Che Mulpit.

The Christian Character of Paul. BY J. M. PREDLETON.

This language is the close of Paul's triumer in shains, exclaimed, "Almost thou persua- lived above the world. dest me to be a christian." Paul replied, denotes intense desire, and the desire in this those before. He felt that he had made com of a persecuted prisoner for those who perhaps, of progressive improvement. to be persecuted for Christ's sake.

THE CHRISHIAN CHARACTER OF PACE. In allusion to this theme, I remark :

1. He was a decided christian. There were in his christian character? positive elements in his natural character which were not destroyed, but consecrated by christianity. He did nothing in a half-hearted way. In his youth at Tarsus, he explored the treasures of Latin and Greek literature-then at Jerusalem he zealously applied himself to the study of the Jewish law-and afterwards engaged with energy in the work of persecution. He was decided in all this. In becomcision. He gave up all his Jewish advantages, and they were many. "If any man," says he. of the Hehraws, as touching the law a Pharisee; concerning seal, persecuting the church, touching the righteoneness which is in the law blameless. But what things were gain to me. those I counted loss for Christ" He espoused a cause, the advocacy of which was exposure to persecution and death. He never wavered never faltered. "In labors, he was more abundant than any other man; in stripes, above measure; in prisons, more frequent; in deaths, nacy. oft. Of the Jews, says he, five times received with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in own countrymen, in perils by the heathen, in purils in the city, in perils in the wilderness, in perils in the sea, in perils among false brothren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: Besides those things that are without, the care of all the churches. What labors, perils and sufferings are here referred to? But the great Apostle was unmoved. Truly he was a decided chris-

2 He was a conscientious christian. In deed he was a conscientious man before his conversion-conscientiously wrong. He verily thought he ought to do many things contrary to the name of Jesus of Nazareth. His conseience was then under the influence of a prejudiced, depraved heart. At his conversion his conscience was enlightened. He began to approve the right and condemn the wrong; and he exercised himself always to have a conscience void of offense toward God and man. At all times and in all circumstances, he obeyed his conscientious impulses, aiming to do right, and in all things to please God. He could say from the heart. Our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

3. He made the will of God his rule of ac tion. When he felt the first breathings of divine life in his soul, his prompt inquiry was, Lord what wilt thou have me to do? Till death, he eared for no other question. He renounced his own will-he cared not for the will of the literary associates of his youth, nor for the will of the Jewish Sanhedrim. His only concern was to do the will of God. This was his rule of conduct, and he wished his brethren to stand complete in all the will of

4. He was a man of strong faith. He beliaved God. His language was, Let God be true and every man a liar. His faith was full persummon of the truth of things hoped for, and a confident conviction of the reality of things unseen. He was as fully satisfied of eternal realities as if he had seen them. He heliavad what God says about the lost condihon of maners and the way of salvation through Christ. He trusted in the Lord Jeans. He says, I know whom I have believed, and am namenaded that he is able to keep that which I have committed to him until that day.

5. His real was ardest and untiring. was no momentary impulse of feeling, but a sup-seated and well sustained principle. It

geon at Rome. His soul panted to promote in every way the glory of God in the salvation of For Religious Liberty in New England. A Tale of birth, thy breeding, thy friends, thy wife, chil- wept aloud. After a brief conversation on men. He exemplified the truth of what he wrote to the Galatiana. It is good always to be acalously affected in a good thing.

6. His humility was profound. He had humble views of himself. His expressions in reference to himself were-"Chief of sinners" -"less than the least of all saints"-"not worthy to be called an Apoetle," &c. No man then, but also all that hear me this day, were both lived nearer to the eross; and nearmon to the cross is promotive of humility. Like his Master, Paul was meek and lowly in heart.

7. He was crucified to the world. What phant dafanse before king Agrippi. Never were its honors, riches and pleasures to him? did mortal man pland his cause more eloquent- Worthless as dross-valueless as the chaff of ly. Festus, not understanding the display of the summer threshing floor. He was crucified sacred enthusiasm which he witnessed, charged to the world by the cross. In the light beamthe Apostle with deraagement. And Agrippa, ing from the cross a monarch's crown and deeply impressed by the appeal of the prison-throne appeared to him contemptible. He

8. He aimed at high, spiritual attainments. "Would to God," &c. This form of expression He forgot the things behind, and reached to case indicated the purest benevolence, the most paratively no spiritual attainments while any exalted magnanimity. It was the solicitude remained to be made. He was ever in a state

persecution. The earnest interest which Paul death. When the dying hour came, he said, felt had reference to all his auditors as well as "I am now ready to be offered, and the time to Agrippa. I would to God, that not only of my departure is at hand. I have fought a those, but also all that hear me this day, were good fight, I have finished my course, I have both almost and altogether such as I am, ex- kept the faith : Henceforth there is laid up for cept these bonds. He wished every one who me a crown of rightcourness which the Lord heard him, to be a christian as he was, but not the righteous shall give me at that day, and not to me only, but to all them also who love his appearing."

Personal Question .- Are you like Paul

SERMOR SO. ELY. SHORT SERMONS.

Of our Hopes in Eternity.

I. "Eye hath not seen, nor ear hath heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. What proportion is there betwixt what we do upon earth. ing a christian, he exemplified the loftiest de and what we hope for in heaven? The primitive Christians rejoiced through this hope incessantly; heaven seemed ever open before their company. The conversation, the symmore. Circumcised the eighth day, of the stock torments nor cruel death, could divert them of Israel, of the tribe of Benjamin, a Hebrew from the view of it. They knew the infinite which would otherwise have oppressed him bounty that was to reward their pains: there. but after their deliverance, and when he was fore they thought they could never suffer left alone, he was greatly distressed in spirit. enough. They were transported with joy when In his own account of it, he said, "After I they were found worthy of some great humilia. was deprived of my two loving friends, the tion; and we lukewarm souls, we would suffer adversary stepped in took hold of my spirit, nothing; and the reason is, because we want and troubled me for the space of an hour, and those hopes that would support us. We sink then the Lord came in, and sweetly relieved under the lightest crosses, even under those me, causing me look to himself; so was I that spring from our pride folly, or effemi-

II. "They that sow in tears shall rean in I forty stripes, save one. Thrice was I beaten joy." Psalm exxvi. 5. We must sow that we may reap, and this life is the seed-time; in the next we shall reap the fruit of our labors .the deep; in journeyings often, in perils of The carnal man, lazy and impatient, would waters, in perils of robbers, in perils by my reap without sowing. We would have the ways to him made wide, and smooth, and easy. To hope much and suffer little, is what self-love aims at. Blind that we are, shall we never see that the kingdom of heaven suffers violence and that only those who do themselves violence are worthy to enter into it? Let us mourn and be in grief here below, since "blessed are kindness, and would acknowledge, with gratithey that mourn:" and wo is pronounced to those who receive their consolation in this life. The time will come when all vain joys will be confounded. The world shall weep in its turn. and God shall wipe all tears from our eyes.

SERNOS SO. SLY

VERY SHORT SERMONS. Ye are my witnesses, mith the Lord. Isa. 43: 10.

1. Then Let us realize our responsibility. 3. Then let us honestly testify. Inspire my soul with life divine.

And make me truly hold; Let knowledge, faith, and meekness shine. Nor love nor zeal grow cold.

Delay in Religion.

demonstration of the folly and danger of de letter. Yet the night proceeding the inflict that pious and intelligent community, who had es as rapidly as years roll on.

Christians. Divide them into five classes, ac wrath of "the powers that he," Strongfaith cording to the ages at which they became and Stephen, with several other friends, called Christians. Place in the first class all those at the prison, to comfor and encourage the converted under twenty years of age; second criminal! After appropriate religious con. of a Baptist Church in a neighboring county class, all those converted between twenty and versation and prayer, that God would give from which she had recently removed. She thirty; third class, all those converted between strength to suffer, and especially that he would was married unfortunately to a worthless man, thirty and forty; fourth class, all those con- open the eyes of the persecutors, to see and who had probably made way with this in converted between forty and fifty; fifth class, all love the truth, Strongfaith took from a basket. those converted between fifty and sixty. Then in which he had stowed a variety of comforts received the Bible thankfully, and promised count each of the five classes separately. Of for the poor prisoner, a bottle of old Madeira never to part with it more. A third instance your thousand Christians, there were hopefully wine. Pouring out some in a glass, be offered was that of an aged couple, who had a testaconverted, under twenty years of age, 548; it to Holmes. between twenty and thirty years of age, 337: "No, brother. I thank you for your kind. tion and the print so small that they could not between thirty and forty, 86; between forty ness, but I shall take no strong drink until read it. When one with a clear, open page dinances for its government, and the conquest tween sixty and seventy, I!

gone already, and that the grounds of hope in their case are rapidly growing narrow and more insecure, with every additional day of impen-

TRIALS AND SUFFERINGS

(When this History was undertaken, the Editor did put suppose that it would make a Truct of over seventy, or at most, ose hundred pages; and it was secordingly advertised at ten, and than Deptiet Bietery, the pleating of the first Beatlet Church se ananot be controverted, it is shown that the Charch at Mempert. Shade Island, and not the Pravidence Charch, is the and and aidest Saptiet Chareh in America; and more, that no Saptiet Chareh or minister, living or dead, ever had any accle-stantical connection with Regar Williams.

We publish a few chapters of the Smt part, that are readem

may see he character. It is not action, but authentic history, with aurrentice only supplied to the it together. It makes a warh of between two and three hundred pages. It is nicely bound and sold for forty cents, and is now ready for mailing.

CHAPTER XIV.

It is time that we inquire into the fate of Mr. Clark's companions. Mr. Crandall, who was sentenced to a fine of five pounds for being one of the company, was released upon promising that he would appear at their next court. But they did not let him know when the next court would sit until it was over: and as he was not present according to his for the most part, thought him deserving of 9. He was faithful in the cause of Godtill promise, they obliged the keeper to pay his

> With poor Holmes, it fared far worse than with either of the others. He had been sentenced to pay a fine of thirty pounds, by the first day of the next court, or else to be well whipped, and to remain in prison until he provided sureties for the fine. Sureties he would not furnish, because he was determined not to pay the fine. Consequently he was kept in prison. At the time of his trial before the Court of Assistance, when the above cruel sentence was passed against him, he replied :-

> "I bless God I am counted worthy to suffer for the name of Jesus;" at which one of the ministers (Mr. John Wilson) so far forgot the sacredness of his office, and the sanctity of the place, as to raise his head, and strike him in open court, at the same time saying, "The curse of God go with thee." .

During the continuance of the imprisonment of Clark and Crandall, Holmes enjoyed assisted to banish the despondency and gloom stayed and refreshed in the thoughts of my

As friends had paid the fines of the other two prisoners, and had secured their release, it seemed a hard case that he should be left to feel the scourge. Brethren who sympa thise with him resolved that he should not .-Strongfaith Bates, Stephen, the brother of the mill, and a few others, raised, by a contribution among themselves, enough to pay his fine. But Holmes would not permit it. In reply to their kind offer, he said

"I dare not accept of deliverance in such a tude, even a cup of cold water, yet I desired not that you should yield to the unrighteous demands of my persecutors. Having committed no crime, I will not permit my friends to pay a single farthing for me."

The first day of court was drawing near. when, if the fine was not paid, the substitute would be exacted, in stripes, and groans, and

was imprisoned, and was consciously opposed any thing else voluntarily, as a penal requisi- that." tion, yet he was nowise ambitious of the honors of the whipping-post. He shrunk with An accurate examination into the periods of dread from the sufferings of the scourge. He ife at which those whose lives of godliness knew that, when the Court of Assistants sen- indefatigable in seeking out destitution, or more give evidence of true religion, first began to tenced one to be "well whipped," it meant willing to relieve it when found; yet on carebe followers of Christ, furnishes an amazing something, and would be executed to the very ful search, four families were found even in lay. The probability of conversion diminish- tion of the sentence he passed in sweet, re- no Bible, and who received it thankfully when freshing sleep. In the morning, not withstand. offered. Make up a congregation of a thousand ing they knew that they would provoke the

sweetly from the Lord, as sudden an answer: Christian effort. The Colporter cannot do 'Tis for my Lord; I must not deny him be- everything, nor should we desire it, else would somewhat mysterious subject, it is wall. As fore the sons of men, (for that were to set private zeal and benevolence rust and wear out the discussion seemed to have been men above him,) but rather lose all; yea, wife for want of action. Let each individual for the two writers above referred be the children, and mine own life also." This, seek for himself to save souls—to sow the only participants, we have, of corne, had however, did not afford him permanent peace; seed of Divine truth far and wide, and by his nothing to say about it. As, howear, the for soon a series of questions rushed into his own personal efforts to extend the triumphs of correspondence has sought a place in the Redeemer's kingdom, and gather gems for per we edit, and as we are held to some extent viving his disquictude of feeling. "Is it for the Redeemer's cause. the Lord that you are about to suffer ? Have you his glory alone in view? Is it not rather for your own or some other's sake ? Is it not obstinacy or pride? Is it not resentment or bigotry? Is not selfishness at the bottom?"

These unwelcome, and, as they seemed to him, involuntary queries increased his distress but after a jealous and careful scrutiny of his motives, he was convinced, as he said, that "It was not for any man's cause or sake in this world, that so I had professed and practiced, but for my Lord's cause and sake, and for him alone, whereupon my spirit was much

refreshed." He was also greatly comforted by the fol lowing passages of Scripture, which were sweetly suggested to his mind: "Who shall lay any thing to the charge of God's elect?" "Although I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they com fort me." "And he said continueth to the end shall be saved." But anon, the thoughts of the terrible scourge occurred to him, and be feared that the severity of the dreadful punishment would be too much for his sensitive flesh. The disgrace of the punishment he regarded not. That belonged to others, and not to himself Like his Lord and Master, he despised the shame. But the anticipated pain of the heavy blows make him srink. He ed that he would be overcome Again he be took himself to the throne of grace. He prayed carnestly that the Lord would be pleased to give bim a spirit of courage and boldness a tongue to speak for him, and strength of body to suffer for his sake, and not to shrink from the strokes, nor shed tears, lest the adversarie of the truth should blaspheme, and be hard ened, and the weak and feeble-hearted be dis couraged. His prayer was followed with fresh consolation and strength. It produced a state of trustful submission to God, causing him to yield himself, soul and body, into the hands of his Savior, and leave the whole disposing of the affair with him.

There is Nobody in A --- without a Bible.

So said some Ladies who were urged by Christian friend to exert themselves for the for the spiritual good of those about them .-But " said one, "in a little Village like ours there is nothing to do. In a large city one way. And though I thank you for your might readily find poor ones to feed and clothe, ignorance to be instructed, and vice and deg radation to be battled against. But in our small community, with its industry, intelligence and piety, everybody is provided for.' "Suppose," urged the friend, "you were to go round on the superbs of your town, visit some of the poorer class, and ascertain whether there are not some little ones who have not yet been gathered in the Sunday School, or possibly some family who are without the rich comfort Though Holmes was strongly convinced of of God's Holy Word." "Oh!" exclaimed the truth of Baptist sentiments, for which he several voices simultaneously. "there is no one in A- who has not the Bible! our Colto the payment of the fine, or to the doing of peter has been too dilligent and faithful for

And dilligent and faithful he certainly was though he had not done, and could not be expected to do everything. None could be more One poor man, laid up with a sore foot, wept

when the Bible was handed him, and invoked Heaven's choicest blessings on the head of the donor. Another was a pious lady, a member nection with her other small possessions. She ment.but it was in quite a dilapidated condiand fifty, II; between fifty and sixty, 3; be- my punishment is over, lest, if I have more and large type, was banded them, they could of the world for its mission. It is true that anything; if it proves anything; if my punishment is over, lest, if I have more and large type, was banded them, they could be contain themselves for joy, and they fold;" but these He will also bring in and Just one out of a thousand Christians con- ly could be expected, the world should say have since been seen reading it with apparent there shall be "one fold and one shepherd." verted over sixty years old. What a lesson on that I was drunk, or that I was carried interest. They are both very aged, seldom Now, let us see how this view accords with delay; what an awful lesson! What an ap- through by the strength and comfort of what able to go out, and neither of them have any with the text. "The kingdom of God is withpeal is this to the unconverted of every age. I had taken. No; let me so suffer, that, if I hope in Jesus to smoothe the passage to the in you." Within whom? Within those proud To such as are still in the favored season of early youth, it says, Now is the accepted time.

Seek early. Those who have passed even the search age of twenty have demonstrated to of shuried content that he would not shrink, faint, or show signs early age of twenty have demonstrated to of shuried content that the reign early age of twenty, have demonstrated to of physical cowardice, though he thus spake. gave the Bible, to follow it up with earnest, of grace was in their hearts. The kingdom them the fact that the most favorable season is Instead, however, of strengthening himself faithful exhortations, and fervent prayers for a was not within their hearts, but within them ministers of the gope lo have done within the limits of their case are rapidly growing narrow and more insecting. It their case are rapidly growing narrow and more insecting, but a land well sustained principle. It there can be all their case are rapidly growing narrow and more insecting, but a land well sustained principle. It there can be all their case are rapidly growing narrow and more insecting, but a land well sustained principle. It would not the least end with case hother, whilst he withdrew into an other room, to be design from above, that the gift be not in most every additional day of impensive there, to their closure brought, he left his friends to be entertained with case hother, whilst he withdrew into an other room, to bold communion with his Lord. So soon as he had retired by himself, he was a land the light of properity, the family still and the light of properity the first and bright in the density in the last remaining instance was that of with wine and other luxuries, which had been insected, which with wine and other luxuries, which had been insected, with wine and other luxuries, which had been insected, with every additional day of impensive times, to their limits of their the limits of their the limits of their the limits of their the limits of the limits of the with wine and other luxuries, which had been insecting to the main most every additional day of impensive times, to the least remaining instance was that of was no embattled hosts of soldiers, no elash of are when the ministers of the gospel to have done unit with the lessing from above, that the gift be not in most every additional day of their them, as not within their hearts, but within their hearts, but within the limits of their limits of th

tanic agency, said, "Remember thyself, thy fected, and during the prayer that followed she dren, name, credit. Thou art dishonoring all her religious state, some passages of scripture these by thy public scourging. Is this nec- were recommended, and the evident embarrasscesary when others are ready to save thee from ment that followed, led to the inquiry "have suffering, and thy friends from disgrace?"- you a Bible," and the humble, tearful avowal His heart sank with him. The idea of dis- that she had never owned one. One was car honoring any who were dear to him was more ried the next day, and will, we hope, do good painful than the anticipated punishment; but Other instances might be adduced, but these

presently the thought occurred to him, or as are sufficient for our purpose, which is to show he afterwards expressed it, "There came in that every where there is room and call for F. G. R. D. Charlottsville, Va., Sept. 6th, '57.

For the Teunessee Baptist. Exegesis.

The Kingdom of God is within you."-Luke

The erroneous, but commonly received, in erpretation, of this familar passage of Scripure, has done an incalculable amount of injury to the cause of christianity. It is one of the proof texts, quoted to sustain the Pcdobaptist theory, that baptism is non-essential, and therefore, may be metamorphosed into anything that may suit the peculiar notions of a candidate for admitance into a religious society, or may be omitted altogether. The interpreta given to this text by non-organizationists, and received by thousands of good baptists who borrow theology from them, is that the kingdom of God, being a principle of purity or grace instead of a visible organization, reigns in the hearts of all believers (and their children.) and, therefore, all persons who have been regenerated (together with their children) are members of Christ's kingdom. It is true, that this is etherializing "common sense," far more than would be admitted in any other book but the Bible. But the habit of spiritualizing and mystifying the plainest passages of sacred writ, is so strong that comparatively few men read the Sriptures independantly. But our object Forest College, and the last effort of the kind s to enquire what is the true interpretation of the text under consideration. Now, if it be true that the Kingdom of God is a mere principle of grace or purity that exists in all the hearts of "the saved," it must have existed long before the Abrahamic covenants were entered into, since these were righteous men as far back as Abel and Enoch. But no denomination of christians contends that "the kingdom" existed anterian to Abraham. But, that the Kingdom of God did not exist until after here. We do not wish to be under ood as the Old Testament prophecies were completed, s as clearly taught as any other Truth in the Revelation-since all the prophets spoke of its being "set up," or organized in the future The God of Heaven shall set up a kingdom. A King shall reign in righteousness," are expressions used to point out the organizing of Mesiah's kingdom in the future. And the Jews to whom the prophecies were delivered however much the great mass may have mis taken the nature of the Kingdom, clearly understood its setting up to be a future event. and were anxiously looking for it to come This is proven by their oft repeated enquiries of the Savior concerning it. In the verse preeeding the one in which the text is found, the Pharisees demanded of the Jews, "When the kingdom of God should come!" In the very first

sentence (on record) that the Harbinger preachhe declared that "The kingdom (for which they so anxiously look) had come (was at hand." And great numbers of them came immediately to be immersed into it. When Jesus began to preach he announced, in the first sentence he spoke, precisely the same thing that John had. the same words wherever they went. This Hear what it says: kingdom which had been the prominent subject of prophecy for at least forty generations, now became the prominent subject of the direct of worldly honor and distinction by train teachings of Jesus. Among all his teachings three points of doctrine stand out so conspicuously that the most superficial reader readily observes them, repentance. faith and their duty to teach mankind the hollor ess of immersion. And the order of these doctrines is as perfectly established as the doctrines themselves, both by precept and example. John preached repentance and demanded regeneration (the fruit of repentance and faith) before he would immerse. Jesus taught Nicodemus that he must be regenerated before he could enter into the kingdom. (Let it be observed that Nico-

demus was to enter into the kingdom, and not that the kingdom was to enter into him.) That John baptized all the disciples he made, all agree. That Jesus did the same is evident. The Evangelist informs us that "Jesus made and immersed more disciples than John." These facts clearly demonstrated the follow. clergyman's usefullness? Wherein, ing conclusions. The kingdom of God is a ing to the judgment of the clergy, number of persons, comprising all who have value consist? There certainly must la ome repented, been regenerated and immersed, and no more. It is then a visible, organized kingdoni, having a completed code of laws and or-

Clerical Titles.

"We conclude this week, the publication of a series of articles on this subject, watten in the form of letters addressed by W. P. to W. H. J., and vice versa. These commu have been so slow in making their applicance that the interest which might others attached to their perusal, has to a consecrable extent, been lost. We have of comes read then, as have, we presume some of our senders If light has been shed upon this delighed but responsible to our readers for the amount of matter published, we may presumption claim space to utter a fu on this subject, which as already upied

"First then, we take the liberty of spress ing it as our humble opinion, that the ubject is comparatively an unimportant one. There are scores of other subjects on which, these two writers had bestowed the same all thought, they might, in our judgmer have done a large amount of good, by ed ing a much larger number of readers. We sesume that at least nine-tenths of the readers of the Recorder feel little or no interest in as sub ject, and the other tenth, who are mostly preachers, can have but little; as i s presumed scarcely any Baptist preacher in this State expect ever to receive the title .D. D. much less that of LL. D. Such house are not, and have never been common among the Baptists of North Carolina, and from resent indications are not likely to be. We one College in the State competent these distinctions, and that not a lass one (though we hope it soon will be.) Th rate authorities of that institution see little inclined to follow the fashion, now mon with some, of conferring such titi ly one D. D. has ever been made at Wake right of a literary Board rather que onable to confer titles of distinction on Gospaminis ters. We think the prospect for may factur ing D. Ds., at Wake Forest is rath poor and if any of our good brethren in State are desirous of obtaining such dissections, they better look out for some other ne ket.— The chance, if we might be allowed to thisper as much into any of their cares, is ramer dull accusing any of our brethren of havia a de- glory. sire for such distinctions; on the contary we think it likely that in most cases speaks would be declined if conferred, but ance

much has of late been said on the subat, it possible that it may have inspired sill a de sire in the bosome of some. As an accorpiate sequel to what has been so prettile aid in favor of this modern fashion, we sujoin he extract below which we find published the week in the two leading Baptist papers New York City, the "Examiner" and "Charicle, and commended by the editors of both thes journals as just and well timed, at lest for their section of the country. The exact worth the more, because coming from sitera ry paper. The Examiner in introd ag i

"The New York Evening Post, on of the very best of our daily journals, is upon "vain glorious titles." It holds at the LL. D. "smacks of ostentation," and sat its "utility is infinitessimal. But the which it pushes its inquiries into the rigin and utility of another and more comme doc-He afterwards directed his disciples to repeat tolate, is quite too through to be pleant.

"The D. D. is still more questionab in its propriety and usefulness. It is an as antion members of a class who, as a class, like point of disparaging worldly honor and dis tinction. It is equally their profess and vain glorious titles; and yet, if the real opinion of clergymen above titles are to be tima ted by their acquisition of them, one of the is sure. most prominent objects of their liver 1 st be the gaining, by any means, and seemis from any institution, the dearly coveted "D" or of Divinity."

"It would be interesting to know the rigin of this thing. It would be interesting know the prropriety of it. It would be interesting to know what D. D. accomplishes in the Erld's history, or the Churche's history, or the pel's history. How much does it and to a clergyman's usefullness? Wherein, and great importance attached to a thing universally sought and so generally found Can any one tell what it is? If the title seans way it benefits the party conferring it, the party receiving it, or the very large party come aware of it, then by all means let as it he done, and cover the earth at waters cover the sea. But it is merely sainglorious distinction, conferred withou seferrence to any standard of qualification, is literally "signifying nothing," would it be well for meek, simple-hearted, philane opic ministers of the gospel to have done with ?"

From the Biblical Red

THE CURL OF GOLDEN HAIR I have a little treasure. More beautiful to me Than aught of gold or silver, Or brightest gems I see. 'Tis not a costly jewel-In casket rich and fine-Nor yet a thing of value, To other bearts than mine And still I deem it priceles More precious far than gold : More beautiful and lovely-Than earthly gems all told. Tis not in iron coffers

> And though it's prized so highly, I often o'er it weep. In a closely folded paper, And laid away with care-Lies a little sunny ringlet. A curl of golder hair. With beauty once it shaded A fair and lovely brow; And though long years have wasted Methinks I see it now

My treasure safe I keep.

How oft my fingers pressed it, And twined it o'er and o'er; And with with tears of anguish, Such tears can flow no more-For the angels came and called him To live with them above, While my beart was all o'erflowing With a mother's earliest low

Then, O bow sad and lonely Was everything to me; His playthings all were gathered For those I could not see: We put away his cradle, With his little cushioned chair And my heart, like them, was vacant For hope had withered there.

In the dark cold grave we laid him Where the weeping willows bow, And of him this precious relic Is all that's left me now. It is strange that I should love it. And guard it with care : And little glossy ringlet, The curl of golden hair.

Thoughts from Archbishop Leighton. LOOKING TO GOD .- It is not from myself I ook for comfort at any time, but from my God and His free grace. Here is comfort enough for all times When I am at the best I not, I dare not, rely upon myself; when I am at the worst, I may, and should rely upon Christ and His sufficient grace. Though I be the vilest sinner that ever came to Him, yet I know that He is more gracious than I am sinful, yea, the more my sin is, the more glory will it be to His grace to pardon it.

FAITH.-Faith first purifies the heart, empties it of the love of sin, and then fills it with the consolation of Christ, and the hope of

REDEMPTION.—There is one redemption.— He that is redeemed from destruction by the blood of Christ, is likewise redeemed from that vain and unholy conversation that leads

A BRAUTIFUL THOUGHT .- There are no dumb children among those that are born of God; they all have that spirit of prayer by which they not only speak, but cry, "Abba

THE SCRIPTURES. - The Sriptures are a depth that few can wade far into: and none can wade through; but yet all may come to the brook, and refresh themselves with drinking of the streams of its living waters, and go in a little way, according to their strength and

THE GEACE OF GOD IN THE HEART.-The grace of God in the heart of man, is a tender plant in a strange, unkindly soil; and, therefore, cannot well prosper and grow without much care and pains.

God's IMAGE IN THE SOUL-If men can read the character of God's inrage in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the Book of Life.

A GOLDEN CHAIN.-If dection, effectual calling, and salvation be inseparably linked together, then by any one of them a man may hold upon all the rest, and know that his hold

THE PRACE THAT PASSETH KNOWLEDGE-All the peace and favor of the world cannot calm a troubled heart; but where the peace is that Christ gives, all the trouble and disquies of the world cannot disturb it. Outward distress to a mind thus at peace, is but the rattling of the hail upon the tiles to him that sits within the bouse to a sumptuous feast

FIRST A CORNER AND THEN ALL-When sin is let in as a suppliant, it remains in as a tyrant. The Arabs have a fable of a miller who was one day startled by a camel's nose thrust in the window of the room where he was

"It is very cold outside," said the camel "I only want to get my nose in."

The nose was let in-then the neck-and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained in a room certainly not large enough for both.

"If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am."

A SLEETING FAIRUD.—An itinerant mative

morning, and at all times.

THE BAPTIST.

MASHVILLE, DECEMBER 19, 1857.



EDITORIAL TELEGRAMS.

"The Christian enemic units even I thine send to his religion but allow religion to hend to nothing." "J. A. Janua.

- S. L. Power. You can get ten or twenty with same, and thus further the truth, and receive

substantial premium. - To Bro, Watta, of Amherst County, Virginia Presiding Elder. (2.) His specifications in writing. understands the practical religion of Metho-(3.) The time not before the last of March or first of dist, any good ground to believe that the can-April, prossessed responsible man and one worthy didate is renewed in heart. The difficulty is the time, not a common rider.

- Brethren in Florida, look npon Dr. Warren's communication concerning the Appal. Church, as highly reprehensible, and fully endorse Brother Davis, as a beloved christian man. We admitted the article under the impression that it was from Bro. E. W. Warren, of Ga., whose communications are al-

no situation in Nashville. You should be at Mnr. good works. freesboro this winter by all means. We send your letter to Proft. P. and - Worrell.

- G. M. Thompson, "Primitive Baptist Minister, Ga. We have a long communication from him, in which he denies that he was discredited by the Conesanga Association, Ga., and affirms that the testimony of Elder Selvidge, of Dalton, is valueless, where he (Selvidge) is known, and denies using duplicity, &c. We say to Mr. Thompson that no man s word in Georgia is better where he is known than the words of Elder Selvidge, of Georgia, and further, if Thompson wants the specifications he can have them. All the reports we have received from our Missionary Baptist brethren whom we had interested in Mr. Thompson, reports unfavorably to him. We have yet to learn that he is in fellowship with the great body of Primitive Baptists in the South. Who will inform us ?

___ A Public Statement. To correct sundry statements in circulation, Brother R. Alexander authorizes us to state publicly that Elder S. T. Renfro, of Oregon. Holt County, Mo., disclaims holding open communion sentiments, or ever having declared himself in favor of such views, but so far from it he is an Old Landmark Baptist. He has said that communion was as free as selection, but only to those who observe the order of the commission. That it was as much the duty of all christians to commune together as it was their duty to be baptized and follow Christ in one body.

- Bro. S. Sexton, Caldwell, N. C. We should not advise to re-ordain if their beptisms are considered raind-of this your churches must judge. A Baptist Church that has so far renonnced the faith, and order of the Gospel as to invalidate its ordinations, invalidates its baptisms also.

Query—"Has Dr. Judson's heirs sued Bro. Edmund's, of Louisville?"

Answer .- No; but Dr. Judd, of the city of New York has. Our answer is founded upon the testimony of J. D. Fulton, communicaced to the Michigan Christian Herald. He states " that a summons was late visit to New York, to answer the charge of maligning the character of the Rev. Dr. Judd in the articles which appeared in the Louisville Journal. over his signature and that of Dr. T. S. Bell. Bro. Edmunds gave bail for his appearance to answer to the charge."

If Brother Edmunds stated only the truth in those articles, he will doubtless be justified, if he slandered Mr. Judd he will be made to suffer. We have not the facts before us to enable us to form an opinion. We know Bro. Edmunds to be a christian gentleman, and if untrue and unchristian statements were published. we are bound to think that Bro. Edmunds did not write them. The evil of an improper affiliation may be made apparent in this case.

- "Who organized the first Sunday School and when was it organized ?"

Jaser .- " In 1786 the Sunday School Society was formed, chiefly by the instrumentality of Wm. the Southern Baptist Review.

- Bro. Thorne, of Chapel Hill, N. C. Write and send us the history of that tlip by all means. You may have facts that we have not. Fail not to

- Owing to the damage done to the Railroads. has swept away many of the bridges.

- To Dr. Carson, East Tennessee. We may be able to communicate something soon.

- Brother J. M. D. Cates. Brother H.'s case shall be attended to. North Carolina is your field for the Spring and Summer months. We look for the Tracts with interest. Bro. Fish. of Murireesboro, the "sweet singer," is now engaged in prepar- than the faith taught by Mr. Campbell, the ing a series of Sabbath School Hymns and Tune Books, to be offered to the Southern Baptist Sunday School Union in April. Brother J. M. P. will revise the Companion and compile 600) new Hymns and Songs, when it will be called the "Southern Psalm-

- WEO WILL ANSWER .- Should a Church permit one of its members to sell spirituous liquors by the quart and upwards, in connection with Dry Goods ?-not making the liquor traffic his regular business, but the dry goods. P. S. G. WATSON. Lagrange, Ark., Sept. 28, 1857.

Our patrons in the counties of Williamson Manry, Giles, Lincoln, and Lawrence, may expect a visit from our collector, D. W. Nye, Esq. We trust all will be prepared to receive him kindly, and pay

For the Tennemee Baptist.

Mr. Eptron:-A Methodist preacher near here, says he has examined the Great Iron Wheel as well as Brownlow's book-doesn't say how many mistakes he found in the latter. but loudly accuses you of one misrepresentation in the Great Iron Wheel, page 114, which is the following part of a sentence, viz: "It may consist of unconverted persons alone. preactiers and members." He admits members may be unemverted, and thinks that's right. but contends that a rule in the Discipline of 1854, page 45, vis: " Do they honor God as a sin pardoning God," requires all preachers to possess conversion. It may be added, that on page 64, same book, relating to receiving a preacher into full connection, the following question is asked: " Have you faith in Christ?" This shows, our friend urges, that according to the Discipline, it is necessary for preachers to possess conversion, which, with cerresponding fruits, is all the evidence of such a generous state that any denomination requires. We defand the Wheel and its author, and in general our opposents are easily put to flight. We \$1,00. have promised that you are ready to prove, exretract may portion or statement, in

Please reply to this, and oblige, One of your discress sympathizers,

ere this, except for the pressure of writing upon our hands, and our repeated absence from

The statement to which our attention is called is this, in the Great Iron Wheel:

place] may consist of uncoverted persons, will ripen into enduring friendships. alone preachers and members as it did from 1729 to 1738."

That the Discipline requires a profession of several things of one about to be licensed to preach we admit, but that profession may be made by the candidate for orders and he be still an unregenerated man, and if he is an Arminian Methodist he may answer conscientionsly without affording us any proof that his heart has been renewed by the Holy Spirit. We say the affirmative and answer to all these the faith of Methodism is not the faith of the

Methodists believe that a sinner may at any time determine his own will to seek, and to serve God and that he is justified and regenerated upon such conditions of good works, that when his falls into a state of regeneration - Bro. H. S. Moore, of Georgia. We know of and unjustification when he fails to produce ties of true South Carolinian hospitality.

> When he is doing what he is thught to re-God, may even enjoy days and weeks of sinless perfection, but any man who can believe dectrine so unscriptural and absurd as this. gives evidence to all that he has never had a fulness and depravity of his own corrupt heart.

would have answered these questions, and heart to do. even this character mentioned above, has answered them, and would to-day answer them. and we doubt if there is a man living who knows him, who believes that he is a renewed man, or holy in any manner of conversation!

Those questions amount to nothing with all who hold the scriptural doctrine of regeneration and justification. Ask the shouting hundreds in that Camp-meeting. "Have you the love of God abiding in you? and they will them in six weeks or six months, and they are the confesseed slaves of sin, without either God future Camp-meeting they may know and love questions as tests of regeneration?

But when the preacher is received into traveling connection, the following questions

Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning commenced at once the work of circulating after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society "-of the bands "-Do you keep them? Do you constantly attend | within the last twelve or eighteen months, she the sacrament? Have you read the form of has sold between two and three hundred dollars Discipline? Are you willing to conform to of our books and tracts! She keeps an assortit? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? ment on hand, and when a brother or friend Will you keep them for conscience sake? Are from a distance calls, she makes him acquainted you determined to employ all your time in the with them and supplies him. When she goes work of God? Will you endeavor not to abroad visiting, near or remote points, she takes speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? you recommend fasting, or abstinence, both by have been converted to the firth and united precept and example? Are you in debt?

Here are five questions concerning the state of his feelings towards God, and fifteen touching his faith in and works for Methodism .-This is worthy of remark, that here are some Fox, Esq., a deacon of a Baptist Church in London. questions to ascertain if he has read, believes - Brother J. A. Hill, of York District. S. C. in, and will keep and obey the Bishop's book of in her reach by sister Estes. Have you yet received No. 2 of the 3rd volume of Discipline, and not one to learn if he has read, believes in, or will above all things obey the New Testament. The Discipline is placed above the Bible, and the Bishops above Christ. The only question pertinent to our matter is

this: "Have you faith in Christ?" It is too it is doubtful if any, who get their papers through indefinite to amount to any thing. The Morthe Railroad mail, received their last week's paper | mou, the Universalist, the Unitarian and Mr. or that they get this week's in time. The high water | Campbell, would and could all answer, "Yes." But what sort of faith ?!

their own good works-and they fondly hope give away one dollars worth of tracts, one copy and teach that salvation is at the end of it .-But their Arminian faith is not, any more faith of the Bible-the faith that in the very hour it is exercised, lays solely hold upon and unites indiscolubly to Christ and secures to the soul eternal life. They teach there is no such union enjoyed before death, and not until death or after is eternal life given to the believer. and we see not how they can predicate regeneration of any of their members or preachers.

But it will be seen that the cardinal doctrine of religion is virtually denied in the second, third and fourth questions. No man who has right views of natural depravity of the heart can believe in the doctrine of sinless perfection-can ever presume to ciaim that he lives days, months and years without committing sin. Indeed it has passed into a by-word "when a Methodist reaches sinless perfection he is getting ready to fall from grace." He either deceives himself in the

may fall from his conversion for one week or one month, every preacher in the domains of Methodism may also, and yet like their Father Wesley they may preach on, and who can tell how large a mass of them are in this condition ! We are willing to modify our assertion by striking out "may," and affirm, by the teach ing of God's word, that every Methodist min ister who is not an Arminian in theory only but experimentally, believing what he preaches is an unconverted man, and has built his house upon the sand.

The tests of the Discipline are not when applied to Arminians, the tests of conversion or spiritual regeneration.

A New Year's Passert. The Saint and his

CHRISTIANS.-No more useful or beautiful gift.

G. W. U.

The above has been on fale for Life in Judea

Life in Judea

Life in Judea

Life in Israel

delightful books,

Sepresentativa Women

(except on the part of two or three individuals) Register for 1858. warmly received by the Baptists of the Savannah River Association, and formed very many "It [the Methodist Society in any given and pleasant acquaintances that we trust time We met, for the first time in our life, sister

circulator of Baptist and denominational books. We yielded to her pressing invitation to accompany her to Erwinton, twenty miles below Barnwell Orange Grove.-Two miles from Erwinton,

through a broad opening in the forest, a large avenue, shaded with Mock Orange trees, upon you. The site is clevated and beautiful. The of Brother Brooks, the son of Elder I. L.

were initiated into the mysteries and ameni-

We cannot here speak of the kindness and gard good works, he verily believes he knows left Orange Grove with the impression that if God as a pardoning God, and that he loves the highest degree of domestic and temporal Baptist minister in America into one Church, felicity was not enjoyed by its inmates, we in one year, has been baptized by Bro. J. M favorable to it. Here were associated cultisated minds and loving hearts, sweetly toned true idea of sin, or seen and felt the deep sin- by the influence of religion, zealous for the

Elder Estes, so well known in Virginia and calm and solemn. Most of the professions are South Carolina as a staunch Baptist minister. made in their rooms, or their closets. Who becoming acquainted with the Tennessee Bap- ling? The hearts of how many parents will be No., and finding it advocated the very sentiments so dear to her late husband's heart, as answer, "Yes. Desire nothing but God? and a circulation among her friends, and acquaintthey will as readily answer, "No." But go to lances. Directly or indirectly through her. scores of subscribers have been gained for the Baptist and Review in and out of Barnwell or hope in the world, unless it be that at some District. She makes it a matter of business to make known the character of these works to God again as before. Can we receive such every Baptist she meets, not already a patron. She sends, now an then, an extra paper, or choice articles el., ped out and preserved in her port-folio, to her more distant acquaintances. and thus makes the paper known.

Through the paper she learned of the books of the South Western Publishing House, and health breathing mountains! them by sale and gift. Old and infirm as sho is, and often laid by for weeks together, yet, a few along, and thus sows beside all waters She has already heard of nearly a score who with Baptist Churches through the bookplaced in their hands through her agency.

The Sabbath we preached at Concord it Pastor, Bro. Lawton, went to Arnon, a Church he serves, to receive a convert from Metho dism, converted through Theodosia placed with

We mention the work of our sister Estes as an example of true christian zeal for the truth and to show how much one aged and infirm sis ter can do, and to show, not hundreds but thou sands of our Baptist sisters, who are even bet ter situated, what they can do. Don't allow yourselves to say or even to think, " I can do nothing"-but say. "I can do something," for you know where there is a will there is a way If you cannot distribute \$100 worth you can Methodist preachers have a faith, one end of \$50, or \$25, or at least, \$10 or \$5, and this which rests upon Christ and the other upon is something If you can do no more you can of "Questions to the Impenitent" to each of your unconverted children, neighbors, or friends. It may be the hand by which, under tiod, you may lead them to Jesus. () had we one thousand such workers as sister Estes Who can conceive of the influence exerted by and through them in one year? Will not every Pastor's wife become a book and tract agent for the year 1858?

On Saturday at 12 o'clock, we preached at Bethlehem, Brother William's Church, to a small congregation, for it was a very cold day.

and the house, large and new, was unfinished. Brother Williams has done a great work at this point, and is a self-sacrificing and untiring worker. On the following Sabbath we preached at Concord, the Church of which Brother Brooks and family are members. Inclement as was the day, we had a good congregation that listened attentively.

This Concord Church is a model Baptist Church. It has preaching or prayer meeting profession or he makes it to gain confidence to every Sabbath in the year, also a Sabbath School, and a prayer meeting every week in But any one can see that if one preacher the year, and it a country Church. It is, just what such a Church is expected to be-very liberal in its contributions to Missions. Home and Foreign, and to every good work. In

> On our return we preached on Monday and Tuesday nights in Barnwell, to very attentive

Memorandum.-We find upon our list of 1.50 article.

Ink Drops in South Carolina. in the hands of Brothers Duneau and Percy, evangelical literature, in its cheapest forms, the gospel open to the world. Those gospel which should be realonally put into circulation of Brise, and Gill, could not see

cut. It is a place of some 1500 inhabitants, and is supposed to be the healthiest point in Estes, so widely known in Barnwell District, the whole South, owing to its high and dry be destroyed. as the "Baptist Colporter"—the pious and elevation sterile soil. Large crowds from the devoted christian, and the zealous and untiring Salts-the low lands-spend their summers here, the more wealthy having elegant houses great cause. of their own, in the town or in its vicinity. In the winter there are large numbers of consumpnoted refuge for consumptives-many regain advance the truth, and guard our land against | pledge of the certainty of realizing

on the road that leads to the Savannah River, their health here. We were the guest of our Bro. Purvais, a questions can afford no orthodox christian, who and stately mansion looks over a Mock Orange friend of long standing. Brother L. Cuthbert Hedge in its front yard, and down a wide is Pastor, a young man of fine talents and promise. His people love him, and we do not see how any one can know him without loving yards are tastefully laid off and filled with him. We preached here on Wednesday night, shrubbery and flowers. This is "Orange and on Friday night in Graniteville, six miles our sister lived and died,-now in possession has grown up around the Graniteville Manufacturing Company. Bro. Norris, lately call-Brooks, of Hamburg. Here for two days we led to Blackville, has preached in Graniteville baptized nearly 300, while he has been the attention of this dear family as we would. We missionary of the Marion Board in Georgia.

were unable to imagine circumstances more C. Breaker, of Beaufort, S. C.-being nearly 600 persons into one Church this year!

We reached Winchester on Saturday night and found a precious meeting in progress. cause of Christ, and large means with which to Brethren Eaton, Dayton, Clement, Trimble, now over seventy years of age, was the wife of came forward as enquirers. The meetings are who died some eight years ago. Sister Estes can conceive of the influence of this one meettist some two or three years ago, though a stray rejoiced when they hear that their children have been brought to Christ? We hear that full sixty have trusted in Christ since we well as her own, voluntarily engaged to give it left. The School now numbers some 230, and

its prospects for the future brightening. A point near Winchester has been selected by the Bishops of the Episcopal "Church" as the site of their great Southern University. This locating of their University here, with out a dollar offered to it-in preference to several points backed by \$50,000 and \$100,000 indicates how highly the Bishops estimated Winchester as a healthy and desirable educational point. Certainly it will no longer be a Baptist Female College in the bosom of these

satisfaction upon our visit to South Carolina. We shall long remember it. A nobler body of brethren we never met

The Designs of Rome.

What will the religious liberty of our country be worth should Romanism ever gain the ascendency of these United States ? This question is easily anwered from the testimony of the Catholics them elves. The Pitisburgh Catholic Visitor, a large and influential paper, holds forth the following language in regard to teleration .

For our own part, we take this opportunity o explaining our hearty delight at the suppression of the Protestant chapel at Rome. This may be thought intolerant, but when, whe ask, did we protess to be tolerant of Protestantism, or to favor the doctrine that Protestantism ought to be tolerated On the contrary we hate Protestantism-we detest t with our whole heart and soul, and we pray our version to it may never decrease. We hold it meet that in the eternal city no worship repugnant to God should be tolerant and we are sincerely glad that the enemies of the truth are no longer allowed o meet legether in the capitol of the Christian world. (Pub. 1848.)

The Roston Pilot says No good government can exist without religion and there can be no religion without an Inquisition which is wisely designed for the promotion and pronotion and protection of the faith.

"You ask ' said another Romish organ, the Ram pler. If he (the Pope) were lord in the land, and on were in a minority, if not in numbers yet in power what would we do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism we would tolerate you if expedient, we would imprison youfine you, but he assured of one thing, we would ever tolerate you for the sake of the glorious principles of civil and religious liberty."

Brownson, in his Quarterly Review, says "Protestantism of every form has not, and never can have any rights where (alkolicism is triumph-

But see what the present Pope Pius IX says 'The absurd and erroneous doctrines, or ravings a detence of liberty of conscience, is a most pestilential error -a pest of all others most to be dreaded in the state. - Enc'l., Aug. 15, 1852.

DR. BROWNSON ON OUR RELIGIOUS DOOM.—At Hope Chanel, New York, on the evening of the 15th inst. Dr. Brownson made a speech, in favor of a Catholic Library Association in which he said: There are at least 8, 000, 000 Papists in the United States, and their numbers entitle them to consideration. The Papists have to Romanize these United States and make this a Popish country. We are now in as good a condition to make this a Romish country as were the early Christians to offer sacrifices in the Catacombs, because they had no other place. The country must be Romanized, and the way to do it is by a plow-boy. I think I shall turn my attendoms will experience the bitter with of reli

they are, if this the means by which it seeks to | i. e., bring the scriptural to the historical fact. | worst kind. It is virtually a wear religious accomplish it, until her votes and bayonets are and not as Bishop Newton did, place the fact extirpation. The stiring and extating spirit sufficiently numerous i. e. by literature,—her under the prophecy as it stood. I have very is beyond the reason or feeling humanity. doctrine and practice a consistent Baptist publications and her schools, what does it be much historical matter, and this winter I pur- I If we attend to the moral of the calamitous come us to do as Americans and as Christians: pose arranging it, D. v. Abolish, through a correct public opinion, the I do not hear any news of the churches in England examine into the cause of the war, Hierarchy, whether Episcopal or Presbyteral, Great Brittain. I beleve things are as quiet and acknowledge her unjust agg. sive measfor this gives the Papacy strength. Let every as the ministers wish them. We are perfectly ures in India for many years. Let her error religious denomination adopt at once the exeand much beloved by his people. He is, as we found nearly every young minister in South Carolina, a thorough Baptist in principle and practice. He has a pleasant charge it is a part and pillar of Popery and gives the and Barnwell is a pretty village.

Should repudiate at once infant papusm since cities and country attracts the of evil spirits broke out the product of the vilgar, and lead many to consinhabitants of the pagan world. A plainer papacy strength. All the rites and traditions jecture the secret influence of the keeper in fulfillment of a prediction we a must want, received from the papacy, as sprinkling and an making all friendly. In these arks of Noah, than the conduct of those demonstrates to our A NEW YEAR'S PARSENT. The Saint and his Saviour—Spurgeons new and best work. Price \$1,00.

Chemistrals and New Year's Gift Books roa Chemistrals—No more useful or beautiful side books.

A New Year's Parsent. The Saint and his Saviour—Spurgeons new and best work. Price \$1,00.

Memorandum.—We find upon our list of received from the papacy, as sprinkling and an infant and unregererate membership &c., the dispositions are not changed, but as in the countrymen and women. But ally trac is phia, now in his eightieth year, is sojourneying near new subscribers in Barnwell, the name of Miss infant and unregererate membership &c., the dispositions are not changed, but as in the countrymen and women. But ally trac is phia, now in his eightieth year, is sojourneying near churches soporific doses are administered to be by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigate to decds of the book by the same spirit instigated and their lightest year, is sojourneying near churches soporific doses are administered to be by the same spirit instigated and their lightest year, is sojourneying near churches soporific doses are administered to be by the same spirit instigated to decds of the paper. Should be abolished. Day schools and Sab-book by the same spirit instigated to decds of the book by the same spirit instigated to decompose the dispositions are not changed, but as in the dispositions are not changed and their light to decide the same spirit instigated and their light to decide the paper.

Should be abolished. Day schools and Sab-boo quested the paper. Surely, the family does not land in which the principles of religious liber- become the Agapemones of England. estion, when shown to be wrong. need be desired than the following, which we will believe that we have slandered Bro. Shuck. It ty and republicanism should be inculcated. Mr. Spurgeon continues his preaching efforts, gated to acts of the most atroci-

Register for 1858.

Alken—Is upon the Bailroad some 10 or 15 miles from Angusta. It is not seen by passengers in the cars, since the Depot is in a deep and gift, and thus aid in counterbalancing the followers of these great men reprohessions. influence of the Papacy and healing the pois- PAITH, not perceiving the awful const on ed streams by which a nation is sought to that if faith is not duty, unbelief is sin.

people making up and moving forward in this views the church safe in Christ, yet advo-

Let each Christian remember that every calls upon every one to repent, assuch book or tract that is either read or given penitent the rich provision of the tive persons from the North-for Aiken is a away is something done to correct error and ample for him. That the penitence

> MANSFIRLD ROAD, NOTTINGHAM,) ENGLAND, Oct. 30th. 1857. My Dear Friend and Brother:

most together. The first dated in July had they exalt the man into a self comoler of Grove," where Elder Estes, the husband of distant—a flourishing manufacturing town, that traveled half over England. At last it fell in means and events, and make him vir ally, not to the hands of Richard Orchard, Wesleyan | professedly, independent of supernatual aid in Minister, Swansca: So Wales, who enquired conversion. They reason, that if mad did not of the Baptists of that town, and by them the possess power, the command would not have for the past twelve or eighteen months, and letter was sent to me. It will be very natural been given; but the power required ays Mr. his labors have been very successful, having for you to enquire how such circuitous travel- Hinton, is that which a man has 21 you shall ing took place, simply from the direction.— love the Lord with all thine heart, i.e., with Rev. G. H. O. Mansfield Road, England.— the strength of the heart thou at present hast. Mem.—The largest number baptized by any The Omission of Northnonan, led to the letter wandering for a claimant. This letter con- the character of God consistent was carnal tained a draft for £20 received safely, and reasoning, is nobly repudiated by arrecon. cashed in Liverpool promptly. And now for The God of the Bible is by him brought forth this substantial clothing, domestic comfort, in all the full glory of an absolute sereign and panacca for the ills of natural life, accept whose favors flow from his absolute will in a a hundred thanks. The people worshipped the way to glorify Himself, and also in Ependent Lord and the King, and we bless the Lord and of man's selfish happiness. Now, Wesley, during all the thirteen years aid or accomplish any object or enterprise of and Sims, assisting the Pastor, Bro. Jones. It bless our son for his benevolent and affection. This intrepid exhibition of God, Christ of his preaching, in sin and unregeneracy benevolence an ardent piety may prompt the had been in progress two weeks. Forty of the late sympathy. The second letter contained a and of the Gospel, has been owned God in students of the Mary Sharpe had professed duplicate which awakened in our hearts addid a most striking way; yet ministers ill not Sister Estes, the mother of Mrs. Brooks, is hopes in Christ, and on Sunday night as many tional evidence of your solicitude for our tem- in their ministrations, restore the hot. of God poral wants, which claims additional feelings in His sovereignty and His elective criminof gratitude and acknowledgements from us. ating choice of his people. Well, m brother

was very ill in bed. A cold, engendered a filling the word and purposes of God fever, but through mercy and medical means. Love to all who love the Lord and bey the I am tolerable well. You speak of our dear gospel of his Son, and many, many tanks for friend Hamilton and presume he is well. You all tangible kindnesses and friendsh were about to meet him at some Association .hope you received the volumes &c., all in a satisfactory condition. While in Bristol I had a regular hunt for useful and historical books. Interesting information of a spiritish nature found a library of second hand books, equal but having no intelligence I cannot reder any had a visit from two or three second hand land, are pressing upon their customer for paybook-sellers of late, who are going through | ments of goods delivered. This speeding regarded by any one as a rash act in locating science, have within the year, advanced nearly pressure will lead to some evil. double." I sought for several old histories | Business is inturrupted. Some

Libraries (one in 1846 and another in 1848) I learned. should now have one thousand volumes of

choice works. But the iron hand of necessity

bound me down and with an aching heart I parted with a treasure. I shall send you what are not easily obtained now in England. All the facts of the History of infant Baptism, &c. have been forwarded and I hope the eight parts will reach or have reached you Churchman, who was always boasting of the to entrench yourself in." The MS. was re I the visitation.

your friendshid in this department. I have a kind friend who proposes to print hold but I think I have a warrent both for the order of the tract as well as the matter. I have been very, very happy in reading over the work. "O glorious period! O blessed

abode! I shall be there and near my God." I have been looking into Lord on the Reve-

need be desired than the following, which we will send safely and promptly by mail:

1. Theodosia vol. 1, Illustrated and enlarged \$1.00 editor of the Southern Baptist wrote his late

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3. Theodosia vol. 1 illustrated and enlarged \$1.00 editor of the Southern Baptist wrote his late

3. Theodosia vol. 2 illustrated and enlarged \$1.00 editor of the Southern Baptist wrote his late

3. Theodosia vol. 3 illustrated and enlarged \$1.00 editor of the Southern Baptist wrote his late and the Press are recommended in the Press and the Press are recommended in the the blessing of God should be invoked by all do not know his equal in consistency of preach- | Pev. xvi 14. 1.00 We would say to the Baptists in the Barn- Christians should be enabled to pour forth ing the gospel. While his views are truly 1,00 well District that a supply of Baptist books is its multiplied millions of pages of a pure and sound, as a Skipp, Brine, and Gill, he keeps

Spurgeon, in doctrine, is a sound Caller in It is with pleasure we now witness a mighty practice, he is a consistent Arminan cates the responsibility of all men to all, and

Preachers in England see only e side of the question. They resolve all into sovereignty of God, and in their addresses hampered with the secret decrees of Jehen; and After some misgivings about the miscarriage | consequently relieve the creature fro all obliof your letter or letters, two were received al- gations to obey, because of his feel sess; or

When your benevolence reached our home and son, the defects of ministers are any ful

Yours in the Lord.

P. S .- I wish I could have detected som them for sleeping when they might have understood to any collection in London (Kerslake, Park | Our town is much agitated with account street) I conducted Eld. Hamilton to the estiof your national panic. Some Esses here, tablishment. Mr. Kerslake said: "I have having largely credited establishmed in your England and buying up all valuable books for being unusual, has cast a suspicio over the American Libraries. Books of history and | credit of some business houses, and fear the

but could not succeed. If I can reach London ments have closed for the day, all we have At Home-with the long winter's work be in the Spring, I can perhaps among the old a gloom east over our commercial his izon. In We now look back with unalloyed Jew stalls in St. Phillips meet with a few. I all these inturruptions, our good real, for we Patrick Henry laid his hand on the Bible, and said will examine about thirty catalogues for those named in your last, and will send for any adapted to your pursuits.

I intend D. V. to send you all the books in my stock worth having. Had I not sold two day, they are forgotten and the seem is not to have any ground to hope that they can be effica-

My attention is constantly added to the word of my Lord, which I attenti compare with passing events. I see in the Endian revolt the demons foretold by John sexpressed my views in previous tracts.

Last September I wrote a letter & the Editor of the Nottingham Review, (Sch if you have received you know,) stating sew things safely. I envy not the man that can withstand not generally known in society. haring the the evidence, and shall pity the man who at paper miscarried, as is too commonly the tempts to refute it. I solicited a learned case, I will epitomize my remarks & I observed: The sudden outbreak of the Stoys after infant rite, to read my MS., and kindly cor- fifty years of submission; the ignarance and rect it. He, presuming I had no ground for stolidity of the government, with such a work, engaged to read it through. In animosity displayed towards European, should three weeks I received it back, with these re- lead all men to inquire into the goods of the marks. "I am sorry you have such reasons evil, and to endeavor to ascertain either the against the infant rite, and such strong grounds hand of a retributive Providence as not in

hearsed with a dejection of mind, and I think | The origin may be traced to said causes the learned man wished he had not seen it. which have at this period united leave the The friend never corrected a word, but I solicit | methods used by the company to passess them selves of territory; their direct saidtion of the worship of idols, their support our wership a few copies of my work on the Reign of which gives the character of the ondemned Christ and the Millennium. This was copied lating to India their method of obtaining their out five years ago, and a little revision will taxes from the oppressed peasana; and the make it suitable for the press. If he prints, I silence which all the missionaries have mainyou will have a copy. You will think me tained as to the awfully immoral stace of India In tracing the exciting motive and circum stances which pre apted the outbill, we ob serve that at the termination of the war with Russia, England and France obta d from the Sultan several Firmans, relieving Musselmer from the penalties of the Koran their con lation. It is beautifully written, and well | version to Christianity. The old, in adherers sustained, but it is Euclid's production to the to Islaism were sorely grieved a these conignorant. The book of Revelation will never cessions. It was viewed as tream to the be understood until it is written for the mil- prophet, and a prospect of sup-inting the lion. The classics and mathematics wont do Koran by the Bible. This charge of policy for the popular mind. You must mince the in Turkey, and the fear of Chriss mity as an food for the vulgar. Then, like Bunyan's idolatrous religion, being by the supersti Pilgrim, and like Spurgeon's preaching, it will tious party pressed upon Moham dan mind be received. You must lay hold of the common throughout their society, both in Europe and mind; the rich then follow in the wake; but Asia, awakened feelings of the berest hos reverse the order, and you will never succeed. tilities. This enmity may remain satent for a I shall try and make the thing understood time, but I fear our countrymen is ther kingtion to this subject this winter. Its chronolo gious hatred. In the Indian reverse the muti-If these are the designs of the Papacy, and | gy will aid the inquirer more than anything, weers have been aroused by a lirit of the

event, we must see a retributive hand. Let

mclean, and more eivisovereigns.

> Yours most respect G. H. O.

Summer's gone and over, Fogs are falling down, And with resset tinges Autumn's doing brown Boughs are daily rifled By the gusty thieves, And the Book of Nature Getteth short of leaves Round the tope of houses Swallows as they flit, Give, like yearly tenants. Notices to quit. Skies of fickle temper Weep by turns and laugh-Night and day together Taking half-and-half

-It was a maxim of Gen. Jackson, "Take time to deliberate: but when the hour for action arrives stop thinking -He declares himself guilty who defends himself

before accusation. -"None need despair of making the Gospel, the good old Gospel, a power in the great heart of hu-

manity."-Da Warnes. -To commiserate is something more than to give: for money is external to a man's self; but he who

bestows compassion communicates his own soul. -Dr Adams says that one reason why the world is not reformed, is because every man is bent on reforming others, and never thinks of his own way.

THE TIMES-CAUSE AND CTAL CAUSE-Extravagance and dishonesty. CURE.-Moderation and reformation. -"You have broken the Sabbath, Johny," said a good man to his son "

"Yes," said his little sister, "and mother's long comb. too, right in three pieces." "I'd rather black my visage o'er,

And put the gloss on boots and shoes, Than stand within a liquor-store, And wash the glasses drunkards use." John Pierposs

RICHES. If thou art rich, thou art poor; For, like an ass whose back with ingots bowed

Thou bear'st thy heavy riches but a journey, And death unloads thee .- Shakspeare. -Napoleox.-Emmerson, in his "Representative Men. speaks as follows of Napoleon:

"He was a thief. He was rude in the extreme .-He ninched ladies' cheeks. He listened to hear others secrets. He peeped through key holes." -Old Bishop Aylmer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket, and read a chapter, which aroused attention, when the old minister sharply rebuked

him, and listening, when they knew not a word he -FASHIONABLE CHRISTIANS.-Often as the motley reflexes of my experience move in long procession of manifold groups before me, the distinguished world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed, and each in the confident expectation of passing through the ene of the needle, without stop or halt, both beaut

and baggage. - Coloridge. -Proceastination.-Near the close of his life. it with proper attention until lately." William Pitt when he came to die, said: "I fear that I have, like many others, neglected my religious duties too much cions on my death-bed.

-FASHIOSABLE LIVE -Elizabeth Prv, while living an early life of gayety and worldliness, wrote: "I feel by experience, how much entering into the world hurts me. Worldly company, I think, injures me it excites a false stimulus, such as love of pomp. pride, vanity, jealousy, and ambition; it leads me to think about dress, and such trifles; and when out of it, we fir to novels and scandal, or something of that kind, for amusement and entertain-

freshes the earth, so afflictions, though in themselves grievous, vet keep the soul of the Christian warm

-Sin is like a bee, with honey in its manth, but a sting in its tail.

[After three pages of manuscript.] P S To the Editor

Please excuse me for not correcting mistakes and writing the rules of punctuation, as I write in a Note.—We make haste to throw it under the table, being also in a hurry.

N. O. Adverate.

-LITTLE SINE -A little hole in a ship sinks it. small breach carries all away before it; a little stab in the heart kills a man, and a little sin, as of ten improperly called tends to his final destruction Whatever sin the heart is prope to, that the deviwill help forward.

-A Good Degree -A very popular clergyman n London, lately said . He who teaches a class in a Sunday School, has carned a good degree. I had rather receive the title of S. S. T., (If I am really what the title denotes.) than M. A., B. A., D. D.

or any other honor that ever was confered." -Mr. Spungeox ox Boxxers. -Some conscientious Christian lately advised Mr. Spurgeon to preach on the absurdity, not to say immorality, of the present fashion of bonnets. The famous preacher noted the remark, and next Sabbath, at an appropriate part of the service, he paused as he stood upon the platform, looked round him, and said, "I have been requested to rebuke the bonnets of the day, but upon my word, I don't see anv."

-DENOMINATIONAL CATACRISM.-The Synod of Wheeling, (Old School) states that in most if not all the Sabbath Schools within its bounds, the Shorter Catecism is a text book. Scholars who thoroughly learn and recite it, are rewarded with the gift of the Bible; as in the case of two hundred and fifty-two scholars, in seven schools of the Presbytery of Washington.

-A DEATH.-A well-known Universalist died recently in Conechn county, Ala., whom we well knew. He lived and died as he had lived-swearing and blaspheming to the last. This same man. C. F. R. Shehane, a noted Universalist preacher used to call brother, when he knew of his abominable habits, worse, if possible, than his shameles profanity and blasphemy.

He was rich, and had a good Christian wife, and she raised a respectable family of som and daughters, the father's favorite, who lay down in a drunke grave several years ago.

What a comentary on Universalism as a system to vern our lives and future prospects? Died with in oath in his mouth! Defiant of hell! Can there be a belief more absurd, stolidly absurd than that God will save such men? It seems to be about equal to denying the very fact of sin and jastice.

Lousiana Bantist -CRILDRES.-A Roman Catholic priest, in reference to his system of proselyting, said: "Give me the children of Protestants, and I will teach them what they will never forget."

-The venerable Rembrandt Peale, of Pinladel-

-The Legislature of Georgia has manufacture pronounced lotteries to be a curse and a puindle ... It is thought that at the expiration of the present characters for lotteries, no more will be gran CHRISTRAS PRESERT. AND THE PARTY OF THE PROPERTY OF by Spurgeon-just received. Price 21.00.

THE BAPTIST:

NASHVILLE, DECEMBER 19, 1857

Motes of the Banks of Tennouses. Bessived by the State, Union, and Planters' Banks of Tennesses. BY THE PLANTERS' BANK.

Finners' Bank, Merchanis' Bank. Bank of Paris. Fermers' Bank. Bank of Commerce. Bank of the Union. UNION BANK

Bank of Mamphia. Northern Bank of Tens Bank of America. Citizens' Bank. Bank of Middle Tenn Bank of Chattanooga. Commercial Bank. Southern Bank. BY THE BANK OF TENNESSEE AND THE

Bank of Middle Tenn. Pianters' Bank. Citizena' Bank. Union Bank. City Bank Bank of America. Farmers' Bank, Bank of Chattanooga. Merchanta' Bank. Northern Bank Bank of Commerce. Bank of Momphia. Southern Bank, -Bank of Paris. Traders' Bank. Bank of the Union. Kentucky Banks. Bock's Bank. New Orleans Banks. Kxchange Bank,

We will receive the notes of any of the abo Banks at this office for papers and books. Notes of the following Banks are purchased Brokers as from 60 to 80 cents on the dollar. Rank of Chiborna Bank of Shelbyville.

Taswell, Lawrenceburg Knoxville, Ocoee, Trenton. Nashville. GRAVES, MARKS & CO.

KEEP REPORE THE PROPLE SIX FURDAMENTAL DOCTRIBER OF RAPTIST CHURCHES.

L One Lard, one Yaith, one Immersion. Eph. 11: 5. Tha one immersion in the profession of that one faith in the barried of that me Lord. See Bom. 8: 4-8; Col. 12: 1 Cor. 18: 30: 1 Pater 2: 21. 2. The Gross of God, the only foundation of Hone and Pair in Christ, the caly mullum of Justification.

2. The Word of God and the Spirit of God the agents in peration of estable.

4. Each visible Church of Christ is a company of scripturelly and believers unity, (mat of bollevers and their unconcertes children and seniors of probation.) associated by voluntary cove-nant, to shey and execute all the sommandments of Christ, having the same organization, dostrines, officers, and ordinance as the Churci at Jarusalem, and independent of all others, as knewledging as low-giver in Zion but Christ, and submitting t we law he has not asseted. Bond Bom. I: 7; 1 Cur. 1; 2; Eph 1: 1: Oct 1: 1-4: Acts 2: 41-42; Matt. 18: 20; 25: 8; 2 Cer 8: 4-19: Bev. 2: 20; Philip 20: 27; I Cor. 4: 13-13.

3. The "Leed's Supper" in a positive and commensurative ordinance to he observed only by a Church of Christ, as rund, (s. c. In sharch copacity.) nat as a tast of christian followship or per sansi hadina of one communicant towards another, as Pedolup-tiste carandonaly teach, but only to show forth Christ's death till he seems again: and being a Church set, it becomes, inci three churches can participate in this ordinance that agree is faith and practice. But the members of no one church have a right to came to the table spread in another church, though "o the came faith and order; " for each church is independent, and is invested with the enthority to discipline those whom she in vites to the secred feast. See | Car. 5: 3-10.

4. Christian Reption is the immersion of a bulberer in water by a qualified administrator, in the name of the Trinity, in repre ion of the burial and recurrection of Christ, and professing a death in ein, union with Christ, and con secretion to his ser vice. Gen made only, therefore, can answer this design, and the prolimits of baptim cannot be made by children, accept "the children of God by Fuith." Matt. 3: 16: and 26, 16: Mark 18 16: John 1: 2-1: Acts 1: in the close; Rom. 6: 4-6; Cot \$: 12: Gal. 1: 25-27. SIX IMPOSTANT FACTS.

1. All missions, critics and lexicographers, of any note, many messiy desire that the primary (s. e. dret) and leading signifiention of "Septime," is to dip or immerse, shile some of the very best scholars of any age, affirm that it has no other meaning-Carson. Anthon. Stuart. &c.

water, in the name of the Trinity.-Stuart. the Bible dees out furnish one plain command for, or exemple of infant haptism, and there is the atmost discrement and among them, on WEAT GROUNDS, or for WEAT propose it is to be minimistered.

positive baptism was edministered by the immer

4 All standard historians unanimously affirm that the government of the spentalic churches was purely democratic. (s. e vested in the people or membership.) and all the churches indepresident republics. (The Baptist Church is the parent of repub-5. To makery, organized upon principles differing from those

mailed charoles, having different subjects, ordinances, orders in the ministry, can justly be called a rospes church, or Church of Christ or a branch of the Church of Christ a. All religious ancieties having legislative powers and device or enstocratical governments, (I. e. in the hands of the clerger or a law, so a section.) are asso-corpused and enter-publican tyrangies which no christian cas lawfally countenance, or re-publican freezes sught to support; consequently, all the zets and ordinances of such irregular bodies are illered and ough set to be received by us; nor should such societies be, in any way, recognised as scriptural churches or their preachers as of Scial ministers of the gospel.

BIE IMPORTANT PRINCIPLES. L The Bille, and the coose alone, unalloyed with human view or tradition, is, and ever has been, the religion of Bar

2 Positive laws, (as buntlem and the subjects of Rantism, Ac ere mat left to be IMPRESED, but IM ALL CASES, requir POSITIVE and FLAIS commands or examples.

I To divide the positive requirements of Christ into communities and sem-conventions, in to decide how far Christ in to be true and sem-conventions.

obeyed, and in what points we may eafely disobey him. But to re from to shay one of the laset of his positive requirements or to teach others as, involves one in the guilt of violating all. 4. Every positive law, ordinance or practice, in the church monded, or exampled, is positively forbiddenand these are all hamas inventions and traditions, as infan

captism, sprinkling, pouring, etc., now practiced for religiou rites, for which no scriptural scurrent can be found, and and 5. Christ gave no men. society, or church, the authority

age with the ordinance or oganization of his church or kingfor enother. To surrender what HE has cetablished, is range or EEV-to change them, TREASUN.

Baptist Corollaries.

L There is no church, but a body of immersed believers, who have been immersed by one who has himself been immersed. after operaton and a hope of salvation. 2 There are no antherized ministers, but Immerced prancher seting ander the entherity of a regular murch—and who have

seen ordained by a pressly tory of immerced believers. I There is no pseullar smetity to a house of worship, a preial encredness he a pulpit, nor is one sput of locality, on catrem t me h. deak or pulpit, more consecrated than another purpose to which devated, reader it secred.

4. Since nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long es we appropriate our pulpits for the official preaching of the grapal by these whom we excelded daily beptined and ordered the ministerial office, it is equally evident that it is imprope for us in invite those teachers to accupy them, when we know they are neither imprised ner ordained, and especially since they a to be, and construe the act on our part into a recognition of their stains, and thus canfirm their followers in error.

Mething can be more inconsistent than to admit these preach which we would exclude both from our pulpits and our churches eny minister of our own decomination.

Phis, we claim, is one of the Old Landmarks of the Baptist

tical authority in the world and the only tribunal for the trial of enems of discipline; that the sate of a church are of superio binding force ever these of an association, convention, council ment of lipsion upon the constituent parts composing them.

4. That no constitue or convention has the right to demand appears for my project or scheme which they have originated. mend, edvise, and urge to performance of du ty in subserviance to the great Christian voluntary principle. 7. That Raptists never dissected from any thing but Sin-and stants, but have been, in all ages, the Barenta

L. That entermoned budges of Christians are not churche our are any privileged companies of them the Church, hence all ledshaulth descriptions — only religious societies. 2. That haptime and an official relation to a church are prerequisites to a regular gespal adalstry—hence all ordinances adis intered by an anteption and anesdeined, eitheregh humarend

daistry, are sall and vaid. BAPTIST POLISY.

I. To be in all things consistent with our principles, whether we gots ar isso ansaless or papellarity.

S. To fulfil our possiler mission—which is to be the Wilassess of Christ's touth against every system of error, and those who originate or advocate them—sud shows all, by no act to a mangaine, sld or abel these who teach wror, or to

A 35 on gig at the origin of the combinations for the control of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the well, through the most defended mass and the state of the state of the state of the well, through the most defended mass and the state of the

H

FINAL MOTICE TO THOSE IN ARREADS So large an amount of the subscription to this paper is falling behind, that we are forced, in order to carry on our business, to resort to a rigid collection.

We give this notice to all the friends of this paper who owe us, because we want no one of of Christ to denounce error as it is to proclaim the Savior. And this wherever you are. It needs not them to be called upon by an Agent or to pay truth; that the gospel is aggressive—making war that you ascend some special Pisgah or Moriah. It at the rates of \$3, per year, as they will have to do if we employ an Agent. And, further, and beclonds its glory. to show our willingness to favor our patrons; and we will even offer a premium for punctuality on their part and a little effort to favor gun, but let their opposition, malignant and bitter, us just at this time when we need what they

Premiuma.

To any subscriber owing us one years subscription, who will pay up before the 1st of February next: may pay at the rate of \$2 per our Registers, or Tract publications by mail. post-paid.

2. Any one owing two years may pay at the rate of \$2 per year, and we will send him 50 effects of preaching by Dr. H--- and Dr. E--cents worth of our publications by mail.

3. Any patron owing for three years, or longer, may pay at the rate of \$2 per year, and we will send them a copy of our enlarged and beautifully illustrated edition of Theodosia, or any one of our \$1 publications.

These propositions will hold good until the 1st of February next, after which time our accounts will be made out at \$3 per year and sent out for collection-and it will not be expected that any will ask to be charged less per

We appeal to all, are not these liberal of fers? Can we do better and sustain the paper? We are compelled to pay our debts for paper, work, &c., and how can we do it unless you who owe pay us?

If you do not know what your account is send \$2, or more, and you will see by your published receipt. Look at our receipt list and see how far it will go towards paying current expenses at \$250 per week.

GRAVES, MARKS & Co.

NEWS FROM THE FIELD. AND WORDS FROM PRIENDS.

- Bro. C. C. Chaplin, of Virginia, writes. Bro C. has baptized twenty-six within the last 9 months two of whom had been Methodist. One thing is quite patent, i. e., wherever the Iron Wheel, and the other books, and tracts, published by the South Western Publishing House, are the most widely scattered, there we receive the largest number o converts from Methodism and Pedoism. The severity of the Wheel is its severe logic-if good judges are to be believed. Softer words or logic would only have been the more easily resisted. Its not the blow of the mow flake but of the sledge hammer that shivers the rock.

- A PREACHER WARTED IN LOUISIANA -Ar active and efficient minister can receive a handsome support, who can fill the vacancy at Minden, La Address, J. W. Quarles, Chairman Committee, Minden, La. We commend this opening to Bro. Lansdell, and several others in Virginia, who have writen to us touching a removal to the

- A Teacher is wanted at Okatona, Miss. good school of 50 or 60 pupils for a qualified man. Address. W. L. St. ack, Pontotoc, Miss. - Bro. Warren, of Georgia, writes: "A few

years ago Sister - subscribed for the Tennessee Baptist, and was so well pleased with it she gave me two dollars, which I sent you, with directions to send your paper to her brother in Alabama. He was hen a Methodist, he is now a Baptist, and the reasonable presumption is, that your paper was the instrument of this good work.

- Truly good news. We rejoice with Brother Miller. May the Lord largely build up the Hickman Church.

Mr. Entron:-We have enjoyed a glorjous re rival of religion recently, in which their were thirty four conversion, and the same number of accessions to the Church. Brother Crider assisted me in this

Nearly all the members of my church are regular eaders of the Tennessee Baptist, and I fully intend o place it in the hands of every one of them, being assured that it will aid me very materially in teaching them the unadulterated doctrines of christianity. You have a warm-hearted band of brethren here. who remember you, with your glorious enterprise. in their prayers. Yours, as ever, A. B. MILLER.

Hickman, Ky., Nov. 27, 1857. Mr. Editor:- I send you one new subscriber for

the Tennessee Baptist. I also send you one copy of Right is Might. the Minntes of our Association, and also a copy of A Home in the Sea, the Southern Christian Advocate, of Charleston, S. Truth Finder, . My design in sending it to you is for you to see piece beaded, "Another question for Baptist," which I wish you to read and answer in the Tennessee Baptist, and send the writer of that article a copy, if you think it worth noticing.

As far as I am concerned I leave it to your own discretion to do as you please with the article after you read it. The controversy between Bro. Kendrick and Tustin, and yourself, is to be lamented. but every Baptist, who I have heard speak about it, says you are not to blame; but I hope the matter will soon be amicably adjusted. May the Lordhelp and direct you, that you may spread the Truth far and wide as it is in Jasus. I would be glad if you could visit our part of the country.

Yours, with best regards. WILLIAM RILEY.

Line Creek, S. C., Dec. 3, 1857. It shall be answered.

--- Bro. W. H. Maddox, of Lafayette, Tenn., reports the baptisms of four persons, one who had been baptized into the faith of Campbellism without religion, tasted the joys of sin forgiven and followed Christ. These gains were made in the face of decided efforts on the part of Methodist preachers to misrepresent and disparage Baptist principles. Bro. Maddox says the Circuit Riders are causing the Baptists to take Old Landmark Positions.

- Elder N. Sanderson, of Virginia, who circulates our publications in his field, writes: "I have Our Harry; held protracted meetings with all four of the churches I serve this year, and there have been 68 hopeful conversions, and have baptized 51. Out of

this number 7 had been Methodists." - Bro. J. M. Harrington, near Paducah, Kv., and who labors partly in Missouri, writes: "Since Story of LaPerous; I saw you in Louisville last May, the recollection of The Mine; making your acquaintance has been a source of The Captive of Nootka; much satisfaction to me and the reading of the Farm; much satisfaction to me, and the reading of the Tennessee Baptist has greatly encouraged me in discharging the arduous duties belonging to one who desires to know and do what the Master enjoins on those who "study to shew themselves workmen, that needeth not to be ashamed." I have found your prediction true, when you told me in Louisville, "to expect persecution from within and without the Church, but bless the name of liim who has never left nor forsaken you in the defence of the Gospel truth," for he has also sustained this unworthy servant in adhearing to a whole gospel. At a meeting in Missouri with the Pleasant Hill Church, where there

world. I believe, under God, that your paper has done and is now doing more to build up the Baptist cause throughout the world than all others of a like character combined.

The Baptist denomination has been for many years insensibly nearing, by a false-charity which compromises the truth for the sake of peace, the vortex of open communion, the plague spot of English Baptists.

I believe it is as much the duty of the Ministers upon all who is opposed to it, and that every compromise with error of any sort, weakens its power

Do not let the revilings of Baptists or Pedobaptists, discourage you in the good work so well beshowing that it is not heavenly fruit, nerve you for a principles of true Baptists. Very truly yours,

A E. Fatt." - A Brother signs himself " A True Baptist, writes us as follows from Butherford County, Tenn. year, and we will send him 25 cents worth of "I was, a very short time since, conversing with good Baptist about the ability and influence of preachers. He remarked that he had traveled over and that he had here and elsewhere witnessed the and Elder P----, with many others, and that they had, he thought, accomplished a great deal. But. said he, that is only lecal. Follow, he continued the Tennessee Baptist, through all the communities, in the South West, and you will find that it has done more for the Baptist cause. The above statemen corroborated in your experience so precisely that I could not refrain noticing it. I trust that you will be encouraged by the flattering prospects on every hand, and continue to wield the word of Truth in the

defence of our Master's cause." - Brother T. N. Appleton, of Van Buren, Ala. writes "I must say a word or two to you by way of encouragment for your Books in this part of the country. Wherever they are read they tell with tremendous force. Theodosia, Vol. 1, has been the means of changing two Methodists. Bro. Hoods, of Cherokee, baptized them last Sabbath, at Yellow Creek Church. I think the book will be the means of convincing others. I have had mine at work there for more than a year.

"I have yet good news to tell you. The Wil Creek Association (anti so called) at their last meet ing recinded their non-fellowship resolutions, and think it likely others will follow their example, so there is a prospects for better feelings, if not better times, among Baptist in this county May God bless you in all of your labors, is the

prayer of yours, &c. HAVE YOU GIVES YOUR DAUGRIER A COPY O Tusoposia? Procure the illustrated edition plain \$1.00, in gilt for the parlor \$1.00. It will be a beau

tiful Christmas or New Years present.

WANTED, WANTED .- Something like one year ago there appeared a series of articles in the Southern Baptist signed "W" the number of that paper containing the discussion is wanted. "Are the Baptisms by unbaptized Evangelists valid?" Will the Editor or any one else favor us with a copy?

1000 CHRISTMAS AND NEW YEAR'S GIFT BOCKS Illustrated and enlarged edition of Theodosia in gilt, for the parior, \$1.50-vol 2, \$1.50. A more valuable and beautiful gift book could not be selected and such a book may lead some wanderer to Chri to his truth, when you have passed away.

A Notice to Querists.—We are continually called upon to give our opinion upon points of Church decipline, and touching questions that have come or are about to be brought before the Church for action. We say now, once for all, that we do not wish to become mixed up with Church trials, and shove all to be the aider of faction in a Church. Hereafter it our opinion is desired in such cases let the parties unite in submitting to us a correct and impartial statement of the case. A bad case can be so stated as to appear the right.

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-Access to Gon.-However early in the morning you seek the gate of access, says the Bev. Mr. Hamilton, of the Scotch Church in Loudon, you find t already open, and however deep the midnight of death, the winged prayer can bring an instant needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we would find Jeko reh-shammah, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon more noble defence of the truth of God, and of the floor. We should find it not only in Jerusalem's proud temple, and David's cedar galleries, but in the fisherman's cottage by the brink of the Genesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went down to meditate, or the rocky knoll where Israel wrestled, or the den where Daniel gazed on the hungvy lions, and the llons gaze on him, or the hill-side, where the Man of Sorrow prayed all night, we should a large part of the country, South and West of this, still discern the ladder's feet let down from heaven -the landing-place of mercles, because the starting

> - EMIGRANTS COMING.-A correspondent from Hamburg, Oct, 5th, says that city is full of emigrants bound for New York. A single train of cars brought two hundred persons, and a caravan of wagons brought a similar number of emigrants, who are DERANGEMENT OF THE LIVER mostly from the province of Meckleburg and Pommen. The Hamburg emigrant bourding-house were filled, but a great portion had embarked. Besides the steamship Borussia, which transported four hundred and sixty-one persons, two hundred and seven ty five persons embarked in the packet ship Gutten burg, which will be followed by the American ship Ocean Home, with one hundred and seventy-fou passengers, all bound for New York. -How to GET to Congress.-The following story

is told by the Mobile Tribune of Judge Hawkins the present representative to Congress from the State of Florida-a man, by the way, brimful of genuine wit. During the war with the Florida Indians he cammanded a volunteer company. On one occasion they fell upon a party of the enemy con cealed in a swamp. The captain sprang upon a log (with more valor than discretion,) waved his sword and cheered his men to the charge. Just then h was shot down. One of his officers ran to ask if h was much hurt. "Not very badly," said Hawkins just about enough to send me to Congress." predication has now been verified.

-UNIVERSITY OF THE SOUTH .- The error corre ted by our correspondent below was accidenta using McMinville instead of Winchester. We pub lish his note, however, on account of what he say of Sewannee as the people of the South will read interest everything on this head. We hope our friend C. will improve the first favorable opportunity to give us a more detailed and elaborate descrip tion of the site of the "University of the South:" WINCHESTER, Tenn., Dec. 4, 1807. Edutor of the lianner.

DRAR Sin -In your paper of yesterday you no tice the location of the "University of the South." and say it is located on the Cumberland Mountain in this State, at the place known as Sewanse, twelve miles by turnpike from McMinnville. This is a mistake. It is between thirty and forty miles from McMinville, at a place known as Rowe's Spring in Franklin county twelve miles from Winchester It is a most beautiful and lovely site within half the University of the South, at this point, without any outside appliance had again money by the thousand at other points, shows the goood sense of the men who located it.

- A farmer in Jackson County, Mich., left some taiks of Sorgham uncut, until they were frozen hard. On boiling down the juice from these, he found the syrup to be clearer and ther than any he had previously made, the juice apparently divested of its coloring properties, by the action of the frost, The juice when boiled down to syrup, had the anpearance of new strained honey and was fully a thick. He says It was clear as amber, and its flavor was more like honey than anything lever

without looking into it says the Boston ' Journal that we are in a fair way of carrying the number of sovereign States originally thirteen and now thirty one, up to forty-seven? But so it is. In the first place there are Gregon, Kansas and Minnesota, whose Constitutions are already formed or forming It is hoped that they will be admitted the coming winter making the numbers of the confederacy thirty four Then New Mexico, Nebraska and Washington, already thriving Territories, will swell the aggregate to thirty-seven. Four new States to be carred out of Texas, according to provisions in the treaty of annexation, will give us forty-one.-Two additional States demanded from the area nor included in California, would make forty three,-Arizona Neosho Docotah and Columbus Territud ries carry us up to forty-six and Utah will be the

The Boston Transcript says. The partners of one of the business houses recently suspended in this city, are certainly rich in one species of possession the different numbers of the firm having an aggregate of thirty one children.

- The Washington Star, of the 8th, says that ome days ago a produce dealer in Washington sold a customers a half peck of potatoes for a shilling and in taking his pay from a quarter-dollar returned twelve cents change. This the customer declined to eceive, claiming thirteen cents as his due. A dis pure ensued, which ended in the customer getting out a warrant for the odd cent, and the case being trical, he recovered it.

-Atilo Burlingame, a farmer of Cortland Co., N i., says that wheat can be prevented from spoiling in bins, if one dry brick is put in with it for every five busbels.

-FLOUR. A French chemist is said to have discovered a cheap and practical method of disintegrating wheat and other grain by chemical instead of mechanical means, so as to produce admirable flour without a mill of any kind. A commission has, it is stated in a late French paper, been appointed to examine the nature of the flour chemically, so as to ascertain its character as compared with flour which

has been produced by crushing and grinding. -Of the rival routes between Concord, N. H., and Chicago, Ill., a distance of 1,0552 miles, one boasts over the other of being ten minutes shortest! This is a fair specimen of American character, it is a true sign of the times. What amount of money has been sunk in constructing these rival routes. And what for ? To go a thousand miles ten minutes quicker than your neighbor.

-The total number of failures, officially reported since the 1st of August, is about nine hundred. It is estimated that the total liabilities of these suspensions will amount to full ninety millions of dollars. During the whole of the revulsion in 1857. the number of failures reported in this city was about five hundred; but the returns under the Bankrupt law, in 1844, showed that five thousand took the benefit of that act, showing liabilities amountng to about fifty millions of dollars.

-THE ATLANTIC CABLE.-Active preparations are making to lay the Atlantic telegraph cable next June. Four hundred additional miles of cable have been ordered, and if the effort to receive three hundred and forty miles now submerged should not be successful, that amount also will be added so that the length of the cable will be nearly three thousand the length of been ordered, and if the effort to receive three hun-

AOKNOWINDGMENT OF PAYMENTS. The following subserflore have public to the date care

Mrs S R Wright 20 Juny, Wm Green 19 Oct. M Howell 30 Aug. G G Dickson 5 March. M. M. Stephens 20 March 1889. The following subscribers have paid to the dates annexed t their names in 1858: Mrs M A McFarland to 25 Dec. A C Phelps 1 Jan. Amos Potts

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Nov. H Humble 7 Oct. J Beckwith 5 Aug. Geo H Hill 25 Aug.

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Mrs. Susan Talbot. Her paper has been mailed regularly. Mrs. M. T. Hoy, We obey instructions. All right, now.

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A NOTHER INSTANCE OF THE EFFICACY OF BEBHAVES HOLLAND BITTERS,-N. Poindexter, at Union office, Sept. 16th. 1854, says-Some errks since being seriously affected with pain and unrasiness at the stomuch, loss of appetite, and at times strong symptoms of dyapepsia, I ass induced to try your HOLLAND BITTERS, and I feel it but an act of justice to the article, as well as for the good of those who may be affected with like derangement o the ground of those who may be affected with like derangement of the stomach, to stare, that the use of one single bottle of this original Text of Scripture, the common verse medicine proved of incalculate benefit, having freed the stomach from all sense of depression, and removed every sumpostes: the stomach, to state, that the use of one single bottle of this stomach from all sense of depression, and removed every symptom of dyspepata. I would also remark, that two other members of my family, who were athicted in a similar manner with myself, were entirely relieved by the use of a single bottle each.

and Stomach, should be attended to HOOFLANDS GERMAN BITTERS, prepared by Dr. C. M. Jackson, Phila delphia. Pa., and sold by all druggists and dealers in medic in everywhere, will cure all diseases arising from a disorder Liver or Stomach.

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HE COMETH oth! he com:th! Marth's glorified King,

And around in reptare loud praises do ring, the earth cloops her bends and the sca lifts her voice And the weeds, and the vales, and the islands rejoice He esmeth! kis brow once encircled with thorns, A hulo of beauty and glory adorns. And his face once disfigured with anguish and blood

New dazzies and beams with the joy of God. He cometh ! and saints with most joyful acclaim. Lifting up their glad shouts offer praise to his name This, this is our God, our long waited for King, He will save us, and we his high praises shall sing

He cometh ! and woe to the simmbering world. From the depths of its sin, down to ruin is harled All its pride, and its glory, and treasures so rare. Sink with sinners and sin, in the gulf of despair.

He cometh ! O sinner, prepare for that day, Ere the heavens shall dissolve, and earth pass away O hasten, escape, while 'tis mercy's glad hour, Ere the Lord cometh down, in his glory and power.

> For the Tennemee Santist. JESUS ONLY. "Jesus only"—that's the theme

Not a fiction-not a dream; But a sacred solid truth-Suited to the aged and youth. Jesus only-blessed thought!

He hath our salvation wrought; Triumphed o'er the silent grave-Broke-the chains that bound the slave.

Sets our condemnation by: Pleads our cause before the thron-,-Jesus saves, and He alone.

Jeans only-'throned on high.

Jesus only !- yes, for me. Thia' my hope, this my plea; Give me Jeans-ail I crave This' enough, and this will save

Sound his praises in every age Write his name on every page Sing his love on land and sea. Sound the endless jubilee ! Greenwood, Miss., Nov. 19, 1857.

Matters in East Tennessee.

This running letter gives us a history of how things are worked in East-Tennessee. We now say, that we will prove against Mr. Minnis denial, that a people holding substantially the sentiments of Baptists have existed in every century since John the Baptist. We will For the Tennesco Baptist.

in boldness the world would be converted to of well established tradition that, although her-bringing the friends on the Sabbath to the weakness of the flesh and his many transgressions. Baptist (Bible) doctrines, for truth only will proven by the Bible itself, and though Paul the house of God to hear the word. They have sions, for all of which he manifested the deepest convert, and a cause will be sure to have its himself were here to preach it, it would be so gained favor in spite of the prejudices against humility his mind then seemed to turn involuntarily or fifteen years ago. Then, say fifteen years he advocates ought to be suspicioned, and to steps of christians, though they once prostrated pressed the rullest confidence in Christ, and a peace ago when I first joined the Baptist Church, we attempt to debate the subject of the perpetuity themselves to idols. When I see these things, and joy which caused him to exclaim, "O, death Doctrines and Bible Church Government, and ent independent of Protestant sects would be name that were able to defend, consequently steoping too low for a man of refined taste, Pedoism had sway and the only opposition Bi- much less a Christian an a Minister of the with many large towns-they all live in towns Baptists and affect to feel very sorry for them. and the thing was accomplished with the elite. wealthy and would-be infinential; but now things are far different, the struggle is almost over, and as I said above, if Baptists would be Baptists the work is done. I say this fault-

ing no one, I have the same disease myself!

But we have the Bible with us, the God of the Bible with us and why could we not accomplish everything, not usbut God and Truth? We had then several hard fights, Truth always conquering; we cannot now get a fight. that they were more to be pitied than envied. we now have boys in the Ministry that cannot get a debate, the warfare has all assumed a difand Tipton's sermon at Dandridge are too low- Pedoes love them very dearly, they can tolerate seems too great at some times to be overcome Minnianow deems it inexpedient to excite points arated from ones wife, father, mother, brothof controversy during a season when God is ers and sisters at the table of the Lord is too ciation of the idels their fathers gave them. out-pouring his spirit, and when sinners are bad! too bad!! Oh! if they would only cease They love darkness rather than light, because flocking home to Christ, and the man that to act thus, and lay down everything that was their deeds are evil. We want two men in each would sgitate minor points upon which Christians hope to divide are beneath his notice!! Even Quarles, that poor insignificant creature | Church as Christians, and love us as Brethren | met. there are other large towns, where God whom this, Mr. Minnis, a years ago stood in his stand and mocked how he read, cannot get a debate out of Mr. Minnis on Baptism Church Government or anything else because he came of too obscure a family, his manners are too course, it would be stooping to notice him, Tipton and he (Minnis) had a debate with once on the revision and although Mr. Minnis did his best on Baptism and proved that in the opinion of the best Pedobaptists in the world it would be a Baptist Bible and the word immerse would be substituted for baptise; yet Tipton had the impudence to stand up in the face of the largest assembly ever assembled at that tell it. I began to write this letter just to tell are willing to suffer for the truth. place and show from documents that if the Truth did not make it so according to the rules laid down to govern the revisers they dare not make it such, and that it was not a denominational work, that if the Baptists were wish I could see you to talk it to you, it is so dishonest enough to make it so they had Pe- incongruous when I write. Pardon it all do's enough engaged in it to watch them. But Pray much, love much, write much and exert if they should be possessed of cunning chican- yourself much in the Cedeemer's canse cry to accomplish such an object they could only be shelved with such old fogies as Calvin Wesley, Luther Campbell, Clark, Selden, &c., &c., &c., and it would be time enough to begin to fight a thing when we saw its face. and although after the debate was concluded Mr. Minnis stated to the congregation that Tipton had acted the part of a gentleman and powerfully on the friends of enterdrises. This a Christian and a debater, yet after all, when is true with at least some of the friends of the at the winding up of a protracted meeting, three Tennessee Baptist and the publications of the years afterwards, he would have the impudence South Western Publishing House. The more to preach a sermon to show why Baptists had they are assailed the more industrious it makes the unpardonable ain of close communion and some of their friends and should make all prevent a portion of God's children from en- more persevering. Through these channels of the Baptist Church, than did our beloved brother joying the inestimable privilege of setting the truth is being disseminated and not witharound his room it would be stooping too low out effect. In a few days, if Providence shall to notice him! As for Mr. Graves, he had once permit I will start out to fill a few appointchallenged one, or all seven of the Editors of ments in a portion of this association, the Cothe Presbyterian Witness to debate the points lumbus, where I have never preached. My of difference between Pedoes and Baptists (vis: prime object is to preach the truth as it is in the Bible,) and knowing his inability to debate the New Testament, my secondary aim is to with an educated Presbyterian Divine, ded- obtain subscribers to the Index, our paper, and tion. to God in Baptism, educated es- the Tennessee Baptist, both of which should had to make up for these deficiencies, and they are not faithful defenders of Bible truth,

published his challenge to the world and now it the platform is published. would not do to pass the matter by unnoticed, that he, Mr. Minnis, was the only man capable of coping with Mr. Graves and that if he, Minnis, could succeed in giving Graves a genteel drubbing it would be the means of giving their paper credit in Middle and West Tennessee and of strengthening the Denomination; the acceptance of the challenge, he, Mr. Minnis, the gospel to Africa is accomplished. might consider it as accepted and prepare for the debate and if it turned out that he was not quire what the little man intended to do. never took place.

do this in town of Newmarket or in the city of member of a denomination known to be so un- living Savior, and has left this dark land to Knoxville. Will Mr. M. accept the negative? pardonably ignorant especially shown up by au- join the bright host above. "One soul is worth thenticated History and the Bible to have ex- more than the world." Six of them are consist-We have had very interesting revivals of isted and traced on and not permitted to travelent christians rejoicing in the faith once de-Religion going on in the County at different el through the Roman Catholic or Protestant livered to the saints. My heart has rejoiced points, commencing at Dandridge. The thing sects, to attempt to show it to have existed in when I have seen two of our good sisters—who could be summed up in a nut-shell if Baptists all ages down to the present in contradistine once were persecuted for the truth's sake, one would be independent and preach the Truth tien to those sects is such a wilful perversion received stripes and the other's friends all left effect. It does my heart good when I con- degrading to a man, and he would justly ren- them. In our little band of converts we have to Christ in whom he saw a full satisfaction for sin trast the estimate that is placed by the world der himself so insignificant and purile that some mothers in Zion. Religion changes the He remarked "O, the wonderful condescension of on Baptist Doctrines and usages now and ten nothing he says could be believed, every thing heart of the heathen and beautifies the footif any that dared try to defend Bible of the Church from the Apostles to the presbleism needed was to pity those poor ignorant Gospel, having the care of souls and the wellfare of Christ's (Pedo) Church at heart

The matter of character has so much to do with these things that after a revival of Religion young converts solumnly that feel forced This place is 150 miles from Tagos. We will by truth to break off the shackles of Protestant then have five stations on a line of 200 miles. sects and ask for time to examine for themselves beginning with Tagos and ending at Ogiamboare a charged not to read Theodosia or Orchords History, &c., &c , for Graves wrote

Baptists at first were Heretics, Fanatics, Witches, &c., then so ignorant and bigoted But now they are a formidable body, respectable and as such to be regarded with some de- of course, are inexperienced. We have many ferent aspect. Graves'sermon at Mr. Massy Creek gree of fear, the mode of warfare is changed. flung, base and standerous to be noticed. Mr. everything but close communion; but to be sepintended to distinguish the Church from the town and what can they do in a town of 50,000 world, and recognise other branches of Christ's heathen! When our present plans are fully we could look over the indecent manner of taking ladies into the water in the presence of a want men who, desire to tell the story of the miced multitude to immerse them. But still cross to the poor, and whose hearts burn with we think they ought not to keep such men as love of God. Brethren, shall our good work

> you to send that Book, and have set here and scratched away amidst hurry, bustle and interruption for near two hours without taking thoughtwhat I should say only as I said it. I

> > Yours, in love,

H. F. M. W.

BUENA VISTA, GCo., Nov. 25d, 57.

Ma. Epiron: - Opposition sometimes acts sally at the feet of Gamaliel, he, Graves, be widely circulated. What Raptist will say feeling the wealness of his cause and by consequence defenders of Baptist prac-

tice. The late issue in Macon will, I trust, add one thousand subscribers to the Index list. Brother Graves, without a doubt the Great Iron Wheel is the book. As its name symbolizes it rolls through error opening the way for other publications to follow and do good work.—

The late issue in Macon will, I trust, and had been publications to the Index list. The late issue in Macon will, I trust, and acceptable member of the Machiner of the Mach

ing his errand by the first safe hand to Mr. or practice, or both. That the Pedoes may do christian. May our end be like hers. Minnis. That hand happened to be a Raptist, the both and lose nothing I have no doubt, but lines being in pencil on an open sheet this Bap- how Baptists can do either I am at a loss to tist was wicked enough to learn them by heart, conjecture. What will be required of the dif. or used other means of remembrance. They stat- ferent sects and Christians outside of all organed the astounding news that Mr. Graves had inations to surrender in order to accomplish challenged the whole Editorial corps, and had the proposed object will not be known until

Tuos. H. MURPHY.

For the Tenneace Baptist. IJATE YORABA, AFRICA.

Mr. EDITOR:-I fear that our brethren at home will conclude that the Central African field is supplied with men, and will

Brethren, the great work is before us yet A few years ago there was not one christian to a man of standing the matter could just pass. be found in all the country, and darkness and father's last christian council, and then with please-This wicked Baptist was wicked enough to en- idolatry held undisputed sway. But the Lord ing anticipations exclaimed, "Lord Jesus come put it into the hearts of some of his people to quickly." and was informed that a debate was inevitable. tell the poor Africa of Christ, and he blessed But no one could ever find our why the debate | their efforts. The first brethren came under unfavorable circumstances, knowing little of Subsequent to this, when this same wicked the climate and having few of the necessaries Baptist challenged Mr. Minnis to a debate of life. Some of them have returned home and to make good certain charges that he had made others have gone to their rewards in heaven, against the Bible Union he expected Graves. and their graves are here to remind the heathen He then stated to this Baptist that he had no of the word they spoke. We can now have personal charges to make against Mr. Graves, the necessaries and even the comforts of life, that he supposed the charges that had been and the fact is being established that we can made against him were unfounded, but as he enjoy good health in Africa. The Lord is rehad refused to debate with him previously, he moving obstacles out of our way, and the calls was not willing to debate with him now; this on the brethren at home are becoming every Baptist thought they were probably getting day more imperative. The Church of Eng. pretty friendly with Graves. But then Mr. G. land and the Baptist of the South alone have had the impudence to come to Mossy Creek and engaged in this work. I cannot say what sucpreach a sermon on the setting up and perpe cess the English have had, but we have great tuity of the Church of Christ and had the ar- reasons to thank God for what he has done for rogance to attempt to trace it in all ages, from us. Eight converts have been baptized. One the Apostles to the present. Such false and fa- of whom has since given little evidence of con natical notions of a Church coming from a version, and one has died in the triumph of a

the language of David comes up. "Bless the

This is a beautiful and fruitful country We have as yet occupied only two towns. Ijaye (Eli) and Ogbamishaw, but wish to oe cupy forthwith Abbeokuta, 75 miles from Tagos, and Awgaw, 20 miles from this place. shaw. North-east from Tagos. We then can come in daily contact with men from all tribes and countries, for these countries trade much with each other, and the traveling is supprising We are on the way to the great interior towns We have only five young men to carry on this work, and three of us have just arrived, and obstacles to overcome, and the opposition They despise the truth, for it reproves their sins, and requires purity in life, and a denunhas no witness that will be ready for us. We J. R. Graves, J. M. Pendleton and A. C. Day. go on? The little stone which Daniel saw has reached Africa. Will you roll it on with your But I say, go on Brother Graves, the Bap. prayers and contributions. Spartan mothers tist Denomination owes you a great debt of encouraged their sons to go to war. Mothers, gratitude. Our people in East Tennessee have will you encourage your children to fight for had arguments and documents put within their the Lord? You can't protect them here, but reach, so that one Baptist can whip a thousand the Lord is here to take care of them, and show and two can put ten thousand to flight, because his power in them. This is not a field for rest God is with us, we see it, feel it, and are able to but for labor and warfare. Let such come as

Obituaries.

The subject of this notice was born in North Care lina, February 3rd, 1792, and moved to Rutherford county, Tenn., in the year 1807, and was baptized by Wm. Keele, into the fellowship of the Garrison Hart Church. In 1824 he was ordained to the work of the gospel ministry which position he occupied till the day of his death, which occurred August

the spirit land to receive the reward of our labors. his day the facilities for education were limited, yet he was naturally a strong mindel, and practically

We presume few men have done more to promote the interest of religion, and especially the well-being efforts to huild up the churches in his community, and to enforce a healthy discipline among their members. In his intercourse with his brethren, he was mild and attable, giving advice to those who need instructions, and convincing all, by his pious walk and godly conversation, that there was a reality in that religion which he professed. Done by a committee of the Duck River Associa

D. B. HALE, Chairman.

Mrs. Francia Carter.

Departed this life in Johnson county, Arkansas on the 28th day of July, 1857, Mrs. Francis Carter.

ride all the way to Jefferson county to confer Will not the friends of truth stir up their en- there is no defence, his time none can tell. Thus in DOETRY FOR THE MILLION with Mr. Minnis, one of the reserve Editors, to ergies and increase the sale of the Wheel. I the fall triumph of a living faith, her happy spirit with Mr. Minnis, one of the reserve Editors, to ergres and increase the sale of the whole.

see what was to be done. But finding a sick see there is a new paper to be started in your family on the road before he reached Mr.

city; as its name purports I suppose it will be andiable voice, "Take me, oh take me, to Thee upon Minnis' and being detained there unthe organ of a great centralizing effort to High, where winter and clouds are no more." She til the pressing engagements of his editorial unite all Christians. This I conceive can only died without a struggle er groan, and maintained her duties called him to return, the next thought be done by the various orders of Christians proper senses to the last. 'Tis sweet with a christian was to send the paper with a few lines stat- surrendering some point or points in their faith to die. Death looses all its terrors in the soul of the

> SAMUAL T. FROST. Elder Wm. L. Anderson.

I will not say that Brother Anderson "is no more," Ah, no. for Jesus said. "he that believeth in me, though he were dead, yet shall be live." But I will say, "thanks be to God who giveth us the victory, through our Lord Jesus Christ."

I do not wonder that David called upon the "snn and moon," and "stars of light," "the saints," and "all his angels," to " PAAISS THE LORD." Dear Brother Graves, I wish I could describe to

you and Brother Anderson's friends generally, the highly interesting circumstances attending his departure and funeral. The most interesting and endearing ties of earth were suddenly broken. Never have I seen a wife and children more affectionately that they had written on to enquire after the turn their prayers and donations to some other devoted to a father and husband. But neither the character and standing of Mr. Graves. Pending enterprise, thinking the great work of giving burning love of an affectionate wife, nor the tearful weeping of dear children, could fitter him to the sorrows of Earth. A few hours before he closed his mortal eyes, he made and signed his will. He called his children to his bed-side, and gave them a

And, as we confidently believe, the "precious" Savior did come, and make his "dyling bed feel soft as downy pillows are." Brother Anderson leaves a large family (hitherto unbroken by death) and many friends, to mourn their loss, and rejoice at his gain." Never have I witnessed more deep grief, mingied with joyful gratitude than in this afflicted family Many honest resolves were expressed, in prayers and tears, to meet a loved father in heaven. God grant that they may be kent, and their end realized, Brother Anderson was born in 1802, moved to Arkansas about ten years ago. And after several neighborhood moves had just built a residence and settled for life. Truly "God's ways are not our ways." From his new house, not quite completed early on Sunday morning. Nov. 15, 1857, he was carried to that house, not made with hands, eternal in the beavens." Arkadelphia, Nov. 19, 1857

Elder Seamon Moore.

Departed this life at his residence in Itawamba ounty, Miss. of flux and typhoid fever, after five reeks of most excrutiating suffering. Elder Seamon Moore. Brother Moore was born in South Carolina in July 1815, and died Oct. 13th, 1857

He embraced Christ when about seventeen years of age and joined the Baptist Church, and commenced preaching when in his twentieth year, and has ever been a consistent Baptist. He was truly one of those who obeyed the injunction of Solomon, " Buy the truth and sell it not." When told by his physician that he must soon die, he remarked "that he did not possess the amount of grace that be would God to avail himself in humanity that men might was he satisfied that he had preached the true doctrine of the Bible ! He answered, "Oh, ves. I have preached the buth, and it will stand in the day of judgment. Thus departed our much beloved and children, three daughters and four sons, five of whom are quite small and without a mother. May the God of the orphans be their God

Brother Moore had the Pastoral care of the Cen ter Hill Church nearly four years and was a member

hvine Providence in this afflictive dispensation. We do deeply regret the death of our beloved brother and Paster. He is removed from us in the midst o Resolved. That the Church is sensible of the gree

oss they have sustained by this visitation of a Wise and Merciful Providence. We feel that we are deprived of a good citizen, a faithful church member and an able minister of Jesus Christ, altogether yet speaketh through the force of an example, let as his brightest legacy.

Resoired. That the foregoing preamble and resolutions be sent to the Tennessee Baptist, and Southern Herald printed at Fulton, Miss., for publication and recorded in the Church Book Done by order of the Center Hill Church, Itawam

ba county, Miss, Oct 16th, 1857.

R. E. FOWLER Clerk, pro. tem. Christian Index will please copy.

Mrs. Harriett Freeman.

Died in this city on the 26th of May last, Mr. the 66th year of her age.

Died in thrs city, on the 6th of November, 1857

Miss Rhoda M. Freeman.

Miss Rhoda M. Freeman.

William Freeman, Esq.

Died in this County on the 2d of December 1850 at the residence of his son in law, Wm. Dobson nine years resided within the present limits of Davidson County.

SEWING MACHINES—G. W. KIBBEE who has long been known as a Tuner of Planos in Middle Tennesses, would amonnee to his friends and anguaintances and the nublic generally, that, havine satisfied himself of the greaterity of SINGERS SEWING MACHINE, he will be restreated.

There was a man, in Tenkee land, As poor as Joh's grey tarkey. Yet, when he'd anything an ham l, Ha was a real workie.

One lucky day, he came athwart, H. DATTON'S ADVENTURES;
And quick as wink, our Yankee thought,
For this I'll be the wiser. He gave his carpet-bag a jork-

"What use in longer waitin'?" Then took the stemmer for New York, And called ou Hiram Dayton. Fix months he traveled in 'the West,' H. Dayton's books a selling.

And every step he took he guessed

He saw his profits swelling.

For Dayton's books are all the go. And all the people buy them; The truth of this, if you would know, You've only just to try 'sms.

There's one Professor Ingraham writ—
"Prince of the House of David"—
The man that don't speak well of it,
Must be, past hope, depraved "Madelon Hawley." is its mate—

Another, for religious foik.
"Tis called the " Heavenly Token "—
A rich, rare treat—a treasure-book,
Of which all good is spoken.

And "Merry's Book of Pusaica"— ahi
If you should only try it.
You would not wonder that Papa
Is conxed and tossed to buy it. And, truth to say, the older folks, Are with it greatly taken, And sober ribs, upon its jokes, Are wondarfully shaken.

Our Yankee friend, is selling books, Another season tarried, And then, his pockets full of rocks. Came home, and then—got married

He bought a farm. He worked awhile,

And then, upon his native green,

And hundreds more may do the same,

Come, what's the use of waitin'? The field is large, and full of game-For chances - Call on Darron! I have over two hundred men engaged in aciling books for

I have over two hundred measurement of the firsten numerical and some of them are making from Ten to Firsten numerical fields and the hundred more to do as well. For a catalogue, with full particulars, address in DAYTON, Publisher. IVANS & CO. Wholesale Dealers

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Martreesboro, Tenn., Sept. 6, 1656.

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