

The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, February 19, 1853.

TERMS—\$2.00 per annum, in advance.

No names of new subscribers will be received, unless accompanied with the money.

All letters in business, addressed to the Editor, should be directed to "The Tennessee Baptist," Nashville, Tenn., post paid.

For the purpose of the subscription, proof of payment, should be shown to the Editor.

Bank Notes current in the State where issued, will be taken in payment.

Persons desiring to be transferred from one Post-office to another, should invariably give the name of the old office.

For our back-numbers to be informed of the old Post-office address as the new, to avoid mistakes.

Advertisements will be taken to a limited extent that are not inconsistent with a religious newspaper.

Advertisements for Schools are charged for like any other.

Funeral notices, or notices of marriages, cannot be inserted.

Notices of the Tennessee Baptist over the Baptist Church and Synod of the Southern Baptist Convention, on Union Street, two doors from the Bank of Tennessee.

THE ARBITRATION.

We lay before our readers Mr. Fall's reply to our last. It turns out as we anticipated—a nice specimen of slight of hand—

Next, you propose, very modestly, indeed, and very coolly—that the premium be appropriated to defray the expenses of the jurors! Quite too fast, my beloved friend!

I do not know the Rev. W. B. Buck—The Rev. W. C. Beck, I have long known by reputation; and, in the year 1818, had the pleasure of spending a very agreeable evening with him.

But, although in a debate, I would rather appear before a Nashville audience than any other, I see no reason for that city being the place of readers, on the part of the jury.

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have made, "to a jury of three." This, of course, is satisfactory, so far. And let me add: I did not wish, when making the proposition, to confine you to the any-questions, which you call proofs of the truth of your assumptions.

All your remarks touching my comparative want of candor, prudence, honesty, &c. &c. either in a foot note or elsewhere, may pass without retort.

But this was not my proposition, and as you have acceded to it, you have no right to change it. My proposition is, that the three persons appointed, "together or by their agents," shall decide—after having read what I have to say upon your article, whether you have complied with your acceptance of my offer, and have established the allegations, contained in said advertisement, according to the fair import of its language.

I did not contemplate an appearance before the jury, much less a debate with you! I intended to write out some remarks upon your quotations, and submit the manuscripts to the perusal of the arbitrators.

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fall virtually propose—for what but an infidel mast that man be who is asked to do so?—and has no bias in favor of any? A member of a denomination is preferable to a wicked man whose prejudices were to be trusted. It is insulting for Mr. Fall to propose to us to have such a man sit in judgment alone upon our character!

We did determine also that Mr. Fall should present his argument, showing his alleged inconclusiveness of our quotations, while we claimed an argument in defence. Mr. Fall now denies us the opportunity to be heard at all—any defence or word to say, while he claims the privilege of presenting his argument; and that the decision shall be made upon his argument and our quotations! This is honorable, and surely, Mr. Fall, like Brutus, must be an honorable man! Did he think to mock-struck?

But Mr. Fall now adds this condition to his former proposition!! He does not say in his proposition that we shall not be allowed to state or to "read" our arguments, also before the judges! He claims, to be sure, the right to read me himself, but he does not intimate that he intended to insist upon such an unreasonable and absurd thing as to deny us a hearing or a reading in reply to what he has to say! It is positively preposterous!

He says we are too fast in determining what disposition to make of the premium. What does he mean, unless it is that he will not pay in any event? We laid no claim to indicate the use to be made of the premium unless the judges decided that we had sustained our statement, and then we had a right—and could not be "too fast." We were as certain that it would be paid, did they so decide, as we were that Mr. Fall was an honest man.

He says that perhaps we think \$4 will aid in defraying any part of the unavoidable expenses of an arbitration in any event! Very honorable, indeed, is it not? We supposed he, having come out and challenged our declaration, and arraigned our character before the world, and called for an arbitration, that he would act the part of an honorable man in the matter, if such he was, and if he was too little to do it, he was altogether too microscopic for our vision—that was what we thought, and what we still think about it.

Upon the above consideration, does he seek to make us a heavy bill of expenses? Instead of consenting for the arbitration to take place in this city, where it should be, he coolly proposes that we take our jurors and journey up to Louisville.—We see no more reason why we should go to Louisville than to Liverpool. Bro. W. C. Buck, our juror, is a resident of this city, as he has been for more than a year past; nor does his engagements (any more than our own) admit of his going to Louisville, unless there be an absolute, urgent necessity for it. If Mr. F. intended any slight to Bro. Beck, advising us, in connection with his name, to select a man who understands "the grammatical and logical import of language," we advise him to husband his fears: for Rev. W. C. Buck can "parry" Campbellism—and what is better, is an honorable man.

But to cap the climax, Mr. Fall selects Mr. Campbell—the criminal we arraigned before the public for heresy—as one of the judges to sit upon his own case, and decide his own orthodoxy! Could Mr. C. be persuaded to stoop to such a thing? Has Mr. Fall the impertinence to ask him to do so? Who would respect Mr. Campbell, should he consent to do so? The proposition is an insult to Mr. Campbell, as well as vulgar trifling with us! It is tantamount to a flat denial to submit to an arbitration, because it is insisting upon a condition that Mr. Fall will never render it impossible to be had, even if Mr. C. should accept. Mr. F. thrusts us out of the matter entirely, and throws the whole discussion upon the hands of the judges, two of them sitting in judgment upon one of their own number, and that one a criminal—dependent and judge at the same time! What gentlemen would place themselves as judges in such a ridiculous attitude before the public? We indignantly thrust the propositions and insinuations back into the face of Mr. Fall, and do heartily concur in the opinion of every gentleman to whom we have shown them, that they are unfair, ungraciously, dishonorable, and contemptible. His whole course in the matter has been for sham and farce, and we hereby scrape ourselves of his acquaintance. If there is an honorable Campbellite, who will now, as a good faith, stand responsible for that premium, and submit it to an equitable decision as the laws of this land would allow to a man of the same amount involved in law, we are still prepared for an adjudication.

Mr. Campbell's name has been brought into this matter, and we have to say, while we can never submit for him to act as a judge, we do boldly challenge the whole Campbellite fraternity to get Mr. Campbell to meet us, or Rev. W. C. Beck, before an audience in this city and affirm that we misrepresented the teachings of Campbellites, in the design of baptism, in the declaration of our original premium. If Mr. Campbell is indeed anxious to have a voice in the matter, as the letters of Mr. Fall incline us to believe, he can have an abundant opportunity; and if his followers think that Mr. Campbell shows him the power to relieve them from their present peculiar and exposed situation, we urge them to bring him to the rescue—they could "call spirits from the vasty deep" as soon. Ma. P. S. Fall has committed suicide, and dishonored his denomination in the act. We now call upon Campbellite to bring Mr. Campbell into the same condition with our Mr. P. S. Fall, and then, to keep in their schools and among their hearers.

It is not strange that all the Methodist preachers in this country were wroth, and either returned to England, or took refuge among the Tories. Mr. Asbury concealed himself among the Tories of the State of Delaware!

LETTER No. 15.

To J. SOBER, Bishop of the Methodist Episcopal Church, in answer to his letter of the 10th inst.

We have seen how the Methodist Episcopal Church was brought into being! Messrs. Coke and Asbury adopted the book of Discipline prepared by Mr. Wesley for his societies—not for a church—and making the proper additions, it became the statute book, the New Testament of Methodism!

The subject of my inquiry in this letter is, what is the character of the government of this new society—as it is republican, and so harmonizing with our institutions, and calling for republican sentiments in the hearts of its members, or is it despotic and hierarchical, and so antagonistic to all that is republican? This, sir, I conceive to be a matter of momentous importance, and should deeply concern every patriotic American christian and citizen.

Mr. Wesley declared himself an enemy of both civil and religious liberty! He was a most violent opposer of our fathers in their struggle for independence. He was a most bitter maligner and asperser and libeller of the character of our revolutionary heroes and patriots.

Mr. Wesley wrote and preached in scorn against all the principles of liberty, and for which Hancock, Washington and Jefferson contended, and did all in his power to counteract the influence of American and British mind—did all in his power to urge on the mother country to crush the infant colonies, and destroy the traitors and rebels—and did all that he could by his pen and mighty influence over American Methodists, to encourage them to aid the Tories here or remain true to England.

The supposition that the people are the origin of power, is every way indefensible.—"You (Americans) profess to be contending for liberty, but it is a vain, empty profession." "No governments under heaven are so despotic as the REPUBLICANS; no subjects are governed in so arbitrary a manner as those of a commonwealth."

What does Mr. Wesley teach in the above, but that the overthrow of English despotism and the establishment of civil and religious liberty here, was the work of devils, and that our fathers who sought and the heroes who bled for our liberty, were in Mr. Wesley's opinion, DEVILS! and Methodist taught so to regard them! Do you, Bishop Sober, regard them to day? Does your Society as regard them?

It is not strange that all the Methodist preachers in this country were wroth, and either returned to England, or took refuge among the Tories. Mr. Asbury concealed himself among the Tories of the State of Delaware!

But it is proper to enquire what were Mr. Wesley's religious views of government? Was he a Despot or Republican? Did he understand that the Discipline enjoined a republican form of government? Did he consider his Societies republican, or intended them to be? See his letter to Mr. Mason, January 13, 1790: "Mr. DIXON SAID: "As long as I live, the people shall have no share in choosing either stewards or leaders among the Methodists. We have not and never had, any such notions. We are an aristocracy, and never intend to be otherwise. It would be better for those that are so minded to go quietly away." Mr. DIXON SAID: "As long as I live, the people shall have no share in choosing either stewards or leaders among the Methodists. We have not and never had, any such notions. We are an aristocracy, and never intend to be otherwise. It would be better for those that are so minded to go quietly away." 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