

# The Tennessee Baptist.

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. J. A. Gault, Editor.

VOL. XI.

NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 2, 1854.

NO. 1.

## Our Pulpit.

### The Two Homes.

Noman on earth is at home. We are destined for immortality, and our progress through life is but a journey to our eternal place of abode. The present is but a state of probation, or rather, our residence on earth is but to prepare for our residence in the eternal world. I am said of the great traitor against Christ that he committed suicide "that he might go to his own place," and every man dies that he may go to the state for which he is prepared, and which is adapted to the character he has formed.

It was right that Judas should leave the followers of Christ. He had given full evidence that the church was no fit place for him. He neither loved the Head of the church nor its members, nor had he any feelings or inclinations in common with them. He could not for very shame, meet the disciples of Jesus Christ, after he had proved a traitor to the sacred cause which they had exposed. Nor could he be prepared to meet Christ and his followers in heaven. How could he be happy in seeing Christ and his friends in the world of purity and love? An old divine has said that his entrance into heaven would have created a mummy in that happy world, that every man among its inhabitants would have risen up to expel him. Certainly he could have felt no sympathy in the society, the enjoyments, or the song of the redeemed.

The only place fit for Judas in the world to come was hell, the abode of the enemies of Christ. That is the fit residence of all who are opposed to the moral government of God, who cherish unlovely feelings, and have not a holy taste for holy things. In hell, sin is let loose, bad feelings may be indulged to the full extent, and sin may be eternally committed. This is surely the world for which the ungodly man has always been preparing himself. His hypocrisy, his opposition to holiness, and his awful treachery had prepared Judas for that place, and for no other. Nor can any man ever justly complain that his eternal place of residence is in the world for which he has prepared himself, and toward which he has voluntarily traveled.

Unconverted sinners! look well before you. There is a hell, or a world prepared for those who are not prepared for heaven. That world is the sinner's "own place," and one grand design of the judgment of the great day is to sentence the ungodly to that place.

Listen, then, O rebel against God, to the cries of mercy which are now proffered to you; receive now the friendship of the future Judge. He offers gracious terms of peace, accept them and be happy.

But if your case refuse  
The language of his grace;  
And hear grow hard like stubborn Jews,  
That unbelieve that  
The Lord, in vengeance dread,  
Will lift his hand and swear,  
"I will depose my promised rest,  
Shall have no portion there."

THE CHRISTIAN'S HOME.  
One of the most endearing words in our language is that of *home*. There are our most beloved connections, our sweetest pleasures, our choicest riches. And truly delightful is it that religion sanctifies the social pleasures, and in various connections teaches us that the future state of the believer in Christ is one of quiet, social, and continued enjoyment.

Such was the delightful idea conveyed by our blessed Lord in the last address he delivered to his disciples before his death. He was about to leave them, but it was that he might go fully to prepare the mansions of his father's house for their reception, and then he would return for them, and convey them to their eternally blessed abode with him. There are indeed a thousand precious thoughts arising out of this promise, which may well yield us comfort both in life and in death.

With what infinite ease, combined with the highest dignity, does the Saviour speak of the future state of felicity reserved for him and his people! That blessed world had long been his home, and he speaks of it with the utmost familiarity. While this encourages us to place unlimited confidence in him, it should teach us to be content with the glory which shall be revealed in us, and to anticipate the happy feelings which we hope eternally to cherish.

Think, Christian friend, on the home to which the storms of life are conveying you. It is your father's house, and the residence of your younger brother, and your choicest friends. The vast building comprises "many mansions," enough for the residence of the whole family; and every one of the sons and daughters of the Lord God Almighty shall dwell in that house not made with hands, eternal in the heavens. Happy assurance, which I derive from him who is emphatically "The Father," who well knows all the facts of the case, who could not deceive his friends on the earth, and who is able to perform his promise in conveying us to it.

Happy, too, is the thought that we are now preparing for this mansion. Joys and sorrows, the means of grace, and the influence of the Holy Spirit are all making us "meet for the inheritance of the saints in light." Angels guard and lead us on our journey, and will carry our spirits to the throne of his sovereignty.

Nor ought we to forget that while each dying Christian at once passes into the presence of his Lord, that Lord will soon come to raise the dead, the bodies of his people, and having reunited the bodies and souls of the countless millions whom he has eternally re-

deemed, shall rise with the whole to the eternally happy world.

Let us, then be concerned to prepare for that world; let us breathe its temper, act out its employments; associate with its society, and engage as far as possible in its enjoyments. Let us be "looking for and hastening unto the coming of the day of God," when the whole family shall meet in heaven. Let us, too, sing with one of our poets:

"There, at the Saviour's side,  
Heaven is my home.  
I shall be glorified,  
Heaven is my home.  
There are the good and blest,  
Those I love most and best;  
There too I soon shall rest:  
Heaven is my home.  
Watch, and Rejoice."  
PILGRIM.

For the Tennessee Baptist.  
BROTHER GRAVES.—It has been a considerable time since my name appeared in your paper. Different causes have conspired to prevent my writing. And even now, I have but little time to write; but wish to communicate a few thoughts, to elicit investigation on some subjects.

1. Is the doctrine of final apostasy taught in the Bible?  
This doctrine teaches that, true Christians, persons born of God, children of God, by faith in Christ, heirs of God, and joint heirs with Christ, may so apostatize as to be unredeemed, separated from Christ, and banished into everlasting punishment; or regenerated and born again, a second, a third, and I know not how many times, and finally saved, if they do not "fall from grace," between the last regeneration and death. Now this doctrine is either true or false. If true, of course we should hold and preach it with as much earnestness as any other doctrine. If false, it should be promptly exposed and repudiated. It is not my purpose to enter into a discussion of this subject at present. The doctrine seems so absurd, that it is strange that it should be entertained by any who study the Scriptures. But what shall we say of Baptists who hold it, and especially of Baptist ministers, who preach it? Has it ever been embraced in the faith of any Baptist church? Has it ever been admitted as orthodox in the ordination of any Baptist minister? So far as I have any information on the subject, the doctrine of the final perseverance of the Saints, through grace to glory, has been a fundamental doctrine of Baptists in all ages. How, then, should we view and treat a Baptist minister who holds and dogmatically teaches the doctrine of apostasy? I have known one of this character several years, and have recently come in contact with him. He has been challenging and defying the Baptists and the world on this doctrine for some time, and I have consented to debate the subject with him, at Center Hill Church, DeSoto County, Mississippi, commencing September 28, 1854. Should any thing worthy of notice in your paper transpire during the discussion, you will be informed of it. In the meantime, the publication of this communication, with your views on the subject, will be duly appreciated by myself and many others. As you might expect, your paper is not taken by the minister, (Elder J. W. Stamps), who holds and preaches this doctrine. It is, however, taken by a good many brethren in that region of country. I have recommended it publicly, and will endeavor to get subscribers to it, as I have opportunity. I have been reading your paper regularly, and feel highly gratified with the triumphant manner in which you wield the sword of truth against Campbellism, Pedobaptism, Romanism, and any other error, that opposes the truth of the Bible. I have had much conflict with several of them for some years, and feel determined to stand in defense of the Bible against all error, so long as divine grace will sustain me, which I hope will be to the end. But I must close. I have written more than I intended. My chief object in writing this, was to elicit your views, and the views of others, on the doctrine of final apostasy, and the manner in which we should view and treat a minister who holds and preaches it.

Faithfully yours in Gospel bonds,  
JAS. J. SLEDGE.

For the Tennessee Baptist.  
MR. EDITOR.—About two months since, there appeared a false and slanderous communication in the Nashville Methodist Advocate, under the signature of Joel Peak, a circuit-rider of Simpson County, Kentucky, in relation to my connection with the Methodist Society.

As the editor of the Advocate suffered his correspondent to assail my reputation so grossly, I thought it nothing but justice in him to publish what I had to say on the subject. I accordingly wrote a statement of the facts in the case, and sent it to him for publication. He has declined, however, taking any notice of it. I suppose we may consider it according to his ideas of justice and liberality, to publish communications against individuals, which, if false, are calculated to injure their character, and then refuse those persons the liberty to reply, through his paper, to the slanders he has published against them. The injured were to be repelled, indeed, if they had no means of redress, only at the hands of such an editor.

Owing partly to affliction, I have taken no notice of the subject, since forwarding the paper alluded to above, to the editor of the Advocate. I hope, in a short time to send you a statement of the facts in the case. In the meantime, please be kind enough to give this a place in your columns.

Your friend and brother,  
JAMES A. CLARK.  
New Roe, Allen Co., Ky., Aug. 21, '54.

Religion is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the life that connects man to his Creator, and holds him to his throne.—Daniel Webster.

## Communications.

### C. R. Hendrickson, Pastor of the First Baptist Church, Memphis.

DEAR SIR:—I hope you will pardon the liberty I take of calling your attention to a series of sermons you have delivered here, and articles you have published in the Tennessee Baptist, on the Second Advent of the Saviour, and the speedy Retribution of all things.

I have read your articles, and listened to your sermons with much pleasure and profit; for they have aroused in my mind, a spirit of Scriptural inquiry, "to see whether these things be so or not," and prompted me to a more rigid investigation of those subjects than I have heretofore made. I have endeavored to test their orthodoxy, so far as I have had an opportunity of doing so—not by the vague and uncertain standard of sectarian sentiment—but by the word of God, and if I have been able to appreciate your arguments and positions, they seem to me to stand the test. I have also been led to enquire how far, the sentiments you are promulgating conform to those of the illustrious lights of the ancient and modern church, and even there I find more harmony than I expected. I find many of your views agreeing with those of Wesley of the Methodist society, and the celebrated Baptist commentator Gill, with many others whose names are beacon lights upon the cliffs of fame, to the young aspirants after theological honors. The views you are presenting on those subjects are well calculated to strengthen and cheer the hopes of the pilgrims of time on their weary way to that glorious inheritance which is promised to those who look for and love the appearing of the Saviour.

You do not leave them in vague uncertainty as to where will be their future home, and what are the promises connected with it. You do not represent to them their future existence as that of an ethereal intangible spirit, which is neither comprehensible, nor desirable, but you base their hopes upon something substantial and real, something which their mind can seize with avidity, and contemplate with delight.

There are, however, other considerations connected with these subjects, to which I will respectfully request your attention. If I correctly understand your teachings on these subjects, they seem to me to come directly in conflict with the view of the great masses of professing Christians, and militate against some of the most cherished organized associations of the Christian church, against her schemes for, and hopes of the world's conversion.

If I do not mistake your views, you teach a speedy advent of the Saviour, and that at that advent, all old things will be done away, and all things will be made new—that there will be a restoration of all things, a new creation, a new Heaven and a new earth. If this is a correct representation of your views, I would ask, where is the Millennium to be found? When will be that blessed period? When those blissful times in the history of this world, which have afforded so much material out of which, many of our pulpit orators have made their fine sermons? When and where is to be found that universal prevalence of christianity, that entire conversion of the world, about which orators have declaimed, and poets have sung so much, that we have almost fancied we could see glimmering of its glorious light, could see around us evidences that we were living at the early dawn of the Millennium? But you, by your teachings have cut off a large part of the human family in darkness, and consigned them to irretrievable woe. You have startled us in our fancied security, and while we have been sitting at ease in Zion, looking for the conversion of the world, you have suddenly raised the cry in our midst, "Behold the Bridegroom cometh!" It seems to me, that if the views of those who sustain Missionary Associations, are based upon a reasonable and scriptural hope of converting the world, your theology is calculated to do harm to the cause, to discourage them in their labors, and throw a dark pall over their bright hopes. What will your brethren of the pulpit think, who Sunday after Sunday, are preaching about the world's conversion, about the heathen being given to Jesus Christ for an inheritance, and the uttermost part of the earth, for a possession? What will some of our fancy pulpit orators say, when you take from them some of the flowers in the fields of fancy, and thus pluck a feather from their pinions?

I would respectfully request that at some time when convenient, you reconcile these discrepancies, between your teachings and those of your brethren of the "same faith and order," or show us which is in error, by so doing you will confer a favor upon one who "desires a knowledge of the truth."

Yours truly,  
J. H. B.  
August 3, 1854.

MEMPHIS, August 6, 1854.

I have attentively read your letter, and as you write in a kind and respectful spirit, and seem to be a sincere inquirer after truth, I take great pleasure in turning aside from pressing engagements, to answer your inquiries, whether satisfactory or not, you will judge. For reasons that you will appreciate, I reply to you through the Tennessee Baptist.

Speaking of my sermons from the pulpit and published articles, on the Second coming of our Lord and Saviour Jesus Christ, you say, "they have aroused in my mind a spirit of Scriptural inquiry; I have endeavored to test their orthodoxy, not by the vague and uncertain standard of sectarian sentiment, but by the word of God." This is indeed gratifying. The Bereans were commended for their "spirit

of Scriptural inquiry;" and you doubtless enjoy a much better conscience, than if you indulged a spirit of malevolence and intolerance, and resorted to detraction and ridicule, to answer what I honestly believe to be the teachings of divine truth. I am always gratified to have my discourses brought to "the test of God's word," I care not how rigid the scrutiny. If they cannot bear that test, let them be rejected. God does not call a man to furnish his own opinions, or "sectarian sentiment," but his eternal truth. That is what we all need; for that alone can make us "wise unto salvation." You need not care what I think or my neighbor thinks; your concern is to know what God says. This you believe, and therefore, instead of trying my sermons and published articles by "the vague and uncertain standard of sectarian sentiment," you have brought them directly to the word of God. Well would it be for the church, if all sermons and all books were tried by that standard, and made to conform to it.

The Bible is a book of facts. God declares such and such things to be facts. We dare not call them in question; we are bound to believe them; for "God cannot lie." It is my aim as a minister of the gospel, to declare all these facts, as far as possible. Among these I find many that relate to the future Advent of our Lord Jesus Christ, and I am bound to publish them, to press them upon the attention of my congregation, as well as those that relate to his first Advent. The Bible declares that the ascended Saviour will return to this earth. I dare not explain it away; if I am faithful to God, I must preach it. The same Holy Book declares with equal plainness, that when our Lord and Saviour is "revealed from heaven in flaming fire, to take vengeance on those that know not God, and obey not our Lord Jesus Christ," he will at the same time receive "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and his dominion shall be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. Here are two facts. When Christ comes in the clouds of heaven he will destroy his obstinate and unbelieving enemies, who have persecuted and "worn out his Saints." God declares this, and "I am a servant of his. I am bound to declare it to you. The second fact is equally plain:—When the Son of man comes in the clouds of heaven, he will assume the sovereignty of the earth. I dare not deny it; I dare not ridicule and laugh at it; I dare not slander and vilify those ministers, who have the courage to declare what God has declared. It is my business to make known the fact, and all the facts that God has made known in connection with the Second Advent of his Son. I have accordingly preached sermons on the resurrection of the Saints, 1 Thess. 4: 16. Their reign with him on earth, (Rev. 5: 10, 20; 6: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

The regeneration of the Physical earth, (2 Peter 3: 13.) The Restoration of all things, which God hath spoken by the mouth of all his holy prophets, since the world began, (Acts 3: 21.) In a word I have preached, that Christ shall destroy all the works of the devil, that Sin, death, and the curse shall be swept from God's foot stool, and the earth restored to its original loveliness, the abode of righteousness, peace, and joy forever. That I have confined myself to the teachings of the Bible, you and all my congregation, will bear witness.

In your letter, you intimated that the views of truth which I have presented are at variance with the common theory of the world's conversion, and ask me "to reconcile the discrepancies between my teachings and those of my brethren of the 'same faith and order.'" This is hardly fair. If you assume that their teachings are right, you condemn me at once. If their "sentiments" form the standard, I am far out of the way. They say the world will be converted before the Second Advent, but whether God says so, must be determined by an appeal to his word. I say that the world will not be converted before the Advent; whether God says so, must be determined by his word. By this standard, you are willing to test the question, "I must ask you to wait till next week, for what I have to say on this subject. You must not think with the Missionary obligations of the church. The church must preach the Gospel to all nations, because Christ has commanded her to do so, not because he has promised success to her efforts. In other words anticipated success is not the scriptural motive to missionary effort.

I cannot enlarge—I merely refer to this matter, lest it might be supposed that I am not favorable to missionary effort. Such a supposition would do me great injustice.

Yours de.,  
C. R. HENDRICKSON.

"STARTLING DISCLOSURE BY THE CATHOLICS." Under this head the Bee states that much alarm exists among the American families in North Bridgewater, "who feel no safety of property or person while a Roman Catholic remains under their roof. Many have already discharged their domestics, and others are preparing to do so immediately." The Bee also learns that the removal of all Catholics from the shoe factories in North Bridgewater is contemplated. The cause of the alarm is said to be certain "extraordinary disclosures" recently made by some Catholic female domestics, the nature of which the Bee thus states:

"They were asked, 'If the Priest told you to poison our families, would you do it?' and nineteen out of twenty answered Yes. They were asked, 'What would become of you?' and the answer was, 'If the Priest would take care of us!'"

For the Tennessee Baptist.  
BRO. GRAVES.—Is there not an opening for some of your strong pens to perform a good work, through the "Tennessee Baptist?" The writer would merely call attention to this field for doing good.

It will be remembered, that quite a number of our people have been for years, members of Pedobaptist Societies, and not a few of them are preachers. Now I like to see them come, and to read, "Still they come," but it does seem to me, that some of our churches and preachers, too, in the midst of their joy to see them come, will sometimes receive them when they are but half converted from their errors.

Take a case, if you please. A Methodist preacher has seen the errors of sprinkling and pouring, for baptism, he can no longer sprinkle babies, and call it baptism. He is taken into the church, the next meeting he is ordained, and it may be installed over a church as pastor; but he still retains the doctrine of baptismal regeneration, that he learned from the discipline and Wesley's doctrinal tracts; the doctrine of apostasy, of losing his regeneration and obtaining it again; together with that spasmodic and camp meeting kind of religion, that does not last until the next camp-meeting.

With such a state of things, my Brother, is it strange, sir, that we should have men in our pulpits, preaching the God-dishonoring doctrine of apostasy, or water remission?

Dear "Tennessee Baptist," turn the attention of some of your able pens to this matter, and the sooner the better. What say you, Bro. Graves?

REMARKS.—We have not space this week to investigate this subject, but we have long since intended doing so. We are free to express our long studied and conscientious convictions concerning the doctrine of believers' apostasy as taught by Methodists and Campbellites.

It is an error of vital importance, monstrous, if irrational, and grossly, palpably unscriptural. It is subversive of justification by faith, and establishes a mongrel sort of justification by faith and works—by grace and the law. It is not a Baptist doctrine, and never was, but virtually overturns every fundamental principle of established Baptist faith. A preacher might as well openly teach baptismal regeneration, or penance for baptismal refusal to aid in the ordination of a minister who held the possibility of a believer's apostasy and ultimate ruin. Nor should a Baptist Church allow a minister belonging to it to propagate such a pernicious doctrine for one day.

We present the following propositions for the consideration of all:

1. In consideration of our own righteousness alone, or.

2. In consideration of Christ's righteousness alone, or.

3. Partly on account of our own, and partly on account of Christ's.

Now if we believed that our justification depended upon our own works, in whole or in part, we should be compelled, to be consistent, to believe that we might fall from a state of justification and regeneration, and it is a fact of every sect that teaches the dogma, i. e. Catholics, Campbellites, and Methodists, do conjoin over tactics, i. e. works with faith, to obtain justification. They teach that justification is upon the first or third ground. In a word, the atonement of Christ only made it possible for the sinner to save himself, if he will. If I rest altogether on my own works, it is all sand, and I will certainly fall. If I rest even partly upon my own, that part will fail, and I shall fall: therefore the only safe foundation is Christ alone—this is rock, all rock—

"The Rock of Ages—  
Clift for me."

For the Tennessee Baptist.

BROTHER GRAVES.—You will please permit us to publish to our numerous brethren, that on Saturday, before the 4th Lord's day of July last, that the undersigned met at, what is now called, Prairie Creek Baptist Church, in Chickasaw County, Mississippi, and there finding our young Brother Wiley Finley, a licensed preacher, laboring in the midst of some twenty-five or thirty of our Brethren, without any constitution. We immediately raised the "STANDARD," and there resorted thereto sixteen, with letters of dismission from other churches; which we at their request constituted into a church, and during the meeting there were added two others by letter.

On the Monday following, the church called their worthy Bro. W. Finley to ordination.—And calling on us to officiate in the capacity of a presbytery, for that purpose; we therefore have done so. After first presenting him to the church, and a full congregation of the citizens of the county, for their universal assent, which they gave. The ordination of Bro. Wiley Finley, then took place in the following manner to wit:

Ordination sermon by Elder James Crossley. After organization, by S. W. Woolard, and prayer by Jas. Crossley. Examination by Elder S. W. Woolard. Prayer by Elder Woolard, and laying on of hands of the Presbytery.

Charge to Bro. Finley, and the church and community by Elder S. W. Woolard. Presentation of Bible by Elder James Crossley.

We therefore cordially recommended our young Bro. Wiley Finley to a kind reception by all our Ministerial Brethren, and churches throughout the world.

And also, congratulate the Aberdeen Association, with her annual increase. As the Lord seems to cast in the lot of many of our Brethren, yearly to settle in her bounds, as well as to bless the feeble labors of her ministers, who labor in her midst.

Farewell,  
S. W. WOOLARD,  
JAS. CROSSLEY.

## Just as Thou Art.

(From the American Messenger.)  
Counterpart of the beautiful hymn, "Just as I am," inserted in the Messenger for March, 1848.  
Just as thou art—without one trace  
Of love, or joy, or inward grace,  
Or readiness for the heavenly place,  
O guilty sinner come!

Thy sins I bore on Calvary's tree;  
The stripes thy due were laid on me,  
That peace and pardon might be free,  
O wretched sinner, come.

Burdened with guilt, would'st thou be blest?  
Trust not the world; it gives no rest;  
I bring relief to hearts oppress'd—  
O weary sinner, come.

Come, leave thy burden at the cross,  
Count all thy gains but empty loss;  
My grace repays all earthly loss—  
O needy sinner, come.

Come hither, bring thy boding fears,  
Thy aching heart, thy burning tears,  
Thy mercy's voice salutes thine ears,  
O trembling sinner, come.

"The Spirit and the Bride say, Come,"  
Rejoicing saints to echo, Come,  
Who faints, who thirsts, who will may come:  
Thy Saviour bids thee come.

R. S. C.

## Revival.

BROTHER GRAVES.—It may not be interesting to the friends of Zion, to read in your paper, what the Lord is doing for us in this part of the world. We had a meeting at Pleasant Hill Church, Paulding county, Georgia, commencing on Friday, before the third Lord's day, in July last. Continued eight days.—Received twenty in all, seventeen of the number by Baptism. From there I went to Noori day in Cobb county, where we continued nine days. Received thirty-six—thirty-three of them by Baptism. It was truly a time of refreshing from the presence of the Lord. One among the number baptized was my daughter, about thirteen years old, being the first one of my own children, that made a profession of faith in Christ. It was with me, truly a solemn time.

From Noori day, I come home to Kingston, where we continued ten days, and the Lord was in our midst. We had the happiness of receiving and baptizing eighteen; of this number sixteen were received by Baptism. Two of the number were my sons, (bless the Lord Oh my soul.) I now can say I have the desire of my heart granted unto me, in some degree. From Kingston, we went to Concord, Cobb county, where we had an interesting meeting, received by Baptism eleven, four by letter.

I am now at Mt. Paran in Cass county, and the prospect is flattering. What will be the result we cannot tell, only one thing we know, that they that depend upon the Lord, shall not labour in vain. Yours in love,

H. A. WILLIAMS.

N. B. The meetings above named were Baptist, exclusively. I am one of those Baptist, that does not believe that these union, or amalgamation meetings are right. If the Pedoes are right, the Baptists are wrong—and if the Baptists are right, the Pedoes are wrong.

I therefore, believe that I am right and they are wrong, as such, I will not invite them to preach with me, no sooner than I would any other moral men, they shall not have the chance of charging me with inconsistency, and I hope the day will come when Baptist preachers, will quit their practice of inviting Pedobaptist preachers in their pulpits, if they believe the Pedoes are right they ought to join them and not do like Bunyan's waterman, look one way and see the other.

H. A. W.

ATTILA CO., MISS., Aug. 3d, 1854.

BROTHER GRAVES.—We have had an interesting meeting in Kosciusko, ending last Sabbath. We had the services of Brethren Head, Hodges, Robertson and Gross, more or less, during the meeting, which was of ten days continuance; and although there was no great excitement, yet we have no doubt there were saved souls in good number. The subjects were selected and discussed by the Brethren, were very appropriate; delivered in a very correct and impressive manner, to the understanding, of a well-ordered and intelligent congregation. On the last day of the meeting, Bro. Hodges delivered, a well-directed, plain and impressive sermon, on the ordinances of the Lord's Supper, and Baptism. He occupied, Bible, Apo-tolite ground; he maintained it, in the exercise of great humility, yet with boldness, and the consciousness of a whole soul baptist, and the faith of a burning martyr, in the days of a wicked Nero, or Innocent, affirming that the Baptist would die, before they would give up the ground. So they will. This is not boasting. No, far from it. The church was very much revived and built up, during the meeting.

Several gave evidence of deep concern, some professed hope in the Saviour, and united with the church, others are expected. God be praised for the privileges and influence of the meeting. May it be productive of much fruit, unto righteousness.

W. W. NASH.

It is said that there are now thirty thousand of the Chinese in California. They have not yet erected any idol temples—but some "ancestral or spiritual tablets" are to be seen. A Chinese mission house has been erected, in which there is a school, a library, dispensary, chapel, study, parsonage, and all under the control of the Presbyterian Board of Foreign Mission. There are four Chinese members of the mission church.

After a pleasure of possessing books, there is hardly anything more pleasant than that of speaking of them, and is communicating to the public the innocent richness of thought which we have acquired by the culture of letters.—Ch. Nodder.

J. M. B.

## Mary Washington College, Pontotoc, Miss.

BROTHER GRAVES.—The examination in this Institution came off on the 25, 26, and 27 of July, and the Board of Visitors and Trustees present, all harmonize in the decision, that they have never witnessed an examination in which the students acquitted themselves, as well as did the young ladies of the Mary Washington College.

Dr. Smith, who had witnessed very many examinations, three of them in Baltimore, Md., decides that this exceeds any and all that he has ever witnessed; and Elder Norris of South Carolina, a gentleman of distinction correspondingly concedes that it exceeds any that he had ever witnessed in that old and highly literary State. And many other literary gentlemen who were present on the occasion, were hearty in saying that the young ladies of this institution were more thorough, and perfect in all the branches which they had studied, than any they had ever witnessed the examination of.

Owing to the youth of the Institution, and the regulation that none could graduate "except such as are duly and truly prepared," there were but two candidates for graduation, Miss Forman, and Miss Smith, both of whom graduated with honor to themselves, and to the Institution.

There has been a regular increase, and growing interest in the college, ever since Dr. Slack has been its President, and the departments respectively filled by sister Slack, and Miss Ross, Mrs. Earle and Miss Brantly, and the steward's department by Elder Ball. Indeed such is the ripeness of President Slack's scholarship, that for government, abounding acumen, and vigilance, that an institution with him at its head, all other things being equal, cannot well fail of success. "He is the man."

No College in the whole South can boast of a healthier location, only two serious cases of sickness having occurred during the year. But should a student chance to meet with some of those "ills which flesh is heir to," Dr. Slack is at hand, and most vigilantly and tenderly attends to it, and gives relief in its inception.

In a word no encomium can be too high for Mary Washington College, and hitherto dew praise has not been awarded to her merits.—She truly stands equal if not preeminent among her sister Institutions in the "sunny South."

We have given but an outline how, and have been cautious not to subject ourselves to the charge of exaggeration or high coloring; but may with propriety say in the language of the Queen of the South, "the half have not been told."

There were in attendance during the last Session ninety-four students, and we expect to say, at the commencement of the next annual session, which is to take place on the first Monday in October, 1854, "And still they come."

Board of Trustees and Visitors.  
South Western Baptist will please copy.

For the Tennessee Baptist.

## Ordination of a Minister.

During a series of meetings held with Shady Grove Church, Simpson County, Kentucky, she unanimously resolved that a Presbytery should be called to ordain G. W. Butler to the ministry of the gospel.

Whereupon the following brethren being present, organized themselves into a Presbytery, viz: Elders G. Butler, T. W. Fells, B. Roberts, W. Wright, and J. M. Billingsley, by appointing G. Butler, Moderator, and J. M. Billingsley, Clerk. Then the Deacons presented the candidate, who related the exercises of his mind in reference to his Christian experience and call to the ministry, (which proving satisfactory,) proceeded in the following order:

Examination of the leading doctrines of the Bible, by W. Wright.  
Laying on of hands by the Presbytery, and prayer by B. Roberts.

The charge and presentation of Bible, by T. W. Fells.  
Right hand of fellowship, by J. M. Billingsley, and also by the Church, while a hymn was being sung.

Benediction by the candidate.

Whereas, the said G. W. Butler, desiring to leave in a short time for Texas,  
Resolved, That we commend him to the churches in particular, and the confidence of



## The Tennessee Baptist.

SATURDAY, SEPT. 3, 1853.

ESTABLISHED BY ACT OF THE GENERAL ASSEMBLY, IN 1825. It is published weekly, except on Sundays and public holidays. It is sold by subscription, and by single copies. It is sent to subscribers by mail, free of postage. It is also sold by the retail price of five cents per copy. It is published by the Tennessee Baptist Association, at Nashville, Tennessee.

## Volume XI.

With this number we commence a new volume, which remains in that another year of our editorial life has passed. With a heart filled with the profound gratitude we here raise our Ebenezer. Hitherto the Lord has helped us. Here closes the eighth year of our editorial life. Although our labors have increased each year, yet, to day, we feel as unwearied and elastic as an untrodden bow. The fact is, we lay only words, and have no work, though we sometimes do it poorly.

The facilities that we now enjoy, in the place of the disabilities under which we have struggled the past eight years, have much to do with our present enjoyment, and for these facilities we freely confess ourselves indebted to the kindness and magnanimity of a host of devoted patrons. Those brethren who have loaned us funds—prominent among whom we mention the name of our Bro. Berryman Ferguson, of Rutherford County, Tennessee—those brethren who nobly advanced for five years, and every one who has sent us the name of a new subscriber, or even paid for his paper at the end of the year—we thank you, one and all, most sincerely. We have said, and will again express our conscientious convictions, that we have a list of the most devoted and noble-hearted Baptists that ever took a paper. We are proud of them, we love them, and feel their hearts throbbing close to our own. We believe they love the principles advocated in this paper, and for the dissemination of these they support it, and circulate it, and multiply its readers. Its circulation has steadily increased the past year. We hope to reach 10,000 within the ensuing three months. We should be disappointed to enter upon the year 1855, with less than this number. We hope each one who reads this will try and do something to secure this result.

If we felt like complaining a little, it would be of our subscribers—those who are only subscribers—never having paid, or not for years. But we only our hard earnings, what there is of them, and upon which we have for years been paying heavy interest, we should not have a wish ungratified touching our paper—sure that it might be a better one, for our patrons sake, and had a hundredfold more readers for the truth's sake. We were about to make one more appeal to those owing us from one to eight years, to send us their dues before another Sabbath, so that they can enjoy the sermon, at least before their protracted meetings, so that they can engage in them with a clear conscience; that we do not intend to write a "dun" in this introduction to a new volume.

We saw some little things occasionally, which we know worry editors, but which give not a moment's uneasiness. We cannot please all—we never intended to do so—we would, say, if we could, for a thousand worlds. We have had some half dozen, perhaps less, protracted meetings, drop the paper because it opposed Campbellism, we have their letters (if we deem them not worthy them) to their editors. We pray for the day, when these we have given him, and will give them. We lose no subscribers occasionally because we do not publish his articles soon enough, or perhaps not at all. They may be sermons of from twenty to forty closely written pages, and lullaby sleep, and requiring the help of one paper—it may be a long article which neither we nor the typographer can read and make any sense of—perhaps it is a query discrediting church broths, the publication of which would do great harm, disgrace our name at least. We do not publish these, and the dear friend writes us a letter, disclosing a vain and unsatisfied spirit, and stops his paper, and, we suppose, tries to get his neighbors and relatives to stop theirs. We are always glad to get rid of such. We feel relieved. If there are a thousand of such on our list, they can stop to-morrow. We don't want such. Because we subscribe for a paper, we are not thereby entitled to as much space in it as we like, and to demand the publication of what we please in it. The two dollars are not to pay for two, or twenty columns, in the paper, nor for one line—but for such a paper as the editor sees fit to prepare. We may furnish him what matter you see fit, but if you are a reasonable and Christian man, you will expect, and wish him to use his discretion. Indeed, our ablest correspondents enjoy upon us not to publish their articles unless we heartily approve, etc., while some writers threaten us unless we publish.

One word to Correspondents. If you wish to be heard, write short articles, if you have to write several, write on your subject—write a plain hand, with black ink. Never request us to publish an entire sermon, and we hope that Associations will not request such favors, for they are unreasonable, and if granted would soon drive nine-tenths of our patrons from our list, and leave us the "underside only." The paper was not intended for the publication of sermons. It has always published notes of sermons. We are willing to pay one dollar per column for the notes of good sermons. Should each Association in which this paper is taken demand the publication of only one sermon each year, we could not publish the half of them, should we publish nothing else? Send a few dollars to this office, and we can issue it in a beautiful pamphlet.

We are encouraged to believe that the Baptist has improved in both its typographical and literary character. It is due to ourselves as publishers to say, that the publication of our paper has considerably more than that of most papers of its size in the South-West. The Presbyterian Herald, Watchman and Evangelist, and Western Recorder, are published in the same office, and they, transfer from each other columns, so that from one-fourth to one-half of this matter is used in common, while every article that appears in this paper is set to express for it, and paid for, as are

most of the elaborate articles of our stated contributors, and we expect to pay for more such articles yearly, and more for our circulation increases.

Our Corresponding Editors and stated contributors have added materially to the interest of the paper, and we are happy to know they are winning to themselves the esteem of the brotherhood. The literary and moral character of one of the corresponding editors has been sought to be destroyed in a most wanton and unfeeling manner—the blow, however, is recoiling fearfully. But one response has yet been heard from the brethren—monstrous! That the charge be sustained, we would have felt compelled to strike the name of our associate member who would have excluded him from his fellowship. During the present year we hope to increase the number of our stated and local contributors. We are proud to add the name of Elder J. White, President of the West Tennessee Female College, and the late popular President of Wake Forest College, North Carolina. Bro. White, though but little known to the brethren in the South-West, won for himself in the "Old North State" a brilliant reputation. Also the name of Elder Matt. Hillman, of Knoxville, so well known as the author of "The Abrahamic Covenant, no Ground for Infant Baptism."

We wish to secure two local editors in Texas, one in the East, so soon as Bro. Bagley leaves upon his agency, and one in the West. Will not the Convention that meets in January next elect one in each division of the State?

Bro. Adlam, the pastor of the first Baptist Church in America, Newport, Rhode Island, commences this week his original and deeply interesting history of the Baptists of the fifteenth and sixteenth centuries, in Europe and America. This will be the most valuable history of Baptists that has been issued in this country, and will determine by the most satisfactory documents the true relation of Roger Williams to the first Baptists of America. Certainly every Baptist will wish to see this history, and possess these documents, and we know that the most laudable exertions will be used by all our friends to multiply the paying readers of this volume, especially as we shall pay Bro. Adlam handsomely for the arduous labors we have imposed upon him for the benefit of our readers, and to secure to the present and succeeding ages a correct history of Baptists during these important periods. We feel that we shall have merited well of every Baptist in encouraging the publication of this History.

## A THEOLOGICAL IMPROVEMENT.

We design on or before the 1st of January, next, to make a decided improvement in this paper. We shall procure a large font of the most beautiful type made in this country, which will not only add materially to the appearance of the paper, but allow it to admit at least one fourth or one third more matter. We believe the prospective exertions of our friends this fall will warrant us in making these heavy outlays. They have, heretofore, and we doubt not they will now and hereafter. We do not believe that any one—those who have done the most—when he looks upon his paper, regrets to-day what he has done, or given to make it what it is. We do ask too much in requesting each friend to canvass energetically for it during the ensuing three months? Let us mutually agree upon this policy. Editors and Publishers shall do all they can to improve the paper in appearance and character, while all patrons and friends do all they can to extend its circulation.

## The Poor Sister's Aid.

One year ago we had no press, and made an appeal to our brethren to aid us in making the purchase by paying in advance for three or four years. Many, many brethren promptly responded, and we hope no one has yet seen cause to regret. We cannot look upon those names on our books, against which stand a credit of five and ten dollars, with but gratitude and peculiar affection.

To-day we came upon a letter which it appears we carefully filed away, which, with the endorsement upon it, we think worthy of publication in the last paper of this volume, in which the press effort was made.

It is from a Sister near Aberdeen, Mississippi, and is endorsed by Elder L. H. Miliken. It reads, "this remittance is from a sister, who toils for a daily support. This enclosed money is her hard earnings for some months. Her best feelings go with it."

Had it not been for the sentiments expressed in the letter, we could not have received it. Here is the letter:

October 20, 1853.  
BROTHER GRAYES—I feel very anxious that you should have that press, you so much desire and need. I respond as far as I can, at this time. My means are very limited, and have pressing calls for my money; but I cannot forego the great pleasure it will give me, when I shall read your enlarged paper, (for you will be sure to get it,) to know I had a share in assisting you to procure it. I send you five dollars. I will try to get you more subscribers as soon as I can, and when you get those Soule Letters published in book form, put me down for one copy. In the bonds of Christ your sister,  
REBECCA WALTON.

As a mark of our appreciation of her good will, we credit her for three years on her paper, and will send her an elegant bound copy of the Letters gratis, and free of postage, upon one leaf of which shall be printed a copy of this letter, as a testimonial of her love and faith in those, into whose possession the book may fall. May God reward her devotion to this cause.

A SHORT MEMOIR.—Mr. McFerrin informs his readers that Mr. Green has already forgotten that sprinkling faces which we related two issues back! If he will deny it, we will refer him to sources of information that will be deemed quite sufficient to refresh his memory. Does Mr. G. wish a few references?

It strikes us with some surprise that Methodists in Kentucky are not favored with a single Advocate, while their brethren in Tennessee are blessed with three only—Western Recorder.

Those familiar with the Tennessee Baptist are at a loss to divine. They will remember another paper, besides the "Southern Baptist," which was published in this paper.

## Classic English.

A Small Error.—Classic English. Great men are guilty of occasionally doing and saying some very small things, and by their admirers these small things appear smart. Mr. Campbell is no exception in this respect. He has occasionally written, in which we would call the attention of his admirers. (The case of Mr. Campbell is no exception.) I am much obliged to you, for the respectful manner in which you refer to me. Your kindness is appreciated the more, because it has often fallen to my lot to be misrepresented in Pseudo-baptist papers. Even your grief, at what you call "so monstrous a proposition" as mine, has the appearance of magnanimity, and somewhat excites my admiration.

Permit me to say, that I am highly gratified that you say of my position—"It is the legitimate carrying out of Baptist principles, as we understand them etc." Here then we are agreed. It is certainly true that Baptist principles legitimately carried out, will conduct all who entertain them to the platform on which I stand. I rejoice in believing this.

But allow me to ask you, if these principles are peculiar to Baptists? Do not Presbyterians, and all Pseudo-baptists hold them? By a reference to what I have written, you will see that Dr. Griffin's celebrated Pseudo-baptist has furnished the premises from which my conclusion is drawn. He says without qualification—"where there is no baptism, there are no visible churches." So say I. Do you not also? I am persuaded you do. So far then our views coincide. Dr. Griffin proceeds, in what may be termed a process of argumentative elimination, till every thing vital to the subject is condensed into the question, "whether baptism by sprinkling is valid baptism?" To this question you, of course, give an affirmative answer, but my response is intensely negative. Here we disagree. Need I say that Baptists consider immersion the exclusive baptismal action? If there are any in our denomination who dissent from this view, the sooner they leave it the better. You believe baptism essential to the existence of a visible church, and so do I. But we differ as to the action of baptism. (I say nothing now of the subjects of the ordinance.) You say that, sprinkling, and hence you find no difficulty in seeing "visible churches" where these three operations are performed. I recognize the validity of immersion alone, and cannot possibly discern "visible churches" where there is no immersion. Dr. Griffin says, "if nothing but immersion is baptism, there is no visible church, except among the Baptists." With my view of immersion, therefore, you can readily see what I believe of "visible churches."

If you, my Dear Sir, believe sprinkling the only baptism, would you, could you admit the existence of "visible churches" among immersionists? Evidently not. You would say, "immersion is not tolerated by the gospel, and, therefore, it has nothing to do in the constitution of a gospel church." What you would say of immersion, on the supposition suggested, I say, without any supposition, of pouring and sprinkling. The subject is just like that of communion. It turns on, What is baptism? With us the baptism is "close," rather than the communion. Baptism is a prerequisite to communion. This, I presume, is your view, because your practice in regard to infants gives an inevitable priority to baptism.

May I be allowed to ask you whether there is any more authority, according to the gospel, for an unbaptized man to preach than to commune at the Lord's table? Would you fraternize with any one as a minister of Jesus Christ, who, in your judgment, had not been baptized? Would Quaker preachers, repudiating baptism, as they do, be received into the Presbyterian ministry? I imagine not. You would not recognize a Quaker preacher, as a gospel minister, because he lacks baptism. Is it more liberal for me to refuse to recognize you, as a gospel minister, because you lack baptism? I imagine I almost hear you say, "I have been baptized." But this I can by no means concede. Do you ask whether I question your piety? No more than you question a Quaker preacher's piety.

The matter seems to me very plain: "Where there is no baptism, there are no visible churches." There is no baptism among Pseudo-baptists. Therefore, there are no visible churches. Where there are no visible churches, there is no gospel authority to preach: There are no visible churches among Pseudo-baptists: Therefore, there is no gospel authority to preach. It follows, then, that Baptists ought not to recognize Pseudo-baptist preachers as gospel ministers. You cannot avoid the conclusion, if you admit the premises. Every real Baptist will say that the premises are true. Feeling and prejudice may, in some cases, struggle against the conclusion; but the clamor of feeling and prejudice should be unheeded where truth leads the way.

I am sorry, my Dear Sir, that you refer to my "uncharitable, nineteen-twentieths of the best ministers that have ever lived upon the earth etc." I regret it because it looks too old-fashioned for our occupying your position. I do not say your object was to excite the prejudice of your readers, and thus prevent an impartial perusal of my Tract, when it is thrown into general circulation—but I doubt not this will be the effect. I suppose there are pious priests belonging to the Romish hierarchy. God doubtless has a people in the Romish church; for he says, "come out of her, my people etc." But you would not, I am sure, argue that on this account the papal hierarchy is a church of Christ.

Nor does the success that attends the ministry of a preacher, prove either that he is a good man. Nansi preached in Rome "half the city went from his sermons, crying along the streets, Lord have mercy upon us, Christ have mercy upon us." He belonged to the church of Rome, not to the church of Christ. Seldom has the preaching of any man produced such effects. And you will admit that many preachers who have been very successful, have shown subsequently that the grace of God was not in them. I am not under obligation to account for this; but it shows that the word of God alone can be relied on to decide what is true, and what is right. This, I think is plain.

I wonder that in calling mine a "monstrous proposition" you did not think of other times. Clavis was living, would surely feel no desire to hold religious or ministerial intercourse with "Anabaptists" for it is admitted by his biographer that he drove them out of Geneva. See in the Index to Henry's life of Calvin the term Anabaptists. It is conceded by Henry that "the main doctrine of the Anabaptists was the necessity of re-baptism in mature years, and the rejection of infant baptism as not apostolical." Vol. 11, p. 42. If for this "main doctrine," the Baptists of Calvin's day deserved banishment from Geneva, how can there be real union between the Baptist and Presbyterians of this age? Do you think Calvin would have invited an Anabaptist preacher to occupy his pulpit? You know he would not. He would have announced a "proposition" as "monstrous" as mine: Aye, more so; for he would have contemplated the exile of Baptist preachers.

During the reign of Charles I, when many in Parliament were in favor of tolerating the "Protestant sectaries," the Presbyterians exclaimed, that this indulgence made the church of Christ resemble Noah's ark, and rendered it a receptacle for all unclean beasts. Hume's History of England, chapter LVIII. Baptists were not considered brethren then.

In May 2, 1648, the Presbyterians having the ascendancy in Parliament passed "such a law against heretics (to use the language of Neal) as is hardly to be paralleled among Protestants." It specifies "heresies" and "errors." Among the errors I observe this: "That the baptism of infants is unlawful and void; and that such persons ought to be baptized again." Upon "conversion," or "confession" of this "error," the person implicated was to "renounce" it "in the public congregation," or "in case of refusal be committed to prison till he find sureties that he shall not publish or maintain the said error or errors any more." See Neal's History of the Puritans, part III, chapter X. There was, my Dear Sir, in that day no "open communion." A Baptist had to renounce the distinctive peculiarities making him a Baptist to keep out of prison. He could not, in his Baptist character, commune with Presbyterians. No, as a Baptist he was thought fit only for a prison, and could not, even if inclined, be present at a Presbyterian communion. The law too, must have contemplated imprisonment for life; for it was to continue till "sureties" were obtained etc. In the case of real Baptists "sureties" could not, of course, be found. Therefore imprisonment for life was provided for.

I refer to these things, my Dear Sir, to prove that a desire on the part of Presbyterians to fraternize with Baptists, is of recent origin. I believe as you consider us, you were two hundred years ago, for more so. We never availed ourselves of prisons to keep Presbyterians from our pulpits and communion-tables.

Look to the early settlement of New England. Did the Pseudo-baptist colonists put Baptists on a religious and civil equality with themselves? No, Sir, no. The propagation of Baptist sentiments was thought to call for fines, scourging, and banishment. New England persecution blackens one of the chapters of American history. The Pseudo-baptists of the Plymouth and Massachusetts colony would have "laughed to scorn" the idea of communing with Baptist, or allowing Baptist ministers to preach to their congregations. Truly, Sir, ministerial intercourse, and recognition among Pseudo-baptist, and Baptist preachers is a recent thing. It is inconsistent on the part of both. How can you and your brethren fraternize with Baptist ministers who regard infant baptism as a human tradition? Can you fellowship us and our course when we so earnestly oppose what you hold so dear? Consistency requires you either to give up infant baptism or abjure all religious alliances with those who consider it the "pillar of Popery." If it were possible for me to be a Pseudo-baptist I am sure I would keep at a respectful distance all who opposed infant baptism. Consistency, I again suggest, requires this of you. And surely consistency requires Baptists to be a peculiar people—distinct from all other people. They are, as I believe, the only people under heaven who are right in their views of church-organization, qualifications for membership etc., etc. Pseudo-baptists, as I think, strike a fatal blow at the organic structure of the church of Christ, in allowing infant membership. Campbellites baptize, to introduce those they baptize into a saved state. Baptists say persons must believe and be in a saved state before they can legitimately have anything to do with the ordinances of Jesus Christ. Can Baptists, then, consistently recognize Pseudo-baptist preachers as gospel ministers? Can they practically and virtually say there is no material difference between Baptists and Pseudo-baptists, when the difference is material and fundamental? The truth is, my Dear Sir, if you are right, I am wrong; and if I am right, you are wrong. Both of us cannot be right. Dr. Chalmers says somewhere, "If Christianity is true it is tremendously true." So I say, if Baptist sentiments are true they are tremendously true; and if Pseudo-baptist sentiments are false they are tremendously false, and vice versa. The interests of truth require that while we differ we should let the world know that we differ. Let it be understood by every body that if one of us is right, the other is wrong. And let there be no compromise between the right and the wrong. Let truth and error be kept distinct and apart. Error is never so dangerous, as when mixed with truth.

Though I do not recognize you as a gospel minister, not considering you a member of the visible church of Christ, I am, my Dear Sir, very sincerely your friend in defense of the truth.

P. S. In reading your strictures again, my surprise is excited not a little. I understand you to concede that I am consistent, and yet you seem to be astonished at my position! How is this? Are you astonished that I am consistent? I hope the day will soon come when Baptists will be so universally consistent, that it will excite no astonishment. You intimate that what I have written will probably undergo examination. I hope it may. If I am wrong let it be shown. I have no interest in the advocacy of error. "The truth is as it is in Jesus," is my motto.

The wife of Elder Spencer H. Cone of New York, departed this last week.

The following letter, called forth by the strictures of the Editor of the Presbyterian Herald, is presented here.

Da. Sir.—My Dear Sir: I have read your notice of my "series of articles in the Tennessee Baptist," designed to show that Baptists ought not to recognize Pseudo-baptist preachers as gospel ministers. I am much obliged to you, for the respectful manner in which you refer to me. Your kindness is appreciated the more, because it has often fallen to my lot to be misrepresented in Pseudo-baptist papers. Even your grief, at what you call "so monstrous a proposition" as mine, has the appearance of magnanimity, and somewhat excites my admiration.

Permit me to say, that I am highly gratified that you say of my position—"It is the legitimate carrying out of Baptist principles, as we understand them etc." Here then we are agreed. It is certainly true that Baptist principles legitimately carried out, will conduct all who entertain them to the platform on which I stand. I rejoice in believing this.

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I am sorry, my Dear Sir, that you refer to my "uncharitable, nineteen-twentieths of the best ministers that have ever lived upon the earth etc." I regret it because it looks too old-fashioned for our occupying your position. I do not say your object was to excite the prejudice of your readers, and thus prevent an impartial perusal of my Tract, when it is thrown into general circulation—but I doubt not this will be the effect. I suppose there are pious priests belonging to the Romish hierarchy. God doubtless has a people in the Romish church; for he says, "come out of her, my people etc." But you would not, I am sure, argue that on this account the papal hierarchy is a church of Christ.

Nor does the success that attends the ministry of a preacher, prove either that he is a good man. Nansi preached in Rome "half the city went from his sermons, crying along the streets, Lord have mercy upon us, Christ have mercy upon us." He belonged to the church of Rome, not to the church of Christ. Seldom has the preaching of any man produced such effects. And you will admit that many preachers who have been very successful, have shown subsequently that the grace of God was not in them. I am not under obligation to account for this; but it shows that the word of God alone can be relied on to decide what is true, and what is right. This, I think is plain.

I wonder that in calling mine a "monstrous proposition" you did not think of other times. Clavis was living, would surely feel no desire to hold religious or ministerial intercourse with "Anabaptists" for it is admitted by his biographer that he drove them out of Geneva. See in the Index to Henry's life of Calvin the term Anabaptists. It is conceded by Henry that "the main doctrine of the Anabaptists was the necessity of re-baptism in mature years, and the rejection of infant baptism as not apostolical." Vol. 11, p. 42. If for this "main doctrine," the Baptists of Calvin's day deserved banishment from Geneva, how can there be real union between the Baptist and Presbyterians of this age? Do you think Calvin would have invited an Anabaptist preacher to occupy his pulpit? You know he would not. He would have announced a "proposition" as "monstrous" as mine: Aye, more so; for he would have contemplated the exile of Baptist preachers.

During the reign of Charles I, when many in Parliament were in favor of tolerating the "Protestant sectaries," the Presbyterians exclaimed, that this indulgence made the church of Christ resemble Noah's ark, and rendered it a receptacle for all unclean beasts. Hume's History of England, chapter LVIII. Baptists were not considered brethren then.

In May 2, 1648, the Presbyterians having the ascendancy in Parliament passed "such a law against heretics (to use the language of Neal) as is hardly to be paralleled among Protestants." It specifies "heresies" and "errors." Among the errors I observe this: "That the baptism of infants is unlawful and void; and that such persons ought to be baptized again." Upon "conversion," or "confession" of this "error," the person implicated was to "renounce" it "in the public congregation," or "in case of refusal be committed to prison till he find sureties that he shall not publish or maintain the said error or errors any more." See Neal's History of the Puritans, part III, chapter X. There was, my Dear Sir, in that day no "open communion." A Baptist had to renounce the distinctive peculiarities making him a Baptist to keep out of prison. He could not, in his Baptist character, commune with Presbyterians. No, as a Baptist he was thought fit only for a prison, and could not, even if inclined, be present at a Presbyterian communion. The law too, must have contemplated imprisonment for life; for it was to continue till "sureties" were obtained etc. In the case of real Baptists "sureties" could not, of course, be found. Therefore imprisonment for life was provided for.

I refer to these things, my Dear Sir, to prove that a desire on the part of Presbyterians to fraternize with Baptists, is of recent origin. I believe as you consider us, you were two hundred years ago, for more so. We never availed ourselves of prisons to keep Presbyterians from our pulpits and communion-tables.

Look to the early settlement of New England. Did the Pseudo-baptist colonists put Baptists on a religious and civil equality with themselves? No, Sir, no. The propagation of Baptist sentiments was thought to call for fines, scourging, and banishment. New England persecution blackens one of the chapters of American history. The Pseudo-baptists of the Plymouth and Massachusetts colony would have "laughed to scorn" the idea of communing with Baptist, or allowing Baptist ministers to preach to their congregations. Truly, Sir, ministerial intercourse, and recognition among Pseudo-baptist, and Baptist preachers is a recent thing. It is inconsistent on the part of both. How can you and your brethren fraternize with Baptist ministers who regard infant baptism as a human tradition? Can you fellowship us and our course when we so earnestly oppose what you hold so dear? Consistency requires you either to give up infant baptism or abjure all religious alliances with those who consider it the "pillar of Popery." If it were possible for me to be a Pseudo-baptist I am sure I would keep at a respectful distance all who opposed infant baptism. Consistency, I again suggest, requires this of you. And surely consistency requires Baptists to be a peculiar people—distinct from all other people. They are, as I believe, the only people under heaven who are right in their views of church-organization, qualifications for membership etc., etc. Pseudo-baptists, as I think, strike a fatal blow at the organic structure of the church of Christ, in allowing infant membership. Campbellites baptize, to introduce those they baptize into a saved state. Baptists say persons must believe and be in a saved state before they can legitimately have anything to do with the ordinances of Jesus Christ. Can Baptists, then, consistently recognize Pseudo-baptist preachers as gospel ministers? Can they practically and virtually say there is no material difference between Baptists and Pseudo-baptists, when the difference is material and fundamental? The truth is, my Dear Sir, if you are right, I am wrong; and if I am right, you are wrong. Both of us cannot be right. Dr. Chalmers says somewhere, "If Christianity is true it is tremendously true." So I say, if Baptist sentiments are true they are tremendously true; and if Pseudo-baptist sentiments are false they are tremendously false, and vice versa. The interests of truth require that while we differ we should let the world know that we differ. Let it be understood by every body that if one of us is right, the other is wrong. And let there be no compromise between the right and the wrong. Let truth and error be kept distinct and apart. Error is never so dangerous, as when mixed with truth.

Though I do not recognize you as a gospel minister, not considering you a member of the visible church of Christ, I am, my Dear Sir, very sincerely your friend in defense of the truth.

P. S. In reading your strictures again, my surprise is excited not a little. I understand you to concede that I am consistent, and yet you seem to be astonished at my position! How is this? Are you astonished that I am consistent? I hope the day will soon come when Baptists will be so universally consistent, that it will excite no astonishment. You intimate that what I have written will probably undergo examination. I hope it may. If I am wrong let it be shown. I have no interest in the advocacy of error. "The truth is as it is in Jesus," is my motto.

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## SPECIAL NOTICES.

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**A CASE.**

We, the undersigned, residing in the city of New Orleans, are of the opinion, and we wish to cooperate with in action, feeling the necessity for having a Female School here, and we have determined upon a Young Ladies' School, to be opened on the 1st of October next, under our auspices and supervision.

Many of distinguished scholarship, who have been successfully engaged in teaching for several years, have been secured, and we are confident that the school will be successful.

It is the policy of the School to expect as well as to secure the services of young ladies of exceptional ability to give instruction in music, dancing, and several languages, and to be determined to make the School *Paris in terra verba*. The best preparation of the kind is to be given.

A building for the accommodation of the School has been secured, and the necessary furniture and apparatus have been purchased by the Presbyterian Church. Arrangements have been made to accommodate young ladies with boarding in preferred families.

For further particulars, the public are referred to the circular signed and to the regular advertisement of the School, which will be published in the next issue of the *Advertiser*.

JOHN H. BROWN.      W. H. GAYLES.

W. S. THOMAS, J. Q. TAYLOR,  
H. F. MONKIE, E. P. CLAYBANK,  
DR. T. M. JONES, W. B. JONES,  
HARRIS, Arkansas, August 10, 1884.

NEW AGENTS FOR THE TENNESSEE BAPTIST.  
Elizah Cain, Postmaster, Henry's M. Bonds, Tennessee.  
Newport Square, Esq. Louis Star, Aling County, Texas.

GRAVES & MARKS.

TO THE SUBSCRIBERS TO THE TENNESSEE PUBLICATION SOCIETY.  
THOMAS W. MCLELLY.

The Society have now on the several Works and Tracts, for  
sale, and are desirous of procuring new subscribers. Not less than  
four hundred copies of each of the above mentioned works are  
now on hand, and are at the disposal of the Society for the purpose  
of securing new subscribers. This is the first time that the  
Society have been able to secure such a large quantity of the  
above mentioned works, and it is therefore a rare opportunity  
for the public to obtain them at a low price. The Society are  
desirous of procuring new subscribers, and are therefore  
offering the above mentioned works at a low price. The  
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**UNION UNIVERSITY,  
MEMPHIS, TENNESSEE.**

The next session of this Institute will commence on Wednesday, the 15th of September, at 10 o'clock, A. M., and will continue for the number of students during the first term on the 23d. The number of students of this Institute is about 250.

**COURSE OF STUDY.**

The Course of Study is subdivided in seven Departments, as follows:

**1. Department of Theology.**—Bible, Hebrew, Syriac, Church History, Homiletics, Pastoral Theology, Logic, Gnomology, Pneumology, Moral Philosophy, and Belief; and, in the second year, the same subjects, with the addition of the following:

**2. Department of Literature.**—Including the New Testament, Ecclesiastical History, and the History of the Christian Church, from the Apostles to the present time. Also, the literature of the Middle Ages, from the twelfth to the sixteenth century, and the literature of the modern times, from the sixteenth to the present time.

**3. Department of Languages.**—Including the study of the Latin Language and the Greek Language, including the reading of the Latin and Greek authors, and the study of the Latin and Greek literature.

**4. Department of Science.**—Including the study of the principles of the various sciences, and the study of the history of the various sciences.

**5. Department of Mathematics.**—Including the study of the principles of the various branches of mathematics, and the study of the history of the various branches of mathematics.

**6. Department of Natural History.**—Including the study of the principles of the various branches of natural history, and the study of the history of the various branches of natural history.

**7. Department of Modern Languages.**—Including the study of the principles of the various branches of modern languages, and the study of the history of the various branches of modern languages.

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1	IN the first MONDAY of September. It is desirable that	
2	the same should be observed on the first day of the month, or	
3	the next last but one 2000 people.	
4	<p>REV. R. A. LAFLEY, D. D., President of the Board of Trustees.</p>	
5	R. W. MORTON, A. M.,	Miss F. H. BROWN,
6	J. J. HARRIS, A. M.,	Miss M. E. BROWN,
7	W. M. A. RAY, D. D.,	Miss M. E. BROWN,
8	Miss J. A. LAFLEY,	Miss J. A. LAFLEY,
9	Final Lecture on the	
10	<p>Causes of the Success of Free Schools.</p>	
11	Dr. W. M. A. RAY, D. D.,	
12	Tuition in Preparation for Discharge, without Latin and	
13	Science, at the University of the City of New York.	
14	See Department of Latin and French.	
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