

THE TENNESSEE BAPTIST.

A FAMILY NEWSPAPER DEVOTED TO RELIGION, SCIENCE, LITERATURE, COMMERCIAL AND GENERAL INTELLIGENCE.

J. R. GRAVES, Editor.

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TENNESSEE BAPTIST.

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are my friends if ye do whatsoever I command you." We are dying mortals; he liveth forever; we are ignorant; he is the fountain of wisdom itself; we are depraved soul and body; he is a God of spotless purity, and yet, by virtue of the death of Christ, we may be elevated to union with God, and hear from his son the cheering appellation: "Ye are my friends if ye do whatsoever I command you."

II. The second thought to which we shall attend, is, that the friends of God will manifest their friendship to him, which is to be done in the manner which he himself has prescribed.

The loyalty or disloyalty of a subject towards his king, is determined by the regard which he pays to the mandates of that king. Thus, if he scrupulously observes all commands of the king, and exerts all his influence to induce his fellow subjects to attend to the authority of the king, he is counted as a friend of the king. With him it is sufficient to know in reference to any particular command, that is required by the king, and without stopping to inquire what the reward is to be, or whether obedience to this command would be popular or not, he proceeds to perform that duty. He argues thus, it is commanded by the king, and I am his subject. It is his command. It is mine to obey. But this subject, who will inquire whether he may not neglect this, or the other commandment, and escape death, or who does nothing more than he is compelled to do or expelled from the kingdom, or suffer death, is an enemy in heart to the king.

Let us apply this reasoning—which you will admit to be correct—to the case in hand. There are those who profess to be the friends of God—the subjects of Jesus Christ—who profess to have been delivered from the powers of darkness, and to have been translated into the kingdom of God's dear Son, who nevertheless refuse obedience to the plain commandments of Jesus, because they say, they believe they can get to heaven without it, or because some of the friends would oppose them—because it would be unpopular, or because there are so many hypocrites in the church, when I fear that the secret of their disobedience, is to be found in the native enmity of their hearts to God, for the truth is, all such objections only develop the opposition of our hearts to him whom we profess to love. The true friend of the Saviour makes it his great concern to know what he commands, and how true obedience to him may be rendered, and when he knows the will of God, he obeys it, though at the sacrifice of worldly prosperity, though his best friends oppose him, or though it should render him unpopular, for he remembers that the Redeemer has said: "He that loveth father or mother more than me, is not worthy of me; he that loveth son or daughter more than me, is not worthy of me." And that the same blessed Lord has said, "Ye are my friends if ye do whatsoever I command you."

III. But let us for a moment contemplate a more delightful thought, suggested by this subject, viz: If we are the friends of Jesus, he will prove a faithful friend to us, in life, in death, and in the world to come.

It is said of him, that he is a friend that sticketh closer than a brother. For the consolation of his friends he has said, "My grace shall be sufficient for you." And though we meet disappointments, and have to endure afflictions, and though we are in this world, yet we are consoled by the cheering language of our blessed Redeemer, through the apostle, "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." "For if any man sin, we have an advocate with the Father, Jesus Christ the righteous," who pleads our cause before the throne on high, and who will give grace and glory, and no good thing will he withhold from them that walk uprightly." The friends of Jesus, then, have nothing to fear in this life, nor have they any reason to be alarmed by death, for it is spoken of in the scriptures as a part of the inheritance of the Christian. It is but the friend which releases us from this world of sorrow and affliction, and permits us to enter upon that rich inheritance reserved in heaven for us; and the poet expresses it:

"As can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

For though we pass through the dark valley of the shadow of death, we shall fear no evil. And after death our disembodied spirits shall be wafted away to the Paradise of God, where, with the redeemed millions we shall sing the song of redeeming love, where congregations shall never break up, and where Sabbaths shall never end. Oh, who, I ask, in view of these delightful prospects, who would not be the friend of Jesus?

IV. I cannot close this discourse, without alluding for a moment to the effects of continued hostility to God.
Oh! ye enemies of Christ, I appeal to you this day, and I ask you in the fear of God, what are your prospects? Do you think to measure arms with Jehovah? Can you expect successfully to resist the power of Omnipotence? Be assured that you cannot succeed in your opposition to him. For know ye that the judgment is set, and in that day, "every knee shall bow, and every tongue confess to God." Then you must come into the presence of the Judge, not there to dwell, but bear your doom, and sink to hell. Oh! then let me exhort you to ground the weapons of your rebellion against God, and fly to the expanded arms of bleeding mercy.

We will recapitulate and close.
1. We have seen in the prosecution of this subject, that God has graciously condescended to regard his children as his friends. This thought should fill our hearts with deepest gratitude, and induce us to humble ourselves before his throne, and to adore his matchless grace.

2. Again, we have seen that obedience to his heavenly mandates, is the divinely appointed test of our friendship to him. In this it is apparent, that if we would serve God acceptably, that service must consist in doing just what he has commanded, "God is not mocked." If we believe not, yet he abideth faithful, he cannot deny himself. Oh! what a God we have to stand before in judgment. How careful should we be not to treat with neglect or

indifference, even the least of his commandments.
3. We have also seen, that to contemplate the happy effects of true friendship to God, and the sad consequences of our continued hostility to him.

And now, in conclusion, my beloved friends, are the solemn question, who will be the friends of Jesus, and who will manifest that friendship by doing whatsoever he commands? "Ye are my friends if ye do whatsoever I command you."

PULPIT ANECDOTES.

ANECDOTE.—Perhaps the following anecdote of the Rev. Joseph Ivimey, a venerated Baptist minister, who died in London a few years since, may not be unacceptable to our readers:

There has existed in the English metropolis an union of ministers, composed of Presbyterians, Congregationalists, and Baptists, for nearly two centuries. They were originally united for the advancement of religious freedom, and still exist to maintain it. They have been the address of congratulatory and condolence addresses on public events, or to state their grievances. Some years ago, the body went to address George IV. and while they waited in the library for their turn in the audience chamber, the different members addressed themselves with observations on the books, pictures, furniture, &c., and especially with an elegant vase, a present from the pope to the king. Good Dr. Wigham, a Presbyterian clergyman and one of the best of men, pleasantly said, in his Scotch tones, to Mr. Ivimey, "Well, brother Ivimey, one could almost covet that beautiful bowl; how well it would do for the baptism of our infants!" "Exactly so, brother Wigham," replied the Baptist, pointing to an inscription which the worthy Doctor had not previously seen, "it would indeed do well for the baptism of infants; for you see it comes from the P. of Rome!" The effect on some seventy or eighty Protestant ministers, in the presence of a vast throng of their Baptist brethren may be imagined.

A STRIKING ANECDOTE.

A cavalier once asked Dr. Nettleton, "how came I by my wicked heart?"
"That," he replied, "is a question which does not concern you so much as another, namely—How you shall get rid of it! You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you, is, How you shall obtain it!"
"But," said the man, "I wish you to tell me how I came by my wicked heart?"
"I shall not," replied Dr. Nettleton, "do that at present; for I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven."

As the man manifested no disposition to hear anything on that subject, but still pressed the question, how he came with his wicked heart, Dr. N. told him his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How come I here!"
"That question," says one of his friends, "does not concern you now. Take hold of this rope."
"But how came I here?" he asks again.
"I shall not stop to answer that question now," replies his friend.
"Then I'll drown," says the infatuated man, and, spurning all proffered aid, sinks to the bottom.—Dr. Nettleton's Remains.

SPOKEN AGAINST.—What if people do speak against you? Let them feel that you are able to bear it. What is there gained by stopping to correct every word that is whispered to your discredit? Lies will die if let alone; but if you repeat them to this one and another, because your enemies had the impudence to make them, you but keep the fire burning, and the way easier for a dozen slanderers. Keep your course, and go straight forward, and trouble not your head about what is repeated, and feel all the better, and wear a less frightful face. Slander never kills a sterling character, and it never will; her coat will not sit upon him, without a pull here and a jerk there, and a twist below; and while this work is going on, the false words are forgotten by the multitude. Let us, you and I, reader, repeat what another has said, in rhyme, and if we have been talked about or slandered, it will do us as much good as a fry at Diamond Grove.

"Not all they say or do, can make
My head, or tooth, or finger ache,
Nor put one feature out of place;
Nor will ten thousand lies,
Make one less virtuous, learned, or wise;
The most effectual way to baulk
Their malice, is to let them talk."

A man must die, that would live; he must be empty that would be full; he must be lost that would be saved; he must have nothing that would have all things; he must be blind that would have illumination; he must be condemned that would be redeemed; so he must be a fool that would be a Christian. "If any man among you seem to be wise, let him become a fool that he may be wise."—1 Cor. 1:30.

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Doctrinal.

REPENTANCE.

REPENTANCE is not penance. Penance means punishment, either voluntary or imposed by authority, for the faults a person has committed. The meaning of any Scripture doctrine is the meaning of the words in which it is made known.

Repentance, in our common version, is the translation of two Greek words—*metanoein* and *metanoia*. These, in the Greek version of the Old Testament, are used indiscriminately, and employed in the translation of the same Hebrew words, at which time and place, "he will not; but afterwards he repented," (i. e., changed his mind) and went." The same word is employed concerning Judas, in Matt. xxvii, 3, 4. It is used also in Hebrews—"The Lord hath sworn, and will not repent;" i. e., will not change his determination.

The other word, *metanoia*, is sometimes used to signify a change of opinion, and sometimes, according to its strict etymology, to think, or to understand, afterwards. It signifies to think over a thing, after it is done, and to be anxious about it; but it does not appear to have regard either to consequences or to continuance. It expresses merely a change, but whether for the better or the worse, the connexion must determine. In the 21st chapter of Matthew, this sense is apparent. "He answered and said, I will not; but afterwards he repented," (i. e., changed his mind) and went." The same word is employed concerning Judas, in Matt. xxvii, 3, 4. It is used also in Hebrews—"The Lord hath sworn, and will not repent;" i. e., will not change his determination.

Some have substituted the word "reformation," as more exactly expressing the idea of the original. Reformation is defined, "a change from the worse to the better." The original word has relation primarily to the mind, and to the change of the conduct as a consequence. It is such a change of mind, in reference to sin, as is wrought with deep sorrow for its commission, and is followed by a permanent reformation of the heart. Whether our word "repent" is adequate to express this change, or not, is another question. It is very certain that the term "reformation," in its ordinary acceptation, cannot do it, and there is, therefore, a propriety in the substitution of the one word for the other.

Several passages of Scripture recognize this definition we have given. The Apostle Paul, in his address to AGRIPIA, says—"Whereupon, O King AGRIPIA, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and then throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Reformation, or doing works meet for repentance, is the appropriate fruit of true repentance. The same idea is conveyed in Acts xiii, 19. "Repent ye, therefore, and be converted;" i. e., reformed, turned to God; for what is conversion here but reformation!

Whenever we make a change in conduct from the worse to the better, the primary feature of repentance, we are liable to deceive ourselves. We begin where the Pharisees began, and where God does not begin. All obedience, without which we could not claim to be God's children, has its seat in the heart. Repentance is required in order to forgiveness. The thief could not have entered heaven without repentance. As to reformation of life, he had no opportunity for it. Yet he repented. In what, then, did his repentance consist, if not in a change of mind with reference to sin, connected with sorrow for its commission, and such a disposition of mind as would have resulted in reformation of life, had he been longer spared.

Every one, therefore, who had a penitent heart, views sin in a different light from what he did before. He looks upon it as hateful to God, and vile in itself. He feels deep sorrow for it, makes ingenious acknowledgments of it to God, endeavors to undo as far as possible the evils which it has produced, and strives to live holy for the sake of holiness.

Without repentance, the sinner can never receive the Gospel, never welcome the proclamation of mercy, never exercise true holiness of heart, never be prepared for everlasting mansions. And yet how many expect to repent at a future day! Oh, could we lift the veil that conceals our future, what startling scenes would meet our view! How many thousands, young and aged, should we see in perdition! They have now no rest to their souls! It is too late! Oh, it is too late! Reader, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, nor knowledge, in the grave whither thou goest."

As many go to heaven by the very gates of hell, so there are those who go to hell by the gates of heaven. Remember Capernaum's case, and tremble.

Most men are good Christians in the verdict of their own opinions, but the law allows no man to be a witness in his own case.

The heart of a man is the greatest cheat and impostor in the world; God himself states it—"The heart is deceitful above all things."

The life of holiness is the only excellent life; it is the life of saints and angels in heaven, yet, it is the life of God in himself.

Oh! consider—eternity is no dream; hell, and the worm that never dies, is no melancholy conceit; heaven is no feigned Elysium.

Communications.

For the Tennessee Baptist.

CONCORD DEBATE.—No. 1.

BROTHER GRAVES:—I beg leave to submit to the members of your interesting and valuable paper, some things relative to a debate which took place at Concord Baptist church, Panola Co., Miss., between myself and Mr. A. B. Fly, a Methodist preacher, which commenced on the 10th and closed on the 16th of September last. My object in writing on the subject is twofold: First, to correct many misconceptions and misrepresentations concerning the matter; and, secondly, to elicit attention to the propositions discussed. There were many light and frivolous things connected with the debate which I shall not notice at all. The origin of the debate, is the first thing in attention. On the fifth Lord's day in June last, Mr. Fly preached on baptism, in the vicinity of Concord church, at which time and place, "he challenged the whole Baptist fraternity," on the subject. In a few weeks after that, I received a letter from several brethren, members of Liberty Hill church in that vicinity, informing me of Mr. Fly's challenge, the manner in which the Methodists were boasting and puffing Mr. Fly, and the agitation in the community on the subject, with an earnest solicitation that I would visit them and preach on baptism, in their regular meeting, inclusive of the fourth Sabbath in July. After prayerful deliberation, I concluded to visit that church according to the request of those brethren. Neither Concord nor Liberty Hill church is in my field of labors. I had previously visited Concord, but had never visited Liberty Hill.

On Friday, prior to my visit to Liberty Hill, my worthy brother attended a meeting of Mr. Fly's in the same neighborhood, and had an interview with Mr. Fly, relative to said challenge; in which Mr. Fly repeated the challenge, and seemed to consider it a *back out* on the part of the Baptists, inasmuch as his challenge had been publicly made several weeks, and had not been accepted. In said interview, Mr. Fly said he would debate the subject with any respectable minister, in Greek, Latin, or English, but that he could not debate with me, inasmuch as my church would endorse me, inasmuch as rumor said I was under bad character. Mr. Fly told him that he knew that I was slandered, and that any church acquainted with me, would readily endorse me. This information was communicated to me and Liberty Hill church on Sabbath morning. The church took the matter under consideration, and feelingly passed a suitable resolution by a unanimous vote, endorsing me. Said endorsement was signed by seventeen other brethren, besides Liberty Hill church, who were at that meeting from other churches in this, and the Old Water association. All this was done without my request; and I was solicited to accept the challenge, and debate with Mr. Fly. After due reflection, I felt it my duty to accept the challenge, of which I informed Mr. Fly, denouncing of him an endorsement, similar to the one given by me.

According to agreement, we met on next morning, [Monday], to settle the preliminaries for the debate.

After organizing the meeting, by appointing a chairman and two secretaries, I demanded Mr. Fly's endorsement, which had not been given.

He asked me if an individual endorsement would do, stating his church could not endorse him. I told him that as he could not do any better, I must accept that; knowing his church could not pass any official act—that it is a mere machine of the preachers, used by them at their pleasure.

To these facts, which develop the true nature of Methodism, I call particular attention. Well, Mr. Fly gave me an endorsement, signed by several individuals, Methodists, stating that he was a faithful and able advocate of the doctrines of Methodism.

In the next place, I demanded Mr. Fly to state his authority for saying that I was under bad character. He said he knew nothing derogatory to my character, but that rumor said it. I told him that rumor could not go without somebody to carry it, and demanded his authority. He gave, as his authority, H. Allen, Esq., a prominent Methodist, residing in that county, who he alleged not being present, I stated that I intended to seek an interview with him, as early as convenient. I then pronounced *mad* am rumor a liar and slanderer and stated that it was passing strange that any people, especially people professing to be Christians should be engaged in peddling and circulating lies, and slanders over the country. It is shameful. I have since had an interview with Col. Allen, in the presence of Mr. Fly, and several others, in which he acknowledged that he knew nothing derogatory to my character, but he had, through prejudice, spoken against me, and circulated reports against me, without knowing the truth and falsehood of them. He acknowledged that he had done wrong in this matter, and was willing to try to repair it, by endeavoring to counteract the reports he had given currency to. Mr. Fly also promised me that he would endeavor to counteract those slanderous reports. I shall expect them to do it. I lately had an interview with another Methodist, who made a similar promise.

I have been thus particular on these points, from the fact that there has been an effort to injure my character, by rumormongering all over the country that I am under bad character. I cannot find out what I am guilty of, neither can I find out the one who started the rumor, but I do know that *Pseudo-Baptists* are, and have been foremost and most active in circulating slanderous falsehoods against me. I will not retaliate, but I challenge them to prove their rumors, or stop them. I would not write a word about these unpleasant things, only in self-defense.

Doctrinal.

REPENTANCE.

REPENTANCE is not penance. Penance means punishment, either voluntary or imposed by authority, for the faults a person has committed. The meaning of any Scripture doctrine is the meaning of the words in which it is made known.

Repentance, in our common version, is the translation of two Greek words—*metanoein* and *metanoia*. These, in the Greek version of the Old Testament, are used indiscriminately, and employed in the translation of the same Hebrew words, at which time and place, "he will not; but afterwards he repented," (i. e., changed his mind) and went." The same word is employed concerning Judas, in Matt. xxvii, 3, 4. It is used also in Hebrews—"The Lord hath sworn, and will not repent;" i. e., will not change his determination.

The other word, *metanoia*, is sometimes used to signify a change of opinion, and sometimes, according to its strict etymology, to think, or to understand, afterwards. It signifies to think over a thing, after it is done, and to be anxious about it; but it does not appear to have regard either to consequences or to continuance. It expresses merely a change, but whether for the better or the worse, the connexion must determine. In the 21st chapter of Matthew, this sense is apparent. "He answered and said, I will not; but afterwards he repented," (i. e., changed his mind) and went." The same word is employed concerning Judas, in Matt. xxvii, 3, 4. It is used also in Hebrews—"The Lord hath sworn, and will not repent;" i. e., will not change his determination.

Some have substituted the word "reformation," as more exactly expressing the idea of the original. Reformation is defined, "a change from the worse to the better." The original word has relation primarily to the mind, and to the change of the conduct as a consequence. It is such a change of mind, in reference to sin, as is wrought with deep sorrow for its commission, and is followed by a permanent reformation of the heart. Whether our word "repent" is adequate to express this change, or not, is another question. It is very certain that the term "reformation," in its ordinary acceptation, cannot do it, and there is, therefore, a propriety in the substitution of the one word for the other.

Several passages of Scripture recognize this definition we have given. The Apostle Paul, in his address to AGRIPIA, says—"Whereupon, O King AGRIPIA, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and then throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Reformation, or doing works meet for repentance, is the appropriate fruit of true repentance. The same idea is conveyed in Acts xiii, 19. "Repent ye, therefore, and be converted;" i. e., reformed, turned to God; for what is conversion here but reformation!

Whenever we make a change in conduct from the worse to the better, the primary feature of repentance, we are liable to deceive ourselves. We begin where the Pharisees began, and where God does not begin. All obedience, without which we could not claim to be God's children, has its seat

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3; page 64—66. Infants
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