

# The Tennessee Baptist

W. C. BUCK,  
G. A. HENDERSON, Corresponding Editors.

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

Publishers and Proprietors: J. B. GRAVES.  
W. P. MARSH.

Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. A. Graves, Editor.

VOL. XI.

NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 16, 1854.

NO. 16.

For the Tennessee Baptist.  
Joining the Church.  
What Church ought a believer to join? Principles involved in the question.

NUMBER FOUR.

We come in the second place to consider the principles essentially involved in joining the church.

In the previous articles which I have written upon this subject, it will be perceived that the term "church" has been employed in an accommodated sense, and nearly synonymous with the phrase, "christian denomination."—I shall, in the present and succeeding articles, use it in the more general and scriptural signification, that is, to say, an individual society of baptised believers, voluntarily organized in compliance with the laws of Jesus Christ their Master, for the execution of his great commission. In considering the inquiry of the believer, who really desires to know what church he ought to join, if required to answer in one word, I would say, join the true churches of Jesus Christ, that is, those churches that are formed and governed after the divine pattern of the churches constituted by the Apostles themselves. In other words, I would say, join the apostolic churches of Jesus Christ. If any should still ask where are the true churches to be found, and what are their gospel characteristics? I would remark such churches are to be found and known by certain essential principles that enter into their foundation, their materials, their constitution, their form, and their government.

A few of these will now be mentioned.

1. *The true churches of Christ are built upon the foundation of the Apostles, and of Christ, who is the chief corner stone.* Says the Apostle Paul, contemplating the church as a building: "For other foundation can no man lay, than is laid, which is Christ Jesus." He is the "sure foundation." "They that put their trust in him shall be as Mount Zion, that shall not be moved." He is the "stiel" stone, "chosen of God, and precious." This is the Rock, against which "the gates of hell shall not prevail."

False systems may tower in worldly grandeur for centuries, but like "mystic Babylon," they are doomed to fall. The "wood, hay, and stable" will not stand the fiery test of the last Great Day.

2. *The true churches of Christ are spiritual organizations, altogether different from the kingdom of this world.* They "come not with observation, but without observation." They are spiritual in their origin, nature, and materials. They were first organized and set in motion under the miraculous influence of the Holy Spirit. Their methods of defence and propagation "are not carnal, but spiritual." The distinguishing element that separates between these churches, and all pseudo-ecclesiastical organizations, is the spiritual birthright of every Christian. "And ye shall know the truth, and the truth shall make you free." Again, "If the Son of God shall make you free, ye shall be free indeed." The right of conscience in the things of God, was taught by the Apostles, and exercised by the first Christians. When the church became allied with the State, this spiritual birthright gradually disappeared, and was finally lost in the establishment of Popery. Yet it was maintained by a few witnesses even in the darkest times. We have seen this heaven-born principle struggling through the fires of Smithfield, the persecution of "bloody Mary," the intolerance of Elizabeth, and the penal enactment of the Pilgrim fathers. Such are the doctrines of "soul liberty," which were maintained by a few faithful witnesses through the darkest ages of the world, and which ultimately found a firm hold in this glorious Republic under the illustrious Roger Williams.

The practice of infant baptism effectually destroys this liberty of conscience. Is it right to perpetrate upon an unconscious and helpless infant an act which shall prove a restraint to the freedom of conscience in a matter of solemn duty to God? Will an act performed by parents, or others in our infancy, prove the answer of a good conscience? in matter of duty that requires intelligent faith and personal obedience?

3. *The true churches of Jesus Christ are composed of baptised believers, who have made a credible profession of Christ.* None were considered evangelized according to the Law of the Commission, but baptized believers.—The model church at Jerusalem was composed of "all that believed." Among these were the disciples of Christ who had believed and were baptized. To these were added on the day of Pentecost those who "gladly received the word;" that is, believed with the heart, and "were baptized." After this, daily assemblies were made of "the saved." It is impossible to be "saved" without faith. Therefore "the saved," or "such as should be saved," were believers. Accordingly the Apostles addressed the church as "saints," and "faithful brethren in Christ Jesus."

The members of the churches organized by the Apostles at Jerusalem, Samaria, and Antioch, were "men and women," or persons capable of making a credible profession. There is no intimation whatever that any infants were admitted among them. Therefore they were not Pedobaptist churches. Besides this, the general practice of infant church-membership would amalgamate the world and the church, and obliterate the line of demarcation between the children of God and the children of the world.

4. *The true churches of Jesus Christ kept the ordinances as they were delivered unto them by the Apostles.* That is, they observed them in the precise form, order, and design, according to which they were instituted. To assume the right to change the divine form of baptism, or to administer it to other than Scriptural subjects, that is, professed believers, or for any other than a proper design, would open upon the church a floodgate of corruption.—To pervert the order of the ordinances, or to tear them from their legitimate and mutual connection and dependence, would be equally disastrous to the purity of the churches. The simplicity of these ordinances is a part of their sublimity and their beauty. To add ought of human invention would obscure their divine lowness. To change them in the least iota, would detract most amazingly from their significance, their power, and their divine authority.

Sir from Christ empowering his people to stir up his positive institutions, he proclaimed an awful curse upon him that would

dare "add to, or take from his word." How dare any man, in the face of this anathema, change the holy ordinance of baptism?

5. *The true churches of Christ preserve and exalt the pure word of God as the infallible standard in all things pertaining to Christian faith and duty.* True Christian churches do not "make the commandments of God of none effect by their traditions." They feel it to be infinitely more important to preserve the purity of God's truth than to propagate a corrupt gospel. In this day, when Christianity is becoming so allied to State, and so interposed among the various institutions of men, and her characteristic purity so endangered, that there is no salvation from a most wretched apostasy but in cleaving to the unassisted principles and truth of the Bible. The future of Christianity seems portentous with an awful alternative—a general reformation throughout a large portion of the Christian world, or a dreadful apostasy. The Christian elements are now in commotion, and the earth begins to shake with the fearful conflict between truth and error. The final struggle between tradition and the Bible is rapidly drawing nigh. It is in view of this fact the effort now being made to procure and circulate pure versions of God's word in all languages, becomes one of the most important enterprises of the age.

6. *The true churches of Jesus Christ are based upon the personal responsibility and voluntary action of their members.* It is a gracious provision of God that the salvation of the sinner is not necessarily suspended upon what another may do for him, but upon his own personal acts. Man cannot serve God acceptably by proxy. No human sponsor can present a guarantee for the salvation of any soul, much less can he stand in the stead of that soul at the judgment seat of Christ. If children are saved by the faith of their sponsors, then the liberty of personal faith which they grow up to years of maturity, will be taken away from them, unless, indeed they are saved twice. In assuming the relation of church members, and in all the duties of that relation, the personal responsibility of every member should be maintained inviolate. True Christianity discards all coercion in matters of religion as alien to the free spirit of the gospel. Compulsion may multiply abject vassals and hypocrites, but can never make true Christians. Besides this, forced or involuntary obedience is never acceptable to God.

7. *The true churches of Christ maintain liberty of conscience in all matters of duty to God.* The liberty of worshipping God according to the dictates of conscience is the natural birth-right of every man. Says Paul, "Who art thou that judgest another man's servant?" To his own master he standeth or falleth. Yea he shall be holden up, for God is able to make him stand." Rom 14: 4. Freedom from the power of the magistrate, and all civil interference in matters of religion, is the spiritual birthright of every Christian. "And ye shall know the truth, and the truth shall make you free." Again, "If the Son of God shall make you free, ye shall be free indeed." The right of conscience in the things of God, was taught by the Apostles, and exercised by the first Christians. When the church became allied with the State, this spiritual birthright gradually disappeared, and was finally lost in the establishment of Popery. Yet it was maintained by a few witnesses even in the darkest times. We have seen this heaven-born principle struggling through the fires of Smithfield, the persecution of "bloody Mary," the intolerance of Elizabeth, and the penal enactment of the Pilgrim fathers. Such are the doctrines of "soul liberty," which were maintained by a few faithful witnesses through the darkest ages of the world, and which ultimately found a firm hold in this glorious Republic under the illustrious Roger Williams.

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15. *The true churches of Jesus Christ are willing to bear reproach and suffer persecution for righteousness sake.* Isaiah most graphically described the estimation in which Christ should be held by the world, "He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected by men." His name has ever been a word of reproach. So great was the shame attached to his service that many were intimidated from owning his name. Hence the necessity of the following severe test of true friendship to him, "Whoso shall be ashamed of me and my works, of him will I be ashamed before my Father and his holy angels." So far from promising his followers exemption from persecution, he told them

that they will live godly in Christ Jesus shall suffer persecution." In every age of the world, from Stephen the first martyr down to the present time, the true witnesses of Christ have been called to endure more or less of persecution. Paul gives a touching account of the persecutions of early Christians in Heb. 11: 36, "And others had trials of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword."

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SATURDAY, DECEMBER 16, 1854.

**NOTICE.**  
Let me assure you, my reader, prompt attention, should not be deferred to the Editor. Address Tennessee Baptist, or  
GUTHRIE & MALES, Publishers.

**"EVERY SUNDAY NOTION."**  
Whichever subscribers, or agents of Publishers, write to us, sending new subscribers, or changing the post office address of old ones, or to discontinue the paper, we are to state the Post-office at which it is being taken, so that the name can be found in our books.

On board Ship Alabama Bound for New York

ATLANTIC OCEAN, Dec. 1st, 1854.

**BROTHER MARKS.—**I have been now nearly four days rocking and rolling and heaving and pitching upon old ocean without a sight of dear land to bless my eyes. Indeed I begin to think that preceding see-sawing with my sister in childhood must now be service to me since of all the passengers on board, I am the only live and lively one, and this morning the only representative left at the table.

They were beginning to pick up a little yesterday, but last night the motion of the vessel

shamed a roll from side to side to a regular see-saw—now this up, and now down we go, when a plough and the poor fellows are all down, and stately rooms are vocal with sounds sufficient to stifle the voice of any one of a sympathetic stomach. How bracing and exhilarating is the sea breeze to me. I feel compelled to run and leap and shout. This is my only amusement, (since the pitching of the boat gives me a dizziness to drive,) except it to feed the flock of Sea Gulls that have followed us from Savannah to pick up the offal that is thrown overboard. I have fed them from the stern until they come within a few yards. They float upon the water while they feed. How tireless of wing are they! breathing in the wind and the gale the life long day; and their whistle can be heard at night. Where and where do they sleep? Surely

"Their course is o'er the mountain wave.

Their sleep is on the mountain wave."

Visit to FLORIDA.—Perhaps a brief note of my visit to Florida will not be void of interest to you.

Nothing occurred to relieve the sedium of our traveling until the night after leaving Atlanta. Between eleven and twelve o'clock my attention was attracted to a seat some distance ahead, occupied by two elderly, good looking and intelligent gentlemen engaged in a earnest conversation. Now and then a passing would leave his seat and gather near. Listening attentively, I at last caught the expression, "Coosa Association." Deciding at once that the late action of that body was under discussion, I stepped forward and gained a position immediately behind and near enough to hear distinctly.

"You are mistaken there, Doctor," said the speaker nearest me, "the Coosa Association did not pass a resolution declaring all Pedobaptists and Pedobaptist ministers, not to be Christians, but simply expressive of its opinion that it is inconsistent for (Baptists) to invite Pedobaptist and Campbellite ministers into our pulpits, and thus recognizing them as official gospel ministers.

"But, sir, do you mean that our ministers are not gospel ministers?" "We do." "Why are they not?" "Because they do not preach the gospel, in our opinion, nor administer the ordinances of the gospel." "Well, sir, it will trouble you to make that appear." "Not to a Baptist, certainly. You speak a system of works as a ground, in part at least, of justification, and hence you reject the cardinal and virtual doctrine of justification by faith alone, and hence follows your doctrine of 'falling from grace' and renewing, which is of the most pernicious influence. Then you preach or practice another justification without either personal faith or works—from which follows your infant baptism and its ruinous train of evils to both church and subject. That your moistenings, sprinklings and pourings are not baptisms, you are aware all Baptists assert." "I know that, but you fail to make it evident to me that our churches are not gospel churches." "Well, Doctor, I am quite sure I can. You will admit with the most eminent Pedobaptist writers that there can be no church without a Scriptural baptism. No body of unbaptized persons, however pious, can justly be considered a gospel church!" "Certainly I do." "Well, no Baptist considers the members of your society as baptized, since they are only affixed—and in the estimation of Baptists nothing but immersion of a believing subject, with the proper design, is baptism." "Yes, I see to what conclusion your views of immersion legitimately lead you. But, you certainly do not endorse the positions of the Coosa Association." "Are they not consistent?" "Why, yes, according to Baptist principles." "Will sir, I hope ever to be a consistent Baptist, since I believe their principles are Bible principles." If your societies are not churches, then your ministers are not legitimate ministers, and we ought not to recognize them as such. Remember, in this we do not judge your hearts. God alone can judge that. In not obeying the ordinances which Christ instituted as tests of love to him, you fail to give us the evidences of your loyalty!"

I will not attempt to report the discussion that followed, nor do I claim that the above are the very words of what passed—but the substance, as we can recall it. It continued until one gun after another, brought forward by the Doctor, was either dismasted or spiked, and so handsomely and unanswered that the knot of gentlemen who had gathered around expressed their delight by sundry smiles, nods and nudges. "Do you know this gentleman before me?" I whispered to one by my side. "No, I do not." "Is it not Robert Fleming of Newman, Ga.? Very likely. He's decidedly some in a close fight, any how."

We were not long in getting acquainted after we had looked at each other, and to my delight I found that he also was on his way to the Florida Association, and had the pleasure and profit of his company (for it gave me bold), until I left him to visit Monticello. I subsequently heard him preach during the Association, and his sermon was rich in thought and doctrine. Bro. F. is no ordinary man, and he is doing good work in Georgia.

MONTICELLO, FLA.—I reached this place

last little town on Wednesday evening, and was most cordially received by Bro. Fuller and his family. Indeed, I could not feel that I was away from home. Bro. F. has an interesting church, which has doubled itself under his ministration, which has been less than two years. He is universally spoken of as a sound and able preacher. He has, perhaps, the best house of worship belonging to our people in Florida. Bro. F. kindly provided for my convenience to Concord Church, some twenty-two miles to the East. Our way lay through a dense pine forest, interrupted occasionally by a fine plantation, rich in the produce of cotton, (from six to ten feet high,) sugar cane and corn. The lands are cheap, and evidently produce well. Bro. F. pointed out the course of old Indian trails, and scenes of bloodshed and murder, through which our road ran.

The afternoon train reached Macon at sunset, where I was met by Bro. Landrum, and having a few moments, took a hurried survey of this magnificent edifice, the Baptist church, which is now just finishing; save perhaps, one, we are told, this will be the handsomest of the place, filled with surprise and admiration. The size of the mansion forcibly reminded me of the description of old Friars'. The enclosure in front was tastefully laid off in walks, and decorated with cedar, arbor vita, cape jasmine, banana and orange trees, laden with fruit,—the first I had ever seen floating upon the blue sky alone. The open space was already pretty well occupied with carriages, so that I remarked that the brother has quite enough without our company, (only seven in number.) "Why, this is not a circumstance." So we thought, for before we reached the portico we saw as many more carriages pouring through the pines towards the house, and still they continued to come.

I heard Bro. May's report that he had ample accommodations for one hundred; and I am certain that during the whole Association he had no spare room of which to complain, and yet we all had room enough, and fared sumptuously every day."

J. F. G.

P. S.—If you see me in one of the handiest suits of *figured* jeans you ever saw, you may know that I am a present from R. May, and was prepared and woven upon the plantation under her inspection. I know not when I have received a present I prize so much. *Adieu.*

Reasons for Devout GRATITUDE.—When I commenced my pastoral labor at this place, on the first Sabbath in March last, I found the church in an unusually scattered and depressed condition; the Baptist interest in the town as low a state as it could well be; and scarcely any congregation attending at our place of worship. I have been laboring here just nine months, during which time I have preached one hundred and twenty-seven sermons, and delivered seventy lectures, which cost me much labor as sermons; making an average of over five discs per week. During which time I have organized thirty-four whites, and received twenty-one by letter, making an addition of fifty-five whites. I have also helped three blacks, and received five by letter, making an additional of seventeen additions to the church.

The church is now in a revived, harmonious and happy state, and our congregations greatly increased—perhaps as large as any in our little city.

This has been my first summer in the South, my labors have been extensive, and yet my health has been preserved, the lives of my children spared, and my labors blessed. For these mercies and blessings I here record my most devout gratitude and thankfulness to him from whom proceeds every good and perfect gift.

W. C. B.  
Columbus, Ga., Dec. 5, 1854.

Warriors written to me privately, explaining why I have not written more for the Baptist late. My reply to all such is that the summer and fall months, in this country, is the great harvest season of the church. The roads are then in fine order; and it is expected that a protracted effort will be made at every church in the country, to call sinners to repentance, and to build up the walls of our beloved Zion. My time has been, therefore, so entirely employed in ministerial labors that I have had no time to devote to the paper. As this special season of labor is now over, and I shall be confined mostly to my appropriate field, I hope to be able to speak often to the readers of the Baptist.

W. C. B.

7th. The Domestic Mission Board was represented by Elder W. B. Cooper was appointed to prepare a history of the Florida Baptists for publication. This history will appear in sketches in the Tennessee Baptist, and will consequently contribute greatly to the interest of the Southern Bible Board, and the Association recommended all the priests to present its claims to their churches, and to collect for the circulation of Chinese Scriptures. A handsome contribution may be expected from Florida.

Between \$20,000 and \$3,000 were pledged towards a permanent Beneficiary Fund, and before the Association closed its session, three young brethren were accepted as beneficiaries. Two of these will enter Union University immediately. Several will send their sons along with them.

8th. A resolution was passed repudiating papal communion with Pedobaptist and Campbellite ministers.

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13th. The agent of the Female College at Cuthbert, Georgia, raised several hundred dollars towards its endowment.

It is worthy of note that this little Association, during the past year and its late session, raised between \$4,000 and \$6,000 for various benevolent operations. There were unexampled instances of individual liberality. The subscriptions of one brother to our knowledge amounted to some \$1200! God is certainly opening the hearts of his people, liberalizing and energizing them to meet the exigencies of the times in which we live. The kindness and warm support manifested and expressed by the Baptists of Florida, can never be erased from my memory. My visit will ever be as green and pleasant as are their own flowing land in the reminiscences of my life.

After visiting Madison, and speaking once to Bro. Ardis' congregation, where I was listened to attentively for nearly three hours, and waited upon by a large committee from the various cities irrespective of sects, and urged to address them the next night, which owing to exhaustion, I was unable to do, I turned my face northward, spoke a short time to Bro. Daniels' people on Friday night, and was arrested by a body of brethren on Saturday night in Albany, and constrained to spend the Sabbath and preach to one of Bro. Baker's churches, instead of laying over in Americus. This proved another delightful season. The Sabbath exercises were largely attended, and the most marked and enthusiastic attention paid to the preaching of the Word, and the exposition of Baptist principles and Baptist history.

Just before taking the stage the next day, Bro. Collier handed us a list of twenty-one patrons to the Tennessee Baptist.

The Baptist Church in Albany is not large, but still there are members enough residing in the place and in the immediate vicinity whose membership is in country churches, would be but unite in supporting our course in the village of Albany, to make it a strong and an efficient church. They certainly owe it to the cause to do so, and it is hoped they will do so.

G. G. B.

ASSOCIATIONAL MEETINGS.—This body met with the church at Melrose in Nacogdoches county, on Saturday before the first Sabbath in October. It embraces quite a large district of country, and is quite an efficient body of brethren. The delegation, though full, was not as large as usual, in consequence of the various churches having united with a new Association. Most of the churches of this Association which have pastors, reported large assemblies of their people.

14th. The agent of the Female College at Cuthbert, Georgia, raised several hundred dollars towards its endowment.

I have written to the Treasurer of the Association, informing him of the reception of the draft by me, and of its being forwarded; but I publish it, lest my letter should not reach him, and the liberal body who made the appropriation should be left without information as to the faithfulness of its agents, and the progress of their generous gift towards its destination.

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NASHVILLE, TENN.

SATURDAY, DECEMBER 16, 1854.

Editor J. M. Pennington, Bowling Green, Ky.  
Editor T. G. Ken, Mobile, Alabama.  
Editor W. E. Taylor, Vicksburg, North Carolina.  
Editor J. S. Wheeler, Macon, Georgia.  
Editor H. Jones, Atlanta, Georgia.  
Editor W. F. Foster, Los Angeles, New Mexico.  
Editor D. King, Sacramento, California.  
Editor H. Hill, Knoxville, Tennessee.  
Editor W. White, Louisville, Tennessee.  
Editor W. C. Campbell, Cincinnati, Ohio.  
Editor S. A. Adams, Newark, Rhode Island.

Persons writing to us on business would confer a great favor by giving their Post Office Address; also that of each individual for whom they write.

THE KANSAS HERALD OF FREEDOM.—We have placed on our exchange list a new paper bearing this title, published at Wakarusa, Kansas Territory, by G. W. Brown & Co. We wish this Pioneer great success among the western states.

SOUTHERN REGISTER.—We have been detained from bringing out this work as soon as we expected, owing to the detention of a font of new type at Charleston, which was shipped from Philadelphia some three months since. We expect it daily, and, on its receipt, the work will make its appearance forthwith.

We have no sufficient figures in our old sets to set up the tables.

We call the attention of our subscribers to the following letter, from the pen of Brother Sansing. Will not all of our friends cheerfully carry out the suggestion of Brother Sansing? We thank him for his kind effort in securing our Editor a "New Year's Gift." He will probably be home about that time and we are sure all that such a greeting would be duly appreciated by him, and would amply reward him for the many years of sacrifice and intense labor, in planting and defending the standard of our denomination in the great valley of the South West.

We hope all of our patrons, who know they are in arrears, or whose time is about to expire, will at once send us that small item, and thus relieve us from a heavy embarrassment.

These little sums are small to you, but in the aggregate, they are mighty to us.

We say what we surely feel, when we tell you, we greatly need these little items, which to us amount to several thousand dollars and have been paid by us, to furnish you with a paper, and we truly hope that all will cheerfully respond to this call. It is

pure necessity that prompts us to make this appeal, and we are not willing to believe that our patrons will let us suffer this inconvenience for want of the small sum that they may owe us, and can pay with little or no inconvenience to themselves.

If those in arrears could take our place and feel our responsibilities for a few weeks, they would soon realize the importance of promptly "paying the piper."

"BAPTIST GLOVES"—I propose that each subscriber, for the Tennessee Baptist, make an effort to obtain one additional subscriber during the present month, and thereby double your present number. I regard this as the most easy and at the same time the most spe- cial way to accomplish that desired object. So come brethren, let us all try the experiment, and not wait for a few agents and ministers to do the work, you know that it can soon be done in this way. Let us then make it a kind of a gospel revival, and quickly spread the same throughout every state.

I must now notice the prominent Baptist objections to the position advocated in my Tract. These are numerous. Some have been published in newspapers—and some have been expressed in deliberative assemblies—others have been communicated to me by letter, and others still in conversation. I will here say that, in my judgment, courtesy forbids my mentioning the name of any brother who has not published his objections through the press. Dr. Watt's Hymns, &c. In this connection I say as well as say that another worthy brother has said that "Sunday School Teachers, Col- porters, &c., are preachers."

Bro. Ford admits, if I understand him, that Pedobaptist preachers are preachers, but not ministers of the gospel. And so ground upon this charge of inconsistency it is more than I can do for them. Where societies that are not gospel churches get authority to send men out to preach the gospel, I protest not to know.

It is proper to say that I refer to official preaching, of which I shall say more in another place. I insist that those Baptists who deny that Pedobaptist Societies are gospel churches, cannot, with any show of consistency, recognize Pedobaptist preachers as gospel minis- ters. How can there be gospel ministers if the names of those brethren shall not be given.

It is strange that some Baptists who dissent from the views of my Tract deny most positively that Pedobaptist Societies are gospel churches. If they can relieve themselves of this charge of inconsistency it is more than I can do for them.

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I must now notice the prominent Baptist objections to the position advocated in my Tract. These are numerous. Some have been published in newspapers—and some have been expressed in deliberative assemblies—others have been communicated to me by letter, and others still in conversation. I will here say that, in my judgment, courtesy forbids my mentioning the name of any brother who has not published his objections through the press. Dr. Watt's Hymns, &c. In this connection I say as well as say that another worthy brother has said that "Sunday School Teachers, Col- porters, &c., are preachers."

Bro. Ford admits, if I understand him, that Pedobaptist preachers are preachers, but not ministers of the gospel. And so ground upon this charge of inconsistency it is more than I can do for them.

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## Communications.

For the Tennessee Baptist.

## Reign of Christ on Earth.

Objections to the personal reign of a thousand years duration of Christ with his saints in earth, or rather to what I am disposed to call his bodily reign. For Christ has but one personality, and that is a divine one, by which he is in heaven and on earth all at the same time, and by which he has reigned over the church or with his saints all the while; and furthermore, by which he now reigns and shall continue to reign on earth till all his enemies are made his footstool, or are put under his feet; and one should doubt the personal reign of Christ in this sense. But to a thousand-year reign we may object: for it must be premised that Christ assumed the humanity in such a miraculous and glorious manner that it has no personality distinct from the divine. And hence Christ can and does truly reign in person among his saints on earth, even while his glorified body is in heaven, as if he were here by his bodily presence, as he once was. When some thought that he would set up a bodily reign, Now I object to this bodily reign of Christ or a thousand years duration:

1st. Because such a bodily reign two nearly excludes that of a spiritual one. The people of this world are already too much inclined to have carnal views of Christ and his reign—so much inclined to have a mere carnal Savior and a worldly kingdom; and whatever is calculated to carry them still further astray in these respects should be discarded promptly. For we should remember that although Christ in becoming a Savior and Redeemer to sinners had a bodily prepared him, humbled him self, took upon himself the form of a servant, became obedient unto death and was raised therefrom and exalted to the right hand of the throne of the Majesty on high; yet his reign has been a spiritual one under all the past dispensations of divine grace. And even now that Christ's spiritual reign is going on through the tableness of preceding; as it is written, "after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." And further, this reign, according to the Scripture, must be carried on by the same foolishness of proclaiming the fall of the world—for our Savior not only said to his servants, "Go into all the world and preach the gospel to every creature; go therefore and teach all nations; do, but also said to them, And lo, I am with you always, even to the end of the world." And that we here have the gospel as the instrumental by which Christ extends the influence of his spiritual reign, and as the message by which God saves the believers in all nations and in all ages, even to the end of the world, and the gospel dispensation as that which shall continue till the end of time. For further evidence, however, that Christ's spiritual reign is carried on by the gospel, read 1 Tim. 1:15 in which we have his exhortation, and the rest of his strength, which is the gospel by which he reigns, plainly brought to view. Also read Isa. 24 chap. 1, 2, 3 and 4 verses, in which we have not only the ordinary times of the gospel under the spiritual reign of Christ, but the extraordinary—the Millennium itself, if you please, my reader. And last, read the gospel by Luke, last, 46 and 47 verses, in which we have the sufferings and resurrection of Christ as taking place and remission of sins might be preached in his name among all nations, beginning at Jerusalem. What more could we ask to authenticate the fact that Christ reigns spiritually by the gospel? And should we not reject everything which detracts from the brightness, success, and glory of this spiritual reign? And should we not object to that bodily reign of Christ which is made to excel this so far as for us to have ground to conclude that it is vain thing for us to labor for the evangelization of the whole world simply by the promulgation of the gospel, in obedience to the fast command of our ascended Lord and Master, and upon the encouragement that emboldened the Apostle Paul, when he said, I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Yes, we may object to this bodily reign of Christ because it detracts from and too nearly excludes his spiritual reign, leaving no place for it.

2d. I object to the bodily reign of a thousand years duration of Christ, because it requires to lay an unwaranted stress on Christ's body or bodily presence. His bodily presence was not essential to the prosperity of his people prior to his incarnation. His bodily presence in the days of his incarnation did not cause the spiritual work of the gospel to succeed better than it has on many occasions since. No. This work has succeeded better since his incarnation that it did before. Why then anticipate greater things from a bodily reign on earth than we are now realizing from a heavenly one? For the bodily presence of Christ with his Apostles did not cause them to be happier or to be more successful in the ministry than they were after his departure. He himself informed them that they should receive greater power and accomplish greater works after his departure than while he remained with them. Why then should we in an enthusiastic manner lose sight of his divinity and spirituality, and then idealize his humanity or bodily presence? Let us rather remember that where two or three meet together in the name of Christ, there he is in their midst, in all of his love, mercy, grace, peace, and divine power to bless and save to the utmostmost all that confids in him or that comes to God by him. And although we have not seen him in the flesh, yet let us believe in him and be assured that we shall be abundantly blessed in doing as those who saw and believed, and as we should be even if Christ were to come down to remain with us in body. For while it profit us if we were to have his bodily presence and at the same time have no saving interest in him, as a divine Saviour, by a true and living faith, or what shall we lose by the absence of the body of Christ from us, if this life that we now live, we live by the faith of the Son of God who loved us and gave himself for us, and if we love him and keep his commandments and receive daily his gracious manifestations of love to our souls? O, let us not think that the bodily presence of

Christ is essential to our happiness, essential to the church's prosperity and to the world's conversion, for to-day, he has all power in heaven and in earth, and is able to save the whole world if they but believe on his name. Yes, he says look to me, sir, be ye saved. Look not merely at his body, but to his power, love, atonement, grace and righteousness. Look to him upon his heavenly throne, and beseech him to give you shelter under his divine wings.

3. I object to this bodily reign of Christ, because it represents the resurrection of the righteous as taking place at least a thousand years before that of the wicked, while the Scriptures show that the resurrection of both these classes shall take place at the same time, as it is written in the gospel by John, 5: 20, 22, 23. Marvel not at this: for the hour is coming, in which which are in their graves shall hear his voice, and shall come forth; but they have done evil, unto the resurrection of life; and they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. Now is not the teaching of these Scriptures simply this, that at the voice of the Son of God there shall be a general resurrection of all the dead, including both the just and unjust? But if you will still think that the righteous shall be raised before the last day, or general resurrection, then hear what Christ says in reference to the time in which he will raise his people. This says, he is the Father's will, which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that except one which had prepared him, humbled him self, took upon himself the form of a servant, became obedient unto death and was raised therefrom and exalted to the right hand of the throne of the Majesty on high; yet his reign has been a spiritual one under all the past dispensations of divine grace. And even now that Christ's spiritual reign is going on through the tableness of preceding; as it is written, "after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." And further, this reign, according to the Scripture, must be carried on by the same foolishness of proclaiming the fall of the world—for our Savior not only said to his servants, "Go into all the world and preach the gospel to every creature; go therefore and teach all nations; do, but also said to them, And lo, I am with you always, even to the end of the world." And that we here have the gospel as the instrumental by which Christ extends the influence of his spiritual reign, and as the message by which God saves the believers in all nations and in all ages, even to the end of the world, and the gospel dispensation as that which shall continue till the end of time. For further evidence, however, that Christ's spiritual reign is carried on by the gospel, read 1 Tim. 1:15 in which we have his exhortation, and the rest of his strength, which is the gospel by which he reigns, plainly brought to view. Also read Isa. 24 chap. 1, 2, 3 and 4 verses, in which we have not only the ordinary times of the gospel under the spiritual reign of Christ, but the extraordinary—the Millennium itself, if you please, my reader. And last, read the gospel by Luke, last, 46 and 47 verses, in which we have the sufferings and resurrection of Christ as taking place and remission of sins might be preached in his name among all nations, beginning at Jerusalem. What more could we ask to authenticate the fact that Christ reigns spiritually by the gospel?

4. I object to this bodily reign, because it represents the people of God as raised to a state of immortality at least a thousand years before the close of Christ's mediatorial kingdom; whereas the Scriptures represent the one as immediately succeeding the other. The Apostle Paul, speaking of the resurrection, says, Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when no shall have put down all rule and all authority and power. For he must reign till he hath put all his enemies to flight, who are in the world instead of the last.

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Yours in love,  
R. H. TRACKEYSON  
Pike County, Ga., Nov. 15, 1854.  
P. S. Christian Index, South Western Baptist, please copy.

UNION GRAVES.—Your readers will be pleased to learn that the church in this place enjoyed a glorious revival of religion. Meetings have been held every night for more than two weeks, conducted by Elder E. C. Burson and myself. Although our duties in the ministry have been numerous and pressing owing to our preparations for the approaching commencement, yet the meeting has continued without interfering with any important duty.

The church has been much revived, and many sinners, we trust, have been sincerely converted to God. Last Sabbath twenty-one willing converts were led down into the liquid grave after Christ's example; among whom were several interesting young men and ladies connected with our University and the Female College. The revival has been much blessed to the students of both institutions.

The interest was general and reached mark of our most prominent event.

Among the most prominent was the baptism of the Rev. Dr. W. D. Jones, a member of our congregation, who has been a decided factor in the success of our meetings.

During the ten days past we have been in constant relation to the peace and prosperity of the church, and in this we have had much success.

He has left a number of converts to the Methodist cause, and the same number to the

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