He tells us, it is certainly true that all things which God has not commanded the *expressly forbidden*; now I want to ask the bro. whether God commanded the assembling of that Association at the time and place it met, and if God had commanded him to write that circular, and so ingeniously insinuate what he dare not affirm, "that missionaries would either class or tax the people," now will this good bro. shew us the difference between *teaching a falsehood* or trying to make others believe a lie. Ah! perhaps I now understand him. In the next paragraph he tells us that persecution always spread the gospel in its purity, and as missionaries contemplate in all their movements the spread of the gospel, he must persecute them that they may give it to the heathen in its purity. But what becomes of himself. Oh hush! he cries out persecution too, if possible to make some believe that he preaches the gospel in its purity. But if Mr. Mc. would only travel a little out side of his garden he would soon see that neither him nor ourselves know anything about persecution; we live in a most peaceful and happy age, under a most free and wholesome government, where there is nothing that deserves the name persecution, and therefore we most frankly acknowledge that we had rather have the dollars and cotton bales than to be lying still and invoking persecution.

Oh, says Mr. Mc., has not the Lord promised that the gospel shall be preached to all nations. (I think not) he has commanded us to "go into all the world," to teach all nations. But I will not attempt to drive you from this your reliance. I will just give you the advantage of this plea, for according to your logic, if it is not a command it is strictly forbidden, then what are you all doing. But suppose he had promised this, has he promised to finish a paper mill to tan sheepskins and calskins, and do the press work and binding of so many thousand of thousands of Bibles, or has he promised to freight a ship and transport men and books to every Island of the Seas? Has he promised to this age of the world the miraculous gifts of tongues cloven tongues like as of fire, that each may speak with other tongues, as the spirit gives utterance? will any man in his senses affirm that all this is included in what you falsely call a promise? Or is it not written we have this treasure in earthen vessels. But brother Mc. would have us hold on to the money and cotton bales, come of the gospel what may; well out the abundance of the heart, the mouth speaketh. By their fruits you shall know them.

Ah! but we protest against your Missionary State Conventions, your TEMPERANCE SOCIETIES. Yes, I really reckon you do, for I know that brother Ross and some others are dear lovers of the good creature, and perhaps brother McDonald would like to take a drink or two of a cold frosty morning. Let and many a precious soul is lost

on account of it. Oh, hush! we would let you know that it is because the Lord has not commanded any such thing. What, bro. Mc. do you say God has not commanded us to be temperate in all things, to abstain from every appearance of evil. Touch not, taste not, handle not, drink neither wine nor strong drink. Has God not commanded us to go into all the world to preach the gospel to every creature, to teach all nations, now how shall we do this, how was it done anciently. See Acts xiii. 1 to 12 v. 1 Cor. viii. 1 to 14. xvi. 2 v. 2 Cor. viii. 13 to 19. xi. 8 v. Here Paul says that he even robbed other churches, taking wages of them, to do them (the Corinthians) service. O, for shame, what a pity, how 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—Romans x. 14. And I would ask how can they be sent without money.

Now only turn again to Acts xiii., and you will see a case in point, when they (the church at Antioch) had parted and prayed and laid their hands on them, they (the church) sent them a way. But look here, when the Lord sent the gospel to the Gentile nation says Mr. Mc. the church at Jerusalem called Peter to an account for it he expounded the matter to them, they all heard their peace. O yes, these Jews no doubt, were real anties. But if our modern anties only possessed such a spirit as they did, they two would hold their peace and glorify God for granting repentance and remission of sin to the thousands of Karens, Burnees, Indians, Africans, Chinese and others who by the blessing of God are now receiving the Bible in their own tongue, and the living minister whose soul the Lord has stored up to go across the seas supported instrumentally by those Missionary Societies, against which you protest, and who have again and again expounded to you the glorious result of their mission, and who dare say the Lord is not in it.

"O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." Acts xiii. 10 v., who can imagine the extent of confusion produced by this thundering appeal of this missionary through all Cyprus, Salems, and Papiros. The deputy when he saw what was done, believed, being astonished at the doctrines of the Lord, now you ask is the Lord the author of confusion, no but of peace, as in all the churches of the saints. Who I ask produced the confusion above Elymas, the Sorcerer, and where was it, not in the churches of the saints, where is the confusion you complain of, not with the missionaries but the opposers, had Paul a right to preach the word of God in the Synagogue of the Jews. You are bound to confess he had, then what right had Elymas to withstand him and seek to turn away the deputy from the faith, and thereby produce such confusion, have I a right to use my money or cotton bales as I please to print read or circulate tracts, promote Temperance, or unite with any society for good in this free country, surely I have, then what right have you to complain. So as you have said of the gospel "he is the author and finisher of it, (like to see the passage) so say we of this confusion, you are the author and finisher of it, as I have clearly shown, your first grave questions are easily answered the first and third.—1st have we blended any of the Institutions of the day with the church.—2d. have we blended your Theological Schools, with the churches in order to educate men to preach the gospel? We suppose you have not and we know that we have not, nor has any other sensible people with whom we are acquainted. But thank God we have them all under the supervision and watch-care of our church in pretty healthy and successful progress, and if you have not, it is high time you had. If you pretend to call yourselves christians, for depend upon it no people, sect, or party, can long exist in an enlightened or civilized community, who protest against benevolence and education.

The 2d. question I hope you are clear of, and the 3d. have we classed our brethren and taxed them in proportion to their wealth under the pretext of getting money to support the gospel? This question must have originated in a most wicked heart or an ignorant mind, for the laws of the land forbid it, common sense forbid it, the scriptures forbid it, and I am sure you never believed it; and I really pity any man or woman that has believed it of you, or ourselves either. I would say more but my sheet is nearly full, I must take my leave of you for the present. You say come and go with us. Why where are you going? You protest against Temperance Societies, and all such things; the scriptures inform us, nor covetous, nor drunkards, nor revilers, shall inherit the Kingdom of God, 1 Cor. vi. 10, then where are you going? I love good company and the Lord knows I do love good Christian Society, and God loves a cheerful giver; 2 Cor. ix. 7, saying "it is more blessed to give than to receive," Acts xx. 35, as long as you hold such principles and manifest such a spirit as you exhibit in your circular, we cannot go with you, moreover if you will only pardon me for this, I will tell you where you are going, you are going to Desolation just as fast as the wheels of

time can carry you, and a few fleeting years and poor Mt. Mariah be no more. Your doctrines and practice do not agree, you say, and so finally brethren, fare you well.

AN OLD MISSIONARY.

BRO. GRAVES:

Your Almanac is certainly a lent thing, judiciously arranged, filled with a fine amount of good matter that should be seen and read the world. I do hope it may find circulation. I will sustain you an amount of 50, if I never sell of should you continue the work, I am an annual subscriber for life.

Very Respectfully,

Yours in a dear Redeemer.

L.

F. B. TENNESSEE

BRETHREN EDITORS:

The Central Association of Tennessee, at its last session, her territory into four parts, pointed a union-meeting to be held in each, for the purpose of prayer and discussing religious subjects had quite a pleasant meeting at Grove, Gibson county. As of the meeting, I will fully give notice (to the members of this Association, and especially those in the ministry) that a meeting will be held with the Union Church, Carroll county, South of Huntington. [Whether Lea? Ed.] Queries for this meeting:—

1. Did Judas-Ischariot partake Sacrament of the Lord's Supper?

2. Was the washing of feet a part in the 13th chapter of John, and by the Saviour as a church ordinance?

3. Were the disciples mentioned in the 19th chapter of Acts, from the 6th verse, re-baptized?

4. Is it not as reasonable an argument for churches to elect annually as Pastor?

5. Is it expedient for a Baptist to baptize persons and to loose in the world without the church?

6. Resolved, That each unit the bounds of this Association, be requested to prepare the skeleton sermon to be presented at a meeting for examination.

Respectfully yours, &c.

Wm. M.

For the Tennessee

MADISON COUNTY, TN

Feb. 3, 1848

Brethren Editors, some bro. a proposition to the Tenn. brethren to be one of one hundred would pay a cents per week for a Mission—You may set me scholars to that proposition, of one of 25 to pay 20c. a week, 50 to the year, or \$100.00 to have understood that \$100 support a Missionary in the Territory, now if this is so, will make this proposition amendment to the above Baptists in Tennessee, which publish if you wish. I will 40 brethren or friends in Tenn. pay \$10 annually to support a ary in the Indian Territory. Will Tennessee Baptists respond what, not 40 brethren, out than 40,000 Baptists be found to pay \$10 each as an aid to this God-like institution, (Mission Association). Tell it not nor in Tennessee.

C. L.

MIRACLES.

From the Nashville Missionary

BOARD OF DOMESTIC MISSIONS, ALABAMA

Appointments by the Bd

Rev. James Davis, Cedar

Georgia.

Rev. P. E. Collins, Selma,

Rev. J. S. Caldwell, Jackson

Rev. Wm. Phillips, N. B.

Bear Creek Association.

Rev. B. C. Morse, 4th Bapt

Louisville, Ky.

Rev. T. N. Morell, Lima

varano Leon co's, Texas.

Rev. J. K. Clinton, Richla

Rev. Horner Sears, Knox

nesses.

Rev. H. A. Child, Pendlet

and Picken District, S. C.

Rev. Rufus C. Barleson,

Texas.

Rev. J. O. Scriven, Dalton

Rev. G. W. Selvage, Cla

Georgia.

Re-appointments.

Rev. P. S. Gayle, Memphi

see.

Rev. John Taylor, Bente

Florida

Rev. A. M. Cartledge, Ha

Carolina.

Rev. P. B. Chandler, L

Texas.

AGENTS.

Rev. J. S. Reynolds, Va.

Rev. W. M. Wallace, N. B.

Rev. Lewis Dupre, N. B.

Carolina.

The coast of Newfound

to be rising gradually higher

and higher above the sea

—many of

