

Vertical text on the left margin, including "The Pulpit" and "The Bible" references.

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. VIII.

NASHVILLE, TENNESSEE, SATURDAY, MAY 22, 1852.

NO 37.



The Pulpit.

IMPUTED RIGHTEOUSNESS.

How shall man be righteous before his Maker? is the most solemn and momentous question which can occupy his attention.

I. As it concerns God.

It is called "the righteousness of God." Because it is of Divine appointment. This plan originated in the mind of God alone.

II. As it concerns Christ.

He is called "The Lord our righteousness." Because he procured it. According to the arrangements of the covenant of redemption.

Selections.

From the Christian Repository

In the sixteenth century, many individuals, disgusted with the abominations then prevailing under the outraged name of Christianity, and with the sanction of what assumed to be the holy Catholic Church.

It is utterly subverted by this prophecy.

For according to the passage cited and the interpretation given, the Romish Church and the Church of Christ are antagonistic—the former waging constant and cruel warfare against the latter.

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THE DOCTRINE OF REFORMATION.

The able and conclusive article upon the claims of Reformers, on our first page, is from the first No. of the Christian Repository, edited by J. L. Waller and C. D. Kirk, Louisville, Ky. This is from the inimitable pen of the senior editor, brother J. L. Waller. We are so well pleased with the article, that, though it is lengthy for a weekly issue, we cannot withhold it from our readers—read it thrice and preserve it!

A Partial Application of the above is amply sufficient to establish one fact in the mind of every careful reader, beyond all doubt, cavil or controversy, namely, that the ordinances administered by Pedobaptist societies are *illegal* and *invalid*, since, in the language of the article itself, "they have no *ministry*, no *ordination*, no *ecclesiastical existence*;" i. e. are not now, and never were, entitled to be called or considered the church or churches of Christ—*scriptural organizations*.

That the "Catholic Church" is "MISTAKEN, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ADOPTATIONS," the editor has most clearly and satisfactorily demonstrated from God's Word and the concurrent testimony of all Protestant authority. "The Papal church was never the true church of God visible. It never had any connection with that church. Daniel saw it come out of the head of the Roman beast." It cannot, then, be a "branch," *avenue* or *dry*, of Christ's church, since the Christian church never had branches. Those Christians who speak of "the branches of the church of Christ," use language not warranted by God's Word. "The fourth beast of Daniel had branches or horns, and the scarlet colored beast upon which the Mother of Harlots was seen riding also had branches; but we no where read that the *carvers* of Christ had branches."

The question is then fairly before us, what are the various Protestant sects, but branches of Papal Rome, according to their own admissions? And if branches of the Catholic church, then are they the *DAUGHTERS* of the Mother of Harlots, and if *DAUGHTERS*, then belonging to the *FAMILY* of Rome—*mystical Babylon*. Are these sects—these *Daughters* of the Harlot, authorized by Heaven—shall they be authorized by Baptist churches to administer the ordinances of the church of Jesus Christ? We acknowledge their authority when we receive their acts as legitimate and valid—since an illegitimate and unscriptural organization or government cannot perform a legitimate act. The acts of an illegal officer are illegal and invalid.

What shall we answer, as consistent Baptists, to the question, Are the ordinances of Pedobaptist sects valid, and shall we, can we, consistently receive their baptism, whether administered by immersion or affusion? We think brother Waller has most triumphantly answered it in the negative. We quote his decision: "These conclusions appear to us to be natural and irresistible. If the Romish church was the true church, then the founders of the Reformed churches were deposed and excommunicated; and if she was not, then they have no *ministry*, no *ordinances*, no *ecclesiastical existence*. If she was not the church of Christ, then they are not the churches of Christ, themselves being *wit-*

Can we gather grapes of thorns, or figs of thistles? A corrupt tree does not bear good fruit; nor does a rotten vessel send forth pure streams." We answer, Amen, and let all the people say, Amen! Should we receive their ordinances, we should be denying the above, and saying to them that they have valid ordinances, and therefore gospel organizations—we should gather grapes of thorns, and figs of thistles, and testify to all men that pure streams issue forth from corrupt fountains. This is a conclusive argument against the validity of such informal and "baptized" ministrations.

There is, however, another equally as decisive, which we will notice in a future number, viz: They do not administer either baptism or the Supper with the proper design. They have corrupted the design of both sacraments, and consequently were their organization conformed strictly to the apostolic pattern, they do not administer baptism when they immerse for the proper purpose—they do not observe the proper design, without which no ordinance is valid or scriptural.

REPORT FOR APRIL.—We promised our friends a monthly report of the increase or diminution of our list under the new system. The book keeper reports the abatement of 50 names for the month of April.

Have we not fifty patrons who will procure each one a new one this week? We confidently believe we have, and therefore shall hear from them. The Tennessee Baptist has friends who will not permit it to lose one subscriber for pursuing a correct course. So we think.

Brother J. W. D. CARATH, in P. S. says, "The last communication which I sent was in reference to the number of Pedobaptist ministers who joined the Baptist in 1851. There were thirty in the United States."

J. W. D. C. We did not see the letter to which brother C. refers—wish we had. Write again.

Some sacrilegious soundings were heard in the rooms of three clergymen stopping at the Owen House, on Saturday night, Rev. D. E. Thomas of Zanesville, Rev. Mason Owens of Madison county, Ky., and Rev. G. B. Pitts of Boone county, Ky., and 3000 in cash. They had been at Memphis, Tenn., attending the Biennial Convention.

METHODIST OPEN COMMUNION!

We give below a fair specimen of the real fellowship Methodists have for Baptists and their Christianity. This extract is a fair sample of the articles that laden the Advocate, from the pens of its editors and correspondents, "Philo-Aletheias," the amiable pen of the senior editor, brother J. L. Waller. We are so well pleased with the article, that, though it is lengthy for a weekly issue, we cannot withhold it from our readers—read it thrice and preserve it!

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A Mark of a Spurious Church.

We have before us a discourse by Dr. Adiel Sherwood, Ill., preached before the Baptist Convention of Illinois, and published at the request of that body. It is edited by brother J. M. Peck. This we take to be an authentic document in the North West.

We find on page 25, this unmistakable mark of a spurious church, and we suppose of a spurious Christian, since the whole includes all its parts.

"That is a spurious church which opposes the translation and circulation of the Bible." The Council of Toulouse, which established the Inquisition at a session in 1229, forbids the use of the Scriptures in these words: "We also forbid the laity to possess any of the books of the Old or New Testament, except the Psalter or Breviary." It also forbids any being translated into the vulgar tongue. In 1408, the Archbishop of Canterbury, with a convocation of the clergy, "Enact and ordain that no one hereafter, do, by his own authority, translate any text of Holy Scripture into English, or any other tongue."

No sooner had Tyndale's New Testament, in English, found its way into England, (for he had to flee to the continent to publish it,) about 1525, than Tomstall, Bishop of London, enjoins it "as injurious to their souls," and "the offence of God's divine majesty"—requiring all persons who possess it to deliver it up, "under pain of excommunication." Luther saw, for the first time, a copy of the Bible when about 21 years old, nearly through his college career.

The version in common use among us, made by order of King James, is not an *entire translation*—several words are merely *transferred*, i. e. the Greek is Anglified—the letters changed for the English. Even the American Bible Society refuses to send to some who have translated rather than transferred Baptists and its cognates, preferring to leave the "missionary at perfect liberty to explain them according to the peculiar views of his particular denomination."

But the circulation of the Bible has been opposed with the same acerbity as the translation. In 1816, '24, and '41, to go no further back, the Pope issued Bulls against Bible Societies—calling them a "pestilence," "a crazy device," "by which the very foundations of religion are undermined." The last one is against "the publication, distribution, reading and possession of books of the Holy Scriptures, translated into the vulgar tongue." The burning of Bibles in Champlain, N. Y., in 1842, and the efforts to exclude them from common schools in New York and Philadelphia, are sufficient to exhibit the present hostility to God's word. Christ says, "Search the Scriptures," and inspiration commands the Breviary for their daily examination of the sacred oracles. Yet those who assume that they are the true and only church—the only body where God's covenant mercies can be secured,—oppose the translation and circulation of the Bible. The proof is clear that such are constituent parts of the spurious church."

Query.—Is Dr. Sherwood or brother Peck opposed to Revision? Will the Journal and Messenger, Western Watchman, and Watchman of the Prairies, please copy the above?

Change of the English Language. Most of our readers probably are not aware of the great changes which have taken place in our language since its first formation. The following are specimens of the Lord's Prayer at different periods: 1300. Fader our in hevne, Halowed be thy name, come thy kingdom. Thy will be don as in hevne and in erthe. Our uche dayes bred give us to-day. An forgive us our dettes, as we forgive our dettours. An lede us not into temptation. Bote delvery us of yvel. Amen. (Wicliffe's Bible.) Our fadyr that art in Heavens, Hallowed be thy name. Thy kingdom come. Be thy will done in erthe as in hevne; Give us this day our bread over other substances. And forgive us our dettes as we forgive our detters; and lead us not into temptation; But deliver us from evil. Amen.

1526. (Tyndale's Testament.) O our father which art in hevne, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well in erth as in hevne. Give us this day our daily bread. And forgive us our dettres, as we forgive them which trespass vs. Lead us not into temptation, but deliver vs from yvell. Amen.

1589. (Coverdale's Bible.) Our father which art in hevne, hallowed be thy name. Thy kingdom come. Thy will be done in erth as it is in hevne. Give us this day our daily bread. And forgive us our dettres, as we also forgive our dettres. And lead us not into temptation, but deliver us from euill, for thine is the kingdom and the power and the glorie for ever. Amen.

CLERICAL TEETH.

And besides a fourth and dreadful and strong temptation; and it had great many teeth. "Teeth," in rulers, civil or ecclesiastical, is a type of despotic and oppressive power. Dr. Parsons, the Louisville editor of the Methodist Advocate of this city, speaking of the moment north of the lay members to petition for some voice in the government and administration of their societies treated it in a light trivial manner, and as a trifling, foolish movement—the laity not knowing what ails them or what they want. He quotes the following illustration:

In the physical man there are diseases, sometimes, which baffle the best medical philosophy to understand. It may be the same thing in the moral and ecclesiastical systems. Not long since, Dr. M., a worthy and scientific physician of Jefferson county, told us he had just had two of his teeth extracted under the influence of an ether deceptions. He believed that he had the toothache, and though no visible marks of decay could be discerned, the supposed offending member was doomed to be removed. When it was taken out, to his great astonishment, it not only proved to be perfectly sound, but the pain continued as great as ever. "Some mistake," said the Doctor, "it must be the wrong tooth you have drawn, so take out the next one to it, that is the fellow that aches." The dentist complied, and out came the next tooth also, which proved like the first, healthy and firm. He not discovered that it was not the tooth at all, but neuralgia in the jaw which was afflicting him. But it was too late to save his teeth, they were gone.

We do not say that our friends at Philadelphia are troubled with ecclesiastical neuralgia, which leads them to suppose that the ministerial prerogative of the church has been extracted; but we apprehend the disease, when it is discovered, will be found to exist not in the exclusive powers of the ministry, but in their own nervous systems, after all. And if the General Conference at Boston shall be persuaded, for the sake of peace, to let them draw the tooth which they fancy to give them the "body ecclesiastical," so much to their credit, if they shall give up their long and well tried system for the sake of the lay representation plan, it may be feared that, like the doctor, they will find too late, when they have yielded, and given to the sacrificial teeth of their power, that the imaginary disease, instead of being removed, will have been augmented, and forever perpetuated in the "jaw"—the strifes and differences betwixt the ministry and the laity, which must be the result of the movement. That there are some things in the polity of the church which might be bettered by a change, a modification, or substitution, we have no doubt, but these do not effect the great distinctive features of the system. These lesser features may be modified or changed, or the "bull expurgatorium" may "horn" them out altogether. (We should not lament their going perhaps.) and the grand structure of Methodism will still be unimpaired. But not so with a movement such as is contemplated in the North, that aims at one of the main pillars. Though some among us, as well as elsewhere may be a little resolute and impatient, perhaps, we hope, in the main, to be able to "keep our teeth" in the South, that is, to preserve the original structure of old-fashioned Methodism, and at the same time to administer to the disease of ambition in some other and far less dangerous manner. Whether we shall succeed or not, of course time alone can unfold, but as the gallant Scott said, we shall "try."

The Northern Methodists have for the last 60 years felt the "teeth" of their clergy on every side and in every possible direction—this is what ails them, and they are determined to pull them out—a few at a time, and if they fail, as they will, the republicans—those who have drunk deep of the genius of the gospel and have too much of the true spirit of their sires to bow like vassals to the behests of spiritual holdings, will rise and break the teeth that grind them.

There are doubtless many in the South who are one—becoming restive under the sit and spar of their church rulers—many, very many have found that their clergy have teeth—they have felt and now feel them—unless they pluck the line the clergy have drawn for them, and we would not be surprised if there was a shattering of the great iron teeth of their beastly power before the year 1866 shall have expired. "Break their teeth, O God, in their mouth; break out the great teeth of the young lions."

TEETH SHOWS. These clerical beasts, when a little disturbed or hard pressed never fail to show their teeth, and gnash them upon us in a very beastly manner and spirit. We saw fit to administer a merited castigation to this *Teeth* Doctor for his unchristian language and disgraceful manner in which he spoke of Baptists and immersion. "See how fierce as ten furies" he turns again to read us! How much of the spirit of his master, and how little of that of Christ do we see in this Doctor of religion! Oh! Parsons, Parsons, there is too much of Nimrod in thee yet—familiarity is too much himself again. The flatteries of the stage must have spoiled your temper.

OUR POSITION DEFINED IN REFERENCE TO THE MOTLEY LITTLE MAN OF THE TENNESSEE BAPTIST.—There is a little animal found among quadrupeds, (but whether, like a certain instance of its kind of the hipped race, it is over-fond of water, we cannot say,) whose familiar and near proximity men of sense and judgment are generally inclined to avoid. Not that the contemptible little creature is in any way dangerous—for every child knows it cannot hurt any one—but because it is so exceedingly offensive. The air about it, like the moral atmosphere with which some delight to surround themselves, and which would seem to need more than a baptismal washing to cleanse it, and make it pure, is so full of natural effluvia of itself, as to rebuke and revolt the senses. Hence, when the little creature appears in the path of any, they commonly consider it more wise to turn out and give it the road, than by kicking it aside hazard the danger of a foul smell upon their garments, arising from the contact. The spotted little fellow of the Tennessee Baptist can pass on, we cheerfully turn aside and give him the road.

Dr. PARSONS replies to our enquiry thus: "ENDORSEMENT.—Dr. Parsons' cautions 'John Smith, sen.' fully; and what is more, he never acted that of 'Nimrod Wildfire,' in all his life—nor does he suppose any one else has, except the exclusive owner of the play in which it appears, James Hacket, Esq."

Well, Dr., we hope you never did, but we had our information from what we supposed the best authority in Louisville. Had you written about Baptists or immersion within speaking distance of decency or common propriety—had you discovered the least tone of a gentleman or spirit of a Christian, we should have not thought it fit to have recalled you from your aberration, or brought you to your senses, by reminding you of the "pit" from whence you were digged. Better, sir, ten thousand times, that you had never left the stage, than to cut such fantastic capers before high heaven and impatient sinners, as to make good men and angels weep, and demons shout for joy. And then you big Doctors of Religion ought not to so far forget yourselves as to do such contemptible and naughty things—better things are expected of you, but every body expects it in your little "one-horse" Doctor over the way here. You ought to set him a better example, for he has not had your *liberal* advantages.

That utterance may be given me, that I may open my mouth and speak boldly, that I may speak boldly as I ought to speak.—Paul. How often have we read, meditated upon and admired the above noble and meaning sentiments of Paul. He felt it not enough to preach the gospel, and all the gospel—and that every where, whether before the purple courtiers of the court of Rome, and the Senate of Athens, but was his duty to open his mouth boldly and to speak it boldly as the ought to speak. It is one thing to preach the gospel, and another to preach it boldly. If a preacher would carry conviction to the hearts of his hearers, if he would impress their minds indelibly with the sentiments he advances, he must speak decidedly and boldly. A doctrine advanced or advocated, or error opposed in a hesitating manner, undecided will, in nine instances out of ten, make an impression the contrary of that intended. How many such advocates of the truth we have, who use their principles as a manure to their horse, half on this side and half on that. Could we but reach the ear of every Baptist in the State and South-west we would speak up to it boldly and unflinchingly, and smite it with unerring and unflinching blows and it will court before you.

FATAL OMBRETTES OF.

Matt. 7: 23, and 24: 48-51; Luke 12: 20; 1 Thea. 5: 3. EXEMPLIFIED. Ahab 1 Kings 20: 27, 34. Israelites Hosea. 12: 8. Jews John 8: 53, 41. Church at Laodoea, Rev. 3: 17.

There are 635 subjects thus divided, with references—and we leave the reader to judge of the work for himself. We will give other examples under our Pulpit.

Brethren Toon & Rutland have a fine supply of valuable works, and orders will be promptly filled.

Some reply to the following sensible questions from a Methodist to his brother Bryant. There is meaning in the 5th and 6th. Why will not the Merchant editor deign to answer? Does he think it will encourage Methodists to think, and investigate their system? This shows they are doing it, and they will continue to do it.

For the M. and A. Christian Advocate. Mr. Editor.—Through the Advocate I wish to propound a few queries to brother M. Bryant, and hope that he will answer immediately, through the same medium. 1. A man joins the Methodist Church as a probationer, for the space of three months. At the close, however, of these three months, it becomes necessary for him to remove to another circuit or station; can this man receive a letter from the church, and if so, what is the form?

2. Can a man who has been baptized in his infancy, and has joined the church as a seeker, and has lived out his probationary state, and no charge or complaint against him whatever, be received into full connection upon the recommendation of a leader? 3. If a person joins the church as a probationer, and his probationary state is half expired, and the class-leader moves off a circuit, and a new one is appointed, can said member, at the close of his probationary state, be received into full connection upon the recommendation of the new leader, or must he be recommenced by the society, or must he commence a new probationary state with the day of the new class-leader's appointment? 4. Is baptism the door into the church? 5. Does church membership entitle a man to the privilege of receiving the sacrament? 6. If baptism is the door into the church, and if church membership will entitle a man to the privilege of receiving the sacrament, are not all persons who have been baptized in their infancy entitled to receive the sacrament of the Lord's Supper? Now, Bro. M. Bryant, I hope you will respond, as soon as possible, to the above interrogatories.

Resolved, That an agent be employed to take the field immediately, for the accomplishment of said object. Resolved, That a committee be organized, whose duty it shall be to make a thorough examination of the proceedings of the Trustees of the Mississippi College at Union, together with such examination of the pupils, buildings, apparatus, &c. as they may deem advisable and report to the next session of the Convention. Committee to visit, &c.—Rev. Wm. S. Farrar, Rev. B. Hodges, Rev. John Wain, Rev. S. S. Lutzmore and brethren F. E. Harrison, J. G. Randall, R. T. Saunders and J. Davis.

Will not these brethren be present in their attendance, on the 21st of June next—it is of great importance they should be. WM. JORDAN DENSOE, Cor. Sec. B. & C. Teachers and Prayers Wanted.

A lady and gentleman to take charge of a Female Academy, in Clinton, East Tennessee, some 18 miles from Knoxville. Also: A preacher whose lady is willing to take the charge of a select school of young ladies, in one of the most pleasant towns in Middle Tennessee. Ample salary will be guaranteed. Also: A Principal for the "Massachusetts," Texas. P. S. We have sent T. G. Broadwater to the teacher alluded to.

Several preachers are wanted to take charge of important churches in this State and the South-west. Those wishing to receive salaries, will please apply to the Editors of the Tennessee Baptist. THE BAPTIST PREAMER.—The Rev. Mr. APRIL CONTAINS A SERMON ON AN IMPORTANT SUBJECT. The religious children—written by Rev. Robert H. Richmond, Va. An Appendix contains the same theme, prepared by Rev. H. Keeling. Nashville, May 13, 1852. Whoso reapeth evil for good shall not depart from his house.

SENSIBLE QUESTIONS, VERY.

Some reply to the following sensible questions from a Methodist to his brother Bryant. There is meaning in the 5th and 6th. Why will not the Merchant editor deign to answer? Does he think it will encourage Methodists to think, and investigate their system? This shows they are doing it, and they will continue to do it.

For the M. and A. Christian Advocate. Mr. Editor.—Through the Advocate I wish to propound a few queries to brother M. Bryant, and hope that he will answer immediately, through the same medium. 1. A man joins the Methodist Church as a probationer, for the space of three months. At the close, however, of these three months, it becomes necessary for him to remove to another circuit or station; can this man receive a letter from the church, and if so, what is the form

