

TENNESSEE BAPTIST.

NASHVILLE, TENN.

"THY KINGDOM COME."

Thursday, November 9, 1848.

THE BRETHREN AT WORK!
READ THE LETTERS.

Our readers will find an interesting letter from Bro. Hall of Weakley county, W. T., in which he gives an account of the result of a campmeeting. We are glad to receive a letter from Bro. H. Hoppo he will often communicate. The church did nobly in raising so large a Library. Send in the order, and tell us where to ship the books.

Also, a letter from our indefatigable brother, J. P. Arnold, missionary and porteur of the General Association. Bro. A. has labored some four or five months under its patronage, has circulated hundreds of volumes of religious books and tracts, in his region from the influence of which he is already and will reap a bounteous harvest.

"Presented Prince Alcohol," said he, in our hearing, to a confirmed inebriate, and requested him to read it.—The next time I saw him he was a sober man, and declared that he had drunk his last dram. Thus has been saved a worthy citizen to our community through the instrumentality of that little book alone. We hope that he will ever and anon inform us of the influence of those books. Letter next week.

Bro. A. has recently baptized 4 Methodists. He sends an order for 100 Registers for 1849. Workmen know what tools to use.

We publish the letter from a new acquaintance in Mt. Lebanon, La.—Bro. Geo. W. Baines—This is a most acceptable letter. It informs us of the success of our beloved Bro. Dodson. We are assured that he is doing great good. He is a Missionary Colporteur. He travels in a carriage well supplied with Baptist and religious books. Goes from place to place—holds a protracted meeting—a precious little revival is the result, then he opens his store house and supplies the church, and all the young converts with good books—to indoctrinate Lord more perfectly. His percentage on the books and the voluntary offerings of the brethren well pay his expenses and time. A first rate system of Missionary labor.

Bro. B. reports a precious little revival in his church at Mt. Lebanon. 3. And last, but not least, sends us \$20 00 for ten new subscribers, and we expect that each one of the ten will send us one more. Will they not?

4. And a letter from the oldest colporteur in the Southwest, Elder Dodson, dated Oct. 6, 1848. His suggestion about sending the paper gratis, to poor ministers is very good. We have offered to send the Baptist to every minister in the South West for one year, who would send us the names of five new subscribers. But many, doubtless, in that region have never seen our offer. We will say to Bro. D. that the Baptist shall be sent to every poor minister for one year, whose name he will send to us—and if they interest themselves in the paper we will send on so long as they continue to do so.

5. A letter from brother Richard Barham of Jack's Creek, W. T. He informs us of a glorious revival, and large accessions to the Church, and the good effects of Church prayer meetings. If our Churches wish to receive like blessings, let them go and do likewise.

Bro. B.'s motto is worth reading. It should be nailed to the mast head of every Baptist in the land. This excellent brother was among those brethren at the Big Hatchee Association (who will send us the statistics in writing by the next mail) who pledged to obtain five new subscribers. He made the effort to get five and obtained ten! Read his letter. Every sentiment is spoken from a true Baptist heart. He has succeeded in getting the paper in to nearly every family of his church, and proposes to his brethren to do likewise. Bro. Barham pledged for his church 100 dollars to the Tennessee Association. God bless him and that people.

6. Bro. Borum's letter and the Min-

utes of the convention have been received. His letter is filled with good news, revivals, and accessions from the Methodist and Presbyterian churches, the fruits of the debate and Burrow's book. That book is opening the eyes of his brethren. Bro. B. sends us several new subscribers. Durhamville shall not be forgotten.

Bro. Haynie's letter can be seen in another column. 'Twill cheer the heart of every Baptist. We hope that no Baptist in Tennessee can be found to impede the progress of Temperance in our land. Go forward. You shall receive the hearty co-operation of the Tennessee Baptist, and of every intelligent Christian brother in the State. Cannot Bro. H. obtain a good lot of subscribers for the Baptist. It will hereafter contain a TEMPERANCE DEPARTMENT, each week. Try it Bro. Haynie. It will be open for the communications of every Son.

7. Bro. Baines and Bro. Dodson again.—They send us 41 new subscribers! making in all, 84 within one month! No paper in the Union can boast of warmer friends—it is all done gratuitously. Those nine ministers shall receive the Baptist for one year gratuitously.

CHANGES IN SENTIMENT.

Bro. Day reports 3 Methodists baptized into the church at Pleasant Plains. Bro. Haynie reports the baptism of a Methodist Preacher by the name of Cartmell, and his wife into the fellowship of the Mt. Tabor church. Bro. Borum reports 3 Methodists, baptized by Bro. Young, also 1 Presbyterian and 1 Methodist, by Bro. Peyton Smith. At a church constituted by himself and Bro. Young, a Cumberland Presbyterian Minister. Bro. Arnold reports the baptism of 4 Methodists. In all 14. Quite a little church, and two ministers to supply it! We hope our brethren will still report.

ONE MORE URGENT REQUEST.

Will the CLERKS who have not as yet sent us minutes, so soon as they see this, send us the statistics of their association in writing—don't wait for the published minutes. We are waiting for a few, before we can put the Register to press. Will not Big Hatchee, Central, Tennessee and others.

WONDERFULLY COOLED DOWN.

Our readers will see from the following from the Methodist Advocate, that its editors have wonderfully cooled down, since they wrote their last editorial in reference to us. They exhibit far more courage and "large talk" when we are some hundreds of miles from the city, than here. We are glad to see that our presence has a salutary influence over them.

Our readers will remember that these editors, in order to injure us, when from home, and under circumstances precluding all possibility of reply or vindication, impeached our veracity in a most virulent and vindictive spirit, and in abusive and unchristian language.

So soon as we had resumed our charge, we interrogated these gentlemen relative to the matters in which they charge us as falsifying. Our questions were plain, explicit and to the very point. We asked them to deny or affirm. The following is all we were able to draw from them. It will convince every candid Methodist in West Tennessee, which party is willing to examine the matter. We give it entire, a courtesy which they never had the honor to grant to us in this or previous controversies. It seems they dare not let their readers see but one side of any question.

THE TENNESSEE BAPTIST.

Some months ago the editor of this paper was charged before the public, through the Advocate, with having attributed remarks on the subject of baptism to a minister of the Methodist Church, and to one of another denomination, at once puerile, ridiculous and untrue. These imputations were promptly and positively denied by the ministers implicated by them. In this state of the case it would be supposed that a man intending to claim a respectable position in community, would instantly either confess his error, or set about the proof of his charges. Not so, however, Mr. Graves: for after a silence of months, he now comes out, not to confess his error, nor to prove his accusations, but to demand of the editors of this paper whether they deny his charges against Rev. Messrs. Slater and Jenkins. This is a novel mode of worming out of a

difficulty, but whether entirely honorably is another point. We could have nothing personally to deny or affirm in the premises; we have only permitted the accused brethren to speak through us or our paper.

Well gentlemen you did have something to affirm, and something to deny in the premises, and both what you affirmed, and what you denied were false.

You denied that there was a shadow of truth in the statements made about your Bro. Slater and Mr. J., and you affirmed that "Mr. Graves with all his recklessness made no such statements in this city." Now we wish and intend to know whether you denied and affirmed on your own responsibility, or spoke officially? Did you make those assertions outright, or were you misinformed, and so deceived.—Veracity is at stake, in this matter. The moral rectitude of some one must suffer. The editors of the Advocate were dishonorable enough to take the advantage of our absence to impeach our moral and Christian character, and thus to destroy our influence where we were not known. Their brethren may call this honorable—all will not. It may even appear so in their own eyes, but it will not in the eyes of the world.

Our readers will notice, that we ask them to notice two of the unwarranted statements they have made in the above editorial. 1st. That Mr. S. had denied making the above statements. 2d. That Mr. Jenkins had denied what we stated he affirmed about the River Jordan?

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We do not this week ask the editors to deny or affirm upon their own responsibility about the matter. This they already have done as it seems, and we wish our readers distinctly to bear it in mind. The editors of the CHRISTIAN ADVOCATE HAVE EMPHATICALLY DENIED that there was the shadow of TRUTH about the matter! We call upon Rev. Mr. Slater to answer, over his own name, or authorize the editors to answer for him.

1. Did you, Mr. S. or did you not boldly deny, in a sermon preached in Marshall county, Tennessee, the possibility of John's baptism having been administered by immersion from the fact that the Jordan was a small insignificant stream—a mere branch, the current of which you said you could stop with your foot! There is no "worming" in this. We wish to meet this question fairly. Will the Rev. Mr. S. do so. We ask one more question of this dignitary.

2. Did you, or did you not assert, Mr. Slater, in a sermon preached at the same place, perhaps in the same with the above, that the Baptists knew they could not sustain immersion by the common version of the Bible, consequently they had introduced into their school in this State, a NEW TRANSLATION (!) in which the word BAPTIZE was rendered immerse? and did you not appeal to your Bro. Yarbrough, who attested to its truth?

This also is a plain question. The truth is all we want. If Mr. S. is not guilty, he can deny having made the assertion. And the public may understand that unless Mr. Slater does deny both of the above questions, that he tacitly acknowledges both to be true! Will the Advocate please to publish the above questions once, and it upon no other conditions, as an advertisement, and charge the same to the Tennessee Baptist?

When these Rev. gentlemen have denied what we said, and not what the Methodist Brogan maker of McMoresville, assisted, it may be by a certain Mr. Bradley, of anti-discussion memory, with the design to injure our influence; then will we make good our statements, or suffer the just retribution of two worlds, that must fall upon him "WHO LOVETH AND MAKETH A LIE."

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something more for you in this volume.

Bro. Graves, the Lord is still abundantly blessing his vineyard in the ends of the earth. Bro. Young baptized 2 into the fellowship of our church (Ellis) on last Lord's day. Bro. P. Smith baptized 13 at his church near Covington on the same day. One of those baptized by Bro. Young has been a consistent member of the Methodist church 20 years, and the only one. Among those baptized by Smith, one was a Presbyterian, one a Methodist. So you see that is still in motion. A few Sundays ago Bro. Young baptized 4 at Hermon last Saturday two weeks, Bro. Young and myself constituted church in a very desolate section of Lauderdale county, 23 miles from place. We constituted upon 3 (ad beginning) calling the church Ellis, which we opened the doors of church. Whereupon two came ward—one had been for fifteen years a Cumberland Presbyterian, and the time a preacher. (So much Mr. Burrows book.) a man of sense and considerable reading.

On Lord's day, 12 more were added by experience and the balance recommendation. Bro. Young had the above named Cumberland Presbyterian, and one other. The only great laurels for yourself in the strict. Come again, and when next come, remember Durhamville. Respectfully,

JOSEPH H. BORUM

JACK'S CREEK, Henderson Co. Oct. 25, 1848

