

THE BAPTIST.  
J. R. GRAVES, Editor and Proprietor.  
PUBLISHED WEEKLY.  
Vol. V. No. 18.  
MEMPHIS, TENN., SATURDAY, JANUARY 6, 1872.

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## Mississippi Department.

Our correspondence for this department is very much improved. We have received many expressions of satisfaction from our readers, and we are glad to hear that the paper has been of service to them. We will continue to strive for improvement and to give you the best of our efforts.

## SUMMARY.

Bro. E. G. Rogers. The second and third articles of his series were both on our desk at once, and we forwarded the third before the second. We ask his pardon, and will try in the future to be more careful. We shall take them as now and send them in the order in which they should have been published. If so, good may at last result from our oversight. They will bear reading several times. All should read them, and send them carefully. We have received a copy of the proceedings of this meeting, and the programme for their next, but did not receive them until it was too late to publish them in December. And as their next meeting was to embrace the fifth Lord's day in December, we deem it unnecessary to publish them now. We regret that Bro. Dupree did not forward them earlier, or that the mails failed to bring them to hand.

General Association of Southern Baptists. This body, which has not met before since 1866, has been recently reorganized. We have a report of its proceedings, which, like many other communications, must "hide its face" in the "dark recesses" of the "dark recesses."

Alt. Rogers. A brother, sending us the money and the name of a subscriber, who he says is a Methodist, adds: "If the Methodist will subscribe for and read *The Baptist*, what ought Baptists to do?" Now that is the question: "What ought Baptists to do?" And echo answer: "What ought Baptists to do?" Methodist subscribe for and read their own papers, and a few of them take Baptist papers. We are glad a few Methodists are willing to know what Baptists believe and teach. Would that the number could be multiplied by thousands. Then they would like us better, and would like the truth better. "Doth our law condemn a man before he hear him?" Thus Nicodemus confounded his Jewish brethren who were mad against Christ and wanted to condemn him without a hearing, as thousands have condemned Baptists in every age since. We are sorry that so many Pedobaptists know very little of Baptist doctrine; and hence it may be very truly written of many of them, they hate us without a cause. They should be encouraged to read our books and papers. Many of them are good people, and would accept the truth if they could be induced to see it. Here is a work for Baptist sisters.

We have several queries in hand, and several brethren have requested our views on different passages of Scripture. These have been laid near the top of the list for the want of time and space. We hope to be able to make some disposition of all of them soon.

Memphis. We had the pleasure of spending a part of our Christmas in this growing city, and of grasping the warm hands of many loved brethren. Bro. Graves, although much fatigued by his recent tour in Texas, looks well, and is as full of life and hope as a youth of twenty-one. Bro. Keap, though feeling the weight of the last few heavy years, is working with great energy to keep things near his part of *The Baptist* line. Other brethren are in their places about the camp. Memphis is the great center of Baptist interests in the Southwest. The Sunday-School Board, located here, must wield a powerful influence over the whole South. Kind words bearing the impress of Bro. Rogers' ripe experience in writing for children: *Tas Barnes*, with its increasing circulation and influence, North, South, East and West, and many valuable Baptist books, all going out from Memphis, bearing their encouragement and instruction to thousands, point back to it as a city of no ordinary interest to those who love the truth for their hearts' bleed. The Southern Baptist Publication Society is now a living reality. We hope to see the day when it will have a house of its own worth a hundred thousand dollars, and send out its pages of books and tracts by tens of thousands.

## 1871 AND 1872.

Another year has passed, and its labors and trials have been recorded. Although we may not be able to repair our failures, reclaim the mispent time, or undo the wrongs we have committed, a throne of grace is accessible, where pardon may be sought. Thank God, the Christian is "not under the law, but under grace." The Lord has called many of our brethren and sisters from their cares, afflictions and labors to a sweet and pleasant rest, but the writer of these lines, and those who may read them, have been spared for a purpose. We are known to Him who disposes all things after the counsel of his own will. Let us recount the blessings of the past year with grateful hearts, and resolve in the strength of grace to serve God more faithfully. Although the Baptists of Mississippi have not achieved as great success in their denominational enterprises as might have been reasonably hoped for, they have gained some ground; but of these matters we expect to give some details hereafter. We will be content now to invite special attention to our department in *The Baptist*, which was originally designed as a medium through which efficient aid might be rendered to every department of our work. Eighteen months have passed since we entered upon the editorial management

of this department. We have tried to do our duty, and feel thankful for the many expressions of satisfaction that have come to us from our brethren in almost every part of the State. They have encouraged us, and if the Lord will permit, we will try, by faithful labor, to show our appreciation of the confidence reposed in us. Our relations to the proprietor of the paper have been of a most pleasant character, and the paper has been of service to them.

but seldom started our page with typographical errors, and no one connected with the paper has given us any ground of dissatisfaction or complaint. We owe a debt of gratitude to our correspondents. For want of sufficient space, many valuable communications have been kept on hand for weeks before they could be published. But few complaints have been made, which clearly indicates that our correspondents are not unreasonable men. We thank them all for their forbearance, and hope to be able to do better for them in the future. Bro. Graves promised us the means of publishing a larger amount of matter, if by the beginning of this year, the subscription list should be increased to ten thousand. We regret the fact that fifteen hundred names are yet wanting. But Bro. Graves gives us another month of probation, and during that time may we not with confidence expect every one of our readers in Mississippi to do his duty? Will not every subscriber try to add another to the list? "Lift a little"—just a little. Brethren in the ministry, do you appreciate the value that a religious paper would be in every family of your charge—value to your members, value to their families and the community, value to you? If every minister will send one subscriber in January, it will largely increase our list. But this will not excuse the lay brethren and the sisters. As an earnest of Bro. Graves' determination to fulfill his promise if the conditions are met, he gives to our page an increase of about one-fourth of reading matter. He has already given us the first column, which has heretofore been occupied with standing matter, and type of a reduced size for a part of the page. If the ten thousand are reached by the end of this month, we will have new and beautiful type for the entire page (and we may say for the entire paper), just a little reduced in size—not enough to be objected to by those who like large type, and yet considerably increasing the amount of reading matter. We have only been able heretofore to publish on our page fifteen pages of foolscap manuscript per week; we now can publish nineteen, and hence, when we get the new type, to be able to publish twenty-two. Think of it! twenty-two pages of foolscap manuscript, or its equivalent, per week! There will be work for somebody, and surely this will answer all the demands of our brethren in Mississippi as a medium of religious correspondence. The Lord being our helper, we intend to bestow more time and labor and prayer upon the Mississippi department of *The Baptist*, that all our brethren in the State, whether they came from East, West or North, may be induced to love it, pay for it, and read it. Many have subscribed for the paper for five months; will not every one of them renew before their time is out? Brethren, pray for your editor; pray for the advancement of all our religious interests, and pray especially that this year the Lord may greatly revive his work.

"AMERICAN BAPTIST YEAR-BOOK, 1871." Facts and reflections. Will the Baptists of the South—will the Baptists of the South—occupy "his Lord's corner, or will they surrender" to others? E. M. P. LOWERY—Dear Brother: According to the statistics of the above "Year-Book," the Baptists, in the territory claimed by the Southern Baptist Convention, are 295,057, while all other Missionary Baptists in the United States are 524,436; showing that the Baptists of the South are 270,021 stronger numerically than the Baptists of the North. According to this same book, the Methodists South are 571,431; showing the Baptists of the South to be 323,226 more than the Methodists South.

The number of square miles within this territory is 924,830; its present population is 13,345,266; when it becomes as thickly settled as Massachusetts now is—156 per square mile—its population will be 173,878,380; its present inhabitants speak six or eight different languages; its future inhabitants will probably speak all the languages of the globe. This is a vast field, the most inviting perhaps on the earth, lying directly before our eyes. The Baptists are by far the most popular denomination in this territory; they are as one to fifteen of its population, while Methodists South are one to twenty-three. In 1870 the Baptists in this territory, exclusive of the Indian Territory, had twenty State conventions and general associations, or State organizations, four hundred and eighty-seven district associations—seventy-five more than all the North; 11,505 churches, being 5265 more than all the North; 6560 ordained ministers, being 2302

more than the North; 11,505 churches, being 5265 more than the North; 6560 ordained ministers, being 2302 more than the North. The territory occupied by the Baptists of the North is longer, and a greater variety of products can be realized here than there. God never commanded the Israelites to go up and take possession of such a land, such a country as that which he has given to the Baptists of the South. The question now is, will they "occupy" it, or will they "surrender" it into the hands of others? Judging from the past we think that whether they deliberately "surrender" it or not, it will ultimately pass into the hands of others. Think of it! a denomination, composed of those only who have professed to have been "born again," and have been immersed into a profession of obedience to "Father, Son and Holy Spirit"—having been "buried with Christ in baptism," and "risen again to newness of life"—all of whom have professed to be no longer their own, but Christ's, who redeemed them with his own precious blood—that such a people, thus consecrated to God and his service, should have committed to their care and oversight the spiritual interest and welfare of more than fifteen millions of immortal beings with the assurance that the field is already ripe to the harvest, and the command to "thrust in the sickle and reap," and that for such a purpose, and such an object, they should give for twelve months an average of 10¢ cents! and for the salvation and welfare of all the rest of the world an average of 6¢ cents per member! What wonder that lookers-on, observing men should become sceptics and infidels! What wonder that men now join churches not only because it is popular, but because it is cheaper—it costs less to be in the church than out of it!

"That servant which know his Lord's will and prepared to do his will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes, for unto whomsoever much is given, of him shall he much require; and to whom men have committed much of him they will ask the more." "These things saith the Amen, the faithful and the true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." \* \* \* "As many as I love, I rebuke and chasten, be zealous, therefore, and repent." \* \* \* To him that overcometh will I give to sit with me in my throne, even as I also overcome and am set down with my Father in his throne. E. C. EAGER.

(To be continued.)

"LESSONS AND THEIR RESULTS." DEAR BRO. LOWERY: In your issue of November 18th, I find an article from Bro. J. Wm. Jones, in reply to mine of October 14th, under the above caption, about which I have a few things to say. In the first place, I desire to be understood that I did not intend my article as an attack upon the Southern Baptist Theological Seminary. With the exception of the teachings of Dr. Williams, referred to in my article, I was, in the main, pleased with all I saw and heard from the Professors of the seminary. I feel that the impressions made upon me and the knowledge I obtained during my seven months' connection with it did more toward preparing me for my work as a minister than all my previous training besides, and I have often expressed myself to others that if I had to part with either I would part with my long literary, rather than my short theological training. I feel that whatever of good I may have done as a preacher is due, in a great measure, to the instruction and impressions I received while at the seminary. The seminary and all its Professors have, to-day, a place near my heart. My object, therefore, in writing that article was not to injure the seminary, but, if possible, to benefit it. My object was simply to call the attention of the denomination to the peculiar teachings of Dr. Williams, which I regard now as I did then, as not only detrimental but destructive to us as a denomination, and thus, if possible, have the evil removed. This was all. I did not write because I loved the seminary less, but because I love Baptist principles—the cause of Christ more.

I regret very much that Bro. Jones has been pleased to call in question my veracity and thus make it obligatory upon me to vindicate myself before the public from the charge of calumniating. But he has made the issue and is, of course, prepared to accept the results. I said in my article that "Dr. Williams taught in his lectures on Church Government and Pastoral Duties, that

any man who had been called of God to preach, was authorized by that call to administer the ordinance of baptism, and hence the immersions of Pedobaptists were valid, though they themselves had not been immersed."

Bro. Jones says that he was at the seminary the year before, and "he is very confident that Dr. Williams taught nothing of the sort," and that "I am mistaken in my statement." He is "very confident Dr. W. taught nothing of the sort," because he remembered enough about his lectures to get in essence an examination. Now, I did not stand an examination; nor did I get a diploma; and yet I am "very confident" that Dr. W. did teach what I have said he taught. I am not in the habit, as those who know me best would testify, of expressing an opinion without first pretty thoroughly examining the grounds. Much less am I in the habit of making statements that are groundless, and I state say that I was surprised when I saw Bro. Jones' flat contradiction of my statement, for Dr. W.'s views were, as I thought, so well known by the students of the seminary that I did not think for a moment that the truth of my statement would be called in question. But after all that Bro. Jones has said, would not one infer from reading his article that Dr. Williams might have taught what I have said he taught? He says: "On the contrary Dr. Williams taught distinctly and emphatically that while any man called of God had a right to speak for Jesus, (or to preach, if we prefer the term) no one should administer the ordinance as a baptized believer, regularly set apart by his church for that purpose," and yet Bro. Jones "really did not know what his view was," as to the validity of Pedobaptist immersions? It really seems to me that if "no one should administer the ordinance as a baptized believer regularly set apart by his church for that purpose," then no baptism would be valid except such as was administered by such an administrator. And if I were to bear a Professor "distinctly and emphatically" teach such as this I think I would certainly, without doubt, know his view of the validity of Pedobaptist immersions. Or does Bro. Jones mean to say that Dr. W. had two opinions—a public one and a private one?—one he taught his classes and another he kept as his own? If this is what he means he is certainly presenting "a loved and honored Professor" in a very unenviable light before the world, far more so than I ever dreamed of doing; for I have always given Dr. W. credit for being honest in his opinions.

But since Bro. Jones has suggested it, may not the cause of our difference lie right here? Dr. W. might have taught the class as he was in his public view, that is the view held by the denomination at large, and the class I was in his private view. Upon Bro. Jones' suggestion I say that this might have been the case; because the exact teaching I have attributed to Dr. W. he did not, I think, intend as a part of his lecture; nor that the class should take it down in their notes. My impression is it came about somehow in this way: Dr. W. advanced a view of baptism to which some of us in the class objected, and in the discussion which ensued he advanced the opinion I have attributed to him. And I regarded it as the teaching of Dr. W. What else could it be? Can it be said that because it was not a part of his lecture, and he did not require the class to take it down in their notes, to be examined upon, he did not, therefore, teach it? I have thought when a man was placed in a position of that kind to teach by lectures that it was his opinion he taught, and his opinions were his opinions, whether they were read from a manuscript or spoken extemporaneously. In my ignorance I so regarded it and have so published it. But right here a suggestion: Ought not the public and the private opinions of a man occupying such a position as that which Dr. W. occupies, correspond?

Bro. Jones says again: "I did happen to hear Dr. Boyce, Manly and Broadus express themselves as opposed to receiving alien immersions." Now I submit, if it is not strange that Bro. Jones should have heard the expressed opinions of these brethren on a subject that did not legitimately come in their course, and "really did not know," the opinion of Dr. W. on a subject that legitimately came in his course, and upon which he ought to have lectured? What was the matter? Was Dr. W. ashamed or afraid to express his private view to Bro.

Jones' class? I, myself, heard no view expressed by the others; but that I heard Dr. Williams, in his lecture, express the view I have said he did, I am as confident as I am that I went to the seminary. For, where else did I get it? I know I never heard such doctrine advanced by a living soul till I went to Greenville, S. C., and I think I dreamed it—I know I did not make it, and I am pretty certain I never read it in a book. One reason why I was so sure it so well is that it was new—entirely different from anything I had ever heard from Baptist preachers or life. I remember to what I had been taught, and so destructive, as I thought, to everything peculiar to us as a denomination that it made a deep impression upon my mind; and the fact that it came from the lips of a man to whom was committed the training of our rising ministry, so deepened the impression, that I could never forget it. And I don't think I can be "mistaken." If I have mistaken about this, then I am mistaken about going to Greenville; I am mistaken about everything I ever did or said; heard, and the fact forces itself upon me that all my past life has been a mistake!

Another reason why I remember it so well and don't think I can be mistaken is that I wrote two letters just after I heard the lecture, while the whole thing was fresh in my mind, one to Eld. W. H. Head, my former pastor, now of Terry, Miss.; the other to the late Eld. G. H. Martin, then pastor of the church in Mason, Miss. In these letters I stated the peculiar teaching of Dr. W., and asked their views. A copy of the letter I wrote to Bro. Martin, which happened to be preserved among my papers I have now before me. This letter was dated: "Southern Baptist Theological Seminary, Greenville, S. C., Feb. 27, 1861," and contains the following extract:

"My desire is to know the truth and to obey it, however it may conflict with any of my preconceived notions. I know I would not hold to an error if I was sensible of it. Love for my Savior, who gave himself for me, would not allow me to do it. Yet I am in error about what I conceive to be an important matter, or my Professor (Dr. Williams, Professor of Church Government in the Southern Baptist Theological Seminary) is. He teaches that Pedobaptist immersions are valid, and maintains it on the ground that baptism is not a church ordinance, but may be properly administered by any man who is called of God to preach, whether he has been baptized or not. He says if we hold that a man must be immersed by a regularly immersed administrator before he is authorized to administer the ordinance properly, we can find no one now who has been immersed, because we cannot trace an unbroken succession of such administrators through all ages up to the apostles. This is the substance of his argument."

To this I received a reply condemning the view of Dr. W., which has been lost. The letter I wrote to Bro. Head was, in substance, the same as the above, with the additional thought which I expressed in my article, that I thought such doctrine would lead to open communion. An extract from his reply, which was dated "New Prospect, Miss., May 6th, 1861," I subjoin. After briefly answering Dr. W.'s view as to the succession of immersions from the days of the apostles, he says:

"I cannot undertake, in a letter, to argue this question; I only wish to indicate briefly my views as you request. You are right, I think, in supposing that such views must lead to open communion. It is a mere quibble to say the supper is a church ordinance and baptism is not. Is not the receiving of a member into the church, who has been baptized by an unimmersed administrator, upon such baptism, a church act—an extension of church communion and church fellowship, and does not therefore the church fellowship the administrator? Dr. Rice says: 'You will scarcely undertake to say that the Scriptures recognize unbaptized churches and an unbaptized ministry,' and yet what Dr. Rice thinks none will undertake to do, is just what it seems our doctors are so ready to do. Now, with all this before me, can it be possible that I am mistaken? I am willing to leave it to the common sense of the reader to decide. But Bro. Jones says again:

"I could quote his (Dr. W.'s) exact language from my note-book, if necessary, and of course acquit my good Bro. J. L. P. of any intentional misrepresentation upon this point."

marriage is the agreement between the man and the woman." He sums up his lecture on this subject in four conclusions, the 2d, 3d and 4th of which I will give:

2d. "Ordination does not make a man a minister; it imparts to him no right or authority which he did not possess before, and imparts nothing which is not as well imparted by being performed by a lay member as a minister, by a few as by many acting as organs of the church."

3d. "That the ministry proceeds not from the ministry, nor from the church, but from the Great Head of the church, whose spiritual call constitutes the essence of the ministerial character, and imparts the right to preach the gospel."

4th. "Therefore a man's claim to be recognized as a true minister of Christ is not invalidated by any irregularity as to the manner of his ordination."

In his lecture on the "Rights of the Churches," Dr. W. says: "As receiving members from Pedobaptist societies, our churches require a relation of experience; but there is a difference in our denomination as to whether Pedobaptist immersions ought to be received as valid. This question must be settled by each church for itself."

Now take all this together and what does it teach? "If baptism is not a church ordinance, and the Spirit's call alone makes a man a minister, and the ordination by a church imparts to him 'no right or authority' which he did not possess before by virtue of the Spirit's call, does not the conclusion inevitably and irresistibly follow, that a man is authorized to baptize just as soon as he is called of the Holy Spirit to preach? And when Dr. W. says that the 'question of receiving Pedobaptist immersions must be settled by each church for itself,' does he not virtually say and teach that such immersions are, in themselves, valid?"

Secondly, by quotations from the note-books of others. In answer to a letter I addressed to Eld. W. A. Mason, pastor of the church at Oklawaha, Miss., who was a student in the seminary since the war, he says: "In looking over my notes, I will give you what I have relevant to the subject. In speaking of evangelical denominations, that is, those who hold to the trinity, atonement, divinity of Christ, justification by faith, eternal punishment, etc., (Dr. W.'s definition,) he [Dr. W.] says: 'I consider it my duty to regard such churches as Christian churches, their members as Christian members, and their ministers as Christian ministers.' Again: 'No outward ceremony but Christ's call makes a man a minister.' As to Pedobaptist immersions, he expresses no opinion of his own, but says 'the weight of public opinion is against them,' and refers to the *Christian Review* of July, 1846."

Does this not look like teaching something "of the sort?" Bro. Mason says, moreover, that he and Bro. Kendall, who was with him at the seminary, thought, when they read my article, that I was mistaken, and then adds: "But of course the quotation above logically leads to what you say." Just so I think, and just so, it seems to me, every unprejudiced mind will think. The doctrine, then, that I have said Dr. Williams taught, can be logically inferred from the instruction he imparts to his classes. Does he not therefore teach it?

Bro. Jones misrepresents me when he says I attributed Mr. Chambliss' change of views on the communion question to teachings received at the S. B. T. Seminary. In my article I say plainly and emphatically: "I don't say that Mr. C. was influenced by these views of Dr. W. to become an open communionist, for I know not positively what influenced him. I only ask the question, May not his open communion views be, in some way, the result of this sort of instruction, at the very beginning of his ministerial course? We know the powerful and lasting effect of early instruction. 'As the twig is bent, so the tree will grow.' And my opinion is, that those views of baptism will inevitably lead to loose views of communion." This is all I said. And is not every word of it true? Will not the doctrines which I have proved that Dr. W. teaches inevitably lead to open communion, and hence to the destruction of the principles that underlie our denomination? And ought not the "great Baptist brotherhood of the South," whose "wisdom founded" the seminary, and whose "prayers and contributions cherish" it, see to it, at once, that the error be corrected and the evil be removed? Such instruction I regard as an evil, a dangerous evil, and cannot but exert a pernicious influence upon the minds of the young ministers who come under it. All that Bro. Jones has said about its having been twelve years since Mr. C. was at the seminary, and therefore he could not be influenced by such teachings, and about others not being similarly influenced, amounts to just nothing at all. How many men are longer than twelve years forming an opinion? And how does Bro. Jones know but that others held to the same views that Mr. C. does, yet have not expressed them? Look at the denomination North, where the doctrine of alien immersions is generally adopted, and see the tendency there to open communion. And just as I predict it will be in the South, in a few years, if sounder views are not taught in our theological institutions.

Bro. Jones seems to regret that I feel constrained to withhold my support from the seminary. He cannot, I assure him, regret it more than I do. I do it not of choice, but of necessity. However dear the institution to me—and I am sincere when I say that I love the seminary—yet I would consider myself recreant to the high trust committed to me by my Savior if I supported an institution while it allows to be taught within its walls a doctrine that tends to sap the very foundation of his church in the world. I may be the "only one" of the old students of the seminary who thinks thus, and may therefore be odd; but so I feel and so I have written.

J. M. PATTENBERG.

Midway, Miss., Dec. 1, 1871.











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