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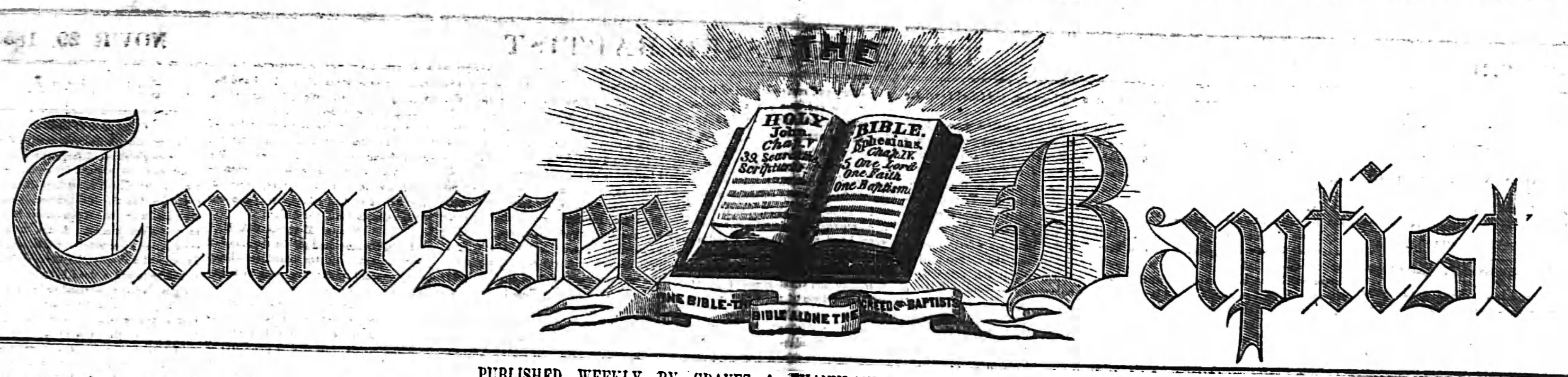
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**VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 29, 1851. NO. 13.**

**Communications.**

**For the Tennessee Baptist.**  
**The Banner of Peace and Dr. Pond.**

**BROTHER GRAVES:**  
My attention was called three or four days ago, to the following article in the "Banner of Peace," of Oct. 31.  
"Rev. E. Pond, D. D.—Our readers will find in this paper a very triumphant reply to Mr. Baker's late attack on Dr. Pond's work on Baptism—or rather on Dr. Pond's personal character. The reply is from the Dr.'s own pen, and cannot fail to be read with interest by all who have seen Mr. Baker's attack."  
"It is a little remarkable, that anti-baptists generally, when engaged in controversy, choose to assail absent characters, rather than to answer present argument."

"Our Baptist brethren have introduced another mode of warfare, which we think betrays weakness in the cause they advocate. Whenever anything appears in print, which they cannot answer, they demand the use of the columns of the paper in which the piece appeared, and threaten immediate annihilation to the writer. If their terms of battle should be complied with—We shall not be at all surprised to see such a challenge published in reference to Dr. Pond's reply to Mr. Baker. This is the way Mr. Hendrick's reply to Mr. Baker's late attack was disposed of. Just copy our piece, and we will blow up Mr. Hendrick once."

One of the Editors here charges anti-pedobaptists generally, with choosing, when engaged in controversy, "to assail absent characters, rather than answer present argument." This was Mr. Baker's policy," says the editor, "and others have imitated his example."

As a comment on the above, let us look at facts. In December last, in Lebanon, I publicly called in question the published sentiments of both Mr. Chadwick and Mr. Lowry on the subject of baptism, and challenged them to meet me in discussion, and Mr. Lowry publicly declined the acceptance of my challenge, and now from this very source the charge is made, that my policy is to assail absent characters, rather than to answer present argument.

Another fact worthy of notice in this connection, is this—I did not assail Dr. Pond at all, until he was introduced as a witness against me by Mr. Chapman in discussion. I had never examined the work of Dr. Pond on Baptism before that time, but respecting the accuracy of some of the quotations from that work introduced by Mr. Chapman, I borrowed the book one evening at the close of the discussion for that day, and examined the same at night, and made quotations from it for future use, and named the book to Mr. Chapman the next morning. I then in the discussion, named the notes I had thus taken, and provided the inaccuracy of some of Dr. Pond's statements, and this conduct towards a witness produced by Mr. Chapman against me, what the editor of the Banner of Peace calls assailing absent characters, rather than answering present argument.

Any further comment on this charge is unnecessary. The additional remarks of the editor betray a consciousness of the beating sin of Pedobaptist editors in general, and of his own beating sin in particular. The editor is afraid for his readers to see both sides of a question, and he knows that if what he has published should be satisfactorily met and answered, (as he anticipates it may be,) he would not have the magnanimity to publish the answer, and hence he forestalls such an appeal to his candor, by his generosity and sense of justice, by instantly publishing a refusal beforehand.

The editor of the Banner of Peace, in giving the above, seems to have had before him his afflicted vision, the following challenge given sometime ago by the editor of the Western Recorder:

"Now if the Nashville Christian Advocate, or the Lebanon Banner of Peace, will come as hearing, or if they will select a jury composed of twelve intelligent and respectable Methodists and Cumberland Presbyterians, we pledge ourselves to prove what we proved some years ago, that Mr. Hendrick's book abounds with forgeries—that his quotations be did not then, and cannot now sustain—and that what he quoted in the second article in the constitution of the Translation Society," is a base and palpable forgery." And more—

"We will prove, by computing the pamphlets, that his pamphlet, purporting to be a reply to our article, which we had made, containing the majority of them, and those of the most important, without attempting the least disguise."

The editor of the Banner of Peace dare not accept this challenge. The Cumberland Presbyterian preachers have circulated hundreds of copies of Hendrick's book. In the Southern and Western part of Kentucky, and at other points, it was their Great Work on Baptism, and it would never do for the members of the Cumberland Presbyterian Church to see that book shown up in its true light. Such an exposure would be death on infant sprinkling.

The editor of the Banner of Peace assures his readers that Dr. Pond has furnished a very triumphant reply to my attack on his work on Baptism. Well, I am not afraid for the readers of the Tennessee Baptist to see both sides of the question. Dr. Pond, therefore, shall speak for himself. Here is his letter in reply to my attack:

**"To the Editors of the Banner of Peace:**  
**DEAR BROTHERS:**

"In the Tennessee Baptist of March 29, 1851, which I have just received, I find a Review, or part of a Review, which they cannot answer, they demand the use of the columns of the paper in which the piece appeared, and threaten immediate annihilation to the writer. If their terms of battle should be complied with—We shall not be at all surprised to see such a challenge published in reference to Dr. Pond's reply to Mr. Baker. This is the way Mr. Hendrick's reply to Mr. Baker's late attack was disposed of. Just copy our piece, and we will blow up Mr. Hendrick once."

"I had said in my Treatise (2d edition, p. 47), 'Irenaeus mentions a sect of Christians, who baptized by an affusion of water mixed with oil.' And I find this, on examination, to be strictly true. The sect referred to were the Valentines, who were not, as Mr. Baker says, 'idolaters,' but 'professing Christians,' of the Gnostic class. They held, like all the Gnostics, many absurd opinions. Still, they professed to be Christians, and are classed by Irenaeus among the heretical Christian sects. And with regard to their forms of baptism, Irenaeus says: 'There are some of them who think it needless to bring the person to the water at all, but mixing oil and water together, they pour it on his head.' (Lib. i. cap. 18.) I insist therefore, Mr. B. to the contrary, notwithstanding, that my account of this matter was strictly and literally correct."

"I had further said (p. 47), that 'Novatian became a Christian about one hundred years after the Apostles; and when visited with sickness, baptism was administered to him, according to the custom of those times, by affusion or sprinkling.' Mr. Baker does not deny that Novatian was baptized 'by affusion or sprinkling,' but insists that such baptism was not 'according to the custom of those times.' I do not say, or mean to say, that sprinkling was according to the general custom of those times for persons in health, but for those who were sick, as was the case with Novatian, it was according to the custom of the times. Such persons were baptized upon their beds, and that too by affusion or sprinkling. So says Sir Peter King, in the very quotation which Mr. B. makes from him, 'Perfusion or sprinkling was not accounted unlawful, but was used in cases of necessity, as in clinic baptism.' I insist, therefore, that my statement with regard to Novatian, in the sense in which I intended it, and in which every fair minded reader would be likely to understand it, was strictly true."

"My next quotation to which Mr. B. objects, is from Justin Martyr, and is as follows: 'We have not received this carnal circumcision, but the spiritual circumcision, and we have received it by baptism.' It is allowed to all persons—infants and adults, 'to receive it in the same way.' (p. 102.) Mr. B. tells up that the words, 'infants and adults,' are not in Justin Martyr. Nor do I say that they are. So far from this, I indicate, as clearly as quotation marks can indicate anything, that these words are not his. They are thrown in, exaggetically, by myself, and that no reader of common discernment might mistake on the matter, these words were separated, as above, by a dash on either side, and were excluded by inserted commas, from the quotation. Had Mr. Baker no eyes to see all this? Or did he choose to close his eyes upon it?"

"The next two quotations to which Mr. B. remarks, are those from Ambrose and Gregory Nazianzen, I made on the authority of Dr. Lathrop, without taking the trouble to verify them. (See Note at the bottom of p. 130.) I discovered, more than twenty years ago, that though Dr. Lathrop had

given accurately the sense of the ancient Fathers, he had not accurately quoted their language; and the whole is corrected in the third edition of my Treatise, pp. 105, 106, to which I would refer the reader. Remark on the quotation from Ambrose, Dr. Wall says: 'He here plainly speaks of infants as baptized in the Apostles' time, as well as his own.' And when Gregory says: 'Hast thou an infant child? Let not wicked men have the advantage of time; let him be dedicated from his cradle to the Spirit; give him the Trinity, that great and excellent prerogative,' the meaning is, as every one acquainted with the language of the Fathers on this subject knows: 'Carry him to the laver. Give him the holy Trinity in baptism.' If Mr. B. does not know as much as this, he is but poorly qualified to comment on the early Fathers."

"In my work on Baptism, I made four short quotations from Augustine. I might have made ten times that number, all clear and full to my purpose. Just as well, Mr. B. does not question the accuracy of these quotations, but says that 'some of them were not written on the subject of infant baptism, but on the doctrine of original sin.' That they were not written in proof of infant baptism is true; for in that age, nobody doubted it. Even Irenaeus says: 'I never heard of any, not even the most impious heretics, who denied baptism to infants. The question between Augustine and Pelagius was not one about infant baptism, but about original sin, and Augustine pressed his wily adversary with the question: 'Why baptize infants for the forgiveness of sins, if they have no sins to be forgiven?' In most of the numerous passages in which Augustine refers to the baptism of infants, the subject is introduced in this way. He argues from the baptism of infants—a universally conceded point—to prove the native corruption of the infant, without which, as he supposed, infant baptism would be unnecessary and unmeaning."

"Mr. Baker insists that the following remark of Augustine, which I had quoted, 'I have never read or heard of any Christian, whether Catholic or Sectary, who held otherwise,' refers not to infant baptism but to original sin. But I say that it refers to both; Augustine here declares says Wall, 'that he never met with any Christian, either churchman or sectary, nor with any writer that owned the Scriptures, who taught any other doctrine but that infants are baptized for the pardon of sin.'"

"I have now examined all the questions in my works to which Mr. B. takes exception. With how much reason he objects to these, your readers will be able to judge. With the exception of two, it appears that my statements and quotations are all verbatim accurate; and these two represent fairly the sense of the authors quoted, though not in their own words. The error, so far as relates to the language, was corrected in my third edition, more than twenty years ago."

"Mr. B. closes his remarks upon my quotations with the following unjust, unkind, and insulting language: 'An author that makes his witnesses testify to suit the necessities of his cause, and tortures and mangles them to make them bear witness to his points, is utterly unworthy of reliance, and we shall therefore dismiss him as deserving no more attention at our hands. Hereafter we shall demand that some other name than that of Pond be given to authenticate an historical fact, before we give it credence.' I feel no disposition to return railing for railing, or to retort upon Mr. Baker, as in full justice it is honorable to him as a Christian, or will contribute towards promoting a good cause in the end, his judgment is exceedingly different from mine."

**"ENOCH POND.**  
**Bacon, (Me.) Oct. 20, 1851."**

"On this letter of Dr. Pond, I will now make a few remarks. Abercrombie, in his 'Philosophy of the Moral Feelings,' p. 73, teaches us, that the exercise of veracity in the statement of facts, 'consists, not only in the most scrupulous accuracy of relation, but also in giving it in such a manner as to convey a correct impression to the hearer. It is consequently opposed to all those methods by which either a false statement may be made to assume the appearance of truth, or one essentially true may be so related as to convey a false impression.'"

"Paley, in his 'Moral Philosophy,' p. 125, teaches us, that 'we willfully deceive when our expressions are not true in the sense in which we believe the hearer to apprehend them.'"

"Wayland, in his 'Elements of Moral Science,' p. 278, declares that 'the law of veracity forbids uttering what may be true in fact, but uttering it in such a manner, as to convey a false impression to the hearer.' He says that 'stating the facts just as they existed, but so arranging them as to leave a false impression upon the hearer, is a crime to which pleaders and partial historians, and all prejudiced narrators, are especially liable.'"

"Abercrombie says, 'there are various methods by which a statement literally true may be so related as to convey an erroneous impression. And he gives an example: 'An event may be represented as common which has occurred only in one or two instances.'"

"Now let us try what Dr. Pond has written in speaking of the Valentines as he did, was not to establish the impression that affusion was Christian baptism? I would ask, also, if he believes that if he had told the whole truth in regard to the Valentines, and the testimony of Irenaeus, his quotation would have been worth anything to his cause? If you wished your readers to have a correct impression of what constituted the historical truth in the case, why did you not call the Valentines heretics, as Irenaeus has done, and not Christians? And why did you not tell them that while Irenaeus speaks of this sect as pouring oil and water on the heads of their disciples, Irenaeus also testifies that all their sorts of baptism were 'contrary to the true?' Let the reader compare the following account, with Dr. Pond's, and then let him decide whether or not the Valentines were 'idolaters,' and whether Dr. Pond's account is not 'so arranged as to leave a false impression upon the reader.'"

Irenaeus was Bishop of Lyons, in France, and he was one of the best christian writers of the second century. He wrote a work against Heresies, in five books, the first of which he testifies, baptized 'by an affusion of water mixed with oil.' Wall, in his History of Infant Baptism, (Vol. 1, p. 100,) says of this work by Irenaeus: 'After much discourse against the Valentines, he goes to prove that they derived their opinions, not from Christ nor his apostles, but from the former heretics which had in the apostles' time set themselves against the apostles.' On pages 504 and 505, Vol. 1, of his history, Wall remarks, 'the Valentines had several under sects, of which Irenaeus speaks particularly. And for their baptism, he says, they had as many sorts as there were teachers among them; but all contrary to the true. Some instead of baptism dressed up a marriage-bed, and with certain profane words acted a marriage of the person to Christ. Others put the person into the water indeed, but instead of the Christians form of baptism used a strange and uncouth one, which I have occasion to repeat at another place, and anointed the baptized person with balsam.' 'There are some of them,' says Irenaeus, 'who think it needless to bring the person to the water at all; but mixing oil and water together they pour it on his head, (by which words of his, and by a thousand other instances it appears that the Catholics did ordinarily put the whole body into water,) and they use certain words not much different from those I mentioned before; and they will have this to be redemption, (or baptism,) and these also use balsam. Others of them used no water at all, nor other external ceremonies; but said 'spiritual baptism, which consists in the knowledge of the unspeakable Majesty, is all in all.'"

Some of them did pour oil and water on the heads of people newly dead, and with words and imprecations as he had before mentioned; and they told the dead man's soul what he should say, if in its way to the supreme heaven. It should meet with any of the principalities or powers that belong to him that made this world. The soul was to say, 'that it was better than the power that made them.' And a great deal more such blasphemous stuff. Irenaeus excused himself from descending to these particulars; for that they inventing every day new ways and opinions, it was endless to describe them all."

In Vol. 2, page 136, Wall says, of the Valentines, they 'made use of the name of Christ only to mock and abuse the religion; their own religion being a mixture of idolatry, magic, and lascivious rites.' They blasphemed the Scriptures as false; and the Catholics as excommunicated; and both as giving a wrong account of Jesus Christ, of whom they made quite another sort of being."

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Irenaeus, then, instead of speaking of History, vol. 4, p. 160, remarks: 'To the Valentines as a sect of christians, whose description shows, that baptism was administered to adults,—conducted away from Christ or his apostles, but to a place of water,—the remission of which they set themselves against the apostles, past transgressions,—illumination preceded that of the true. They made use of the name of Christ only to mock and abuse the religion; their own religion being a mixture of idolatry, magic, and lascivious rites.'"

And who but Dr. Pond, in giving the history of christian baptism, would think of turning to the practices of blasphemers and lascivious idolaters, who set themselves against the apostles of Christ?"

In regard to the case of Novatian, I would say to Dr. Pond, that it was not my business to settle the question what you intended any further than what you have written would enable me to do so, and if we are to judge by the connexion in which you have introduced his case, the impression would naturally be left, that it was customary for all, whether in sickness or in health, to have baptism administered to them by affusion. You do not state the facts just as they existed, 'that baptism by immersion was usually practiced,' and that 'Novatian was not baptized in the ordinary way, but in his bed.' (Wall, Vol. 2, p. 493.) and that his ordination afterwards 'was opposed by all the clergy, and by many of the laity as unlawful, because of his clinic persuasion.' (Lord King's Primitive Church, p. 219.) You know that if you had told the whole truth, if you had stated 'the facts just as they existed,' it would not have helped the cause of affusion at all. But by representing that as common which but seldom occurred, you so relate the matter as to convey an erroneous impression."

The quotation which Dr. Pond has given from Justin Martyr, is very much garbled, and it does not give the sense of the original. In Wall's Hist. of Inf. Bap., Vol. 1, p. 65, we have the original Greek of this passage, of which Wall gives us the following translation:

"We also who by him have had access to God, have not received this carnal circumcision, but the spiritual circumcision, which Enoch, and those like him observed. And we have received it by baptism, by the mercy of God, because we were sinners; and it is allowed to all persons to receive it in the same way."

Now Dr. Pond has suppressed a very important clause in the understanding of this passage, 'which Enoch and those like him observed.' He seemed conscious that he could not get his readers to believe that Justin Martyr testified that 'Enoch and those like him' received the water baptism which Christians now receive, and that this water baptism was their spiritual circumcision. Justin Martyr evidently spoke of the circumcision made without hands, 'the circumcision of the heart,' or in other words, the renewal of the heart by the Holy Spirit. This 'spiritual circumcision' Enoch received, and this all true Christians receive now, and Justin does not call water baptism this 'spiritual circumcision,' but he speaks of it as received in or by baptism, as if he supposed that a measure of the influences of the Holy Spirit was imparted to the believer in the reception of that ordinance."

Dr. Pond admits that the words, 'infants and adults,' are not in Justin Martyr, and that they were thrown in exaggetically by himself. But I would ask Dr. Pond, if there is anything in the writings of Justin Martyr to call for these 'exaggetical' words? If there is not, Dr. Pond had no right by throwing in these 'exaggetical' words, to make Justin Martyr say what he never intended to say. Now I deny that there is anything in Justin Martyr to justify what Dr. Pond has here done. If there is, it is his business to produce it. As proof to the contrary, I submit the following:

We will quote the testimony of Justin Martyr, in his Apol. i. ch. 61, as translated by that learned Episcopalian, Dr. Waddington, in his History of the Church, p. 46.

"Whosoever are persuaded that these things are true which are taught and inculcated by us, and engage to live according to them, are taught to pray to God, fasting, for the remission of their former sins, while we pray and fast with them. Then they are led by us to some place where water is, and are regenerated even as we ourselves were regenerated; for they are then immersed in the water, in the name of the Father of all, the Lord God, and of our Saviour Jesus Christ, and of the Holy Ghost."

This, says Wall, 'is the most ancient account of the way of baptizing, next the Scriptures; and upon this general description of baptism, Augustin, in his Church

statements and quotations are all verbatim accurate.' We have seen that this may be true, that facts may be stated just as they existed, and yet they may be so arranged as to convey a false impression, and I charge Dr. Pond with having done this.—How far I have succeeded in establishing this charge, and whether the statements and quotations of Dr. Pond are all verbatim accurate, I leave the reader to judge."

Dr. Pond complains of the severity of my language regarding himself, but I would remind him that it is no new thing for a man to suffer, even down to old age, for his youthful follies. Job complains to God, (13: 28,) 'thou makest me to possess the iniquities of my youth;' and Dr. Pond may still suffer in the same way. We cannot but feel that the case of the Doctor is a hopeful one, as he has already made the amendment honorable in view of his attack on the Christian character of Dr. Judson, in the first edition of his work on Baptism; and as he has already taken one step in the right direction, we hope for further amendment. It is no disgrace to a man to confess his youthful follies, nor to pray with David: 'Remember not the sins of my youth.' (Psalm 25: 7.)

**SAMUEL BAKER.**  
Nashville, Tenn., Nov. 17, 1851.

**For the Tennessee Baptist.**  
**CAMDEN, Nov. 1, 1851.**

**BROTHER GRAVES:**  
If the New Testament teaches us to slun every appearance of evil, it becomes us to look well to our errors, and see whether or not we do not to some extent countenance and even encourage evil in some way or other. There are many evils in our land, so polished by the enemy of Emanuel, that christians or professors appear to think that if they are not entirely harmless, they can be very well borne with; we might enumerate many of this class, but we select but two:

1st. The crying sin of moderate drinking, which sometimes amounts to drunkenness. Now all will readily agree with me, that this is an evil and grievous in the sight of Him who cannot look upon sin with the least degree of allowance; but some argue notwithstanding these concessions, that one may occasionally drink, and do no harm to himself or the cause of Christ, which he professes to love. From whence come drunkards? From moderate dram-drinkers, for no person was ever born a drunkard, but became such by practical drinking. Could you harbor the thought of fellowshipping a man in the church, who made a practice of daily drunkenness? Surely you would rightly conclude, that these were not the fruits of the spirit. The Saviour said, by their fruits ye shall know them, a good tree cannot bring forth evil fruit, neither can that which is evil, produce good fruit. But what, I would ask, is the difference between the sin of drunkenness and that of making drunkards?—if the one ought not to have a standing in the Church of Christ, neither should the other. For instance, A, is a member of the church, and is engaged in retailing ardent spirits. B, also a member of the church becomes his customer, and by constantly visiting this sink of sin becomes an habitual drunkard: soon an allegation is brought against him by the church, of which he is a member, and he is excluded; but no notice is taken of A, who continues pouring out behind his counter the liquid poison, to drown on into irretrievable, one after another, the same as in the case of B.

Every candid person will at once say if B is punished, A deserves still sorer punishment because he leads many to tread the road that leads to hell. The grocery door is the very way to the pit. Reader, are you engaged in this traffic, either by wholesale or retail, just consider the amount of crime you are accessory to.—Does your conscience never annoy you on this subject? Now if your heart condemns you, God is greater than your heart and knoweth all things. Ponder the matter well.

**BACKWOODSMAN.**

**CHERUBIM AND SERAPHIM.**—"Papa," said a little boy to his father, "what is the meaning of the words cherubim and seraphim which we meet with in the holy scriptures?"

"Cherubim," replied the father, "is a Hebrew word, signifying knowledge. Seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels who excel in loving God."

"I hope, then," said the little boy, "when I die, I shall be a seraphim." "I would rather love my God than know all things,"

Dr. Pond acknowledges that the two quotations given in the two first editions of his book from Ambrose and Gregory Nazianzen are inaccurate, and he throws the blame upon Dr. Lathrop. What corrections he had made in his third edition I did not know. My remarks were made upon the edition which Mr. Chapman produced as a witness against me in our discussion.

With regard to Austin, I will contend that Dr. Pond has used his writings in a manner that is altogether unwarranted. He has taken six sentences or parts of sentences, which in Wall are scattered over one hundred pages, and some of which are on other subjects, and he has strung them all together, to testify in favor of infant baptism. By a similar process I could make the Bible testify in favor of almost anything I chose. Let us try half a dozen sentences:





## Poetry.

## A Baptismal Hymn.

BY REV. ANDREW J. SMITH, MINISTER.

This hymn was first sung at Nashville, British Tenn., at the occasion of several soldiers belonging to His Majesty's 45th Regiment, Dec. 1829.

Our Saviour hither came, the wave,  
And meekly sought a watery grave;  
Came, and the sacred path he trod,  
A path well pleasing to our God.

His voice we hear, his footsteps trace,  
And hither come to seek his face—  
To do his will, to feel his love,  
And join our songs with songs above.

Ye sons to the Lamb divine!  
Let endless glories round him shine!  
High o'er the heavens' firmest base,  
O Lamb of God! for sinners slain!

We love thy name, we love thy laws,  
And joyfully embrace thy cause;  
We love thy cross, the shame, the pain,  
O Lamb of God! for sinners slain!

We plunge beneath the mystic flood,  
O plunge us in thy cleansing blood;  
We die to sin and seek a grave,  
With Thee, beneath the yielding wave.

And as we wash, with Thee to live,  
O let the Holy Spirit give  
The sealing union from above,  
The breath of life, the fire of love!

Come, Holy Spirit, Dove divine!  
On these baptismal waters shine!  
And teach our hearts, in highest strain,  
To praise the Lamb, for sinners slain.

## Selections.

Selected for the Cross and Journal, from the American Baptist Magazine, Vol. 2, No. 5, 1819.

The Rev. William Ward, A. M., fellow of Christ's College, Cambridge, a clergyman of the Church of England, and who officiated as curate in the county of Norfolk, received a presentation of a living in the north of England, of considerable importance. At the time when the French revolutionists were following the clergy of the nation with imprisonment and death, which occasioned a great number of them to seek refuge in England, Mr. Ward first visited his living in the north. Stepping into the Edinburgh mail, he observed an elderly gentleman of venerable appearance, in the dress of an ecclesiastic. He soon perceived that he was a foreigner, and was explicitly informed that he was a French emigrant Bishop. The conversation turned upon politics, literature, arts and sciences, &c. Mr. Ward perceiving that he was a man of profound learning, general knowledge, and liberal sentiments, began the following conversation:

Mr. Ward. I am much surprised, sir, that a gentleman of your liberality and knowledge can be content to continue in communion with the corrupt church of Rome.

Bishop. I presume, sir, you are a clergyman of the Church of England.

Mr. W. I am, sir.

Mr. W. May I not retort?

Mr. W. No. Our Church is reformed from corruption.

B. I deny the assertion. Your prayer book is nothing but the Roman Missal translated into English, with a few trifling alterations, and the psalms you read are not from your translation, but from ours, of the corruption of which you are perpetually complaining.

Mr. W. These are trifling things, sir. We are satisfied that we are following the Apostles and primitive church.

B. This is assumption, and assumption is no proof. We must fix upon some point, and abide by it; for instance, pray where do you receive your authority for infant sprinkling?

Mr. W. I am surprised at your question, sir; pray do your Church practice the same as we do upon that point?

B. Yes, sir.

Mr. W. Why then ask the question?

B. Because I presume you cannot defend yourself upon your own principles.

Mr. W. If I cannot, as you practise the same, you of course lie in the same difficulty.

B. That does not follow. But pray, sir, show me your authority for infant sprinkling.

Mr. W. We refer to the New Testament (taking one from his pocket), here is one, let us examine it.

B. Is it the English version—if it is, I shall not abide its decision, for it is not a fair translation?

Mr. W. You surprise me, sir; were not the translators learned men, and men of probity?

B. I grant this in part. But, sir, who is not sensible how far party zeal influences views, sentiments and practices? Look for instance, at the wild notions of the learned Dr. Lightfoot, that proselyte baptism is as old as the fall of man; and that Christian baptism is analogous to it. How many learned men have been duped by the authority of this individual, and taken for granted what he asserted, and have never examined the point. Yet I challenge the whole world to produce one instance of baptism before John. You must know, sir, that every learned man, who has examined for himself both in your communion and in every other, has been forced to concede the point to the Anabaptists.

Mr. W. I can by no means admit the imperfection of our version, sir, nor can I see the consistency of your reasoning. It appears that you expose your own practice as much as any.

B. I will produce an instance or two, where the object of your translators must have been to deceive the public, and to make the scriptures appear to support their sentiments of sprinkling, where the opposite is apparent in the original, Mark, xvi. 7. Your version says, "I indeed

baptize you with the water, &amp;c., he shall

baptize you with the Holy Ghost and with

fire." Notice this translation, sir; now in

the 6th verse, where they perceive that the

same rendering would appear ludicrous, they

have translated the preposition *en* by the

English preposition "in Jordan." Will

you assist me, sir, to account for this con-

duct upon any principle, than that of intentional

deception and determination, right or

wrong, to support hypothesis. I will not

dispute the signification of the word *baptizo*

arbitrarily considered, though the learned

would have settled that point long ago. Nor

will I dispute about the signification of the

preposition *en*. You must allow that we

are more honest than protestant writers.—

We render it "in aqua," "in spiritu sanc-

to." If the whole did not amount to the

signification of dipping or plunging in wa-

ter, I would ask you why the evangelist

used in the application to baptize, the verb

*abluo*, which cannot admit of any otherexplanation, but to *crise*, or *emerge*, or *as-*

cend. See verse 16, also Acts 8: 39. It

cannot be admitted, sir, either that this

arose from inadvertence, or from want of

knowledge; for your translators knew how

to render the word, when the controversy

was out of sight; see, for instance, John

13: 28: "When I have dipped, *baptizo*,it, and when he had dipped, *emerge*, the

sop," &amp;c. Why, sir, did they not render

this *baptizo*? You will not charge me, sir,

with inconsistency between my sentiments

and practice. In our communion we never

refer to the Scriptures for authority, for in-

fant sprinkling; you know, sir, that the

Greek and Armenian churches, which con-

trovers our supremacy, practice dipping to

the present period. The church has au-

thority to decree rites and ceremonies, and

her orders are infallible. Here we depend

for this and many other points, of senti-

ments and practice, which you hold in com-

munion with us; but referring to Scripture

for your authority, cannot support your practice.

There is, sir, in fact no ground upon

which you can stand, or any other Protest-

ant, who must either return to the bos-

om of the Holy Church, or join the wick-

ed, heretical Anabaptists, who reject the

authority of the church.

Mr. W. I have not, I confess, examin-

ed these subjects, but I consider it right to

be honest and follow the dictates of truth.

The two ecclesiastics separated, Mr. Ward

transacted his business in the north, and

a little disconcerted and chagrined. He took

his Greek Testament and determined to

read and judge, and act for himself. In

about four months, he took a journey to

London, and was baptized by Rev. Abra-

ham Booth, of Prescot St., and was soon

ordained pastor of the Baptist Church at

Diss, in Norfolk, where he yet resides.

## THE DOLLAR.

BY GEORGE LIPPARD.

[Would that George Lippard had always

written as powerfully and unexceptionably

as in the following sketch:]

They brought him a dollar.

He took it, clutched it in his long skinny

fingers, tried its sound against the bed-post,

and then gazed at it long and intently with

his dull leaden eyes.

That day, in the hurry of business, Death

had struck him, even in the street. He

was hurrying to collect the last month's

rent, and was on the verge of the miser-

able court where his tenants herded like

beasts in their kennels—he was there with

bank book in his hand, when Death laid his

hand upon him.

He was carried home to his splendid

mansion. He was laid upon a bed with a

satin coverlet. The lawyer, the relations,

and the preacher were sent for. All day

long he lay without speech, moving only

his right hand, as though in the act of

counting money.

At midnight he spoke.

He asked for a dollar, and they brought

one to him, and lean and gaunt he sat up

in his death-bed, and clutched it with the

grip of death.

A shaded lamp stood on a table near the

silk bed. Its light fell faintly around the

splendid room, where chairs, and carpets

and mirrors, silk bed and lofty ceiling,

all said, Gold! as plainly as lips can say it.

His hair and eyebrows were white. His

cheeks sunken, and his lips thin and sur-

rounded by wrinkles that indicated the pat-

tern of Avarice. As he sat up in bed with

his neck bared and the silk coverlet wrap-

ped about his lean frame, his white hair

and eyebrows contrasted with his wasted

and wrinkled face, he looked like a ghost.

And there was life in his leaden eye—all

that life was centered on the Dollar which

he gripped in his clenched fist.

His wife, a pleasant-faced matronly wo-

man, was seated at the foot of the bed.—

His son, a young man of twenty-one, dressed

in the latest touch of fashion, sat by the

lawyer. The lawyer sat before the table,

pen in hand, and gold spectacles on his

nose. There was a huge parchment spread

before him.

"Do you think he will make a will?"

asked the son.

"Hardly *compos mentis* yet," was the

whispered reply. "Wait, he'll be lucid af-

ter a while."

"My dear," said the wife, had I not bet-

ter send for a preacher?"

She rose and took her dying husband by

the hand, but he did not mind. His eyes

were upon the Dollar.

He was a rich man. He owned palace

in Walnut and Chestnut streets, and hovels

and courts on the outskirts. He had iron

mines in this State; copper mines on the

Lakes somewhere; he had golden interests

in California. His name was bright upon

the records of twenty banks. He owned

stock of all kinds; he had half-a-dozen pe-

pers in his pay.

He knew but one crime—to be in debt

without the power to pay.

He knew but one virtue—to get money.

That crime he had never forgotten—the

virtue he had never forgotten—in the long

way of thirty-five years.

To hunt down a debtor, to distress a ten-

ant, to turn a few additional thousands by

a sharp speculation—these were the main

achievements of his life.

He was a good man—his name was upon

a silver plate upon the pew door of a vel-

vet-cushioned church.

He was a benevolent man—for every

thousand dollars which he wrung from ten-

ants of his courts, or from the debtors who

writhed beneath his heels, he gave ten dol-

lars to some benevolent institution.

He was a just man—the galleys and the

jail always found him a faithful and unwa-

vering advocate.

And now he is a dying man—see! As

he sits upon the bed of death, with the dol-

lar in his clenched hand.

Oh! holy Dollar, object of his life-long

pursuit, what comfort hast thou for him

now in his pain of death?

At length the dying man revived and

dictated his will. It was strange to see the

mother and son and lawyer muttering, and

sometimes wrangling, beside the bed of

death. All the while the Testator clutched

the Dollar in his right hand.

While the will was being made, the

preacher came—even he who held the pas-

toral charge of the great church, whose pe-

dors bore saintly names of silver plate,

and whose seats on Sabbath day groaned

beneath the weight of respectability, broad-

cloth and satin.

He came and said his prayers—decorously

and in measured words—but never

once did the dying man relax his hold of

the Dollar.

"Can't you read me something, say—

quick, don't you see I'm going?" at length

said the rich man, turning a frightened look

toward the preacher.

The preacher, whose cravat was the

whitest, took a book with golden clasps

from the table.

And he read:

"And I say unto you, it is easier for a

camel to go through the eye of a needle,

than for a rich man to enter the Kingdom

of God."

"Who said those words—who—who—

who? fairly shrieked the dying man, sha-

king the hand which clenched the Dollar,

at the preacher's head.

The preacher hastily turned over the leaf

and did not reply.

"Why did you never tell me of this be-

fore? Why did you never preach from it

as I sat in your church. Why—why?"

The preacher did not reply—but turned

over another leaf. But the dying man

would not be quieted.

"And it's easier for a camel to go through

the eye of a needle, than for a rich man to

enter the Kingdom of God, is it? Then,

what's to become of me? Am I not rich?

What tenant did I ever spare—what debtor

did I ever release? And you stood up Sun-

day after Sunday and preached to us, and

never said one word about the camel!"

The preacher, in search of a consoling

passage, turned rapidly over the leaves,

and, in his confusion, came to this passage,

which he read:

"Go to now, ye rich man, weep and

howl, for your miseries that shall come upon

you. Your gold and silver is cankered;

and the rust of them shall be a witness

against you; and shall eat your flesh as it

were fire; ye have heaped treasures to-

gether for the last days. Behold the hire

of the laborers who have reaped down your

fields, which is of you kept back by fraud,

crieth; and the cries of them which have

reaped, are entered into the ears of the

Lord of Sabaoth."

And with the Dollar in his hand he sank

into death talking of stock, of rent, of cop-

per mine and camel, of tenant and of deb-

tor, until the breath left his lips. Thus he

died.

When he was cold, the preacher rose and

asked the lawyer, whether the deceased had

left anything to such and such a charitable

society, which had been engrained on the

preacher's church.

And the wife closed his eyes and tried to

wrench the Dollar from his hand, but in

vain. He clutched it as though it were the

only Saviour to light him through the dark-

ness of eternity.

And the son sat down with dry eyes, and

thought of the hundreds of thousands

which were now all his own.

Next day there was a hearse followed by

a train of carriages nearly a mile in length.

There was a crowd around an open grave,

and