

THE BAPTIST.

NASHVILLE, DECEMBER 19, 1857.

"TRUTH SHALL MAKE US FREE."



EDITORIAL TELEGRAMS.

— E. L. Power. You can get ten or twenty with me, and thus further the truth, and receive a substantial premium.

— To Bro. Watts, of Amherst County, Virginia. The first thing is to have a man endorsed by his Presiding Elder. (3.) His special labors in writing. (3.) The time not before the last of March or first of April, prostrate a reasonable man, and one worthy the time, not a common idler.

— Brethren in Florida, look upon 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 always reliable.

— Bro. H. S. Moore, of Georgia. We know of no situation in Nashville. You should be at Marlborough this winter by all means. We send your letter to Prof. P. and W. —

— G. M. Thompson. "Primitive Baptist Minister, Ga." We have a long communication from him, in which he denies that he was dissatisfied by the Consensus 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. A. Alexander, 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 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 communion. 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. Saxon, Caldwell, N. C. We should not advise to re-organize of his brethren are considered out of this church. A Baptist Church that has so far renounced the faith, and order of the Gospel as to invalidate its ordinances, invalidates its baptisms also.

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

— Answer.—No; but Dr. Judson, of the city of New York has. Our answer is founded upon the testimony of J. D. Fulton, communicated to the Michigan Christian Herald. He states "that a summons was served on James Edmunds, Esq., of this city, on a late visit to New York, to answer the charge of maligning the character of the Rev. Dr. Judson 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 the standard of Mr. Judson 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 in and when was it organized?

— Answer.—In 1785 the Sunday School Society was formed, chiefly by the instrumentality of Wm. Fox, Esq., a deacon of a Baptist Church in London.

— Brother J. A. Hill, of York District, S. C. Have you yet received No. 2 of the 3rd volume of the Southern Baptist Review?

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

— Owing to the damage done to the Railroad, it is doubtful if any of their papers through the Railroad mail, received their last week's paper, or that they get this week in time. The high water 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, Carolina H. S. case shall be settled. North Carolina is your field for the Spring and Summer months. We look for the Tracts with interest. Bro. Fish, of Murfreesboro, the "sweet singer," is now engaged in preparing 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 Psalmist."

— Who will answer.—Should a Church permit one of its members to sell spirituous liquors by the quart and apportion, 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, Maury, Giles, Lincoln, and Lawrence, may expect a visit from our collector, Dr. W. Nye, Esq. We trust all will be prepared to receive him kindly, and pay him promptly.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

One of your sincere sympathizers.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

One of your sincere sympathizers.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

One of your sincere sympathizers.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

One of your sincere sympathizers.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

One of your sincere sympathizers.

For the Tennessee Baptist.

Ms. Editor.—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 uncovered persons alone, preachers and members." He admits members may be uncovered, and thinks that's right, but contends that a rule in the Discipline of 1854, page 45, viz: "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 friends agree, that according to the Discipline, it is necessary for preachers to possess conversion, which, with corresponding fruits, is all the evidence of such a generous state that any denomination requires. We defend the Wheel and its author, and in general our opponents are easily put to flight. We have promised that you are ready to prove, explain, or retract any portion or statement, in any communication, when shown to be wrong. Please reply to this, and oblige.

are this, except for the pressure of writing upon our hands, and our repeated absence from home.

The statement to which our attention is called is, in the Great Iron Wheel: "It [the Methodist Society in any given place] may consist of uncovered persons, alone preachers and members as it did from 1729 to 1788."

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 conscientiously without affording us any proof that his heart has been renewed by the Holy Spirit. We say the affirmative and answer to all these questions can afford no orthodox Christian, who understands the practical religion of Methodism, any good ground to believe that the candidate is renewed in heart. The difficulty is the faith of Methodism is not the faith of the Scriptures.

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 he falls into a state of regeneration and justification when he fails to produce good works.

When he is doing what he is taught to regard good works, he verily believes he knows God as a pardoning God, and that he loves God, may even enjoy days and weeks of sinless perfection, but any man who can believe a doctrine so unscriptural and absurd as this, gives evidence to all that he has never had a true idea of sin, or seen and felt the deep sinfulness and depravity of his own corrupt heart.

Now, Wesley, during all the thirteen years of his preaching in sin and unregeneracy would have answered these questions, and 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 answer, "Yes. Desire nothing but God?" and they will as readily answer, "No." But go to them in six weeks or six months, and they are the confessed slaves of sin, without either God or hope in the world, unless it be that at some future Camp-meeting they may know and love God again as before. Can we receive such questions as tests of regeneration?

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

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 after it? Are you resolved to devote your self wholly to God and his work? Do you know the rules of society?—of the bands?—Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, or abstinence, both by 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 questions to ascertain if he has read, believes in, and will keep and obey the Bishop's book 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 indefinite to amount to anything. The Mormon, the Universalist, the Unitarian and Mr. Campbell, would and could all answer, "Yes." But what sort of faith?

Methodist preachers have a faith, one and the same rests upon Christ and the other upon their own good works—and they fondly hope and teach that salvation is at the end of it. But their Arminian faith is not any more than the faith taught by Mr. Campbell, the faith of the Bible—the faith that in the very hour it is exercised, lays solely hold upon and unites indissolubly 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 claim 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 profession or he makes it to gain confidence to deceive others.

But any one can see that if one preacher 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 teaching of God's word, that every Methodist minister who is not an Arminian in theory only, but experimentally, believing what he preaches, is an uncovered 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 PRESENT. The Saint and his Servant—Spurgeon's new and best work. Price \$1.00.

CHRISTMAS AND NEW YEAR'S GIFT BOOKS FOR CHRISTIANS.—No more useful or beautiful gift books need be desired than the following, which we will send safely and promptly by mail:

1. Theodotus vol. 1, illustrated and enlarged \$1.00 in one gilt.
2. Theodotus, 2nd vol., plain \$1.00, in gilt.
3. Life in Jesus' delightful books, 1.00 in 10 vols.
4. Representative Women 1.00

We would say to the Baptists in the Barnwell District that a supply of Baptist books is

Ink Drops in South Carolina.

ERWIN, S. C.—We were kindly, and (except on the part of two or three individuals) warmly received by the Baptists of the Savannah River Association, and formed very many and pleasant acquaintances that we trust time will ripen into enduring friendships.

We met, for the first time in our life, sister Estes, so widely known in Barnwell District, as the "Baptist Colporter"—the pious and devoted Christian, and the zealous and untiring circulator of Baptist and denominational books. We yielded to her pressing invitation to accompany her to Erwin, twenty miles below Barnwell.

Orange Grove.—Two miles from Erwin, on the road that leads to the Savannah River, through a broad opening in the forest, a large and stately mansion looks over a Mock Orange Hedge in its front yard, and down a wide avenue, shaded with Mock Orange trees, upon you. The site is elevated and beautiful. The yards are tastefully laid out and filled with shrubbery and flowers. This is "Orange Grove," where Elder Estes, the husband of our sister lived and died, now in possession of Brother Brooks, the son of Elder I. L. Brooks, of Hamburg. Here for two days we were initiated into the mysteries and amenities of true South Carolinian hospitality.

We cannot here speak of the kindness and attention of this dear family as we would. We left Orange Grove with the impression that if the highest degree of domestic and temporal felicity was not enjoyed by its inmates, we were unable to imagine circumstances more favorable to it. Here were associated cultivated minds and loving hearts, sweetly toned by the influence of religion, zealous for the cause of Christ, and large means with which to aid or accomplish any object or enterprise of benevolence an ardent piety may prompt the heart to do.

Sister Estes, the mother of Mrs. Brooks, is now over seventy years of age, was the wife of Elder Estes, so well known in Virginia and South Carolina as a staunch Baptist minister, who died some eight years ago. Sister Estes becoming acquainted with the Tennessee Baptist some two or three years ago, though a stray No., and finding it advocated the very sentiments so dear to her late husband's heart, as well as her own, voluntarily engaged to give it a circulation among her friends, and acquaintances. Directly or indirectly through her, scores of subscribers have been gained for the Baptist and Review in and out of Barnwell District. She makes it a matter of business to make known the character of these works to every Baptist she meets, not already a patron. She sends, now and then, an extra paper, or choice articles clipped out and preserved in her portfolio, 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 commenced at once the work of circulating them by sale and gift. Old and infirm as she is, and often laid by for weeks together, yet within the last twelve or eighteen months, she has sold between two and three hundred dollars of our books and tracts! She keeps an assortment on hand, and when a brother or friend from a distance calls, she makes him acquainted with them and supplies him. When she goes abroad visiting, near or remote points, she takes a few along, and thus sows beside all waters. She has already heard of nearly a score who have been converted to the faith and united with Baptist Churches through the books placed in their hands through her agency.

The Sabbath we preached at Concord in Pastor Bro. Lawton, went to Armon, a Church he serves, to receive a convert from Methodism, converted through Theodosia placed with in her reach by sister Estes.

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 sister can do, and to show, not hundreds but thousands of our Baptist sisters, who are even better 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 \$50, or \$25, or at least \$10 or \$5, and this is something. If you can do no more you can give away one dollar worth of tracts, one copy of "Questions to the Impenitent" to each of your unconverted children, neighbors, or friends. It may be the hand by which, under God, you may lead them to Jesus. (4) had we one thousand such workers as sister Estes! Who can conceive of the influence exerted by 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. Ineluctable 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 every Sabbath in the year, also a Sabbath School, and a prayer meeting every week in the year and it is 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 doctrine and practice a consistent Baptist Church.

On our return we preached on Monday and Tuesday nights in Barnwell, to very attentive crowds. Brother Perry has charge of the Church, and though young, is thoroughly educated, and is proving himself a faithful and efficient Pastor, and 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 and Barnwell is a pretty village.

Memorandum.—We find upon our list of new subscribers in Barnwell, the name of Miss G. J. Trotti. She is the sister of Brother Shuck's wife. She unsolicited by any one requested the paper. Surely, the family does not believe that we have slandered Bro. Shuck. It was doubtless to effect this family that the editor of the Southern Baptist wrote his late article.

We would say to the Baptists in the Barnwell District that a supply of Baptist books is

in the hands of Brothers Duncan and Percy, also a number of the new Southern Baptist Register for 1858.

AIKEN.—Is upon the Railroad some 10 or 15 miles from Augusta. It is not seen by passengers in the cars, since the Depot is in a deep cut. It is a place of some 1500 inhabitants, and is supposed to be the healthiest point in the whole South, owing to its high and dry elevation sterile soil. Large crowds from the Salts—the low lands—spend their summers here, the more wealthy having elegant houses of their own, in the town or in its vicinity. In the winter there are large numbers of consumptive persons from the North—for Aiken is a noted refuge for consumptives—many regain their health here.

We were the guest of our Bro. Purviss, a friend of long standing. Brother L. Cuthbert 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 him. We preached here on Wednesday night, and on Friday night in Graniteville, six miles distant—a flourishing manufacturing town, that has grown up around the Graniteville Manufacturing Company. Bro. Norris, lately called to Blackville, has preached in Graniteville for the past twelve or eighteen months, and his labors have been very successful, having baptized nearly 800, while he has been the missionary of the Marion Board in Georgia.

Mem.—The largest number baptized by any Baptist minister in America into one Church, in one year, has been baptized by Bro. J. M. 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. Brethren Eaton, Dayton, Clement, Trimble, and Sims, assisting the Pastor, Bro. Jones. It had been in progress two weeks. Forty of the students of the Mary Sharpe had professed hopes in Christ, and on Sunday night as many came forward as enquirers. The meetings are calm and solemn. Most of the professions are made in their rooms, or their closets. Who can conceive of the influence of this one meeting? The hearts of how many parents will be rejoiced when they hear that their children have been brought to Christ? We hear that full sixty have trusted in Christ since we left. The School now numbers some 220, 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, without 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 regarded by any one as a rash act in locating a Baptist Female College in the bosom of these health-breathing mountains!

At Home.—With the long winter's work before us. We now look back with unalloyed 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 Rome ever gain the ascendancy of these United States? This question is easily answered from the testimony of the Catholics themselves. The Pittsburgh Catholic Visitor, a large and influential paper, holds forth the following language in regard to Italy.

For our own part, we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel at Rome. This may be thought incredible; but when we ask, did we profess to be tolerant of Protestantism, or did we profess to be tolerant of Popery?—we ought to be tolerant of the latter. We hate Protestantism—we detect it with our whole heart and soul, and we pray our aversion to it may never decrease. We hold it meet that the eternal city no worship repugnant to that should be tolerant, and we are sincerely glad that the enemies of the truth are no longer allowed to meet together in the capital of the Christian world. (The Boston Pilot says)

No good government can exist without religion, and there can be no religion without an institution which is wisely designed for the promotion and protection and preservation of the faith.

You ask, said another Roman organ, the Rambler. If (be the Pope) were lord in the land, and you 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 you—fine you, but be assured of one thing, we would never 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 lost, and never can have any rights where Catholicism is triumphant."

But see what the present Pope Pius IX says: "The absurd and erroneous doctrines, or ravings in delirium of liberty of conscience, is a most pestilential error—a pest of all others most to be dreaded in the age."—Eucl. Aug. 16, 1852.

Dr. Brownson on our BAPTIST DOG.—At Hope Chapel, New York, on the evening of the 16th inst. Dr. Brownson made a speech, in favor of a Catholic League Association, in which he said: "There are at least 6,000,000 Catholics in the United States, and their numbers are entitled them to consideration. Their numbers here to Romanize these United States and make this a Popish country. We are now in as good a condition to make this a Roman 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 literature."

If these are the designs of the Papacy, and they are, if this the means by which it seeks to accomplish it, until her votes and bayonets are sufficiently numerous, i. e. by literature, her publications and her schools, what does it become us to do as Americans and as Christians? Shall we arrange a correct public opinion, the Abolish, through a Episcopal or Presbyterian, for this gives the Papacy strength. Let every religious denomination adopt at once the executive Democratic form of Church government commanded by Christ, and this will increase the strength and power of republicanism and democracy principles among the people. All Christians should repudiate at once infant baptism since it is a part and pillar of Popery and gives the Papacy strength. All the rites and traditions received from the papacy, as sprinkling and an infant and unregenerate membership &c., should be abolished. Day schools and Sabbath schools should be multiplied all over our land in which the principles of religious liberty and republicanism should be inculcated. The Pulpit should be faithful in its teaching and the Press, says the Press upon which the blessing of God should be invoked by all Christians—should be enabled to pour forth its multiplied millions of pages of a pure and

evangelical literature, in its cheapest forms, which should be seasonally put into circulation by thousands, and every Baptist should feel himself called upon to exert himself in giving to these the widest possible circulation by sale and gift, and thus aid in counterbalancing the influence of the Papacy and healing the poisoned streams by which a nation is sought to be destroyed.

It is with pleasure we now witness a mighty people making up and moving forward in this great cause.

Let each Christian remember that every such book or tract that is either read or given away is something done to correct error and advance the truth, and guard our land against Papism.

MANSFIELD ROAD, NOTTINGHAM, ENGLAND, Oct. 30th, 1857.

My Dear Friend and Brother:

After some misgivings about the miscarriage of your letter or letters, two were received almost together. The first dated in July had traveled half over England. At last it fell into the hands of Richard Orchard, Wesleyan Minister, Swansea: So Wales, who enquired of the Baptists of that town, and by them the letter was sent to me. It will be very natural for you to enquire how such circuitous traveling took place, simply from the direction.—Rev. G. H. O. Mansfield Road, England.

The Omission of NOTTINGHAM, led to the letter wandering for a claimant. This letter contained a draft for £20 received safely, and cashed in Liverpool promptly. And now for this substantial clothing, domestic comfort, and peace for the ill of natural life, accept a hundred thanks. The people worshipped the Lord and the King, and we bless the Lord and bless our son for his benevolent and affectionate sympathy. The second letter contained a duplicate which awakened in our hearts additional evidence of your solicitude for our temporal wants, which claims additional feelings of gratitude and acknowledgments from me.

When your benevolence reached our home I was very ill in bed. A cold, engendered a fever, but through mercy and medical means I am tolerable well. You speak of our dear friend Hamilton and presume he is well. You were about to meet him at some Association—I hope you received the volumes &c., all in a satisfactory condition. While in Bristol I found a regular hunt for useful and historical books, I found a collection in London (Kerslake, Park street) I conducted Elder Hamilton to the establishment. Mr. Kerslake said: "I have had a visit from two or three second hand book-sellers of late, who are going through England and buying up all valuable books for American Libraries. Books of history and science, have within the year, advanced nearly double." I sought for several old histories but could not succeed. If I can reach London in the Spring, I can perhaps among the old Jew stalls in St. Phillips meet with a few. I will examine about thirty catalogues for those named in your last, and will send for any adapted to your pursuits.

I intend to V. to send you all the books in my stock worth having. Had I not sold two Libraries (one in 1840 and another in 1848) I 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 safely. I envy not the man that can withstand the evidence, and shall pity the man who attempts to refute it. I solicited a learned Churchman, who was always boasting of his taste, to read my MS., and kindly correct it. He, presuming I had no ground for such a work, engaged to read it through. In three weeks I received it back, with these remarks: "I am sorry you have such reasons against the infant rite, and such strong grounds to entrench yourself in." The MS. was re-learned with a dejection of mind, and I think the learned man wished he had not seen it. The friend never corrected a word, but I solicit your friendship in this department.

I have a kind friend who proposes to print a few copies of my work on the Reign of Christ and the Millennium. This was copied out five years ago, and a little revision will make it suitable for the press. If he prints, you will have a copy. You will think me bold, but I think I have a warrant 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 Revelation. It is beautifully written, and well sustained. It is Euclid's production to the ignorant. The book of Revelation will never be understood until it is written for the million. The classics and mathematics would do for the popular mind. You must mince the food for the vulgar. Then, like Bunyan's Pilgrim, and like Spurgeon's preaching, it will be received. You must lay hold of the common mind; the rich then follow in the wake; but reverse the order, and you will never succeed.

I shall try and make the thing understood by a plow-boy. I think I shall turn my attention to this subject this winter. Its chronology will aid the inquirer more than anything, or bring the scriptural to the historical fact, as to Bishop Newton did, place the fact under the prophecy as it stood. I have very much historical matter, and this winter I purpose arranging it, D. v.

I do not hear any news of the churches in Great Britain. I believe things are as quiet as the ministers wish them. We are perfectly at ease in Zion, and resemble certain cages of animals. Here every species of the creature is put into a large cage, cats, dogs, rats, rabbits, foxes, fowls, &c., &c., which is exhibited as the happy family, in the streets of our cities and towns; which family attracts the wonder of the vulgar, and lead many to conjecture the secret influence of the keeper in making all friendly. In these arks of Noah, the dispositions are not changed, but as in the churches saporific doses are administered to occasion mutual forbearance. They will in time become the Agapemones of England.

Mr. Spurgeon continues his preaching efforts, as far as the weather and other circumstances will admit. He is an extraordinary man. I do not know his equal in consistency of preaching the gospel. While his views are truly sound, as a Skipp, Brine, and Gill, he keeps

the gospel open to the world. Those great men, Grim, Brine, and Gill, could not see the gospel enshrined in the sun, and therefore they never saw a sinner's responsibility. His unbelief was in their estimation. The followers of these great men, who have seen Spurgeon, in doctrine, is a sound Calvinist; in practice, he is a consistent Arminian. He views the church safe in Christ, yet advocates the responsibility of all men to God, and calls upon every one to repent, and the penitent the rich provision of the gospel is ample for him. That the penitence is a pledge of the certainty of realizing the provision.

Preachers in England see only the side of the question. They resolve all into the sovereignty of God, and in

South-Western Publishing House.

books and tracts are not sent out to individuals, Churches, Associations, or Societies, for sale on commission; the money is returned at some indefinite period, and unsold books to be returned. This has been tried by both publishers and churches, and has proved a most ruinous and unprofitable system. It is with efficiency and uniformity of our Publishers.

en. and prudent management. All the efforts made by the
 and the whole community, and especially all our churches,
 American Baptist Church, projected system of systematic
 We have tried the plan of evangelizing on the communion
 We have found it unprofitable to the point and reasons to
 We offer, what is far better to both parties, the following
 on the terms for our publications:
 To large buyers, and for each order of \$100 or over, 30 per
 at discount.
 or a well selected note of four months, 25 per cent. discount
 months, 30 per cent.

PERIODICAL PUBLICATIONS.
 THE TENNESSEE BAPTIST.—J. H.
 GRAVER, EDITOR, 1714 N. 3d ST.

monest of true Baptist faith and sentiment is desired to be
to reflect the leading aspects of the "Great Work."
to promote, and to meet and discuss, fairly and fearlessly,
any question of principle. It has already reached a circulation
in larger than any avowed Baptist paper in the South, and
more than any avowed Baptist paper in the West, save one.
Weekly sales, 12,000. Terms \$2.50, in advance.
Any minister sending \$2.50 or over, will receive a copy
of the paper free. Contributions may be sent by express or
by mail, and will be acknowledged. The paper is published
for universal circulation in the South and Southwest,
for purposes of intercommunication, is greatly
enhanced by the fact that it is a Southern Baptist.
SOUTHERN BAPTIST QUARTERLY
EDITOR, J. R. GRADY, JR., P.O. BOX 100, MEMPHIS, TENN.

tion price, \$3.00 a year, octavo pages each year 156 pages. The book is published by the Southern Baptist Convention, 125 North Second Street, New York, N. Y. 10038. The book is published by the Southern Baptist Convention, 125 North Second Street, New York, N. Y. 10038. The book is published by the Southern Baptist Convention, 125 North Second Street, New York, N. Y. 10038.

tion for children that has yet appeared in America. Spec
a copies sent if desired.

FOR ONE FURTHER

Any one of the following books will be promptly sent to your Post Office by our General Postmaster, the United States Mail, on receipt of the price indicated:

THE GREAT IRON WHEEL. OR, **UNPUBLISHED BARRIERS AND CHRISTIANITY RESTORED.** By J. R. Graves. 50 pages, with engravings. 2nd Edition.

A religious controversial work written in the present age, never asked so much attention as this wherever it circulated. Seven editions have been issued within a few years and the demand is unexampled. It ought to be read by

CHRONOLOGICAL HISTORY OF FOREIGN BAPTISTS
 FROM A. D. 33, TO 1890. By G. H. Orchard of England. Intro-
 ductory Essay by J. R. Graves. 12mo. pp. 360. \$1.00.

It is what it purports to be: a history of the Church of
 Christ out of the Harriet Apostolic crass of her tran-
 it is unquestionably the most valuable Church Histor-
 written. The author has conscientiously procured, from Peo-
 dical Historians and Scholars, that the Harriet Churches are
 only Christian communities that have stood alone the day

the Baptists for introducing this work to the American pub-
lic, next to the Bible, is a truthful History of the Church.

never join a Catholic or Protestant society of Christians
will be followed by his HISTORY of ENGLISH AN-
TIQUITIES, containing the present state, three \$1.00
HISTORICAL ERNEST: The History of Iowa, 18
ERNEST, \$1.00. Enlarged and Illustrated. 300
HISTORICAL ERNEST, or Ten Days TRAVEL IN NEARLY
THE COUNTRY. 20 serials. \$1.00.

Universally admitted to be the most able, charming religious
of a denominational character ever issued from the press
have been edited, and the publishers have the cognomen of the first
enough to meet the demand for the second series. Are to
them? To them. Are you a parent? To them. Are you
about respecting your baptism, or church relations? To

NEW BOOK BAPTIST COMPANION. It contains the
most sweet songs and hymns for public and social worship; an-
imals, and here are all the old songs of our fathers. dic-

CARTON BAPTIST 21

THREE REASONS WHY I AM A BAPTIST, and a Fourth
COMMUNION. By J. M. Pendleton. 45 cents.
"OUR LORD'S GREAT PROPHECY. By D. D. Bach. \$1.50
valuable work.
"THE PHILOSOPHY OF RELIGION. By Wm. C. Luck
pages. \$1.00
work for students and thinkers; a new theology; an origi-
nally written, a valuable work.
"OFFERINGS FOR RELIGIOUS LIBERTY IN NEW
ENGLAND. A thrilling tale of New England history.

MAIL BOOKS ON GREAT SUBJECTS.

A LITTLE IRON WHEEL. By J. R. Graves. Memoir.
New bound edition. Price, 40 cents.

THE QUESTION OF THE AGE. By J. S. Gates. To reach
OLD LANDMARK RE-SET. A powerful tract. B.
Cambridge, 20 cents.

CAMPBELL AND CAMPBELLISM EXPOSED. By J.
Gates. 10 cents.

PTISIM OF JEKST. By N. M. Crawford, University of
Michigan. 10 cents.

PTISIM FOR THE REMISSION OF SIN. In m-

of maintenance for the remission of sins. Containing the happiest
PISTERS NOT PROTESTANTS, let the Two Witnesses
 relations. A rare treat. By Walter & Oswald. 160c.
 REASONS FOR BECOMING A BAPTIST. By Wm. L.
 10 cents.
 OBJECTIONS TO METHODISM. By J. T. Austin D. D.
 presiding elder of the Louisville District. Embracing the
CONCISE VIEW OF CHRISTIAN BAPTISM. By Elder
 in Crapps, England. 16th edition. 70,000 copies of this
 tract were sold in England in a very short time and was
 used in inducing a change of opinions on baptism. 8 cents.
 THE RISE AND PROGRESS OF ORTHODOXY. 8 cents.

THE TREE MISSION OF BAPTISTS. By J. H. Jeter. 10
 ACTION BY J. M. Pendleton. 4 cents.
 THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton.
 10 cents.
 QUESTIONS TO THE IMPENITENT. By J. M. Pendleton.
 15 cents.
 WHICH IS OUR SAVIOR CHRIST OR THE CHURCH.
 L. H. Talcott. 10 cents.
 ECCLESIASTICAL UNITY. or Are Scriptural Churches
 Uniform or Uniform in Character. By A. Jones, Jr. 10 cents.
 TRUE CHRISTIANITY. By W. C. Buck. 10 cents.
 Principles and Practice. 4 cents.

... Examinand and Re-Examinand - Jeter	1	00
... of the Church in all Ages - Taylor	1	00
... Denomination - Barnes	1	00
... Primitive Women - Baldwin	1	00
... Woman - Ford	1	00
... Lord	1	00
... Bible Taken	1	00
... on - 1st, 2d, and 3d series, cont.	1	00
... on Life and Ministry	1	00
... 1st and his Saviour	1	00
... Israel	1	00

Obit: M. Whitney	65
of Bible Translations—contd.	66
men's Commentary—per volume.	1 30
Library.	2 00
• Bible Dictionary	3 00
• Thorough Reformers: J. Q. Adams.	
• Central Africa.	
• History of Romanism. New edition	1 00
• Encyclopedia.	2 00
on Baptism.	2 60
	1 30

TEMPERANCE.
WILSON, BLACKMAN & CO. have now ready a valuable
 treatise on **THE USE OF INTOXICATING LI-**
 quors by **PRESIDENT NOTT** of Union College with an able in-
 troduction by **PROF. TAYLOR LEWIS**, with an appendix con-
 taining **MR. DELAVAN'S LETTER TO GOV. KING**,
 containing opinions and the fruits of long and patient study
 on questions by such a man as **PRESIDENT NOTT**, of Union
 College, deserves profound attention. In these Lectures, we
 have the most difficult and delicate subject in the whole field
 of temperance, treated accurately and thus, we think,

OTT is a man of great sagacity of whom opinions of analysis, and his views are not lightly formed nor held. He has a reason for them, and a good reason, and he reasons with a clearness that all can see, and a force that few meet.

Mr TAYLOR LEWIS is a scholar of wide celebrity, superior to Greek erudition. He has a sound ground occupied by Dr. Ross, whom he respects, and every part of every word that he says.

embodied in the elaborate and very able introduction. ELAVAN'S LETTER TO GOVORSKY KING, is a summary of the present condition and past progress of the Temporarily Interventionist and Country. The facts are gathered up to the most interesting and important, presenting a strong impulse to all friends of the cause. They ought to cheer up with such argument, warning, and facts, ought to be immediately spread over the whole country. The people must see the urgent to preserve what has been gained, and to ease themselves.

It is the most important Temperance work of the year. It requires the co-operation of all Agents and of Temperance Societies, and all friends of the cause in the United States. The work will be put so low to that it may be sold at great numbers and in clubs at a moment. It is a thick volume of about 250 pages. Price \$1. Orders should be immediately addressed to

GRAVE, MARK & CO.
Nashville, Tenn.

K8 TO CLERKS & MINISTERS.

to be making. It contains the perfect statistics of denominational work, with the exception of a few excorations, and besides the usual Register matter. At the close is added a denominational tract (38 pp.) of Facts, Facts and Illustrations, making 60 pp. It is for the most part useful Register, we have ever admired in the denomination, we wish to circulate 25 or 30,000 copies, and this is the best which it can be done. The last number of the Church, at the past monthly meeting, we saw how useful will be taken in the church and congregation, and order that number by mail. Price, 30 cents per copy. For more copies, send us your order, or write to the publisher, at the same address.

and Subscribers for Religious Liberty. Ex: 60 cents
 and "Wheel" new editors: "Baptists Throughout Re-
 -" "Four Emmons," by Predicator, or any three of our
 at every clerk and minister interest himself in circu-
 number in his church and neighborhood. Order at
 16
 NEWBURYPORT, MASS.
 NEWBURYPORT, MASS.

SAINT AND HIS SAVIOR.—A
work by Rev. C. H. Spurgeon. This is the first volume in this distinguished preacher's series, and one which, in its rhetorical spirit, the richness of the sentiments, and the the imagery, will fully sustain his high reputation.

TWO THOUSAND COPIES!
to be had at 25¢ a copy, by mail. Send \$1.50 to
Harris & Co., and receive two full copies. (Sept. 25-26)

for the **LEARN SCHOOL FROM**[illegible][illegible][illegible][illegible]

Sold in Kentucky by **TWING BROTHERS**, Philadelphia, Pa.
 Also by **J. H. KOSKOFF** and **J. J. BEECHER**, Baltimore, Md.
 Sold by Druggists generally throughout the United States
 and Canada. A. L. MY 25-147-12

M. R. THRASHER & A. L. HAY, AGENTS
 KANSAS BAPTIST BOOK HOUSE, CAMPER, ARE
 Sole Agents in Anderson and Kansas City, Mo., and
 supply with Baptist publications on the same terms as
 the place where published. Books sent by mail. Aug 25-14

IF YOU WOULD KNOW HOW MUCH
 more it is to acquire a trade than from a speculative
 one, **CALL ON US**

CLIFTON & ABBOTT, Cedar Street,
 Philadelphia, Pa. Dealers in
 GENTLEMEN'S APPAREL, HATS, &c.
 Having a large establishment for the sale of the above articles
 and a large stock of the latest styles of
 and Boys' Clothing of all descriptions comprising the finest
 and most fashionable goods obtainable. Our
 machinery is Philadelphia, which is under the immediate su-
 pervision of the senior partner, E. D. CLIFTON, who has
 the material of the impurities, and is a strict adherence to
 the style, work and durability of workmanship. Between our
 judicious selection of the material and the honest
 and honest of our work, we are enabled to offer
 an immense quantity of goods at prices that are
 strictly adhered to, except with Wholesale Dealers, who are
 invited to call and examine our Goods, and have our prices
 reduced in proportion to the quantity for purchase than for
 retail. APR 11-14

NOTICE. The partnership heretofore ex-
 isting between me and the late J. H. GIBSON, in
 mutual consent. JAMES KOSKOFF

[illegible]

WROUGHT IRON COOKING STOVES, of all sizes, from those requisite for a small family, to those that are required for the service of large plantations.

Cast Iron Cook ing Stoves for Wood or Coal, of all the best patterns.

Heating Stoves, of all kinds and sizes.

And We have enumerated in list of a few of the articles in which we deal. We keep a full supply of articles of this kind for comfort in house &c., and our friends at a distance can readily apply to us for any article of this description, which we are not now prepared to furnish at the lowest prices for cash.

Oct 31

HACKBURN & WILSON.