





# THE TENNESSEE BAPTIST.

## TENNESSEE BAPTIST

NASHVILLE, TENN.,

### KEEP BEFORE THE PEOPLE.

The three admissions offered men, 1. All scholars, critics and lexicographers, of any note, freely admit that the primary and leading significance of "Baptism" is to immerse, dip or overwhelm.

2. That all theologians and Divines of any note, admit that there is neither express precept for, nor example of infant baptism in the Bible.

3. That all historians of any note, are agreed that primitive baptism was the immersion of believers in water, and that the government of the primitive churches, was republican, and the churches independent republics.

We challenge any responsible man to deny them.

Communications intended for publication, must not be written upon the same sheet with business matters.

Thursday, April 18, 1850.

### A FLEA BITE.

We learn that the Rev. Mr. Chantman, (alias, the Old Man of the Advocate), Methodist preacher in charge of the station at Paris, Tenn., has been mostly employed, since he came into his charge, in the grossest personal attacks upon himself, and our writings, denouncing us from his pulpit as a liar and pervert of the truth, expressing his wish that we might prosecute him! &c. Also in vilifying the Baptist church, and ridiculing Baptist ministers. We understand that he asserted from his stand, one Sunday night in the present month, that the Baptist church commenced with a set of lewd fellows, who stripped off their clothes and ran naked through the streets, declaring that they were the naked truth! &c., &c. That the Baptist church had become a gambling shop, &c.

Speaking of the intelligence of Baptist ministers, he said, and the little Baptist preachers will come from the country, dressed in homespun, and contend with well-dressed gentlemen, that immersion is the only baptism, &c. That he himself was able to forego the teachings of the Bible, and prove that pouring and sprinkling was the only apostolic and primitive mode, &c. He denies that the Bible warrants immersion, and makes great boast of his scholarship and familiarity with the Greek and Latin fathers, &c. Now we request of some citizen of Paris, who dispenses humbug and quackery, to get one of the Greek fathers, and if Mr. Chapman can properly translate, not one page, but one solitary paragraph, without the aid of Dictionary or translation, we will allow him claims! We never yet, in all our acquaintance with men and scholars, know one who vaunted of his proficiency. Modesty is a characteristic of a truly learned intelligent man or Christian. Put it down for a fixed fact.

Our brethren at Paris need not be troubled with the Latin and Greek, or the scarcest words of this "Old Man." He is pursuing the proper course in injury himself and his cause in the eyes of all considerate men and women in Paris, and to advance our cause more than any six Doctors of Divinity could do for us without his assistance. He is dealing a blow, the recoil of which will crush him and his clique in that intelligent community. He will disgust even his own members with him, let him go on undisturbed, like the Irishman deer, he will jump so high as to break his own neck.

Our friends seem to be concerned lest Mr. Chapman will injure us by his course. He is doing us the only honor he is capable of bestowing. His slanderous praise. Let him pursue his policy undisturbed. The class in that community which he can influence by such language, and means, for its good or ill opinion, we would not care a groat.

It would be a small business for one—a mere Quixotic adventure, to load up musket and cannon, and scour the country in every direction, where we might hear the buzz of a Mosquito. We say again, that we are not the least troubled by such, and we hope our brethren in Paris, and elsewhere will not be. As for homespun clothes, we hope our brethren will not be ashamed. We would most willingly wear a suit in full, would some good sister but waste us one.

### THE TENNESSEE FEMALE INSTITUTE AT PULASKI.

The location of this College is exciting some interest at Pulaski as will be seen from the following editorial that recently appeared in the Pulaski Star:

THE TENNESSEE FEMALE INSTITUTE.—We learn from the Tennessee Baptist of a recent date, that the denomination, of which it is the organ, contemplates establishing an institution of higher order, for the education of females, somewhere in the middle division of the State, to be endowed with fifty thousand dollars, and to be located at the place which gives the largest subscription for the erection of the building, &c., provided it be a suitable place largely for its location; why may not Pulaski pre-empt the claims for that honor? There is certainly no other town in Middle Tennessee, which affords more advantages for such an institution than does our town, it is perhaps the healthiest place in the State of its population, and is settled by a moral, religious and intelligent community.

It is unnecessary to attempt to demonstrate the advantages, such institutions are to every branch of business in the community in which they are established, for it is self-evident to every reflecting mind; and indeed, Christian education alone must teach all that, literary institutions not only give impetus and permanency to business, but they elevate the character of man, give tone and dignity to public sentiment and raise men in the scale of beings, to that position which his Maker designed him to occupy.

Will Pulaski and Giles county make a bid for its location?

### THE FAREWELL.

It was our melancholy pleasure to listen to the Farewell Address of our beloved brother Howell, on last Sabbath. The church was crowded, gallery and isles, at an early hour, by the members and brethren from a distance, and the citizens of Nashville, of all denominations. The discourse was such as we had reason to expect from a scholar and a pastor. It comprised a brief history of the First Church, during the past fifteen years of his pastorate; its present position and comparative intelligence, efficacy and influence, and its present prospect. He noticed the things that would make for its peace, and delivered an affectionate charge and farewell to the officers and members, committed the broken columns that rest upon the ashes of his dead to their care, and finally a farewell to the congregation.

After the discourse, the Dr. descended from the pulpit and gave the parting hand. The scene that followed, was one of overwhelming emotion, a description of which we shall not attempt. We hope that the church will request the sermon for publication, as not only a memento of its planter, but a historical document.

On Tuesday last Dr. Howell left the city in private conveyances for Richmond, via Chattanooga, bearing with him the affection and prayers of a whole denomination.

Tus Choir.—The performance of the Choir at the First Church, on last Sabbath morning, won for itself the admiration of thousands who listened to it. Justice requires that we should say, that Prof. Addington is an artist in his profession of the first order.

### A RECALL.

Having accepted the pastorate of the 1st church until it shall be permanently supplied, we are compelled to decline the many pressing invitations to visit different points for the purpose of protracting meetings, and to recall for the present our proposition to visit the churches of this Association. We deeply regret the circumstances that make it our duty to again assume pastoral duties, and confine us, we fear, for the present year to the city. We had anticipated many delightful meetings with our brethren in Middle and West Tennessee, during the present season, and with God's blessing, to have participated in many glorious revival seasons. "We are not our own."

### COUNTRY "TRACT DISTRIBUTORS."

Who overheard such a thing in the country? Where are they to get tracts, and who shall direct their operations.

We propose to do it ourselves, and we call upon every pastor, and every active Christian to aid us in this work.

We wish you should help us distribute our tract, until it is placed in every Baptist family in the State. But stop, we don't mean our own tract, "The Southern Baptist," which belongs to every Baptist in the State just as much as it does to us. We write and labor for it, and for pay for the printing.

Do you understand us brethren! Here is our sheet, our's because it belongs to us in common. Here it is with its voice of instruction, of warning, of exhortation. It can preach alike in storm and in sunshine; to the Christian and the heathen, in the cabin and in the mansion, at noon at even, and at midday, it is here, and with you, and all over our land, lifting up at the same time its many voices. No mortal tongue can tell, no finite mind can grasp the measure of its usefulness. And yet it can do more for you than all else. It can reach to ten thousand as well as to one.

Who will open the door to admit a messenger of light and truth, and love? Who wishes for a friend that can counsel in perplexities, soothe in disappointment, and comfort in affliction? A friend, learned in all wisdom, fraught with varied intelligence, and of kindred religious sympathy. Do you wish for such? Do none of your acquaintances wish for such?

Come brethren, help us distribute our "sheet." Do something to aid a great work. Ask who wants such a weekly visitor, and send us some names. How many in your neighborhood will you ask to take the "Baptist"? Do your part, and with God's blessing we'll do ours. Let us have "Tract Distributors" all over the country.

The above from the Southern Baptist is a strong and reasonable appeal for circulation, and we copy and endorse it for the benefit of our brethren. We already have a large subscription list; the largest by far of any Baptist paper south or west, and a list that is rapidly increasing, and it is for this very reason we wish to keep the ball in motion. It is far easier to keep a body in motion than to overcome a dead inertia. It is one of the best proofs of all the world that Baptists in Tennessee and the south west are alive and at work. We wish Tennessee Baptists to demonstrate to the world that such a thing as a Baptist paper can be supported by the free and willing patronage of a free and intelligent people. We shall have before the next General Association of our brethren, are true to the cause, and continue their favors, at least 4,000 subscribers and perhaps more. But have we not a membership of nearly 40,000! Now allowing this for all the average number of Baptists to a family, we have 10,000 Baptist families in Tennessee, in each of which there should be found a Bible, Hymn Book and the Tennessee Baptist. And we assure our brethren, that a shall never, with God's blessing, abate one fib or hair of our zeal in this cause until the names of ten thousand Baptists can be found upon the subscription books. This is but a

moderate calculation; when we consider that Texas will furnish us with 1000, Arkansas and Mississippi each with 900, and each of the adjoining states with some 500 each. If any one doubts the interest that our brethren of other States are taking in our "Baptist" let him read the following:

### BRO. GRAVES:

I have been very slow of pay as I am a speech, I have been reading your excellent paper long enough at your expense, I will try to get twenty subscribers in a short time, I now send you the names of ten.

WM. YOUNG.

Portotoc Miss., March 27, 1850.

Bro. S. S. Lattimore of Mississippi being consulted upon a change of the name of the Tennessee Baptist, says:

The old style is a good, because, appropriate one; retain the banner under which you have prospered, may triumph! "The Tennessee Baptist" breathes defence and victory to the lovers of truth, but threatening terror to its foes. Retain it. "Let well enough alone."

### THE IMMERSION OF BEDS AND TABLES.

A writer, calling himself "Old Man," who for reckless assertion, personal vanity and trifling with God's Word, has but few superiors, in a late number of the Methodist Advocate attempted to turn the baptism of beds and tables in Mark 7: 4, against the position of Baptists that baptizo invariably means to immerse, and in doing so discovers his entire ignorance of the Greek and of the history of Jewish customs, without reference to his silly and irrelevant jargon. Let us present the argument from the 3d to the 4th verses of this chapter. We translate from the received Greek copy. 3d. "For the Pharisees and all the Jews except they wash their hands oft, with their flat or palm, they eat not." Not baptizantia from baptizo, signifying to immerse; but nipsanti, from nipo, a word used by the Greeks when they wished to signify the washing of a part, as the hands, feet or face.

4th. "And from market, (i. e. coming understood,) except they immerse or wash their hands by dipping, they eat not. The word which we have translated immerse, contrary to the English version, in which King James' translators rendered to wash, expressing in English an indefinite mode, is baptizantia, in the original, a word which never means anything else but to dip or immerse.

For the settlement of the *modus operandi* of washing hands, I might quote any learned P. B. critic and Biblical scholar who all acknowledged that it was performed in two different ways; the one by pouring water upon them, the other by dipping the hands into water, as is the present custom. I here give the testimony of one, the learned and celebrated Dr. G. Campbell.

"For illustrating this point (says he) let it be observed first that the two words rendered wash in the English translation, are different in the original. The first is *nipsanti*, properly translated wash; the second is *baptizantia*, which limits us to a particular mode of washing; for *baptizantia* signifies to plunge or dip. Accordingly Dr. Campbell renders these texts as follows. "For the Pharisees eat not until they have washed their hands, by pouring a little water upon them, and if they be come from the market by dipping them."

"But," says one, "here is *baptizo* used when it cannot mean an entire immersion, for only the mere washing of hands is in question!" Grant it, but were not the *hands*, the *entire hands*, to be immersed? If so, the verb retains its full power as though it said the body was immersed. Dr. Rice attempted a similar quibble in the Lexington debate, with the quotation, where a Roman General is represented as baptizing the tip of his finger in his own blood and writing, &c. Dr. Rice contended that the verb certainly meant to moisten or stain, because only the tip of the finger was mentioned! But, we ask, was not all that part baptized or immersed that the historian mentioned? Was not the tip of his finger immersed in the blood of the wound? Most certainly. The passage brought forward and pressed by Dr. Rice to overthrow the Baptist position that baptizo has but one meaning, is a strong case in its support.

The next question is the baptism of beds.—We have some where read, not long since, of a Pedobaptist minister who, in discussing this point, admitted that the cups, and pots, and brazen vessels were immersed in order to wash them, but he continued, "I am not willing to admit that they thus washed their tables, for no one thinks of thus immersing their tables now a days." Now let it be remembered that the word here rendered tables, is *klinon*, from *kline*, bed, couch, sofa, referring to the couches on which the people in that age of the world and particularly the Jews reclined at meat, rather than their tables. This point will not be disputed by any one who will refer to the original and who is at all acquainted with ancient usages. Respecting the washing of the cups, and pots and brazen vessels, it is admitted by all candid individuals to have been performed first by immersing them in, or overwhelming them with water; but respecting the beds, tables, or couches, a doubt may be entertained until we familiarize ourselves with the ancient Jewish customs. Maimonides, the well known Jewish writer will be acknowledged as good authority upon this point and is sufficient to set the question at rest. His language is as follows.—"In a laver which holds forty seahs of water they dip all unclean vessels. A bed that is wholly defiled if he dips it part by part, it is pure. If he dips the bed in a pool, although the feet are plunged into the thick clay at the bottom of the pool, it is clean. What shall

we do with a pillow or a bolster of skin? He must dip them and lift them up by the fringes."

This settles the point in regard to the use of baptizo in this case. The passage has been considered by pedobaptists as indubitable proof that, baptizo does not necessarily signify immerse; and to the cursory observer it may have seemed well founded, but how soon does it evaporate when brought out to the sunlight of truth, and how readily does the hideous form of error discover itself when drenched of its mystic garb. No first truth can be more apparent than immersion in this case, notwithstanding it has so long been considered a strong hold in defence of sprinkling and pouring, and has been powerfully wielded against the cause of truth.

### THE ISM OF PEDOBISM.

NUMBER XI.

Those of our readers who may have seen the Southern Baptist Registers for 1850, may remember that among the charges of tyranny, despotism, and oppression, prepared against the Government originated by John Wesley for the Methodist society, was the following: The Bishop's arrogant to themselves the exclusive right to hold and control all the meetings and parsonages of the all the societies in city and country, and to say who shall and who shall not occupy them, without consulting the wishes of the laity who built them, and we then referred to the case of Mr. Green, and the Centenary church of Brooklyn, where the members were actually, by priestly intolerance, turned out of the very house they had built with their own money, and its doors locked upon them; and they thus denied the privilege of worshipping God according to the dictates of their consciences! The history of affair appeared at the time in the Christian Observer, and we give it in the language of the correspondent:

"You have, perhaps, observed, that in the regular revolutions of the Great Iron Wheel, there has been some breaking of bones in these parts of late. The Centenary Methodist Episcopal church of Brooklyn are the sufferers. They were organized in 1830, and for eight successive years submitted, in due form, to the discipline of the connection, receiving and yielding obedience to the ministers appointed over them by the bishop. But, in 1847, owing to an unhappy difference of opinion about Mr. Mallie, the preacher in charge, Mr. Green was suspended by the Conference. The congregation took his part and refused submission. Having called Mr. Green to be their pastor, with a salary of \$1000, they notified the bishop, that it was not necessary to make any appointments for their church."

But the bishop, as a matter of course, paid no attention to their notification, and proceeded to the appointment of Mr. Benjamin Griffin to be their preacher. Mr. Griffin on application was refused admission to the pulpit and parsonage, and Mr. Green continued in possession. A writ of mandamus was procured by the trustees, on the ground that Mr. Green was the choice of the people, and that the majority should control the matter. At the appeal term of the Supreme Court for January, the case was argued before Judge Edmonds, who, as the result, delivered a long and able opinion, to the effect, that the prerogative of the bishop is a fixed and undoubted principle of government in the Methodist Episcopal churches of the United States; that the act of the trustees is one of insubordination, and in violation of one of the most clearly defined and well-considered injunctions of the Discipline of said church; and that the claim for a prescriptive mandamus was well grounded. Such a writ was accordingly issued, requiring the trustees to put Mr. Griffin in possession. An appeal has been taken by the trustees, and so the matter remains. It is thought by some, that the case will issue in a large secession from the body—a considerable fracture in the "Great Iron Wheel."

Yours, truly, S. C.

This case was again decided against the trustees, from the fact that according to the Discipline, all the churches are deeded to the Conference, to be under the exclusive control of the Bishops. Where then, can the laity look for pity and sympathy, when thus oppressed and tyrannized over by their despots, so called masters? We see from one of our exchanges, that this society did secede, and several others with them, and repudiated the whole Methodist hierarchy. That decision determines several things. It determines,

1. That the people who build a Methodist church, shall not place in their pulpit, the minister whose services they prefer, unless the bishop choose to indulge them.

2. That they must receive the preacher whom the bishop is pleased to send them, or leave their place of worship.

3. That neither the people who contribute the money expended in building their churches, nor the trustees whom they appoint, have in fact the control of the property.

4. That the power of absolute control is vested in the bishops, or in a body of ministers, in whose councils no layman or representative of the people ever enters.

5. That the day is coming when such oppression will not be borne, when the laity of every sect will claim the right of suffrage in all matters pertaining to their government, and let it come.

### For the Tennessee Baptist.

### INFORMATION WANTED.

Who was appointed distributing agent for the 3d district of the Muscle Shoals Association. If he is or is not in the land of the living, we in the eastern part of the district would like to have some minutes as we have received none yet.

P. M. MUSGROVE.

### ROMANISM.

The extract below is from a late speech of M. Thiers in the Chamber of Deputies, France. Its bold, eloquent, sententious truth will take the reader by surprise; and the testimony of such a man, in such a place and in such a country will tell with power against the ecclesiastical despotism thus fearlessly assailed. Whatever may be the faults of M. Thiers, however uncompromising his hostility to democratic principle as an element of political institutions, we cannot deny to him an exalted courage in thus assailing within the very citadel of the earth. Surely the days of her imposture are numbered when the statesmen of France accumulate the stern and inflexible truths of history so thick in array against her. The orator is speaking to the claims of the priesthood as the source of religious instruction. He exclaims:

"Ah we know you, we know the *parti-clerical*. It is that party which has found for the truth two marvelous supports, ignorance and error. It is that which forbids science and genius to go beyond the missal, and would cloister human thought in the dogmas of a church. No step has been made by her near intelligence, which has not been made in opposition to its wish. Its history is written in the history of human progress, but it is written in error. It has opposed every thing. It caused Prielli to be whipped with rods, because he dared to say the stars will never fall. It applied the torture seven times to Campanella, for affirming the number of worlds infinite. It persecuted Harvey for proving the circulation of the blood. In the name of Joseph it imprisoned Galileo and fettered Columbus in the name of St. Paul. To discover the laws of celestial bodies was an impious act, and finding a world a heresy. This party it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, and Molere in the name of morality and religion. Ah, ye wish to be the masters of instruction—but where is the poet, the writer, the philosopher, the thinker, that you accept! Not one—all that has been written, found, dreamed, deduced, illustrated, imagined, invented by genius—the treasures of civilization, the secular heritage of generations, the common patrimony of mind, all this ye reject—"

And then in a second book, a book which from the first to the last page are emanations from the Supreme Being, a book which is for the universe, what the Koran is for the Islamic, the Vedas for the Hindus, a book which contains all human wisdom, enlightened by all that is divine, a book which the veneration of all nations style the book, the Bible, even this book is obnoxious to you. Ye, unlearned of things! Popes have proscribed the Bible; what a wonder to enlightened minds, what a horror to simple hearts is to see the finger of Rome closing the book of God. And ye ask for the liberty of teaching! Hold, hold be sincere—speak to us frankly, and tell us what it is in God's name that ye know to be the liberty of teaching nothing! What you wish for people to instruct! Where are your people! Let us see your fruit. What have you done in Italy? What have you done in Spain! I will tell you, Italy, Italy, that name which no man can pronounce without feeling an inexpressible national grief. Italy, that mother of genius and nations, which has shed upon the world the most brilliant marvels of poetry and art. Italy, which taught the world to read, today is ignorant of that very art. And Spain, magnificent endowed Spain, which received from the Romans the first civilization, from the Arabs the second civilization, from Providence the third, a world—America! Spain has lost, thanks to you, thanks to your brutalizing yoke, that secret of power she learned from the Romans, that genius in art she borrowed from the Arabs, that world she held from God, and has received in exchange for these losses, she has received from you the inquisition!"

"The first leaf in the family history," says the Christian Chronicle, "is found in the third chapter of Matthew, and the forerunner of the Saviour is the first recognized apostle of their faith." Then the Baptists ought to be re-baptized; for John's baptism was not *christian* baptism; and Paul re-baptized those who had received John's baptism.—Acts, 19, 1-6. It is presumed, the "family history" terminated with the ministry of John; for the Apostles never baptized in Jordan, nor in Ephesus, and never went out of their way to find water to baptize any numbers of converts anywhere, or at any time. The "modern" family were decidedly late in making their appearance before the world. They are bound, we think, to assign reasons for tardiness.—*Presbyterian of the West*.

A sneering style, good brother of Cincinnati, let us all study to avoid. And especially let us discourage that spirit which would provoke it; for its effect is not only apparent in the use of words, but it helps to strengthen and confirm our prejudices. We do not pretend that the Baptist press is clear in this matter. Unfortunately, the temptation to exhibit one's smartness too readily prevails with every denomination. It is in fact, a moral disease; and one for which the religious press would do well to seek a remedy in that Book which is for the healing of us all. It has no example there.—But alas! whatever we may be in other respects, we are Homeopaths in this. We take the medicaments of the true physician in infinitesimal doses, and then, like children, with very faces.

Paul certainly commanded those of Ephesus, who, upon their conversion, although previously baptized of John, confessed that they had not so much as heard of the Holy Ghost, to be baptized in the name of the Lord Jesus. And the fact is important as a gospel precedent, for the re-baptism of our Presbyterian brethren on profession of their faith; for, even when they were baptized, administered in infancy, it was certainly when they had not so much as heard of the Holy Ghost. Our good brethren of other denominations are, thus, in our estimation, in precisely the same category with those of Ephesus. Therefore Paul commands them, by the imperative apostolic authority conferred by the Holy Ghost to be baptized in the name of Jesus. Why, brethren, why do you refuse? We do not learn that the disciples of Ephesus did.

That certainly was *Christian* baptism which sufficed for Christ himself; and was an act of so much importance, as to induce the avowal, that so it became him "to fulfill all righteousness." To fulfill all righteousness? These are solemn words. With Christ by their side we should be slow to sport with an ordinance which John felt solemnly unworthy to administer unto Christ, and in which Christ himself declared that so it became him to fulfill all righteousness! Nor did Christ ever manifest a disposition to detract from its importance. Baptized at the commencement of his mission, he closed it with the solemn declaration, "He that believeth and is baptized shall be saved."

But our brother of Cincinnati, surely does not seriously advance as an argument, the idea, that Baptists ought to be re-baptized, because they recognize John as the apostle of their practice; yet we are slow to believe he would justify on this subject. Christ was never re-baptized, and the Holy Ghost descended upon him as he came up out of the water from John's baptism. He assured, brother of ours, that, that is "valid christian baptism," which the Holy Ghost approves. Now, did Christ submit to John's baptism—never offer one objection to it—never speak of it as invalid, though John continued to make disciples and baptize—and at last ascend to heaven, imposing a solemn injunction upon his followers throughout all time, with regard to an act, which he had some three years before, with equal solemnity enjoined by his own example, and never, by word or deed, signify to the world that the baptism to which he had submitted was not christian baptism? Christ himself, "did not baptize"—and this incidental remark strikes at the whole theory of "christian baptism," as contradicted by that of John's. With whom did it originate? Look to it brethren, that the "modern" Baptists have not, after all the vain pretension of "apostolic succession," and the wide-spread practice of infant sprinkling, both of which have come down through the corruptions of Rome—look to it, that the "despised sect" have not the true practical, with the spiritual successorship. Certainly, one of us is nearest to the design of Christ in the establishment of His ordinance and the government of His church. Each of us may contend that it is ourselves; and each of us have the word of God for our instruction, that the Holy Spirit will guide those who, in simplicity submit themselves to Jesus, unto all truth.

I have noticed with much interest the progress of Union University, the Publication Society and your Female Institute in Nashville.

The Lord abundantly prosper the good deeds of the Tennessee Baptists. But have they no prayers, no sympathies, no contributions for China?

At Shanghai we have indeed a wide and promising field, possessing unexploited interior. In no two years of my missionary life have I witnessed such encouragement to labor as during my two years residence at Shanghai. The most cheering results, with God's blessing, might be early looked for from a mission here of only half a dozen male laborers, if properly sustained by the funds and confidence of the brethren at home.

The brethren of the Big Hatchie Association, will not, I trust, be discouraged in consequence of the early death of Mr. Goodall. These mysterious Providences are for the trial of the faith and patience of the Lord's people. The forty-nine churches of the Big Hatchie Association have now fully committed themselves to the great and arduous work of giving the Gospel to the millions of China; the eyes of the world are upon them; much is expected of them, it is in their power to do much. Upon the *Padros* of this Association, great responsibility rests. And it is not strange that other Associations refuse to take the noble stand the Big Hatchie has done! The Lord give His people willing and liberal hearts. Our new Chapel is nearly completed. Our congregations continue good. The truth has been evidently gaining ground in all this region some time. A few have been baptized—others are candidates for baptism. We have had to exclude one man who joined us sometime ago, as he turned out to be a complete Simon Magus. Our mission here could be stronger and better sustained than it is. We are sometimes tempted to feel like retreating. Pray for us. Yong Seon Sang has returned to his family at Canton, or rather Macao, having left behind him among all classes a good impression. Remember me most kindly to your family and the Nashville friends. Let me hear from you soon.

With every kind wish,  
Believe me,  
Yours faithfully and affectionately,  
J. LEWIS SHUCK.

For the Tennessee Baptist.  
RUSSELLVILLE, Feb. 2, 1850.

### COMMUNICATIONS.

#### For the Tennessee Baptist.

BRO. GRAVES: Have you no good preachers in Tennessee to spare, that you could get off to Arkansas, say to Dallas county, such as would be able to convert the heathen dogs of redskins, for they have torn great a way just about Princeton, and as you often say the legs of the Jews is not equal, for I heard the Rev. Blakey preach on last Sabbath and he undertook to prove to his congregation that an individual might be strictly honest without any remorse of conscience and still be in error. Well, he quoted the case of Saul of Tarsus in persecuting the Saints, which proved he was honest and yet in an error. Well that would do for a Baptist to preach, for he said that conscience and honesty was not a correct criterion, but the word of God. Well, that is good Baptist doctrine. But then before clear heads of redskins, and wrung in conscience as a guide to an individual when going to join the church, and said that baptism or immersion was a non-essential. Well, now compare the two positions together and see if you can make any thing of it but pedo dogma. Well, showing that they will do almost any way to get names in their society, for it cannot be called a church or branch of the church of Christ, as they say.

Well, to show you what their dispositions are, or as they would have it, love for all of God's children, two years ago the circuit rider made his stated appointment on the first Sabbath of each month, which was the day the Baptist observed, but we gave way and took the fourth Sabbath. Well, this year a new hand came round to the bellows and made his appointment on the fourth Sabbath. Well two years ago we all used the court house as a house of worship. Last summer the Methodist got up a subscription, from baptist and all other persons that they could get help from, and built a house, and said that the baptist might use it as a house of worship or as their own until we and the community got able to build us a house of worship, but my experience had taught me better than that. I also told some of them that with all of their love and pretended friendship, about this year they would take our day from us again. Well it is so and now we may go to the old court house again, or change our day to suit their notions. But sir we have a house under contract and will be completed in a short time, and if we can procure a pastor we will hold our meetings regardless of them. This is a specimen of pedoism in Dallas, Arkansas.

AN OBSERVER.

LETTER TO DR. HOWELL.  
SHANGHAI, Dec. 1, 1849.

REV. DR. HOWELL: My Dear Brother—I duly received your very kind letter, and feel truly obliged to you for it. I regret that I have so long neglected to reply to it. Should you trouble yourself to let me hear from you again, which I hope you will, I shall be most prompt in replying.

The Tennessee Baptist reaches our mission here regularly, and we all rejoice in reading it to witness the improving state of our denomination in the important State of Tennessee. It is most painful, however, to see how little interest the great majority of Tennessee Baptist Pastors take in the cause of Foreign Missions. Depend upon it, those Pastors are standing in their own daylight who act as though the world was not the field for Gospel promulgation. It is now a settled fact that these Baptist Pastors and their people enjoy the most religious comforts in their own hearts, are the happiest in their church relationships, and the most efficient in efforts for the destitute in their own midst, who make it a point to do something every year to aid in sending the Gospel to the perishing heathen. But to these motives and considerations must be added the direct and pointed command of Christ, to spread his Gospel among the nations of the earth, and the fact that millions of pagans are sinking into hell just because christian Pastors and christian people care not for their souls. And yet! know that there are pastors in Tennessee who do take Foreign Missionary publications and preach to the churches about the wants of the perishing in heathen lands.

I have noticed with much interest the progress of Union University, the Publication Society and your Female Institute in Nashville.

The Lord abundantly prosper the good deeds of the Tennessee Baptists. But have they no prayers, no sympathies, no contributions for China?

At Shanghai we have indeed a wide and promising field, possessing unexploited interior. In no two years of my missionary life have I witnessed such encouragement to labor as during my two years residence at Shanghai. The most cheering results, with God's blessing, might be early looked for from a mission here of only half a dozen male laborers, if properly sustained by the funds and confidence of the brethren at home.

The brethren of the Big Hatchie Association, will not, I trust, be discouraged in consequence of the early death of Mr. Goodall. These mysterious Providences are for the trial of the faith and patience of the Lord's people. The forty-nine churches of the Big Hatchie Association have now fully committed themselves to the great and arduous work of giving the Gospel to the millions of China; the eyes of the world are upon them; much is expected of them, it is in their power to do much. Upon the *Padros* of this Association, great responsibility rests. And it is not strange that other Associations refuse to take the noble stand the Big Hatchie has done! The Lord give His people willing and liberal hearts. Our new Chapel is nearly completed. Our congregations continue good. The truth has been evidently gaining ground in all this region some time. A few have been baptized—others are candidates for baptism. We have had to exclude one man who joined us sometime ago, as he turned out to be a complete Simon Magus. Our mission here could be stronger and better sustained than it is. We are sometimes tempted to feel like retreating. Pray for us. Yong Seon Sang has returned to his family at Canton, or rather Macao, having left behind him among all classes a good impression. Remember me most kindly to your family and the Nashville friends. Let me hear from you soon.

With every kind wish,  
Believe me,  
Yours faithfully and affectionately,  
J. LEWIS SHUCK.

For the Tennessee Baptist.  
RUSSELLVILLE, Feb. 2, 1850.

### COMMUNICATIONS.

#### For the Tennessee Baptist.

BRO. GRAVES: Through your paper I wish to say to the Rev. Joseph Dobson of the Cumberland church, Sir, from your attack on the Baptists, at Liberty church, Hawkins county, East Tennessee, on the subject that had just been debated by myself and two Methodist ministers, which you said you did by request, (query, by whom?) I infer by some dissatisfied Methodist, and at the same time you promised to come back and make them a better effort, with a challenge for any Baptist to meet you. But as you have not come, I avail myself of this method of saying that if you will a debate you can have it, and if you will confine yourself to our version I will attend to you myself, but if you wish to refer to the Greek I will get a man, as I am no Greek scholar, neither do I think you are. Will you discuss through the Tennessee Baptist, and in others of our Tennessee papers. I suppose you will. And although I am to be your respondent, I will give you my text, it may be found in your confession of faith, page 3, section 7, where you say all things to be believed and practiced, (say) be learned from the Bible. Again, page 61, baptism is an ordinance of Jesus Christ, a New Testament ordinance. If so we shall go to the New Testament and not the Old to ascertain the subjects and mode of baptism. We shall appeal to the words of Christ. As my text says it is an ordinance of Jesus Christ we shall have nothing to do with Moses in this matter, however useful he may be in other matters. Mr. Dobson will feel his creed honored and will acquiesce in our method as correct







