

# The Tennessee Baptist.

WM. C. HICK,  
C. R. HENDRICKSON, Corresponding Editors.

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

Desiring to Know the Whole Truth, and Daring to Oppose any Error—Christ is my Judge. S. R. GRAVES, Editor.

VOL. X.

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NO. 41

## Revision.

Address of Elder John F. Bray,  
At the Second Anniversary of the Bible Revision  
Association, held at Nashville,  
April 7th, 1854.

MR. PRESIDENT AND FRIENDS OF REVISION:—I think I duly appreciate the honor of being in any way connected with that body of men, at whose hands the world is yet to receive a pure Bible and a whole Bible. With much pleasure, I was at the last annual meeting of this body in Louisville, but there I made no speech, nor indeed have I as yet on any occasion touching this subject. I regard it, therefore, as a privilege to say a few things at present, if nothing more than to testify of my own deep and ardent interest in this grandest and greatest movement of the age. Brethren, my whole heart and soul say *Revision—a whole Bible, and a pure Bible*; the Saviour's glory, and this world's salvation.

I was brought up, sir, to the navigation of the stormy seas, and which profession I follow as my only patrimony and inheritance until within a few months of my entering the college of preparation for the Gospel ministry; and well, sir, do I know the importance of having a correct chart to sail by, and also of having that correct chart corrected, just as fast as moveable sands and shoals require it. I also know the importance of having in that chart all my sailing instructions, marks, compass bearings, lights and buoys and signals represented in the plainest possible manner, and expressed by the most unmistakable language. What, sir, would the sea-faring brotherhood do, supposing that a self-constituted and self-authorized company of men, calling themselves Neptune's high priests, should undertake to scatter words of *Latin and Greek and Hebrew*, with others of no earthly language at all, throughout their manual of sailing instructions; and all this, forsooth, for the special purpose that they might not understand them, and therefore might not presume to navigate their own vessels, I, e. for the special benefit of a privileged class of men called *pilots*, but which in this case would be *pirates*? Would it, yea, could the like of it be tolerated? Not one day, sir. Who shall take for granted that, in order to command his own ship, a man shall understand all the dead languages, besides others which never lived? Such matters have of necessity to be all so plain that the cook's mate in his galley, as well as the commodore in his state-room, may read, and mark, and learn, and inwardly digest the whole. But suppose the existence of this strange procedure, would it not be stranger still for those very seamen who so much needed it, to oppose a proposition to exchange all those barbarous phrases and give them their manual in the very plainest terms? Surely. But the strangest thing of all is this, that what could never be tolerated any how in worldly matters, is tolerated, and even defended and bravely fought for in the most important matters—*religious*; and that which marvellously aggravates this thing, in our esteem, is the fact that Baptists, at least professed Baptists, tolerate and defend it, i. e. *oppose themselves*, their own professed Baptist principles. *Pedo*-baptists have the truth when in God's name they sprinkle an unconscious infant, because in that act they *acknowledge* baptism, just as a shadow acknowledges a substance, or a counterfeit coin a real one; but then they have not the whole truth, because their sprinkling stops short of the truth, and is therefore no baptism at all, only acknowledging the need of one. But Baptists, as such, have the truth, the common sense of the world being witness—they *stand on the truth*, their constitution, faith, practice, government and discipline are of world-wide currency. What Biblical critic or church historian of any note at all denies this? *This truth* is the Baptist's glory, and much as I have traveled in this and other countries, I yet never saw a Baptist who was not proud of his foundation, who in asking for the founder of the Baptist church short of Jesus Christ did not feel that he was invulnerable, and who, therefore, in defending his position, did not feel sure and certain that he was simply declaring and defending the plain and unsophisticated word of the living God! But, now, that any such Baptist should *oppose*, directly or indirectly, an effort to give the *whole truth* to others and to all equally, I confess I am my utter astonishment. I expect that all Baptists believe as fully and firmly as I do, that all the whole host of nameless and numberless *errata* of every crime and age must and shall come to nought, and fall into deserved, everlasting oblivion and excommunication. And why do we believe this? Simply because they stand not on the plain, unadorned and uncompromising Word of God.

I care not how long an error has existed, by whose fertile genius it was begotten, or by what amount of strength and respectability of wealth and numbers it is as yet supported. It may be as big and popular as this world is wide; yet what of that? Christ has said it, "It is not the words of men, but the words of God, that shall stand." What, therefore, is not of the *Truth* only, but born of the "traditions of men" in doctrine, faith, practice, government, and discipline in the Church of *Cæsar* alone is "Head of all things," shall surely come to nought. The wealth of the nations, the prayers of saints or tears of angels cannot save it. "But the Word of the Lord liveth and abideth forever!" How strange, then, that they who know all this, *believe* all this, and who themselves also despise as God despises whatever is not of the *Truth*, should still *fight for it*, and oppose a noble effort, worthy of angels, which seeks to save all knots, and pour full day on all men's vision and cause God to speak in His own language, His own meaning, to all

men alike and equally! I confess again, I cannot understand it, it surely is not that unpolitic policy which lures and courts men's favor more than God's! That conscientious *Pedo*-baptists should oppose Revision does not astonish me. The present version of the English Scriptures brings them "much gain" by its smooth sayings; but that avowed Baptists and "Masters in Israel" should take part with them, seems to me the greatest anomaly on earth. I regard it, however, as not a little in our favor that they give us, not only from their pulpits, but likewise in the more tangible form, from the press, their strong "reasons" for their opposition. This certainly might help in many respects our cause. Many of our very best arguments against their unreasonable opposition are such as themselves supply; they thus make known to us and to the thinking world, their weakness. I look upon Dr. Dowling's celebrated sermon of "TEN REASONS against the proposed Baptist version" as being on the whole well calculated to help Revision to friends and favor. Revisionists certainly never could have exposed the credulity and weakness of anti-revisionists so effectually as they have done themselves, and because, if by such "reasons" as they have assigned for opposition, had only been *surmised* by us, then had they doubtless maligned our motives and stoutly repudiated the charge. As it is, however, there can now be no cause for such warfare. I shall illustrate my point with a few examples from "Ten Reasons." Who can need to be told that the great Eastern men of war feel weak and need pity while they seek to support their cause so hopeless with such "reasons" as this: "The English translation of the Bible is the best translation in the world." Who doubts it? It compliments us, however, in this, that we are not behind the age, we are using the very best version to be had; but what profound logic for *opposition to a better*! How it reminds me of a humorous remark of old brother Winterbottom once when he accidentally got his horse injured; said he, "I am sorry, exceedingly sorry—that is the best and most valuable horse that I ever owned, for it is the only one!" We cheerfully subscribe to it, that our present version of the Bible is the very best in the world—in the *English* language; but that is our very best reason, also, why we want a *better*, a *new* one, because we cannot get a better old one. We are something like the man who applied for a bill of divorce from his wife, and who, when asked his reasons, said: "My wife is the very best wife in the world, but—she does not *suit me*!" So say we of King James' version of the Bible. It is, without all controversy, the very best in the world in our language, but it does not exactly *suit us*—not because it is an "old-fashioned Bible," and we "want something new," but because simply it is *not so good* as it might be, *ought to be*—as we mean to make it.

## Mississippi Baptist State Convention.

It is known, or ought to be known, by all the friends of the Baptist Convention in Mississippi, that we are in pressing need of funds to carry on its operations. At the last session of the Convention the treasury was exhausted, \$400 or \$500 in debt. This indebtedness has not diminished since that time, but increased, as the salaries of the missionaries have been going on and no money coming in. Our missionaries are in distressing need of the money we have appropriated for their support, but in reply to all their requests and the letters accompanying them, begging for their quarters, which we have promised to furnish them, we have to say, the *treasury is empty*. Now who is responsible for this failure? Some close-fisted, stingy Baptist may say the Board is responsible. But my brethren the Board is only the Agent of the Convention, and the Convention is composed of Baptists in good standing in the churches of Mississippi. It turns out then, that the Convention Baptists of Mississippi are responsible for the failure to pay our Missionaries their just dues.

Friends of the Convention—of the Baptist cause—of the Christian religion! Your word, your honor, your piety are at stake. You have promised through your Board, to supply the destitute in this State with the bread of life. Through this Board you have appointed good, pious and talented ministers to labor in destitute sections—through them you have made appointments, and faithfully promised, very solemnly, and I trust in the fear of God, you have promised to pay these good and self-sacrificing men a stipulated amount every quarter for the support of themselves, their beloved wives and sweet little ones. Have you done it? Have you met your obligations? Have you paid this most sacred of all debts? Oh, brethren, I beseech you! Don't let the matter rest this way a minute after you see this notice of the condition of God's, of your cause! Will you not send us up at once \$300 or \$400? This will straighten matters till the next session of the Convention. Will not Pastors of all the convention churches in the State lay this matter before their respective churches at the very next meeting after they see this notice? Will not able brethren and sisters in different portions of the State give us at this time of pressing need, a large donation? I trust that all will respond favorably. It will be for God's glory—give the cause an impetus in the State, and God will prosper your own souls. Will you, friends of the Convention? Will not able brethren and sisters in different portions of the State give us at this time of pressing need, a large donation? I trust that all will respond favorably. It will be for God's glory—give the cause an impetus in the State, and God will prosper your own souls.

What has become of those circulars appealing for aid, sent round to many of the churches the beginning of the year? Will you not send back my dear brethren, filled with money? Please remit your contributions to me at Raymond, Miss., or M. W. Phillips, treasurer, at Raymond, Miss.

In behalf of the Board,  
J. L. McCune, Cor. Sec.

## A Tour Through Methodism.

CHAPTER IV.  
The persecutions that followed my separation from Methodism—Exilement—Calumny—Persecution.

Having in the preceding letter given an account of the circumstances under which my mind was first led to doubt the soundness of Methodist theology, and how I was led to change my church relation, I proceed to mention the persecutions that followed this step.

I had no good reason to hope, that the sectarian rancour and malediction which fell upon those who left the Methodist Church, would be spared in my case. The news of the baptism spread through the neighborhood like wildfire. The first commotions of surprise—had not subsided before it was discovered that a very man who had been loved and esteemed as a Christian, honored as a gentleman and regarded by the highest sensation of the Church as a minister of Jesus Christ, had now proved himself by one single act, to be a base hireling, a hypocrite, and a traitor. Various surmises and conjectures were indulged as to the probable causes of this mortifying apostasy. By some, it was attributed to disappointed ambition. By others it was looked upon as a pre-emptive act of ill feeling and revenge for some supposed injury. Some ascribed it to family influence, and others to mercenary motives, while a few, even among *Pedo*-baptists, were charitable enough to believe me conscientious in the matter. The tongue of slander was busy, and bigoted Methodists were clamorous with abuse. Deep and hoarse mutterings were heard disturbing the bosom of society.

Next appeared occasional outbreaks of lucid flames, as though some heaving volcano was about to pour its commingled elements over the whole face of society. The spirit of the dove gave way to that of the croaking raven. The meek and patient lamb, became a growling lion ready to pounce upon his prey. Where ought to have reigned the spirit of Christ, there sat enthroned the frowning, blood-thirsty spirit of anti-christ, breathing forth persecutions and anathemas. But thanks to the spirit of the illustrious Roger Williams, and the presiding majesty of religious liberty, my body was kept inviolate from stripes and crucifixion. True, I was not called to shed blood for the rights of conscience, as may Baptist ministers have done both in England and America. Yet an attempt was made to rob me of my good name, which is more dear to me than life itself.

Upon what grounds professing Christians can justify themselves in attempting to blacken and destroy the character of those who leave their church, I cannot conceive, unless it be upon the ground of the Roman Catholic policy of infidelity, and of doing God's service in putting heretics to death. Perhaps one object of this persecution may be to deter the faint-hearted and dissatisfied ones from leaving their fold. No matter what the motive, it is certain they have left their church. Though multitudes of their members have joined the Baptist Church, yet they are ready to assign any other motive rather than an honest sense of duty to God. I had my full share of calumny to bear in this matter.

I had more important matters to attend to, than chasing every slander that chagrined and malicious hearts might invent. For the great body of the Methodist people, I entertained the highest regard and affection. With them I had spent many most delightful days. When I remember my former opinions, and tenacity with which I held them; when I remember the blinding influence of early prejudice and how it makes the mind cling to the most egregious error. I was led to pity rather than to persecute. If in "contending for the faith once delivered to the saints" it became necessary to show the fallacy of the *Pedo*-baptist argument, I always tried to distinguish between the individual and his opinions. If for the honest exercise of the rights of conscience, I must be persecuted unto death, mine be the honor of suffering with the Waldenses in Piedmont; with the Nonconformists of England, when baptism was made penal by law; and with the baptists who were imprisoned in the old Dominion, for "preaching the gospel of the Son of God."

I have been called a traitor, so was Martin Luther. And who would not glory in the honor of such alliance? If the scrutiny of the last day should not convict me of treason, against Jesus Christ, it will be a very small matter to be charged with treason against the cause of infant sprinkling and ecclesiastical domination. Reproach is no new thing to the true witnesses of Jesus Christ. Persecutions have been the lot of baptists in every age of the church. Our motto has been to return good for evil, to "bless them that curse us, to do good to them which hate us, and to pray for them which despitefully hate us, and persecute us." In conclusion, let us ask why it should be thought a great crime for a man to change his religious opinions? Is it said that neither Christ nor his Apostles, nor his religion were changed? But man is neither divine, inspired, nor infallible. The precipitate opinions of youth are often premature and erroneous. Thousands are more influenced by love of party, others by love of truth. As to persecutions, "they that will live godly in Christ Jesus, shall suffer persecution." True, our denomination has become more popular than formerly. Still there is a strong undercurrent that sits hard against it. In many places, especially among certain classes, it requires much self-denial to become a baptist, even in this day.

The Mexican Government has ordered two war steamers, of a thousand tons each, to be built in London.

## Communications.

For the Tennessee Baptist.  
Ministerial Duties.

There is no avocation in which man can possibly engage, that brings him under so many obligations to his God, and his fellow man; and none that carries with it, such responsibilities, as that of becoming a minister of the Gospel of Jesus Christ.

In other callings men have to do, for the most part, with mortality. But in the ministrations of the word of life, the immortal spirit is involved.

Brother Graves, I had just written the above when the Baptist of the 27th ult. reached me, and in reading it closely (as I usually do) I saw to my utter astonishment, and regret, it announced, that "Elder B. Manly, Jr., had resigned the pastorate of his Church in Richmond Virginia, to take charge of a Female School."

I must confess that I scarcely know what to think of men who profess to be called to the Gospel ministry, and can quickly come down from that high and responsible station to engage in any other pursuit whatever. And when we look for a moment over our land, and see the number of destitute churches—the various points that demand the attention of Baptists—the multitudes of places petitioning time and again for Baptist ministers; it is strange, *remarkably* strange, that men who say it is their duty to preach the cross of Christ, can disregard all these things, and be content, to take positions in the world, that could be filled equally as well by those who are not ministers. There are hundreds of the Laity of the Church, who are as well qualified to occupy the chairs of our Universities, and other schools, as can be found in the ministry, and these brethren could be induced to become Presidents and Professors, and thus send forth many of our strongest men into the vineyard of the Lord.

Though a particular school may do well by securing a minister, as teacher, yet I am constrained to believe, by so doing, greatly injury to the denomination. Brother Manly, I suppose has left the pulpit for the school room. Why he did this, is not my business to enquire, but if he feels as Paul felt when in all the earnestness of his soul, he exclaimed "I am not a preacher, but a teacher," I can only say, that if I preach not the Gospel, I consent never to cause him any restless hours, and God grant him, he and all others similarly situated, may have no rest, till they return to their labor of love. Brother Manly is not alone in this matter.

Where are those who have been educated expressly for the ministry, at our University. Crawford is in China, Gillard is on the way, in obedience to the command, "Go teach all nations"—but where shall we find many others. In vain shall we look to heathen lands, and were we to search diligently the pulpits of our own happy church, they would not be found. When in school we used to talk about giving all our attention—directing our whole time to the ministry. Pleasant thought, O how changed now. S. may be found in West Tennessee; L. in Arkansas; I. in Alabama; H. in Texas, and others elsewhere—not preaching the unsearchable riches of Christ; but teaching school. I know many excuses will be offered for this acting; but none I presume lawful. It will be said I am in debt—some others who have been giving their whole time to the ministry, and the probability is, they are as near out of debt as you, and if not, they have a good conscience. Again, it may be said, a teacher was badly needed; quite likely; but were teachers *ever* half so badly needed, as ministers are at this time—when every gate that sweeps across our own native land, the cry is heard give—O, give us the word of Life, the living ministry, or we die.

I shall not attempt here, to notice the reasons they would probably give, for not devoting themselves wholly to the work; but mention some things, that I consider to be the duty of every minister. And I know of no better point than the commission. This authoritative document says nothing, not one word about school teaching. It says "Go into all the world and preach the Gospel to every creature."—"Go teach (or disciple) all nations, baptizing them," &c. If we look upon this as coming from God, and the command for his ministers to obey, how can you, young brethren, remain where you are contented, when you are *compelled* to know, that you are not acting in compliance with this injunction? The first command in the commission is "Go," not to the school room; but to preach the Gospel, "Go" not to make money; but instrumentally, to save souls—"Go" not to fill a Presidential or Professor's chair, but to the pulpit—"Go" not to influence young men or ladies to come to your school; but to your Saviour.

I will fail to comply with this requisition, "how shall we live in peace, in peace, and be required at the Judgment. There is, brethren, an awful responsibility, and I leave you to say whether you can possibly meet it. There is an example given in the case of Nehemiah who our admiration and imitation. He would not be influenced from any consideration, to leave the important work of the Lord, but sent to his enemies saying "I am doing a great work, so that I cannot come down, why should the work cease whilst I leave it to come down to you?"

Has not the work of preaching the Gospel almost ceased—the building up, the wall of Zion (as far as you are concerned) well nigh stopped, whilst you, brethren are devoting your time and talents to other callings.

I cannot help regretting this state of affairs; but I must close this communication by adding an exhortation of the Apostle Paul to his son Timothy. I charge thee, therefore, before God, and the Lord Jesus, who shall judge the quick and the dead, at his appearing, and his kingdom, *Preach the word.*

Your brother,  
D. B. H.

## To the Baptists of Big Hatchie Association.

DEAR BRETHREN:—It will soon be time for us to assemble in our associated capacity, to attend to the important duties devolved upon us, by our beloved Master; and for the enjoyment of a feast of fat things served up by Christian intercourse, brotherly love, and abiding confidence.

Since the wicked and bitter persecutions waged against our Fathers centered Associations that those holy men of God, might confer with and mutually encourage each other, let us, as the true Disciples of Christ, "everywhere spoken of," because we are the *peculiar people of God*, assemble in the spirit and in the name of our blessed Lord.

Suffer me, respectfully and affectionately, as your servant, to call your attention to some matters that will probably be presented to the Association. I will commence with that which I deem most important.

The China Mission.

Let it be remembered, we are bound by a voluntary obligation, to sustain a Missionary and wife in China, for seven or eight years longer.

Are we keeping this voluntary covenant, and acting in good faith towards that good brother and his beloved wife, whom we have sent to this question, as found in your late minutes, by comparing the report of your committee on page eleven, with the report of your Treasurer, on page ten. Your committee say through Bro. Wm. Nolen, the Chairman, "that we have no positive information of the precise amount necessary to sustain a missionary in China, but from the most reliable information that we have been able to obtain, we suppose that the sum of \$850 per annum." And the Treasurer's report reads, "Joel L. Jones, Treasurer of Big Hatchie Association, in account with the same, November, 1852, received for China Mission, \$559 62."

Now subtract \$559 62 from \$850 and \$290 38 will be the amount we fall short of paying what we acknowledge to be right. It may be said it was a good while from November, 1852, to July, 1853. That is true, but surely the delegates to the last session have not forgotten with what earnestness our most faithful Treasurer urged the fact that many of the churches had failed to pay any thing. And in the sickness that was unto death, his heart was grieved that so many of the churches were delinquent. Nor could he rest, until I said to him, I would call the attention of the churches especially to this matter.

My dear brethren, shall we do what we promise, and stand acquitted before earth and heaven, or shall we each year publish in our minutes our own shame?

Why may not each Church send up \$30 as her annual contribution; and then, even if the necessary annual expense shall be as much as \$900, we should in the short space of four years, pay \$240 over and above the support of our missionary in China for the next eight years. I do hope every Church will take hold of this enterprise with energy and zeal, and make a short work of it; and then in a better manner help to sustain the African and Indian Missions.

Last meeting of the Association we added the propriety of establishing a day in the city of Shanghai, China, that the school be placed in the care of our beloved brethren, Bro. T. P. Crawford, and that this sum be used to conduct said school, be forwarded by this Association. About \$500 per year will be necessary to defray this cost. It was

Resolved, That E. D. Isbell, T. E. Whitfield, C. R. Hendrickson, H. G. Dent, and A. E. Goff be a committee clothed with full power to carry out the object of the China Mission. Will not this committee report facts that will be quite encouraging?

Financial Scheme.

For several years past, we have at each Association, appointed a committee to report a financial scheme to our next, and have invariably failed to receive a report. It is, therefore, confidently expected, that our brethren R. S. Thomas, Wm. P. Bond, and D. W. Thomas, who have been appointed to this duty, will report a financial scheme to the next Association.

Supernatural Ministers' Society.

The Association resolved to have a Supernatural Ministers' Society, and said how many officers there should be; but, if any have been elected, or appointed, I am ignorant of it. Nor do your minutes report a dollar for said society.

Introductory Sermon, by Wm. Nolen and J. B. Duncan.

Missionary Sermon, by C. R. Hendrickson and Wm. L. Slack.

The next Association will be held with the Elders Church, Shelby County, Tennessee, commencing on Friday before the fourth Lord's day in July, 1854.

Affectionately and respectfully yours,  
CHAMP C. CONNER, Mod.

Brookville, Ten., May 22, 1854.

BROTHER GRAVES:—The cause of the Baptist and Revision in East Tennessee, is onward through strong opposition. Yet truth is mighty and will prevail. Much has been accomplished through the instrumentality of your paper. May the Lord support you, that you may long live to accomplish much more.

We are anxious to hear from your health, a few words on that subject, would greatly many of the readers of your paper.

HUGHES W. TATLOR.

It is estimated that the Catholic Church of Mexico owns property to the amount of \$500,000,000.

## To the Churches composing Mount Zion Association in Arkansas and Missouri.

DEAR BRETH











