

The Christian Light

NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 3, 1859.

VOL. XVI.
NO. 15.

PEN AND SCISSORS.

BY THE EDITOR.

REL. DISSENT.
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I have just received from the Rev. Mr. M. a copy of his new book, "The Christian Church," which I have just perused. It is a very interesting and valuable work, and one which every Christian should read. The author's views are very sound and practical, and his style is clear and concise. I have no doubt that it will be very generally read and appreciated.

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OUR TEXAS CORRESPONDENCE.

BY THE EDITOR.

As I am receiving frequent inquiries about Texas, I wish to inform my brethren on the matter about which they inquire, through the columns of the most excellent Tennessee Baptist.

I. Those who wish to raise cotton upon a large scale are invited to go to the counties of Red River and Lamar. These counties produce corn, wheat, oats and barley, and garden vegetables very well. Those who prefer raising cotton can do a fine business in these counties. Farmers make in these counties from \$200 to \$300 per hand. Very small acreage does a great deal on a cotton farm. These counties grow corn and wheat freely, and industrious farmers can do well upon a small capital. They are not troubled by grasshoppers, nor visited by severe droughts.

2. Those who are willing to invest a large amount of capital, and make it a saving concern, could certainly increase their capital very fast. At Paris they could purchase their cotton at the home price. All cotton sold (purchased here by consumers, are brought from New Orleans and New York, which they are compelled to pay freight for carrying out, and bringing into the country. There is no establishment of the kind in all this section of country. Neither is there any Paper Mill, which is greatly needed, nor any Cotton Yarn Factory. I think Paris the best place in North Eastern Texas for the above mentioned establishments. It is a well watered place and a healthy situation.

3. Those who wish to invest their money in land, by purchasing R. & S. P. Macey, or J. D. Wright, can get very information they want, provided they will employ a stamp of envelope. This is required in business transactions.

4. Health is good in Lamar county. Fruit raising would be good in this county. The soil is fertile, and the climate is healthy. You must get on the muddy land to succeed well. I have seen apples sell in Paris for seventy-five cents per dozen.

5. We expect to have a Railroad to Paris in three or four years.

6. Those wishing to raise wheat, can do so by settling in Grayson, Fannin, Lamar and Red River counties.

7. Those who prefer raising stock, on speculation, are referred to the counties West of Paris.

8. Let me say, brethren, that you who have made of me a certain enquiry, that if you come to or near Paris, that you can have Church privileges. We have a house of worship which is a fine building, and is well attended. It will be 40 by 70, with 50 feet for the ceiling. It will be an ornament to the place. We have an intelligent, pious, and growing membership. We have a large band of brethren and sisters. The writer is his pastor.

9. No doubt many of our readers are ready, upon the first presentation of such a doctrine, to say: "First Baptist dogmas are held by Baptists." But stay your sentence, reader, and look with us into the existing state of Baptist sentiment a little. Look first at the minutes of the Goshen Association 1857, page 6th, we "first" see (because it is the first time we recollect ever to have seen it expressed that Baptists acknowledged such a principle) and we read: "The principle universally acknowledged among Baptists is, that they are not to commune with other churches, or to admit them to their fellowship."

THE TRANSLATION OF "BAPTISTO."

BY THE EDITOR.

I have not seen Cousin's revision of the gospel of Matthew, but I learn from exchanges that he assigns the following reasons for translating *baptizo*, immerse. They are to me perfectly satisfactory, though, if any man, Baptist or Pedobaptist, thinks he can invalidate them let him try it.

"I. The word has no other meaning; it is a metaphorical sense, through the whole period of its use in Greek literature.

"II. The word has no other meaning; it is a metaphorical sense, through the whole period of its use in Greek literature.

"III. In grammatical construction with other words, and the circumstances connected with its use, it is manifestly a verb, and excludes every other.

"IV. In the age of Christ and his Apostles, as in all periods of the language, it was in common use to express the most familiar acts and occurrences of every day life; as, for example, immersing the finger in oil, or in blood to smear it; a ship submerged in the waves; rocks immersed in caves, in sorrow, in ignorance, in poverty, in death, in superstition, etc.

"V. There was nothing sacred in the word, or in the act which it expressed. The idea of sacredness belonged solely to the relation in which the act was performed.

"VI. In none of the passages does the word *baptizo*, as used by the writers, correspond with the original Greek word. For, 1. It does not express any definite act. 2. It is never used to express any familiar act of daily life.

"VII. On the contrary, it expresses only a religious act, and that of the private individual, but an ecclesiastical rite, an ordinance of the Church.

"VIII. Hence, this word has become an ecclesiastical symbol, representing in itself all the ideas comprehended in initiation into the Christian Church.

"IX. And hence, also, it has acquired a certain mystical sense; with which is associated in many instances, and even in large communities, the idea of an inherent virtue in the rite itself.

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KEEP BEFORE THE PEOPLE

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charity which puts the best construction on everything!

A few facts will make everything plain. In speaking at our General Association at Shelbyville, I stated that the installments had not been punctually paid, that about \$2,000 was due—that good brethren sometimes forgot their subscriptions, &c. Being in the same meeting-house in which brethren Taylor, Francis, myself, &c., subscribed some hundred dollars to the Beneficiary Fund in 1855, I very naturally thought of brother Taylor and Francis (then Revision Agent) and referred to them by name in illustration of the fact that good brethren can forget to pay installments on subscriptions, though such subscriptions are given with the best intentions. Our Treasurer had told me that those brethren and many others were in arrears, and he thinks I mentioned others at the time referred to. I will not say positively. I have stated why it was natural for me to think of Brother Taylor and Francis. It seems that Brother Taylor's informant said nothing of Brother Francis. Of course not, for the object was not to create Bro. F. against me; but it was probably considered advisable, on some score, to allude to a secretary of the Foreign Mission Board from me as one of the editors of the Tennessee Baptist. Upon what evil times have we fallen! I, in the simplicity of my heart, thought every man I saw at Shelbyville an honorable gentleman. Said informant has not told the truth in saying that Bro. Taylor's "name was sung out" while I was not present. And I here say that while nothing was farther from my intention than to speak disrespectfully or disparagingly of Bro. Taylor, if any unprejudiced brother who heard me, thinks I so spoke, I am ready to do what a Christian gentleman should do.

It is due Bro. Taylor that he explains very satisfactorily why his installments have not been punctually paid. I have written Brother T. a private letter, but I make this publication that all the world may know that I did not intend to do him the slightest injustice, and would not have mentioned his name had I known a mischief-maker was present.

THOUGHTS ON GIVING.

Many professed Christians do not set from principle in giving. The question, "How much ought thou to give?" they have never asked on their knees, in their closets. No certain calculations can be made on them. Our benevolent societies know not what to expect from them. It is to be feared that these statements are applicable to four-fifths of the Baptists of the South. Indeed, it is very doubtful whether as many as one-fifth manage their property with a sacred regard to the glory of God. Be this as it may, the state of things among our churches is such as to render it proper to present, for their consideration, some thoughts on pecuniary benevolence. This will be attempted in this series of articles.

Benevolence is doing good—benevolence is assisting well, and there is much more to the latter than the former. It is much easier to will than to do well. As money is prominent among the means by which good is accomplished, the term benevolence is now generally used to denote doing good by means of pecuniary contributions. Systematic benevolence implies the adoption of some regular plan of doing good. It requires methodical arrangement in opposition to fiscal impulses. It involves a course of action prompted by deeply seated principle in contradistinction from occasional acts elicited by the effervescence of feeling. It secures periodical donations to the cause of God. It may be considered a stream which flows not always in large volume, but with ceaseless constancy into the treasury of the Lord. Those who are benevolent according to system wait not for appeals to be made to them by the Agents of benevolent societies, but as an Apostle expresses it, are ready of themselves. They know full well that their obligations are not affected by the presence or absence of Agents. The question of duty is not, in their judgment, a question dependent on such considerations; and hence, their contributions are not extorted by urgent sollicitation, but are given whether applied for or not. They are systematically benevolent—they act in pursuance of a plan.

It should be remembered, however, that there is a difference between systematic donations to the cause of benevolence and donations proportionate to the ability of contributors. A man may cast his offerings into the Lord's treasury with the utmost regularity, and yet those offerings may bear no adequate proportion to his pecuniary resources. He may avail himself of the advantages of system, and at the same time deprive himself of those advantages which result from donations corresponding with the means at his command. Christians, while they practice systematic benevolence, should faithfully adjust their expenditures in the cause of God to their incomes. Their ability is the measure of their obligation. The Apostle Paul established this doctrine. It is worthy of remark too, that he does it in an argument on the subject of pecuniary liberality. His language is, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It is evident from the apostle's reasoning that "a willing mind," or a readiness to give, is indispensable to an acceptable offering to the Lord. Where there is a willing mind the offering is accepted, provided it corresponds with what a man hath. Neither the largeness nor the smallness of the offering interferes in the least with its acceptableness. The large contribution of a rich man is accepted, and the small contribution of a poor man is likewise accepted. Over the treasury of the Lord it is written in glowing capitals, "According to that a man hath." The parable of the talents may be referred to in illustration of this sentiment. The servant who received five talents was held responsible for the advantageous use of five talents. He who received two was expected to employ only the capital with which he was furnished, while he who received one was required to improve only one, and would, had he done so, have heard the salutation, "Well done, good and faithful servant." The approbation which the Saviour speaks of the poor widow who threw two mites into the treasury is illustrative of the same principle. What said he of her offering? "Verily I say unto you, this poor widow hath more than all they who have cast into the treasury." The amount was not greater. Her two mites made a far more an insignificant amount in itself considered. Many that were rich in this world, but in proportion to their ability made a more liberal offering than all the rich. Let us bear this in mind.

The probability is that there never has been, and there never will be perfect equality in the worldly prosperity of the members of any church. If there were merely in

property, there must be inequality in pecuniary contributions; for every one is required to give as the Lord has prospered him. The fact that Timothy was directed by Paul to charge the rich to do good, to be rich in good works, ready to distribute, willing to communicate, proves that they are under obligation to do more than the poor, and more than those who possess only a competency. God rarely does not require physical impossibilities. He does not, therefore, make it incumbent on those who have only a moderate portion of this world's goods to do as much for the poor as those who do so who have his grace as much as those who do not. Much is required where much is given, and where little is given little is required. There is, in the administration of the divine government, no deviation from this principle; for the Creator will, while it demands for the Creator the love of the creature, adjust the recipient to the capacity of the agent. "Thou shalt love the Lord thy God with all thy strength." Whether there be much or little strength is immaterial to the argument. It is all to be consecrated to the love and service of God. And the regulation which requires us to give our property to the cause of Christ is only an amplification of the moral law which requires us to give ourselves to the Lord. If it is true that Christians themselves belong to God, it is equally true that their property is his. It would be absurd to argue that although they are the Lord's what they acquire by their exertions is not his; for they receive from him the ability to make their acquisitions.

TO ALL PROBABETARIANS:—(Will you do the Author a Favor by Forwarding these Letters Read by all your Baptist Brethren, Friends and distant Relatives? Send the Paper to them as soon as you can. It will support the Cause of the Convention of your Friends.)

DOUGLASS BAPTIST—SOFT BAPTISTS.

VERY inquiring mind is anxious to know how the Kingdom of Christ, in the way which it is, in his book of defence, should, as to its membership, have been so far broken down and scattered; and who have done it, and how!

We have shown the Catholics, in all their various forms—whether original, or national churches, or Church of England, in particular, Calvin's Presbyterianism, or Catechism, all of which derive their organization from popery—have from the first period of their formation, waged a cruel war against the Kingdom. The Savior says, "I suffered violence" in his time, but "the gates of hell shall not prevail against it." How far, and how many our Christian brethren have been beguiled, misled, and seduced, we do not know. It is not necessary now to do it. It would be a difficult task. Thousands, as we do not know, have given their influence in this direction because they "knew not what they did." It only remains to show what Baptists themselves have done, and are doing towards scattering it to the winds, and to show those who are anxious to keep in favor with all parties—to befriend equally the wrong and the right; to be soft in their feelings and sympathies towards the persecutors of Christ's Kingdom; and who take a benevolent course, and are cooperative with its friends and enemies—act a most shameful and disgraceful, and blasphemous part. And the soft—the Douglas Baptists, some of them, are the most wicked and contemptible of all. He that is not with us, says Christ, is against us. The coward, the traitor, the hypocritical friend, the deceiver with false pretences—the man who in heart is with the enemies, but in pretence with us—were stronger, and with more effect, on their side, than the true friends of the Kingdom, and therefore the most wicked and contemptible of all. He that is not with us, says Christ, is against us. The coward, the traitor, the hypocritical friend, the deceiver with false pretences—the man who in heart is with the enemies, but in pretence with us—were stronger, and with more effect, on their side, than the true friends of the Kingdom, and therefore the most wicked and contemptible of all.

NASHVILLE MATTERS AGAIN.

I ventured last week to suggest to Bro. Prentiss, and everything connected with it, being excluded from our Tennessee paper, and the Editor of the Nashville Baptist, and therefore so much in violation of their own character, it is high time now to leave something for God to do, who hath said "vengeance is mine, I will repay." Perhaps Bro. P. thinks that he is the instrument to be used in the execution of that vengeance; if so it is a conscientious duty with him, and I have nothing more to say. I presume, however, that he is not in the right, and in the future, it is evident who is in the right, and if there be some who are not satisfied with the pamphlet before the public containing all the facts and circumstances, they may read the tract, and they will be satisfied. It is a tract which will do more for the Kingdom of Christ, than any other tract that has ever been published. It is a tract which will do more for the Kingdom of Christ, than any other tract that has ever been published.

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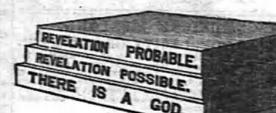
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INFIDEL'S DAUGHTER.

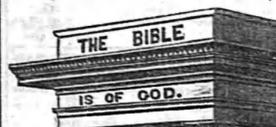
CHAPTER XV.

Mr. Clayton had been absent from home for some time. His return was the subject of much conversation. He had been in the city for some time, and had been seen by some of the friends of the household. He had been in the city for some time, and had been seen by some of the friends of the household.

It was not until the next day that she was able to get up. She had been lying in bed for several days, and had been very weak. She had been in the city for some time, and had been seen by some of the friends of the household.



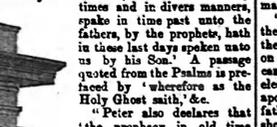
Upon the platform thus erected we proceeded to raise our pillar, by presenting THE TESTIMONY OF HISTORY, showing it to be a simple historical fact, that such a revelation, or something claiming to be such, had been received, and that it was authenticated by proper vouchers, in the power or the wisdom of those who brought it, showing that they spoke not of themselves, since they claimed to be the messengers of God, and spoke such words and performed such acts to prove that they could not have spoken or performed if God himself had not spoken in them and worked by them. It was not needful for our purpose to claim that this history was inspired; it was enough that it was credible and true.



THE BIBLE IS OF GOD. REVELATION PROBABLE THERE IS A GOD. This is a small illustration of a book cover with the text 'THE BIBLE IS OF GOD.' and 'REVELATION PROBABLE THERE IS A GOD.' It is placed between two columns of text.

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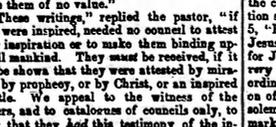
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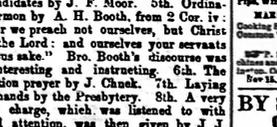
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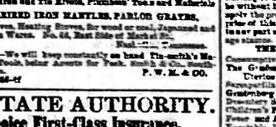
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