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Office of the Tennessee Baptist over the Baptist Book Store and Depository of the Southern Bible Board, on Union Street, two doors from the Bank of Tennessee.

CHAS. C. CAMPBELL.

Attacks upon Rev. J. L. Waller.

From the warm espousal of the principle of Revision, and now for the office he fills of President of the Bible Revision Association, he has become a target for the hottest fire of the enemies of a pure version of God's Word.

We observe that Mr. Hill, Presbyterian, and editor of the Herald, in Louisville, (who answers well to the character of Mr. McFerrin of this city, only he can read Latin, we suppose, as Presbyterianism do not confer the doctorate upon any one who cannot decline "penam.") is, during the absence of bro Waller, figuring largely, and firing his arrows shot in a perfect shower upon his absent brother.

Neither Mr. Hill or McFerrin can do brother Waller the least harm—no more than two insects upon the horn of an ox.

As these men seem to have struck a league to write down bro. Waller on account of the relation he sustains to the Revision movement, and Mr. Hill is sending extra copies of his Herald to Baptists and others throughout the ten semi-intelligent States represented in the Convention. We allow our readers this week to see who this Hill, McFerrin they all know—he can injure no Baptist unless by his praise or his friendship.

Bro. Waller feels justified in making the following expose of Mr. Hill.

See that since I left Louisville, the Presbyterian Herald, in his issue of March 13th, has made one of his characteristic attacks upon me and the New Version movement. This editor of ten years has been my chief thorn—has constantly been spitting his venom at me personally. I never pay the least attention to his slanders and falsehoods when they simply aim to offend me individually, because I have ever esteemed his abuse as eulogy, and his praise I should regard as defamation. He is a man for whom I entertain no sort of respect, and scarcely ever speak to him when I accidentally meet him—and I never meet him otherwise. I have tried in the paper to treat him courteously, out of regard to his position and to the denomination with which he is connected. When he has the rest of the slanders of Henderson, Hodgman, at once of seven, ten years ago, I treated him with silent contempt. I have generally done so ever since; and would do so now, if his article alluded to, might not be used to injure a great and glorious cause through me. I treat, therefore, that the readers of the Herald will bear with me while we pick the bladder editor, in order that the wind may escape—a sanitary operation perhaps demanded by the interests of his soul as well as of his body.

The editor of the Herald is too imbecile to discuss any great question, and has just mental capacity enough to make him eminent as a bigot. Superficial, self-conceited and contracted in his views of every subject—wholly unaccustomed to think for himself, and never having conceived it possible that there could be any truth or righteousness except in his church standards and his church customs—he is a man who would mark as formed by nature and education to oppose a corrected version of the English Scriptures. While such men as Lewis, Geo. Campbell, Davidson, McNight, Stackhouse, Stuart, Barnes, Doddridge, Alexander, &c.—the giants of Biblical literature as well as of Pseudo-Baptism—admit and deplore the many inaccuracies and errors of the common version, and insist that they ought to be corrected; that ignorant tribe of critics and theologues of which the editor of the Presbyterian Herald is the extreme rear, fondly cherish those errors and inaccuracies as the apples of their eyes, and esteem their correction as nothing short of profanity and sacrilege! An offensive effluvia is not more noxious to the stinks and the scuffle-fish, than misrepresentation, slander and personal invective are to the editor of the Herald, when he attempts to write upon a question of such magnitude as that of revision, and especially when my name is associated with it. The public have not forgotten that his extensive malice followed me in the sick chamber and even to the grave of my dear and dearest earthly friend and companion.

The article in the Herald, alluded to, would receive more of my indulgence, if I had not every reason to believe that the editor, through his prodigious stupidity, knew every word of it to be false. It is published upon an extract from a pamphlet which I published seventeen years ago, entitled "Letters to a Reformer," &c. Campbell

re." The extract is garbled and the editor of the Herald; professes to quote it from the Nashville Christian Advocate. We say the extract is garbled, for if it had been presented in its connection, it would have been seen that I opposed a new translation then, just as I do now. But to the article of the Herald in detail:

"1st. The editor of the Herald represents me as opposing a New Translation in 1835, and advocating it in 1852. He knew this to be untrue. His paper and mine are published in the same office. He has read all that I have written upon this subject. And he knows that I am now opposed to a new English translation—that I advocate simply a revision and correction of the present version.

"2d. The editor of the Herald states that I have been laboring to discredit the common version, and seeking to weaken public confidence. He knows this to be untrue. I have written and he has read from my pen, the very reverse of this. I appeal to the thousands who have heard me on this subject, if I have not uniformly insisted that the common version was perhaps the very best revision ever made—and if I have not insisted that it should generally be retained, because faithful to the original. I have urged that its errors ought to be corrected, because no error was of God. I have showed, too, that there were some errors, and many errors in the English Scriptures, which I proved not only by a comparison with the original, but by the concessions of all commentators and critics of any note. In common with all lovers of the truth, I insisted that no error was in the word of God; and, therefore, every error in the English Scriptures was a departure from God's word, and ought to be corrected. The editor of the Herald may be unable to understand these things. It may be his misfortune, not his fault, to be wanting in capacity to perceive the difference between this, and the utter rejection and repudiation of the English version. If so, I wish my language to be construed in accordance with his circumstances. I press no dollar to conflict.

"3d. The editor of the Herald states, that our advocacy of a new version is prompted by ambition—that I am seeking to lead the Baptists into the views of Mr. Campbell; and by bringing about a union between Baptists and Reformers, take the leadership after Mr. Campbell's death. He knows this to be false. He cannot place even the slightest circumstance in its support. It is the sheer fabrication of a weak head and wicked heart. The Baptists have never had any leaders among men. Unlike the Presbyterians, they cannot point to any distinguished personage at Geneva, or elsewhere, as their father and founder. Their origin is divine—dates back to the apostolic age—and no man can designate any other period for our beginning. And the Reformers no doubt can take care of themselves. They have never intimated to me the wish or expectation that I should be their leader. I have no idea that they have ever thought of such a thing. Most emphatically would I decline any leadership. Such an office is worthy only of Pedobaptism. That heresy has always had its lord and its gods many. Its baptism necessarily implies nurses and governors. But denominations composed only of intelligent disciples need no such ghostly superiors and supervisors. This charge, therefore, is almost too silly for contempt.

"4th It is alleged by the Herald as a charge against me, and as a spoke in the ladder of my ambition, that I have said that "the Baptists never had any creed but the Bible." This is true in fact. I have said, and say again, that the Baptists never had any other creed in the common ecclesiastical acceptance—a creed as the bond of union and communion—except the Bible. Will the Herald deny this? Will its editor further stultify himself and expose his recklessness, his mendacity, or else his ignorance, by attempting to name the creed, as made and by what authority ordained? Perhaps he may. We will pause to

"5th. The editor of the Herald charges that I have said, "that Mr. Campbell was never so heterodox as the evangelical party made him out to be in regard to the work of the Holy Spirit in regeneration." This he knows to be false. I challenge him to produce one solitary word of mine in support of this statement. Here is what I have said, and still say: That the sentiments of Mr. Campbell, as he set them forth in the Lexington debate on Spiritual Influence, are as orthodox as any man's in the land. And of course, until he retracts those sentiments, I will regard him as orthodox on that point. My maxim has ever been, to do justice if the heavens fall. And the truth is, I can see very little evangelical in infant baptism. And let Mr. Campbell be even the heresiarch which his most bitter enemies declare him to be, still his errors singly and in the aggregate are not more anti-scriptural God-dishonoring, and deleterious to the purity of the Church and the success of the gospel than infant baptism—the main pillar of Popery."

"6th. The editor of the Herald says that I want to get "predestination out of the Bible." He knows this to be false. I want nothing out of the Bible at all. All that I contend for is, that what man has taken out of the Bible ought to be restored. That wherever, in the English Scriptures, there is an error it is the word of man—for God is not the author of error—and that no word of man should be set forth as the word of God.

"In short, all that we said in opposition to new translations in 1835, we now reaffirm. I retract nothing from that article, except the anti-sectarianism of the common version. I was then scarcely out of my teens—but just out of school—and upon review of what I then wrote, I am only sur-

prised that I feel it necessary to retract so little. But suppose I was then opposed to the measures I now advocate, and what then? Must a man if once wrong, always remain wrong? Is it any portion of religion or any evidence of good sense, to persist obstinately in error, in spite of all the convictions of truth and the attestations of conscience? The blinded dupes of Popery and Pedobaptism may argue affirmatively; but the lovers of the truth and the friends of the Bible will ever repudiate such monstrous doctrines."

Who are Opposing a Pure Translation?

Brother J. L. Waller, who has been lecturing quite extensively in Kentucky, says:

"The Presbyterian ministers are the most active and the most determined in their opposition to a revised and corrected edition of the English Scriptures. Their principal, if not their sole objection is, that the friends of Revision will not consent to walk in the footsteps of James I. of England, and command that *heretice shall be kept*." They are unwilling to leave this word in the hands of honest and competent scholars, with the simple and solitary instruction, "Give to the English reader the same meaning which the original conveyed to the Greeks in the Apostolic age." Such a rule, they fear, would endanger their craft. Hence they raise the cry, "Great is Diana of the Ephesians!"—this is to make an immersionist Bible! We suppose, then, that the Presbyterians may be considered as opposed to this measure. Their preachers have been active, generally, wherever I have gone, in their efforts to keep their people from hearing me, and they have also been industrious in circulating the most gross misrepresentations of the design and objects of this movement. On more occasions than one, they have refused to publish a notice of my appointments. All this, however, has recoiled upon them. The people of this country are not sufficiently bigotted thus to be priest-ridden. Discussion cannot be stifled—our people have not transferred their right of doing their own thinking to ghostly superiors. They will hear before they condemn. And hence, wherever I have met with the most of this sort of opposition, there I have had the most crowded audiences; and there the truth has most signally triumphed. Besides, the Presbyterians are but an insignificant handful in Kentucky. Their course has been downward for years past. *Ubi solus* is written upon the walls of their sanctuaries; and this opposition to a faithful version of the English Scriptures, is but the throes of their death-struggle. If there is any truth in figures, judging of the future by the past, the next generation will write upon Presbyterianism a motto similar to that of the Mautan bard upon ancient Troy, *Ubi solus*. "So mote it be. Amen."

"But our Presbyterian friends are strangely inconsistent, and all intelligent men see and charge them with it. Scarcely one of their preachers ever delivers a sermon, that he does not allege some error in the common version. All their commentaries abound with suggestions of new and better renderings. The press is now teeming with new translations of different portions of the Scriptures from their most distinguished rabbis and scribes. Many of their most eminent scholars and divines have declared that our common version needs correction and revision. It may be asked of our Presbyterian critics in Kentucky, then, if they wish the English Bible to retain the errors and inaccuracies which their chief scribes and seditors admit to be contained in it? Will they circulate errors, known and acknowledged to be such, as a portion of the word of Him who cannot err?

The Methodist preachers, too, may be considered as opposed to the Revision movement; but they will be unable to carry all their members with them. Not a few of the Methodist laity are Baptist in sentiment—have been immersed, and they utterly reject infant baptism. Besides, this much oppressed appendage of Methodist Episcopalianism is becoming restive under the portion of Issachar. "An ass bowed down between two burthens." The lay members are beginning to inquire whether Christ's freemen are not entitled to other than the three Episcopal privileges granted to them by Methodism, viz: to attend class, pay quarterly, and fall from grace. I have met with several Methodist lay brethren who have expressed a determination to lead all their influence in favor of a corrected version of the English Scriptures.—They are men who choose to think for themselves, and who utterly disregard the dictation of circuit riders and presiding elders. The course of our Methodist clergy on this question is in singular contrast and contradiction with that of the old fashioned Methodists. John Wesley was in favor of a revised and corrected version of the English Scriptures. He laid the foundations of Methodism in such a version of the New Testament. The Methodist Church has put Mr. Wesley's version in the hands of every one she could. Her preachers all have it; and by its assistance are in the constant practice of correcting the common version in their discourses. But it seems that these preachers are of the opinion that it is wrong for any one to attempt to walk in the footsteps of Mr. Wesley. That he might, while others must not, correct the English Scriptures.

Enough, however, of such comments.—The question of revision needs only to be understood to receive the unequalled approbation of the pious and intelligent portion of the American people. It is, indeed, a question which admits of no debate—all the facts and arguments are on one side.—The opposition, if it deserves that name, is but a spasmodic effort to alarm the igno-

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