

TENNESSEE BAPTIST.

(J. R. GRAVES, W. F. MARKE, S. C. BOOBS, & F. F. POOL, Publishers.)

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PREPARATORY STEPS TO ENTERING THE CHURCH.

Chapter VII.
THE Presbyterians make such pretensions to orthodoxy that another chapter will be given to their claims. In the previous chapter it was plainly shown that they could not be the children of Holy Mother, and were left away from the embraces of the Father of Harlots in the time of the Reformation by John Calvin, a mere man. Hence the Presbyterian Church is a human-made organization—prone from a corrupt source; and consequently as an unclean thing cannot enter a clean thing, the Presbyterian Church must be like the first cause of popery, which gave it an existence.

The other fact in relation to the Presbyterian family to which I wish to call the attention of the young convert, is the subject of the validity or invalidity of Romish baptism. This subject has been discussed time and again by both branches of the Presbyterian Church. This question, it seems, was before the Presbyterian General Assembly early as the year 1790. At that time they decided the baptism administered by Romish priests to be invalid. This was a question presented again in 1828, and was indefinitely postponed for the following reasons, given by J. F. Bliss, who at that time, was a member of the Assembly:

"I was in the General Assembly of the Presbyterian Church in 1828, a body of about two hundred members when a question was sent us for decision: 'Are the baptisms of Popish priests accepted by our (Presbyterian) churches as valid baptisms?' It was discussed, and we should have voted 'No' nearly unanimously, but an influential and more ardent one, secretly redacting that all our baptisms originally came from Rome, moved and obtained an indefinite postponement of the subject."

This troublesome question was up again in 1835 before the Assembly, when it was decided that the Romish Church was apostate from Christ, and no true church.

Again in 1845 it was sent up to the Presbytery of Ohio for a new hearing.

Thus, from time to time, this question of Romish baptism has been discussed by the great orthodox branch of the Christian Church, the Presbyterian Church; and strange to say, it is yet undecided. Sometimes they say one thing about it, sometimes another. One Assembly says Romish baptisms cannot be valid, another Assembly, composed of "a brilliant array of ministers in the first rank of intellectual endowment," decide they "can't tell" whether the baptisms of the Romish Church are valid or not. What are we to think of such an organization? especially when we hear them clamor so loudly for orthodoxy. The chief priests, scribes and elders, as we are told in the eleventh chapter of Mark, came once to the Savior and tempted him with questions. The Savior told them he would answer their questions if they would answer one which he desired to propound to them. The Savior's question was: "The baptism of John, was it from heaven or of men? Answer me. And they reasoned with themselves, saying, if we shall say from heaven, he will say, why then did he not believe him? but if we shall say, of men, they feared the people, for all men counted John that he was a prophet indeed. And they answered (the chief priests, scribes and elders) and said unto Jesus, we cannot tell."

These Rabbis saw they were in a bad box, so they concluded to evade the Savior's question. They could have given their answers very readily, but they feared the consequences. Hence they decided, after juggling about the matter, "we can't tell." They were in a dilemma, and escaped from it by remaining silent.

Will you believe me, when I say the great Presbyterian branch of the Christian Church is in precisely the same dilemma, "trilemma," or whatever you may choose to call it? It is so. Let Presbyterianism turn which way it may, it is certain to be gored to death by one of the three sharp horns of the fornicious "trilemma." Why will not the great Presbyterian branch decide the question of Romish baptism? Ah! that's the rub? Who answers why don't they decide the question? Let me tell you the reason, dear young convert, why the Presbyterians are so what modest and entirely speechless on this difficult point. Like the scribes and elders, they fear the consequences. They have at the manliness to come out boldly and express their convictions. What a tremendous branch of the Christian Church! How awfully sublime and dignified it appears in the ecclesiastical horizon! A large and respectable Christian denomination, when asked, are the baptisms of the Romish Church valid? they answer, scratch their noses, and reply, "we can't tell, we can't tell." But I said they feared the consequences. The truth is, they cannot decide the matter without forfeiting every claim they have to be a church of Jesus Christ. It is said when this ques-

tion was proposed to the Assembly a few years ago, there were some young sprouts in the body, fresh from college walls, whose hearts had been so brief that their heads had not grown, and they with one accord were for deciding the question in the negative. But some of the old foxes of the Assembly, secretly reflecting that all our (their) baptisms originally came from popery, succeeded in quieting the aroused indignation of these heartless bloods, by proposing and obtaining "an indefinite postponement of the subject." Their bravery was commendable, but their judgment was exceedingly bad. But why will the consequences resulting from a direct answer to this question prove so disastrous to the Presbyterian Church? We will try to make our answer as plain as we can, so that you may understand.

First, if the Presbyterian Church decides the baptism of the Romish Church to be valid, she forfeits all claims herself to be a church of Jesus Christ. How is this? You may ask. Well, if the baptism of the Romish Church is valid—a Scriptural baptism—then the Romish is the true church of Christ, for we are all agreed that where there is valid baptism there is also a Scriptural church, and where there is no valid baptism there can be no Scriptural church. Therefore, if the Presbyterians decide this question in the affirmative they make the Romish Church the true church of Christ, and the Presbyterian Church is a schismatic. A schismatic is one who has been cut off from the true church, and if Romish Churches are true churches, as an affirmative decision of this question would make them, the Presbyterian Church cannot be a true church of Christ, because she has been cut off from the church of Rome—the true church of Jesus Christ—according to the affirmative decision made on the part of Presbyterians. If the Romish be the true church of Christ, the Presbyterian Church cannot be, for it has apostatized from the true church, consequently all her ordinances are null and void.

Second, if the Presbyterian Church decides the baptism of the Romish Church to be invalid, she forfeits all claim to be a church of Jesus Christ. For the reason that the Presbyterian Church derived her baptism from the church of Rome. Now, if they say the baptism of the Romish Church is invalid, how can they contend that their own baptism is valid, since we have seen they received their baptism from the Romish Church. Right here I will be allowed to make a quotation from a most masterly production on Romish baptism made to the General Assembly of the Presbyterian Church in 1835 at Cincinnati, Ohio:

"She (the Romish Church) thus perverts the truth of God, she rejects the doctrine of justification by faith, she substitutes human merit for the righteousness of Christ, and self-inflicted punishment for Gospel repentance; she proclaims her so-called baptism to be regeneration, and the reception of the consecrated wafer, in the Eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him the grace he can impart. Is this the truth? Is reliance on this system true religion? Can, then, the papal body be a church? We agree with the Assembly in the above quotation, for the Romish Church cannot be a true church of Christ. She is now, and always has been, bitter in her opposition to the spread of a pure Gospel. She tried, in ancient times to overthrow the visible kingdom of Christ, and to-day, if she had the power, she would engulf all the doctrines for liberty of conscience in one undistinguished mass of ruin. But let us hear what the Report says about Romish baptism: 'The Papal hierarchy has, by her own solemn acts, shrouded all her doings in uncertainty, and enveloped all her rites in hopeless obscurity. Even on this ground alone the validity of her baptism might safely be denied.' Here the Assembly comes out boldly and denies the validity of Romish baptism. Notwithstanding this decision and others which Presbyterians have made, they yet seem to be much disaffected among themselves, and the question is continually being presented to their General Assemblies for further consideration. Of late the Assembly, I believe, have almost always put the question off by postponement, declaring they could not tell any thing about it.

Thus we have seen, according to the showing of Presbyterians themselves, that their Church cannot be a true church of Christ. Their baptism (pouring) cannot be valid, because they are the branch and root of the "Mother of Harlots and the abominations of the earth."

Says the indomitable Graves, speaking of the Presbyterians: "Do you not to-day call yourselves branches of the Holy Church? Of what Church are you branches but of the Holy Roman Catholic, in which you all acknowledge you originated, and from which, as a branch from a parent trunk, you confessedly proceeded? If I, the Catholic

church, on the matter of Harlots and abominations of the earth, you are all my children, and consequently are those very harlots and abominations of the earth."—*Trilemma*, page 82.

The writer is of opinion that Presbyterians ought to decide the question of Romish baptism before they ask other denominations, and especially the Baptists, to recognize their human-made organizations, built on a popish foundation, and perpetuated by tradition, as true churches of Jesus Christ. We have now weighed the Presbyterian Church, and found her to be no part or parcel of the true Church. She has been weighed in the balances and found wanting.

TO MINISTERS AND CHURCHES.

I have been requested to say something to the Churches, in regard to their duty in these times of trouble. I will say, then, that the Church of Christ is the only true Church, and that she is the only true Church of Jesus Christ. We have now weighed the Presbyterian Church, and found her to be no part or parcel of the true Church. She has been weighed in the balances and found wanting.

Brothers, let us preach the whole Gospel, and let the brethren feel that we depend upon them for eternal things.

Brothers, let us preach the word, and make full proof of our ministry. If a dispensation of the Gospel is committed to us, let us not do for us to say the Churches will not support us; for they will.

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if God has called us, and if we preach in power and demonstration of the spirit. He has ordained that they that preach should live of the Gospel. And it is true of those who are called, and who preach the whole truth in the love of the truth with love to God and love to man, and a burning zeal for the promotion of Christ's Kingdom and the salvation of sinners. I frequently use the expression called to preach—called of God, I mean—because I fear there are many in the ministry who have not a call from heaven. For those who make preaching a secondary matter, certainly do not feel the weight of their calling very impressively.

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DeWatte, say the same thing. Hundreds and thousands of other scholars have come to the same conclusion, and so will all who read the Scriptures for themselves. There can be no bigotry in denying the validity of infant baptism, but there may be in "a blind attachment to this particular creed," and "a tenacious adherence to a system adopted without suitable investigation." And so in reference to the action denoted by *Baptizo*; the scholarship of the world utters but one voice as to its meaning. As a question of philosophy, it has been decided by those competent to speak, as meaning immersion. Professor Stuart says: "All lexicographers and critics of any note are agreed in this." And a greater than Professor Stuart, Dr. Conant has demonstrated beyond all question, that classical, Jewish, and early Christian literature, contains not the shadow of any other meaning as belonging to this word. As to philology, other proofs, as solemn as holy writ, are not wanting. Besides, that immersion is baptism, is universally acknowledged. No man capable of judging such questions denies this. Baptists, then, are no bigots, when they resist all changes in the fundamental law of Christ's Kingdom. They would prove true to God and revere His truth and Church if they did not.

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N. FACTORS...
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DAVIS VEGETABLE PAIN...
EVERYBODY'S FRIEND—EVERYBODY APPRECIATES...
DAVIS VEGETABLE PAIN...
EVERYBODY'S FRIEND—EVERYBODY APPRECIATES...

FAMILY READING.

LORD, HERE AM I.

Still, as of old, thy precious Word is by the nations dimly heard; The hearts it holiness hath stirred...

THE GUIDING STAR.

WHEN the sailor launches his vessel on the deep he seeks no path leading to the port in which he desires to anchor...

guiding-star, allured by its charming light, until he becomes a miser the most miserable of all characters. The gold, though its rattle tickles the ear, its lustre pleases the eye...

Another longing for honor, to have his name wafted on the breeze that applauding millions may catch the sound and do him reverence. He chooses ambition for his guiding-star which points towards fame...

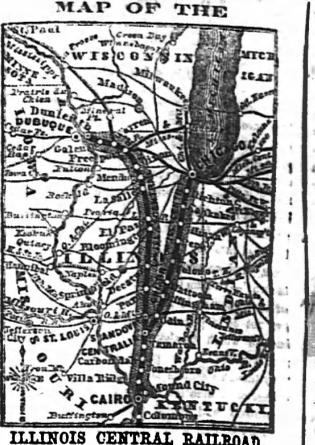
the stake and burned in slow fires, were subjected to the most excruciating tortures that wickedness could devise, rather than deny their faith. The highways of history are strewn with their blood.

They stand forth living monuments of truth, strong pillars on which Christianity may ever rest unshaken. They go before their nations and beckon them upwards. But they went not alone through the vale of martyrdom.

CORNER BEEF.

CORNER beef, properly salted, and cooked as it should be, is a dish fit for the sovereign people; but to eat salt junk, such as too often exercises the muscles of the jaws, is a penance even for a malefactor.

ILLINOIS LANDS.



ILLINOIS CENTRAL RAILROAD. HOMES FOR THE INDUSTRIOUS. Garden State of the West. THE ILLINOIS CENTRAL RAILROAD CO. HAS FOR SALE 1,200,000 Acres of Rich Farming Lands in Tracts of Five Acres and upwards on Long Credits and Low Prices.

MEMOIRS.

John L. Cypert. Jacob Wilks. The 12th day of April, 1831, in the 16th year of his age. The subject of this notice was born in Craven county, North Carolina, the 12th day of May, 1815, and moved to Warren county, Georgia, in 1830, and married Sarah...

THE MANUFACTURE OF BOMB-SHELLS.

The shell is first filled with all-fashioned round leaden bullets; melted sulphur is then poured in to fill up the interstices and bind the bullets in one solid mass. The shell is then put into a kind of lathe, and a cylindrical hole of the exact size of the orifice of the shell is bored through the bullets and sulphur; this cavity is filled with powder, even with the interior edge of the orifice...

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Mr. Arnold's... Vol. XVII.

PROPHETICAL STUDIES, OR LANDMARKS OF PROPHECY.

The Call to Prophetic Study. Chapter I. MAN'S thoughts about the future are of little worth. They are not more than the blind groping of a creature in the dark...

SHELTON, JONES & CO, COTTON

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Law. No. 12, Front Row, Memphis, Tenn. Will give special attention to the trial of any legal business entrusted to him.

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As an excellent article of freight, including 8,000,000 bushels of grain and 2,000,000 bushels of sugar were forwarded over the road last year.

EDUCATION.

Medicine and workmen will find the free school system encouraged by the State and County. Their children are in the night of the system and school houses are being built with the property of the leading State in the West.

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The prices of these lands vary from \$10 to \$20 per acre, according to the quality of the soil. Payment may be made in cash, or by notes payable in four, five, six, and seven years from date of sale.

ONE YEAR'S INTEREST IN ADVANCE.

At a rate of one per cent. per annum, and interest on all payments received on the first day of each year.

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will be deducted from the purchase price of the land, and the balance of the purchase price will be paid in cash.

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The Paper Neck Tie. Manufactured Entirely of Paper. Patent applied for.

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A NEW NECK TIE MAY BE WORN

and the wearer not be charged with impudence in his appearance for neck dress. Buy them and try them.

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ATTORNEY AT LAW - OFFICE, 127 Front Street, Memphis, Tenn.