

TRUTH AGAINST THE WORLD.

EDITORIAL TELEGRAMS.

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President of the Southern Baptist Convention, Georgia.

Can we not get up every Sunday and meeting in the South, to make one common effort during the month of April, to double the circulation of this paper?

A list of names will appear next week.

The Review will be sent to all Baptist papers in the South that will copy the Table of Contents Quarterly, and the subscription price, \$2.00.

APRIL-SEVEN BAPTIST CHURCH.

The Church—the minority that withdrew—celebrated the Lord's Supper for the second time on last Sabbath, and it was a pleasant season.

Brother Dayton was carried into the audience room in the arms of two brethren, like the aged and infirm John of old, and participated in the service.

Three more united with the Church, and there are still others who are expected to join soon.

Our number is now 61 whites—a pious and devoted band of brethren, and the presence of the Lord is felt in our midst.

Brother Evans from Russellville, Ky., visited and preached to us, a few Sabbaths since, a truly able sermon that gave great satisfaction.

Brother Jones of Winchester, and Brother Bacon of Murfreesboro, have also visited and preached to us in most acceptable manner.

We hope the brethren everywhere will pray for us as a Church, and find it in their hearts to aid us in building a house to worship in.

AN HOUR WITH OUR BAPTIST EXCHANGERS.

THE LOUISIANA BAPTIST. H. Lee, editor, Mr. Lebanon, La. This paper is a little over four years old, and has steadily increased in size, merit and denominational spirit.

It is a strong Baptist paper, and so near the old mark as to be almost a perfect one.

The editor has proved himself a most fully equal to the task of meeting a Methodist Preaching Elder, and vanquishing him upon his own ground.

Never has the Great Iron Wheel been more triumphantly vindicated than the past year by Brother Lee. He has also proved himself a successful tract writer.

He has placed his paper upon a self-sustaining basis, and its increasing strength will strengthen the cause in Louisiana.

Brother Hartwell is no longer associate editor, for some reason. We think he also participated in circulation, or repeated the charge against the Harmony and Exposition of the Lord's Great Prophecy, that it taught the doctrine of a believer's apostasy from grace.

Will he do the Publishers the justice to specify and establish his charge, that they may give and answer according to facts? If it is doctrinally sound, they will strike it from their list. If it is not, the charge should be withdrawn.

We hope this reasonable demand upon your late associate, Brother Lee, will not in the least, interrupt our hitherto amicable relations.

THE TEXAS BAPTIST. G. W. Baines, Editor, B. H. Talliferro, Editor, B. H. Talliferro, Editor, B. H. Talliferro, Editor.

This sterling sheet was exactly five years and four weeks old when we last saw it. While Brother Baines thinks the Religious Herald sound upon all points but one, we can say that we think the Texas Baptist, sound to the core upon all points we have seen discussed in its columns.

It has already gained a handsome circulation which is steadily increasing, but there is a bright future before it, if only "keeps the channel." Texas is bound to be the Empire State of the South, and ere long there will be 100,000 Baptists gathering and enjoying wealth from its rich soil and trade.

Mimosa Sabbath Schools, and book circulation, warmly interest our Texan brethren. They are doing a great work, and have a vast field to occupy. They should be excused from foreign missions for the next few years, as should all the States on the West of the Mississippi River, that they may enlarge the place of their birth by pushing the victories of the Cross to the base of the Rocky Mountains.

A cordial grasp of the heart-hand to the Texas Baptist's summary.

All the States in the South have a Baptist paper, and some of them two, whose united circulation is between 45,000 and 50,000. They are generally edited with marked ability. The circulation of Baptist papers and books in the South is rapidly increasing, showing that our people are becoming an intelligent people, and consequently are influential; for the influence of a denomination in moulding the sentiment of a nation, is in proportion to its intelligence.

Our papers above those in all the other States of the Union, are characterized by their denominational spirit. They are intensely aggressive, and the result is, there are many times more brought into our Churches from Pedobaptist societies than in the North.

The Southern press may be denominated High Church. Nine of the fourteen papers have a circulation of 37,000, advocate fully or substantially the principles and policy denominated High Church. These principles are gaining strength yearly in the minds and hearts of Southern Baptists. The Revision movement, the strength of which is in the South, and lately the Sabbath School enterprise, both serve to extend and strengthen these principles. These papers will advocate a full and complete compromise with Pedobaptists, namely upon Revision and Baptist Sabbath Schools. The denominational activity, in the South and South-West, may be accounted for by the fact that here the public mind is in a transition state and ready for, and demanding discussion and examination. Opinions have not become stereotyped as in the older States. A minister is respected who frankly states his doctrine and gives his reasons. The coming five or ten years are the years in which will be largely determined the denominational character of the population of the Valley States, Methodist, Presbyterian, and Catholic are putting forth their mightiest efforts, each by the planting of Sabbath Schools, Sunday Schools, Bible Societies, and Unions, circulating their papers and denominational publications, books, tracts, etc., each to denationalize the South-West. The Methodist profess that they are especially called and chosen "to convert the heathen and to bring them to the knowledge of the Father and the Son, and to the grace of God by Jesus Christ."

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neutral position is a traitor to his Savior and to his truth. To condemn is to deny; to affirm and unite with the enemy is to deny of their brethren who are pressing to the chariot wheels of liberty, in support of the King of Zion, to their glory, or a mark of piety, as they affect. This minister, or those who are popular with Pedobaptists and Catholics, may safely be marked as one whose influence is dangerous to Baptists. We never knew a man popular with, and passed by the censure of Baptists, who was not more useful to Pedobaptists than to Baptists. Yet such men have ever been numbered with the disciples of Jesus, since the days of Judas, and ever will be found among us for the trial of our faith and steadfastness.

We close these remarks upon the Baptist press of the South with these suggestions:

If this is the condition of things, do not all see the importance of a well sustained Baptist press? The circulation of the papers that are true to our principles should be increased ten, yes, one hundred-fold. A sterling Baptist paper should be found in every Baptist family, and in every family that belongs to our congregation, and our denominational literature should be read broadcast. Let our ministers and deacons, and every warm-hearted brother interest himself in this work.

Does it not seem to you that the Baptist press of the South is in a deplorable condition? Do you not see the need of a more vigorous and independent press? Ought they not to share in their petitions? Would not the press be more blessed if prayer without ceasing went up for every Church for it.

Finally, ought we to be satisfied with mere denominationalism—we do not say sectarian, for we are not a sect in truth—but with mere high society? Ought we not to be the most devoted, the most pious, and the most holy of all that profess to be Christians? Must not the fruits of Christianity, abounding in our hearts and lives, distinguish us from all those who follow the tradition of men, and thus prove ourselves, in life as well as in doctrine, to be his witnesses of Jesus, indeed? Let all our weapons be edged with prayer, and though in full Christian armor, yet having our feet shod with the preparation of the gospel of peace, and obtain that grace that will enable us in the fiercest conflict, as the Spirit of Christ to use the "sword of the Spirit," which is the Word of God.

From the Mississippi Register.

WHAT SHALL WE DO? From many private communications, as well as from public indications, we are likely to have trouble at our Biennial Convention in May next. The respective friends of Brethren Graves and Howell indicate that each will be glad to see the other at the convention, and the present state of public feeling, this would produce a state of things much to be regretted. It is very desirably that the meeting in Richmond should be one of counsel and calm deliberation, that this embargo at Nashville should not enter the proceedings, if possible. On the contrary, as it is likely that we will have more of the matured intellect and experienced piety assembled there than in any other of our councils, that the denomination will avail itself of the opportunity to bring about a calm, if possible, if not a more fraternal relation. That a suspension of hostilities, be at least brought about and leave it to time and the cooler thoughts of posterity to evaluate the evil from amongst us which will be left behind us. If all the brethren are agreed and will work together in love at that meeting, and that can only be accomplished by sprinkling no question that may raise agitation at the beginning. It is our hope that the friends of Howell, if it has occurred to us that it would be better for two brethren to be left out in the question of Presidency. Let us select one of our excellent brethren who have taken no part in this matter. Say Brother Jeter, or Taylor, or Burrows. Let it be understood that if any brother is out of order, who alludes to the subject directly or indirectly in any discussion which may ensue. This will enable brethren to labor and advise privately and personally with the party, without provoking the body into a ferment. What say our brethren of the Southern press to this proposition?

REMARKS.—We know not where we have seen an article in the Mississippi Baptist, that so fully meets our views of propriety.

Those who are at all acquainted with us, know full well that we have not the least desire to be elected to any office in the Biennial Convention, though we believe we have been for many years an officer of one of its Boards. We are not ambitious of office, and least of all of the Presidency of the Convention. We have heard of the determination of friends in different portions of the South, to elect us to office in the approaching Convention, and have used every influence in our power to dissuade them. They would never have thought of such a thing, had it not been for threats understood to have been made by Eld H. as to what he could and would have done in Richmond! Such a determination would possess no one, was it not for the fact that certain parties of Elder H. and of those men in the South who have been operating with him in his plans the past year, are now putting forth all their power, using their money as well as influence, to send delegates to Richmond to vote for certain well-understood measures. We learn that some men have contributed \$500 for this purpose. We say it is a knowledge of these facts that excite our friends to do what they otherwise would not do. If the partisans of Elder H. are determined to use the S. B. Convention for such an unhallowed purpose, they will place it by one act, in a position where it will be ever after abhorred by the body of the denomination in the South, and they will turn away from it in a body, and leave it in the hands of those who desire to use it to promote their own selfish aims and ends. We can as clearly foresee the result of such a course as we can draw a conclusion from logical premises.

We desire much, and shall labor for a peace-ful, and harmonious, and profitable session of the Convention. There is much, very much, first to do. Whether our pen of conducting our missions be preferable to the present one is a question for discussion. The Foreign Mission Board, with some modification of its powers, is doubtless a necessity now, and will be for years to come. It ought not to be abolished until a better one can be devised to take its place, and the new one well understood and cheerfully acquiesced in by the Churches or the larger portion of them. Let us not set as a unit, and in fraternal love and harmony while we do not act upon the present plan, if it is during the present generation. Let our personal differences be left at home, and our Church difficulties left with the Associations and Conventions of our own States, when we go up to the annual together for the vast and solemn interests of our Savior's cause and kingdom, and to worship together in a heavenly place in Christ. It will be an act of partisan madness for the Biennial Convention to override the common unanimous decision of a local Association or State Convention. It would result disastrously. We hope the advice of the editors of the Mississippi Baptist will be taken

by the friends of both parties, for the cause of Christ's sake, and leave local questions and personal feuds to the healing power of time and quiet, and the influence of the Holy Ghost.

TO ALL PEDOBAPTISTS.

Will you do the Author of "Favor by Favoring these Letters" read by your Pedobaptist Neighbors, Friends and Distant Relations? Send the Paper to them so long as the Letters appear; God may thus lead to the Conversion of your Friends.

LETTER V.

How true is the saying that as many intelligent and excellent Christians have allowed themselves to be placed on the commission of sinning in relation to the conversion of Christ's Kingdom!

This is a grave question, and deserves a full answer. It is no doubt the work of many centuries, and probably a work of from twelve to fifteen centuries in many cases. I have related a great deal on this point. See my own work the following in a satisfactory manner:

1. The Kingdom of Christ and its constitution have never, since the Reformation, been made sufficiently prominent. Baptists have received the legacy, into the bosom of what they call *Evangelicalism*: all take the Roman Catholic name *Church* instead of Christ's name, and this levels all Churches as equal and misleads the world. They assume the jurisdiction and government (as in politics) of monarchies; majorities they say rule. "What is your position, brethren in the world and in the Church?" "We are many-sided ministers." Things shape too much as if we were never men, as if the pleasure of men is to guide, and if Christ the King has no right, or is scarcely thought of in the concern.

2. Our Episcopal version of the New Testament blunders over and externally compass the Kingdom of Christ—our steps—our steps—our steps.

3. The English Bible is a disposition to say that the Kingdom of Christ is vague, indefinite, forcible, and void of order and limits as to include all in all the denominations; or if not, at least all converts—baptized or not—whether on Christ's constitution, or on Judaism—under his King, or under the Pope, and under other pretended "guides" of the Church. This is a gross error, and is a gross error, applied to the Kingdom of Christ, is an exact precept for all doing as we like, and for indulging sectarianism and perpetuating divisions. But it has done immense injury to the Kingdom and rights of Christ.

4. Honest parents are misgled, and do not know it, and they might be their children without their knowledge, and they might be their children without their knowledge, and they might be their children without their knowledge.

5. The Roman Catholic system, beginning as above, is a very complicated system, and has, in a great measure, built up and perpetuated itself as the principle just stated. And on the same principle, when men reform very much from Roman Catholicism, they still retain the principle as such, and so give us the general answer to the above question. But God gives us the facilities for knowing the truth, and obliges us to examine, and understand and obey it; and if we neglect to do so, we shall be held accountable for all the evils that result from such neglect. For in fact, baptism never could have been a law as just as this, as if we knew the law, we would be held the means of interesting himself and neglected to do it.

The design of the Roman Catholic system was to secure to the Pope, the bishops, prelates and clergy, a constant supply of an abundance of funds. These funds were to be used for the support of the clergy, the people, their wives, and their children. The people, they must be restricted and kept flat under the domination. Hence perpetual ignorance and superstition in the people is the first thing. Then the young children must be secured and confined. Hence infant baptism becomes a part of the tyrannical system in order to lead the children: first to the altar, and then to the altar, and then to the altar. But how can this be defended? Nothing but duncification can be found in the Bible that has even a shade of justification for such a practice. The people must be gathered up religiously, good and bad all together, in some way in national form, and then they must be baptized, and then they must be baptized, and then they must be baptized. The people must be gathered up religiously, good and bad all together, in some way in national form, and then they must be baptized, and then they must be baptized, and then they must be baptized.

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