

S. HENDERSON AND H. E. TALIAFERRO, EDITORS.

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For the South Western Baptist. Work for the General Conference NUMBER 3.

The Nashville Christian Advocate for 29th April, has just come to hand, burdened with another editorial upon this subject. The last paragraph is certainly full of meaning. "All attempts to improve upon the main policy of the Church have been abortive. Radicalism has ever shown its weakness." These words, with many others of like import in the charter brings into the mind, thoughts of the depravity of the human heart, and what little regard, men in power pay to the rights of man. We think of Kosciusko of Poland, Kossuth and his friends of Hungary, and Lopez and our own Crittenden of Cuban memory; who all, so bravely fought for the rights of man. The great Lafayette, DeKalb and Steuben battling for our country's freedom! Radicalism! What is it? Was Wesley a radical? Was Christ a radical when he changed the Jewish religion to Christian? When corruption grows up in the church, are those who labor for its destruction, and thereby purge the church, to be denounced as radicals!! Then may the people of Russia, Prussia, Austria, and France, not forgetting Turkey, engage in loud hosannas to their despotic Rulers, and those of the M. E. Church in this boasted land of liberty say Amen!

I would ask "A Layman" whose plan appears on the first page of the Advocate above alluded to, if he designs to establish a court of revenue in the church? Any thing that looks towards lay representation of course, will be regarded as anti-Episcopal Methodism. But why not brother Layman, let your plan run a little further, and put your elected lay delegates into the general conference, that they may participate in making the laws by which this assessment of taxes is to be made? Taxation, without representation, is a positive and absolute despotism. From the amount of labor bestowed by the D.D.'s of the Church, we might very justly infer at least, that the Church was very sick, and needed much doctoring. How willing some of them are to give us their prescriptions; and what a great similarity in the opinions of these reverend doctors, as to the nature of the disease, and also of the panacea by which it shall be removed! It is a very remarkable fact, that every doctor on feeling the clerical or right hand pulse, finds the disease to be pecuniary debility, exhaustion, lowness of spirits and extreme languor, requiring metallic stimulants of mercurial character, but of richer quality. And that, when they feel the pulse in the left, or laical arm, the disease is a pecuniary plethora, fullness, and fatness, dangerous in the extreme, requiring very prompt and active remedies of the depletive and antiplogistic kind.

We have tried to show the present state of the church and the regimen of previous doctors in the concern. We will now attempt to show some of the changes that are being highly recommended for future practice. It will not be hard to discern the fact, that not a solitary change is proposed; outside of the financial interests of the church. Not a single movement in reference to the rights of man, the liberty of conscience, or the liberty of speech and the press. Not a word about the removal

of the gag law. See Discipline, chap. 4, sec. 3, Answer to Question 32, page 127.

To begin, Dr. Boring, of Georgia, has been filling the columns of the Nashville Advocate for some months past, on the subject of church reform, in the matter of Missionary operations. Compare his prospective plan with the one upon which the Church now acts; and will we discern any improvement? Not one particle, so far as laical rights are concerned. He says that the Board of Missions shall consist of the Bishops, a Secretary, Treasurer, and one manager from each conference. The Secretary and Treasurer to be elected by the general conference, and the managers to be laymen, but elected by the annual conferences from which they are sent. Let it be recollected here, that the word "Conference" in this place, does not mean the territory within the bounds of a conference, or the people in that territory; but the preachers, who sit in the body called by that name. They elect the delegate, and he cannot be truthfully called a lay-delegate.

Truly, the Dr.'s affection for the poor dear people, is alarmingly great when his prescription shows that a depletion to the extent of a Thousand Dollars only, will allow the poor man to open his mouth about its destination! He puts the minimum tax at one-tenth of a man's income, to insure a healthy state of grace, and the higher the rise of tax the more health insured. The objects contemplated in all this: What are they? "Leavening the whole body, and greatly increasing the contributions."

It will result in a continuous and uniform sum being paid quarterly, "which is to swell up in a few years to the sum of one million of dollars! The whole to be under the control of the general conference."

Another Doctor steps in: the Rev. G. Hawkins, of Alabama. Refer to the New Orleans Advocate for April 10th, and May 1st:

In the first named paper, he goes in for the improvement of the quarterly conferences, by the addition of a few elected lay delegates. After giving us the details of the plan, he then gives us the results he expects from the movement. "I venture the assertion, if our people could become more identified with our quarterly meetings, a short time only would elapse before all our monetary demands would be fully met. The preachers would be paid, the widows' and orphans' fund would meet all demands against it, and our missionaries, and tract and Bible collections would be proportionally enlarged." In the last named paper, he is for enlarging the Discipline by the introduction of a treatise in the shape of question and answer—not on equal rights, nor the rights of the laity; nor of their duty to God and their fellow-men; but, on the duties of the laity to the Discipline and the preachers. Then the Discipline is to sell for double what it now does.

All appears to be concentrated to the one object, of getting up a grand money pageant in which the itinerant preachers are to appear as the attractive feature in the picture. It is admitted that money is necessary, but it becomes us to inquire whether the church has not run into the extreme so far as to reverse St. Paul's words in Acts. xx: 33-34 and 2 Cor. xii: 13-18? If the people are so important in the money dard, why not place them in a position of usefulness in the legislative department? Why confine them to three things? Pray! Pay!! Obey!!!

We will now notice another Doctor who appears in the Nashville Christian Advocate of 23d April. As the real intention of lay delegation is for it to be placed in the law-making department, Mr. Avery's plan amounts to nothing, the annual conferences not being strictly legislative in their character or practice. So long as the itinerants carry in their hands or pockets the little book of Discipline; the only grant and evidence of their authority, and power, given by themselves to themselves, and for their own personal benefit and aggrandizement, the old plea that the church is not legislative, the word of God being a sufficient rule of faith and practice, will avail them but little. They now have the reins, and intend to keep them.

Mr. Avery says that "the lay element should be handled with great care; it has tremendous power for weal or woe, to the members of the conference." The fearful forebodings of the preachers, is not to be wondered at, in view of the results to be produced by this change in the policy of the church. All their assumptions of power would be scattered

to the four winds; their dominion over those who have hitherto done their bidding would end; and they would be confined to their own legitimate work of preaching the gospel, and attending to the rites of the church. What is just and equal, cannot bring woe upon any man or community. This is a self-evident proposition. That independent communities of men have an undoubted right—yes, an inherent, inalienable right—to make the laws by which they are to be governed, cannot, and dare not be denied by any common sense mind, free from interest and prejudice. If the exercise of this right by the laity, bring woe to the preachers of conference, it is strong evidence that the preachers justly have no such rights; 1 Cor. xii: 26.

But if we must have delegates, "they must be selected from the stewards; to take them promiscuously, would be dangerous to the peace and harmony of the church." The optimacy of the church must be keen-sighted indeed, to see evil in the promotion of a few laymen to the councils of the church, and yet discern nothing wrong in hoisting a few others of these same laymen into the itinerant chair, clothed with plenary power to fill all the places of office, executive, legislative and judicial. Does the title "lay delegate" change the man into a monster, or the Christian into a barbarian? Is this title a precursor of evil? Is the title "itinerant" a guaranty of honesty, nobility, piety, and justice? Well may we cry out, "There's magic in a name!" "A rose by any other name will"—not—"smell as sweet." Where did Mr. Avery ever see lay representation work badly? Look in any direction you will, and you see discord in the M. E. Church, when the fact is, that church is the only Protestant Church but what has more or less of the lay element incorporated into its legislation.

Money has become the great barden of preaching now-a-days. We hardly attend on the holy Sabbath to hear the gospel preached without witnessing a collection of cash for some purpose. Wonder if such doings are referred to in Matt. xxi: 12-13?

Every mode of argument, every rule of logic, and every conceivable figure is brought to bear upon all subjects, related even in a remote manner, to the church in order to reach the purses of the people. Traveling preachers, turning themselves into agents for schools, colleges, book-concerns and depositories, the numerous family of hebdomadal and monthly publications all over the land; and the great army of other agencies not here enumerated, are going to and fro in the earth, and walking up and down in it," using every occasion and turning even the present precious revival season into a money getting season. I beg the reader to get the Nashville Advocate of 29th April, and under the missionary head, read the letter of Rev. E. W. Sehon. No doubt Dr. Boring advanced the doctrine of the church correctly, when he would make money-giving a part and parcel of the new birth, instead of an evidence of it.

In this great panorama, LaGrange comes up, and is lauded as a classic pile upon the mountain height, being blest above the common walks of life, quite in the verge of heaven, and the very place above all others in which to make a gospel preacher. In this fast age, LaGrange is soon lost sight of and Greensborough rolls up in all the magnificence and splendor of an ancient Athens, upon which all eyes are turned in admiration.

Calloway's foot-prints, in the agency for Greensborough, are not obliterated before Perham starts in behalf of the mechanics. This is a fast age for preachers as well as other men. JUSTICE. May 8, 1858.

For the South Western Baptist. Rev. P. H. Mell, Defamed.

BROTHER EDITORS: I am glad that you have taken in hand, to expose the policy of the Tennessee Baptist, and its editor; not indeed that I find pleasure in war, in the church, or out of it, but because I love the prosperity of Zion, and I think his course sadly militant against that prosperity. I have read that paper regularly since the day of its origination, in the hands of the Rev. Dr. Howell, and have been familiar with all its phases. For the last several years, I have noticed it to be a prominent feature in the policy of its present editor, Rev. J. R. Graves, to make war on every man and everything which does not come fully up to his measure; that it matters not of what denomination they are, or of what standing of what

age or character—they are orthodox only on the ground of embracing his "dazy," and they can be allowed to pursue the even tenor of their way, only provided they approve his dicta and magnify his feats,—otherwise, no words of defamation are too harsh, no venerableness too sacred, no past labor or present faithfulness too valuable to be despised. Now, by your permission, I propose to verify this statement, by recalling, from time to time, his own words, and placing them before your readers. An ancient philosopher observed that the best curative of drunkenness, was the exhibition of a drunken man before a drunkard; and if I cannot, by this means, hope to cure Mr. Graves of his melancholy propensity to defame his brethren, I will, at least, hope to neutralize his influence by showing the temper he bears towards them. Nor will I go back to past years, and speak of Duncan, and Chambliss, and Dagg, and Crane; nor even to past months; and mention Tustin, and Kendrick, and Hillsman, and Howell, and yourself; but I will begin with his paper of May 15th, 1858, and take notes of what is to come. The first example I will mention shall be that of the Rev. P. H. MELL, one of the best, ablest and most cherished men of the Georgia pulpit,—for fifteen years Prof. of Ancient Languages in Mercer University, and at present the President of the Georgia Baptist State Convention. In his "Way-Side-Marks" at the recent Convention at Americus, Mr. Graves observes respecting this brother:

"Prof. Mell was re-elected to the Chair, and is indeed a first-rate officer, and is thoroughly acquainted with the business of the Convention. He was charged, whether falsely or not, is not known to us, with picking a Committee to secure a report that would be personally gratifying to himself and a few other brethren, though offensive to the body of the Convention. When the report of that Committee was read, he decided, we understood, that it was out of order!"

Now, it is patent as a sun-beam, that Mr. Graves did not, could not, make this observation, this "Way-Side-Mark," as a compliment to bro. Mell, nor even as an innocent, harmless expression, respecting his official acts and character; for it is in the highest sense discreditable. What motive then could have induced it, but to injure the reputation of one of the most influential ministers of Georgia? and when it is remembered that four or five years ago, during the controversy of Mr. Graves with Mr. Dagg, Messrs. Graves and Mell were also thrown into juxtaposition, it can be construed only as the result of that old feud,—that is, as malicious.

Again: Mr. Graves either believed that "charge" to be true, or he did not. If he did not, he should not have repeated it on the pages of his paper; for no man should take up such a report against his brother, and emblazon it to the world in the public prints, unless he knows it to be true. If he did believe it to be true, he falsified himself in denying it.

But whether he believed it or not, is immaterial; for it is contradicted by the first sentence in the paragraph, that bro. Mell is a "first-rate officer," &c. How could this comport with "his picking committees for the 'personal gratification of himself, though offensive to the body?" So contradictory is a vicious propensity!

This example illustrates Mr. Graves' idea of a first-rate officer, to be one who accomplishes his personal ends, though in doing so he should render himself offensive to the body of his brethren. JUNIUS.

For the South Western Baptist. Indian Missions.

Messrs. Editors: I now design finishing the narrative I left off in my last communication; in which, I will give the readers of the Baptist somewhat of the manners of this poor, sin-stricken race. Not that I would have any one conclude that I think them more sinful than any other race; for such is not the case. Their manners and customs only show unto us how degraded man will get without the teachings of holy writ.

How true is the proverb that says: "Righteousness exalteth a nation; but sin is a reproach to any people." If any should ask for an example to be given, in which can be seen the fulfillment of the Scripture quoted above, they have only to look to the tribes of Indians, which once inhabited the land we are now cultivating. The Scriptures teach us that all sin is reprehensible in

the sight of God. Then, let me for one moment, tell you how these poor creatures live in the sight of God. In traveling along the road, the Sabbath day not excepted, you will find them collected together in numbers, from three to ten, sometimes more, well and heavily packed, both women, (I do not say men,) and ponies, with baskets and various little articles of their merchandise on their way to market to trade. It is somewhat astonishing, how large a bundle those poor, ill-treated women can carry for so long a time. I hesitate not in saying, that if many of our white sisters, had to carry those bundles, they would sink under the oppressive weight of them, before they went many hundred yards. I thought that those poor women from their looks, would have willingly laid them down if there could have been any better plan devised. This heavy bundle is carried as follows: They have a large pack basket, in which they place what provision they have for the journey—their cooking utensils, blankets, &c.—And besides this they place in the basket, whatever they have for trade. Which sometimes amounts to upwards of a hundred pounds. This basket is made so as to fit their backs; and is confined there by a girth, which extends from both sides, and buckles, sometimes around the breast, and in other cases across the forehead. These poor women think it nothing but their duty, to take this heavy bundle and travel barefoot, and bare-head, through heat or cold, hundreds of miles at a time. I have seen such as this in the State of Mississippi. Now, while the women have to suffer in this degraded and burdensome manner, the men walk along with them, with nothing at all. Never for the first time offering to assist the women in carrying their bundles: content to see her, who is of the weaker sex, bear every burden.

Now, in all candor to you my Christian friends, I ask, is not sin a reproach to any people? Now, I ask the question, how is this to be remedied? Answer: Nothing but a true and saving knowledge of our Lord and Savior Jesus Christ will do this thing. What think you upon this subject, Christian sisters? Your good sense of propriety and judgment tell you in language not to be misunderstood, that this should not be so. Are you willing to rest contented, while so many of your sex are thus suffering from the oppression of lazy man? Certainly not. Lovely woman was created for higher and nobler purposes than what I have been describing. She should be elevated upon the scale, as high as man. And we find that where the Gospel of Christ has been established, that she has become equal with man. Thet, if the Gospel of Christ does bring about such results, ought ye not to endeavor to have it preached unto all the nations of the earth? Will you not contribute to the Indian Mission Board more freely, more largely, yes, even as "God has prospered you; until it shall have to be said to you, as Moses did to the children of Israel, when he told them to refrain from bringing in their offerings, from the fact that there was more than was necessary for the purpose?"

It is too often the case, that all of us are disposed to shake off our responsibility. But God has placed it there, and it cannot be thrown off until it has been fulfilled. Now, while it is generally admitted that your chance of giving is not as good as that of the brethren, still you can do much more than what you have yet done in this great cause. I just ask you to look at the vanities you devour during one year.—What is the cost of such? I would not have you to deprive yourself of any thing which the Bible does not condemn. I refer to this for the purpose of showing to you that you have the ability.—Yes, enough to gratify the sensual delights of the eye, and enough to send the Gospel to the Red Man, also.

Contrast your present easy circumstances with some of those poor Indian women. You do not know how to sympathize with the suffering condition of the human family, from what you read about them. Could the door but be opened, and you permitted to look in and see for yourself, what you so often read about, your eyes would be melted into tears. But I will not try to picture that sight.

Before I leave this subject, let us talk somewhat of the grace of God in thy soul. Is Jesus, that loveliest of all beings, formed within thee, the hope of eternal glory? You tell me he is. For I have the witnessing of his Spirit in my breast. I have often tasted of the

fullness of his love. I have often, while reading His Word, heard Him say unto me, "I am thy shield and thy exceeding great reward." I hear him say again, "that in all my afflictions, he was afflicted and the angel of his presence saved me, in His love and in His pity, He redeemed me; and He bore me and carried me all the days of old."—Again he tells me that "he looked and there was none to help: He wondered and there was none to uphold: therefore mine own arm brought salvation unto thee." He tells me of "loving me with an everlasting love." He tells me of "a place He has prepared for me," and that soon I must go, and enjoy that happy home, where the wicked cease from troubling, and the weary are forever at rest." Glorious assurances are those to you, Christian.

In conclusion, let me say to you: that just before He left this world, He said unto you, "Go ye into all the world and preach the Gospel to every creature," &c. Have you done this? Have you fulfilled the command, and are now waiting as a faithful servant for the coming of your Lord? Examine closely; and may God so fill you all with the Spirit of His Son, that you may be fully ready when he calls you home, in my prayer. E. W. HENDERSON.

Ludlow, Scott Co., Miss., May, 1858.

A Simple and Sound Test.

Rev. Asa Prescott, formerly a Congregational minister, whose baptism at Ananias, Ill., was recorded a few weeks since, sends to the Cong. Herald of Chicago, a communication assigning twelve reasons why he has become a Baptist. That journal declining to publish the article, it appears in the Times. He concludes his "reasons" with the two following, on which, with any honest, unsophisticated mind we would be willing to rest the question of the mode of baptism:

"11th. In the description of the baptism of Christ, Matt. iii. and of the eunuch, Acts, viii. 3, and the allusion to baptism in Rom. vi. 1-6, and Col. ii. 12, and 1st Peter, iii. 21, the language in such, that ninety-nine children out of a hundred, who can read intelligently, and have never been taught anything upon the subject of baptism, will decide it to be a covering up in water.—Try it.

"12th. When those passages are pointed out to new converts, whether old or young in years, who have never been particularly instructed in baptism, and they are told to take the New Testament as their guide, and left unmolested, ninety-nine out of a hundred will decide for immersion, and conscience will not require anything else. They may be reasoned with till they admit something else. But the conscience of many does require immersion, even after they have been sprinkled. During the past winter, I have been in two revivals, where one hundred and eighty persons were baptized by five different denominations,—two Baptist, and three Pedobaptist, and only one person could be satisfied with being sprinkled."

The force of these simple considerations on the minds of young converts, is manifest from the increasing numbers of those converted under Pedobaptist influence, who are demanding immersion, and refusing, in spite of all the efforts of their pastors to persuade them that something else "will do as well," to accept anything else for baptism. These persons are, to be sure, very inconsistent in joining any other than a Baptist church, with their views, yet we are glad of their testimony to the correctness of our practice, and the evidence they give of their obedience and love of truth.

INTERESTING TESTIMONY.

A very striking and interesting testimony to the truth of the above views is, given in the Witness of last week. On the first Sabbath in the month, Rev. J. B. Simmons, pastor of the Baptist church in Indianapolis, baptized eight persons, four of whom were pupils in the Deaf and Dumb Asylum. Large numbers assembled to hear the relation of the Christian experience of these deaf mutes, which were given in the sign-language to an interpreter and by him repeated verbally to the audience. Their experiences were marked and clear and eminently satisfactory, giving plain evidence of the work of God on their hearts. No instructions on denominational questions being allowed in the Asylum, it was interesting to observe how they had been led to accept the Baptist views by the New Testament alone. In the course of the relation of experiences, one of the deaf mutes expressed strong love for Christ.

Immediately after this the following brief dialogue took place between the pastor and the mute:

Pastor.—Why do you love Christ? Deaf Mute.—Because he has forgiven all my sins.

P.—Why do you wish to join the church?

D. M.—Because the church belongs to Christ!

P.—Why do you wish to be baptized?

D. M.—Because Christ requires it.

P.—How do you wish to be baptized? In what manner?

D. M.—As Christ was; by immersion, in a stream.

P.—Why be so particular? Why not be sprinkled?

D. M.—Christ is silent on the subject of sprinkling!!

At this last answer, says the Witness, "so pointed, so truthful, so Biblical, a thrill ran through the whole audience. Some laughed, some cried, some were moved on their seats by conflicting emotions of joy and solemnity; and the mute stood evidently astonished at the sensation his answer had produced. It was a testimony from an unexpected source: and goes to show what Baptists have always maintained, that the Bible, and the Bible alone, should be the Christian's rule of faith and practice; and that if men would only consent to be deaf to tradition, deaf to uninspired writings and teachings—in short, deaf to every voice of man, holding an open ear alone to the voice of God, all errors would come speedily to an end; controversy in the churches would die, and God's people would be left to labor with one heart and one mind to save the perishing! Yes let the advocates of sprinkling remember, that 'Christ is silent on the subject of sprinkling,' and if they would be silent too, the error would in a little time die a natural and easy death!"

Extract from President Edwards.

In the following extract from the diary of the great and good President Edwards, the reader has a glimpse of his heart as he daily prayed—"Thy kingdom come."

"I had (at the time) great longings for the advancement of Christ's kingdom in the world. My secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that happened in any part of the world that appeared to me in some respect to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public news letters, chiefly for that end, to see if I could not find some news favorable to the interests of religion in the world." Again: "My heart has been much on the advancement of Christ's kingdom, which is sweet to me. When I have read the history of past ages, the pleasantest thing in all my reading has been to read of the kingdom of Christ being promoted. And when I have expected in my reading to come to any such thing, I have letted (letted, i. e., lingered and waited on it) upon it all the way as I read. And my mind has been much entertained and delighted with the Scripture promises and prophecies of the future glorious advancement of the Redeemer's kingdom on earth."

(From the Christian Observer.)

Religious Interest in Washington.

DEAR SIR: I have read with much interest the accounts in your paper, concerning the religious interest which prevails throughout the country, and I think it will gladden the hearts of many to know that in this city, we are enjoying the refreshings of the Holy Spirit, and though not to so great an extent perhaps, as in some other cities, yet we have reason to rejoice in God, for what our eyes have seen, and for what our hearts have felt.

Union Prayer-meetings have been well sustained, for ten successive weeks, and are still to be continued, besides a number of other meetings in the different churches.

BAPTIST OF A J. J. HARRIS.—Professor Harvey, of Madison University, New York, baptized, on the 17th inst., Sam'l Santharo, a native of Japan. He is a young man who has been for some time supported by friends in New York, in a course of study, and is the only survivor of a Japanese crew who were wrecked on the Northern Pacific. It is in contemplation to make him a missionary to his own people.

If grace reign over you, sin does not rule in you; free grace is sin's destroyer

50 NOS. IN A VOLUME



THE S. W. BAPTIST PUBLICATION SOCIETY, 100 N. 3rd St., N. Y. C.

To our Subscribers. These of our subscribers whose terms have expired would much oblige us by remitting the amount due for the current year. Prompt attention will obviate the necessity of sending accounts a second or third time, and confer a particular favor upon the proprietors.

East Alabama Convention. Next week we will give an account of this meeting recently held at Jacksonville. Meanwhile we may observe, that the business was harmoniously transacted, and a flattering degree of success was reported by its General Agent, Elder J. A. Collins and its several missionaries. The next session is to be held at the Central Institute, Coosa county, Ala.

Minutes Wanted. The American Baptist Publication Society want Minutes of all the Associations in Alabama. They have the Bigby, Central, Eufaula, Judson, Salem and Union. All the rest are wanted. Will not the Clerks or some other brother forward us a Minute of each of the other Associations, and we will mail them to the Society? Mail to the "South Western Baptist."

The Real Issue. The late Dr. Waller, of Kentucky in two letters, one to Dr. Phillips, of Miss., the other to the Rev. I. T. Tichenor, of this State, declares that Mr. Graves "avowed to him his intention to leave Kentucky on account of slavery—that he (Graves) could not conscientiously remain in a slave State and be silent—that he mentioned the many evils [of slavery] and SEVERELY ANIMADVERTED upon them—that ALL THE YOUNG MEN!!—(but decency forbids us to republish this sentence)—that Dr. Waller advised him to leave that State if such were his feelings—and that he did leave!—that after he went to Ohio, he wrote a letter to Dr. W. desiring to return to the South, which letter Dr. W. did not answer because of the conversation mentioned—that is, as we understand him, he could not conscientiously invite a man back to the South, whom he knew to be an abolitionist. Now, these things are either so, or they are not so. Mr. Graves either avowed these sentiments to John L. Waller, or he did not. He either "left Kentucky on account of his opposition to slavery," or he did not. Dr. Waller affirms, in two separate letters, written at different times, to two different men, that he avowed these sentiments, in his presence, and that he left Kentucky on account of them. Will Mr. G. deny categorically that he uttered these sentiments, or that he left Kentucky for the reason assigned? This is a question, and this is a time, which admit of no dodging, quibbling, circumlocution, indirection, or what not. Are these things so? J. M. P. cannot certify for Mr. Graves in this instance. He has already avowed himself an "emancipationist," and he will have enough to do to defend himself. He has impeached both the veracity and sanity of Dr. Waller. Kentucky will demand a reckoning of him soon that will occupy his attention for a time.

When the present matters are disposed of, we have some other witnesses in the same "state of partial insanity" with the late Dr. Waller. Meanwhile, we hold Mr. Graves to the true issue, and demand a direct, frank answer to the above.

Will "A Slave Holder" give us his real name? Should we wish to publish any part of his letter, we cannot without violating our rule. We will conceal his name, if desired. We thank him for his letter. He is right in his opinion that there are many unconverted abolitionists among us; and whether they wear clerical names or not, they should be watched. They shall find no favor with the S. W. Baptist. Nor shall their professedly great attachment to Baptist principles screen them. Such avowments are often used to turn away attention from their money-making and pernicious designs. When they accomplish their designs they will leave for Ohio or some other Northern section. Let Baptists of the South watch such spies.

Elder A. C. Dayton's Defence. We have been requested by an esteemed brother to publish this document. We will do so, whenever the Tenn. Baptist publishes our articles in regard to that matter, all of which will not make one half as much matter as Elder D's defence—or if that paper will promise to publish the document which the Bible Board will shortly la-

use, as we are informed, without notice or comment, we will do the same by Elder Dayton's defence. Now, this is perfectly fair—no brother will deny it.

Game from the Tennessee Baptist. Many have complained at the bad spirit the editors of this paper have shown towards Graves, Pendleton and Dayton. We do not plead guilty to the charge of a bad spirit. True, there are some phrases and sentences we would modify, after a calm review of them. Why is there no complaint against the Tennessee Baptist? Is it licensed to use the most coarse and unchristian epithets? Isn't decency expected of it? Would its readers be astonished to see it exhibit the common courtesies of refined life? Has it dealt in Grubstreet and Billingsgate so long that refinement is out of the question? Every paper has its mental and moral status; the S. W. Baptist has so long exhibited such a good, kind, and Christian spirit, that the least departure from it is clearly seen; the Tennessee Baptist has been so long to the reverse, that its present course excites no surprise. We propose clipping a few morsels from that paper, to exhibit its animus. The reader has not forgotten the refined (?) extract which "Layman" gave us last week, in which Baptists were called "dogs, wagging their tongues." "Not a single dog of them all will so much as wag their tongue in condemnation, &c." It was Elder Graves who called Baptists dogs, and here is something from Elder Pendleton, Professor of Theology in Union University, Tenn. (Wonder if he teaches his Theological students such a spirit!) J. M. P. is complaining of the S. W. Baptist, and with apparent humility says: "I hope I may be allowed to say that all this reminds me of what I once heard Elder Vaughn, of Kentucky say he was once told of a Baptist brother—that he was pursuing the glory of God with the spirit of a fiend!" Reader, what think you of this? But here is another specimen from Professor Pendleton. Is he the man to Reset Old Landmarks for Baptists, who writes such bitter words? Is such a spirit an old Baptist Landmark? Professor P. is speaking of our charge upon Graves of abolitionist antecedents, and writes thus: "These attacks have been unkind, cruel, instigated, I doubt not, by the devil. I have not found it in my heart to keep silence. I have said some severe things, but let no man blame me, &c." Blame him! why, nothing else is expected from the Editors of the Tennessee Baptist but "severe things." But if Professor P. had been writing for any other Baptist paper, and had been any other man than an editor of that Ishmaelish sheet, he would not have brought a "railing accusation" against us, as we, according to his charge, was "instigated by the devil," but would have said to us as Michael the archangel did to Satan in their dispute, "The Lord rebuke thee, O, Satan!" The above must suffice for this week. Other specimens shall be given, exhibiting the spirit of the Tennessee Baptist and its editors. These are the men and this is the paper who are trying to dictate to Baptists of the South, and rule them into their measures. Suppose they could infuse into Southern Baptists their spirit, what would become of the spirit of Christianity?

#### The Meeting at Clayton, Ala.

We embraced the privilege of attending a Missionary Meeting in Clayton, which commenced Friday before the 5th Sabbath in May. It was quite well attended, and the cause of Missions was evidently promoted. Several questions were discussed bearing upon the cause of Missions, which imparted information and infused zeal into the hearts of Christians for the spread of the glorious Gospel of the blessed God. Among the ministers present, was that faithful agent of the Foreign Board, D. G. Daniel. Brother Daniel is laborious and prudent in his agency. The collection taken on Sabbath was voted to the Foreign Mission cause. We are pleased with these Missionary Mass Meetings. Every Association would do well to have one, at least once a year. If there is but little collected at them, they impart information on the subject and contribute much towards keeping up a Missionary spirit. The Baptist Church in Clayton is in charge of E. Y. Van Hoose, graduate of Union University, Tennessee. He is a good man and true. His labors at that place have been greatly blessed. He also preaches to some Churches in the country where his labors are honored of God. The Lord send the church many such men! The kindness of the brethren will be gratefully remembered.

#### THE CROSS.

It is forty-six miles from Tuskegee to Clayton, and on the whole route the corn and cotton were never known to be more promising. The farms are all lean. Wheat has been injured some by the rust. The rust has ruined the

corn crop. We saw large fields that will not make the seed which was sown upon them. The rust in oats was never known in this section before. We mention by the way, that we saw a cotton blossom at Midway, Barbour county, May 31st, which opened on the 30th.

A BARE SKIRT. Near Midway, we saw a stranger sight than a cotton bloom in May. It was a Methodist preacher, dressed in old style. He wore the old "bread-tray" style of coat we were accustomed to see Methodist preachers wear between thirty and forty years ago, and looked just like the preachers of that age. We admired the old patriarch for his firmness in holding on to old Methodist customs. No doubt his soul loathed the new styles that his ministering brethren are following. We suppose he is pained at the inroads his brethren are making upon the Book of Discipline. He doubtless hates "high-bred" and "enormous bonnets" and "jewelry," as he has been taught by the old copies of the Discipline. He is evidently for "closing doors" at Class-meetings, and in short, for everything that pertains to ancient Methodism. He is right in his sympathies and feelings. Were we Methodists we should be old-fashioned—quite so. We should endeavor to follow Wesley and the old Methodists and the Discipline fully. We would look like Wesley, walk like him, sing, pray and preach like him and dress like him. And if we taught school, we would, like Wesley did at Kingswood, thrash the boys good (provided Young America would allow us). Why not? If Wesley formed their Church they should follow him.

The Inevitable Dilemma. Mr. Graves declared, a short time since, that our "insinuation" contained an implied charge of abolitionism. We have proved our "insinuation." We have proved that J. R. Graves, editor in chief of the Tennessee Baptist, avowed to the late Rev. John L. Waller, his intention to leave Kentucky on account of slavery—that he mentioned its many evils, and severely animadverted on them—that he was advised to leave if such were his feelings—and that he did leave! We have proved that when he desired to return South, he wrote to Dr. Waller in regard to the matter, and that Dr. W. refused to answer his letter—"on account of the previous conversation"—i. e. he could not conscientiously invite a man whom he knew to be an abolitionist back to the South. We have proved that Mr. Graves has "repeatedly denied that he ever had a scruple of conscience on the subject of slavery." Now put these facts together, and in what light do they present this man? Why thus—Mr. Graves is either guilty of a plain and palpable falsehood—or he is guilty of falsehood and is an abolitionist to-day. If his mind has undergone a change he is guilty of falsehood, for he avers he "never had a scruple of conscience on the subject." If his mind has undergone no change, he is both an abolitionist, and is guilty of falsehood, for we have proved that he left Kentucky and went to Ohio because he could not remain in a slave State and be silent; and 2dly as above shown, that he never had, as he repeatedly declared, a scruple of conscience on the subject of slavery!! If he is guilty of falsehood, upon so vital a question as this, he is not to be trusted; much less if to this is added abolition sentiments.

We wish to ask our readers a practical question:—Suppose a northern man, a school-master, should, in any town or neighborhood in Alabama, Georgia, Mississippi, or any other Southern State, avow just the sentiments that J. R. Graves did to Dr. Waller now, how long would he be permitted to remain in such a community? This is a fair practical test of the whole matter. And yet this moral incendiary lives amongst us, to shoot his poisoned arrows at the purest and best men we have in the South! But thank heaven! the eyes of our brethren are beginning to be opened all over our country.

Publications. WE ARE RESPONSIBLE FOR OUR BELIEF. By J. R. Kendrick, pastor of the Citadel Square Baptist Church, Charleston, S. C. This is from the Southern Publication Society, 16mo., 80pp. The substance of this little work was preached by Elder Kendrick to his Church, and it being such a triumphant refutation of a popular error, it was called for in order to be published to the world. The subject is treated in a calm, dignified and argumentative manner, and fastens conviction upon the conscience that we are responsible for our belief. While this should be read by all, it will be found very useful and suggestive to ministers of the Gospel in meeting and refuting the popular fallacy, that we are not responsible for our opinions. The price is 8 cents per single copy, by mail, or 14 copies for \$1.

UNION PRAYER-MEETING HYMNS. Philadelphia: Published by the American Sunday School Union. The late daily Prayer-Meeting, and the various "Young Men's Christian

Associations" have created a necessity for a suitable volume of Hymns, and this work is an effort to supply that want. It was prepared by a Committee of the "Young Men's Christian Association" in Philadelphia, under the supervision and advice of several eminent clergymen of different evangelical denominations. We have examined it to some extent, and upon the whole think well of it. We think the hymns are judiciously selected and well adapted to the purposes contemplated. We protest against one thing we are pained to see in the little work. It is not the leaving out of some verses in long hymns, but the alterations they have made in some verses. It is a liberty they should not have taken, and then they have not improved the text. With this small criticism, we commend the work.

Elder J. M. Watt writing from Columbus, Ga., June 2nd, says: "Bro. Devotte baptized 17 white persons last Sabbath. The work is still going on in the different churches, and all are receiving large accessions."

More Espionage. The reader will see in the following from the Christian Index that the editors of the Tennessee Baptist continue their old system of tactics. When they cannot get into private conversations, through their secret agents, and publish them to the world, they will filch letters in a dishonorable manner as the following correspondence will show.—Let Dr. Dayton deny it if he is clear, and let him prove his innocence. What honorable and high-minded man can justify such conduct?

From the Christian Index. The unexpected appearance, in the Tenn. Baptist, of the 15th ult., of a private and confidential letter, written by me to Dr. Howell, with permission to read it to the Bible Board only, makes it my duty to ask the publication of the following explanation: The letter was never intended for publication, and is written in that unreserved style, which intimate and confiding friends are accustomed to indulge. I know Dr. Howell to be a Christian gentleman, and has now my unbounded confidence, and I had reason to think the same of the Board. I therefore wrote to him and suggested a policy which I hoped might terminate an unpleasant controversy. This letter was read to the Board, and deposited with the Recording Secretary, than whom no man in Nashville stands higher, as an honorable, Christian gentleman. How did this private letter find its way into the Tennessee Baptist? Would an honorable man have published such a letter, under the circumstances, even if honestly possessed of it? The assertion that "as it was read before the Bible Board, and has thus ceased to be a private letter," is simply untrue. The following correspondence voluntarily sent to me will throw, at least, some light upon this unusually transaction: NASHVILLE, May 15, 1858. My Dear Bro. Nelson:—Opening the Tennessee Baptist of to-day, I am amazed to find in it, the late letter to me, of Rev. John E. Dawson. Can you give me any information as to the means by which Mr. Graves obtained possession of that letter? It was, as I understand, in your hands. By complying with this request, you will greatly oblige your Pastor. Affectionately, R. B. C. HOWELL. NASHVILLE, May 17, 1858. Rev. Dr. Howell, Dear Bro.:—In reply to your note of Saturday, I will state that the letter of Dr. Dawson was in my possession as the Recording Secretary of the Bible Board, and I am unable to say by what means Mr. Graves obtained possession of it; certainly not with my knowledge or consent. The record book of the Board was at my office with the letter lying in it, with pencil notes of the proceedings of the last meeting. Upon entering the office one day, I saw Bro. Dayton with the book open, and he seemed to be taking memoranda, but was nothing was said to what he was about; nor would I dare to charge him with taking a copy of the letter without better information. He left the office in about three minutes after my entrance. I was myself astonished to see the letter, which is alone your property, published in the "Baptist," and am surprised that any brother could so far forget himself, or the rules of honor observed among gentlemen, regarding the use of private letters, or papers, as to clandestinely take such a paper for publication. Very respectfully yours, A. NELSON. Who did this job, we pretend not to say. For the act and for the publication, there is, there can be no excuse. The letter is private, to Dr. Howell, the only use which even he is permitted to make of it is to read it to the Board. This is the man who filched this letter from the office of the Recording Secretary without his knowledge or consent, and published it without the consent of Dr. Howell or myself, is utterly unworthy of confidence, is certainly not to be trusted with the production of a "Southern Sunday School Literature," or the moral training of Baptist children, however "baptistic" in other respects. A few lessons on immersion is a very high price to pay for one such example in morals. I am sorry to say that the outrage demands it. What relative, what position is secure under this code? It would disrupt the most sacred domestic ties, the gratification of selfish ends, if not restrained by law. Under this administration friend does not speak to

friend, and every man is compelled to walk as in the midst of pirates. J. E. DAWSON. Columbus, May 16. "Treading Lightly on the Ashes of the Dead." As quoted last week, J. M. P. impeaches the character of John L. Waller thus: "I will tread lightly on the ashes of the dead. Brother Waller was some times in a state of partial insanity, of which he said he had no recollection. I am not to be understood as impeaching his heart when I say I have no idea that he said to G. (Graves)," what is contained in the letter to T. (Tichenor)." The English of the matter is, that John L. Waller has died, and it is accounted for on the ground that he "was some times in a state of partial insanity." Dr. Waller deliberately wrote and told a falsehood, and was insane! And this J. M. P. calls "treading lightly on the ashes of the dead!" In the name of theinsulted friends and relatives of Dr. W. what is it to "tread" heavily on the ashes of the dead? J. M. P. assumes to know better as to what passed between Dr. Waller and Mr. Graves, than Dr. W. himself does, and to assert, in substance that Dr. W. has lied when he states that such a conversation as he details occurred between them!! We reiterate the declaration, that the testimony would establish the fact we set out to prove to the satisfaction of any impartial tribunal on earth.

The Last Desperate Expedient. In the last Tenn. Baptist, (5th inst.), Mr. Graves charged us while attending the E. A. Convention, with exhibiting a document to "Esqr. W., a lawyer of Jacksonville," "assuring him that it was a list of charges upon which" he (Mr. Graves) "was to be tried in the church." We had no such document in our possession, and could not therefore have exhibited it either to "Esqr. W." or any body else!! We informed "Esqr. W." that we had understood that Mr. Graves would be arraigned before his church some time soon. That "Esqr. W." "left us" without reading such document, is untrue, for we could not have received such an indignity from him, as we never offered what we did not have to his inspection. In the same article, Mr. Graves continues:—"He (i. e. the senior editor of the S. W. Baptist,) is already CRUSHED UNDER THE CONDEMNATION of his own brethren at home!" This will be news to our good brethren. We hope we have their sympathies as the "iron wheel" crushes us!! But seriously, does this Vermont adventurer really suppose that Southern Baptists—that ALABAMA Baptists—will "crush" any and every body that he commands them to? Does he really think that Southern people are going to destroy men, who have the nerve and faithfulness to unmask such an adventurer, and expose him in his true light? We supposed that he was a better judge of human nature, though he might not understand Southern character so well. But he will yet understand even that.

Communications. For the South Western Baptist. In the letter of Bro. Dawson to Dr. Howell, published in the Tennessee Baptist of the 23d May, are these words: "Let us know how that report came to be palmed upon the denomination." The report here alluded-to, is the Treasurer's (Bro. Fuller). In reply, Mr. Graves says: "The best answer we can give to this question is by the following brief extract from the minutes of the meeting of the Bible Board, held May 2d, 1857. The report of the Corresponding Secretary to the approaching Convention was read and adopted."

In Bro. Fuller's letter of explanation dated April 28th, 1858, he says: "Neither the abstract prepared for the Convention, nor the report itself, as printed, was ever submitted to the action of the Bible Board, that I am aware of, excepting so far as specific items may have been contained in the general report of the Corresponding Secretary." Bro. Fuller's allusion here is evidently to the report of the Treasurer. The intention of the editor of the Tennessee Baptist, in the above extract from the Minutes of the Bible Board, is to make the impression that the Board acted upon and adopted the Treasurer's Report, thus fixing the suspicion of falsehood on the Treasurer. The question is, did the Bible Board at its meeting on May 2d, 1857, read and adopt the Treasurer's report as printed in the Minutes of the S. B. Convention? If it did, then is Bro. Fuller mistaken; he says, "Neither the abstract prepared for the Convention, nor the report itself, as printed, (the Treasurer's Report) was ever submitted to the action of the Bible Board, that I am aware of," &c. The editor says or makes the impression that it was submitted and adopted. If it turns out that the action of the Board related simply to the report of the Corresponding Secretary and not to that of the Treasurer, then is Bro. Fuller's statement correct, and the editor is chargeable with a want of candor.

It is worthy of note that Dayton in his defence, does not deny the correctness of Bro. Fuller's statement, although he throws the blame on Fuller, who acted under the instruction of the Secretary. Will the Tennessee Baptist have the magnanimity to set the thing right before its readers?

There is another play on words which strikes us as deceptive and un candid. Bro. Dayton says: "Bro. Charles A. Fuller, the Treasurer of the Bible Board will not, can not, dare not, with his books and the retributions of eternity before him, repeat what he is understood by Bro. Henderson to have said, viz: that the Corresponding Secretary claimed the privilege of inserting the following items in his report after he had prepared it for the Convention; or that they were not duly entered upon his books at least one month before the meeting of the Bible Board which adopted the report to be sent to the Convention."

Bro. Fuller's words are as follows, viz: "In making up his reports for the Convention, the Treasurer of the Bible Board has always been governed by the reports made to him by the Corresponding Secretary of the Board. Such was the case in the report prepared for the Convention at Louisville—brother Dayton furnished those items and figures, not previously appearing upon the books of the Treasurer, the Corresponding Secretary reported those particular items which have given rise to this controversy. The introduction of those items made it necessary for the whole report to be re-copied." It is worthy of observation, that while Bro. Dayton indirectly accused Bro. Fuller of falsehood, he does not deny one of his assertions—his remarks relate to the construction of the S. W. Baptist of what Fuller says, but not to what Fuller says himself. Will Bro. Dayton now say that every word spoken in the above extract from Fuller's letter is not strictly true?

1st. Will Bro. Dayton now say that the Treasurer in "making up his reports for the Convention," has not "been governed by the reports made to him by the Corresponding Secretary?"

2dly. Will he now say that "the report prepared for the Convention at Louisville" is an exception?

3dly. Will he now say that all the "items and figures which have given rise to this controversy, whether previously appearing on the Treasurer's books or not, were not furnished by him and entered and reported at his instance?"

4thly. Will he now say that the introduction of those items not contained in the Treasurer's report, as prepared for the Board, did not make it necessary to re-copy the whole report?

5thly. Will he now say that every dollar reported by the Treasurer above the legitimate Bible fund, (say \$7,366.06,) was not reported by him to the Treasurer, and finally published in his report at his own instance?

If Bro. Dayton will, without evasion, answer these questions in the negative, then is he vindicated—but if not, then he is condemned—no play on words can escape these issues, they have to be met. They ought to be met with Christian candor. It is unmanly to fix an imputation of guilt upon a brother by mere evasion or insinuation. Before closing this article, I beg attention to a few thoughts:

1st. When this subject was first sprung the excited state of the religious mind was unfavorable to calm investigation, and many good men jumped to very erroneous conclusions. A calm has succeeded, and we may now look at things more deliberately. This article is written under the kindest Christian feelings—I regret that on both sides indiscreet remarks have been made, and I think it will be difficult to say who shall throw the first stone.

2d. I think there has been no intention on the part of any to charge the moral rectitude of Bro. Dayton. Many good brethren thought that he had been guilty of a great indiscretion in his report. Perhaps some words, such as fraud, deception, &c., were incautiously used—but I apprehend the writers did not intend that they should be taken in their worst sense. But then it ought to be remembered that some of his indiscreet friends charged as good men as himself with vile slander, falsehood, &c., &c., simply for calling attention to the indiscretion of his report.

3d. The importance of this subject, and the practical effects of Bro. Dayton's policy exhibited in his report, have not been fairly estimated by the most even of our reading brethren. They are accustomed to think of it as a very small matter. I suggest for reflection to all, a few facts.

1st. The report shows an aggregate of over \$33,000 as the operations of the Board, although as admitted by all, only \$7366 were actually received by the Board, all the balance was received and expended by State Societies without expense to the Board or its agency. The object of our reports is to ascertain the precise condition of our several Boards, in order to determine upon the

propriety of continuing them, &c. Bro. Dayton's report is deceptive in two respects, although he may not have intended to deceive. 1st: It makes the impression that the operations of the Board reached, (in round numbers) \$33,000. Now, neither Bro. Dayton nor the Board pretend that this is true, and yet this is the impression made by the Treasurer's report; no other conclusion can be drawn from the report. Bro. Dayton is responsible for this, because he furnished the "items and figures" to the Treasurer. The impression is made by the Treasurer's report, that the expenses amounting to \$4,735.54 for the collection and disbursement of \$3,000, whereas it is for the collection and disbursement of \$7,366.06. Let it be admitted that Bro. Dayton did not intend to deceive, still the deception is as real and fatal as if intentional.

2d. If this policy is adopted by our Boards, we never can know the real condition of any of them. The same funds will be reported and re-reported, and the people kept in profound ignorance of the truth from year to year. The effect would be to destroy confidence in all of our Boards.

In some Northern Societies this policy was once adopted, but by neither of our Boards, i. e. by neither our Foreign nor Domestic Boards, the only other Boards we have.

2d. But a greater evil still is in the basis of representation. The Southern Biennial Convention has a money basis. "By noticing the card of A. C. Dayton published in the Tennessee Baptist of 4th April, you will see that he claims on account of funds paid into the Bible Board, a representation from the several States, of 91 delegates, and adds: "This number, we expect, will be greatly increased, probably more than doubled for Alabama and Georgia, &c., and it must be borne in mind that the Treasurer "was instructed to make out a list of the amount of funds contributed to this Board for the past year, for the purpose of ascertaining how many delegates each State is entitled to send to the approaching Southern Baptist Biennial Convention." "The estimate is made upon the basis of one delegate to every two hundred dollars," &c.

The amount paid into the Board from all quarters is \$7,366.06, entitling the contributors to 36 delegates. The other amount reported, i. e. \$25,769.21 is also reported to State Conventions, &c., and is in each of these also a basis of representation. Thus the same funds may claim a double representation.

But if this were not so as to funds contributed for Bibles—it must be borne in mind that not more than half, if one half of the \$33,000 reported by the Bible Board or its Secretary, was contributed for Bibles, although it is made the basis of representation by Bro. Dayton, if we understand his statements. At all events, there is nothing in the Treasurer's report enabling us to determine how much of the amount on the books was contributed for other objects, of course the several Conventions would claim a representation according to the amount reported to them, independently of the estimates of Bro. D.

It is easy to see what havoc corrupt men might make of the Biennial Convention with this plan of appropriating delegates. I have tried to look at this whole matter dispassionately, with no design of doing injustice to any, but with the hope of inducing all to consider the real facts and issues; and not to condemn good brethren even if in some things they have erred. If all of our Southern Baptist editors would give a simple statement of the facts free from prejudice and excitement—the truth would be reached, the whole body of our brethren would understand it, and a better state of things be induced, at least so far as some of the Pastors are concerned. OBSERVER.

The reader must keep in mind that there are two reports involved, one of the Treasurer, Bro. Fuller, the other of the Corresponding Secretary Bro. Dayton. The former will be found on pp. 79-83, Proceedings of S. B. Convention—the latter on pp. 19-23, same.

For the South Western Baptist. Things to be Remembered. DEAR EDITORS: It often happens that good men are deceived by appearances, and, not unfrequently, are led into error, and induced to do injustice for the want of a little sober reflection. This thing is now being done on a magnificent scale in our churches. I propose to call attention to a few points relating to the controversy which has been going on in some of our papers, by way of arresting attention. The S. W. Baptist has been charged with indulging in too much severity in some of its articles in relation to Graves, Pendleton and Dayton and their measures. No doubt things have been published which might have been expressed in milder terms; and this may be said of all. But there are facts connected with this controversy which are worthy of note. 1st. These men have either assumed or have been assigned the position of the great Baptists teachers of the South.



The Tennessee Baptist's popularity is not the result of the ability of the paper only—but many take it simply to see what is going on.

It is not strange that editors (for editors are but men) when they see this disposition to monopolize, and these pretensions exhibited in almost every issue should indulge in severe criticisms.

2ndly, Mr. Graves, in an article published in his paper, sets up the claim for himself, if not for his associates, that he and his sympathizers only are true to Southern Baptists. All others are, of course, untrue. If he had simply said true, to Baptist, it would have been bad enough, but when he says "Southern Baptists" there seems to be an allusion to the *only* disagreement between Southern and Northern Baptists. It is worthy of remark that this construction has never been disclaimed. It was this broad and ungenerous reflection, for so we must think it, that induced an expose of Mr. G.'s antecedents on this subject. Let any candid man acquainted with the Southern Baptist ministry say if such language is not calculated, not only to produce indignant feelings, but to justify strong expressions. If he had met this thing promptly by disclaiming any such intention or by becoming apology to Southern Baptists, it would have been different? But to this day he is silent. I confess, I have never known so great an outrage on such a body of men. It was the more insulting because the position of Mr. Graves was well known; his brethren had been generally indulgent to him, but when this outrage was perpetrated forbearance ceased to be a virtue. Mr. G. has himself only to blame for the expose which has been made, and from which he can never escape, excited men may cry out persecution—Mr. Pendleton may charge Waller with insanity, but no one will believe it long, and then here is the stubborn fact which neither Mr. G. nor his brethren will or can deny. Mr. Chambliss may be unworthy of confidence, but the truth still stands, and if Waller is proven a lunatic other lunatics are yet to be disposed of.—What we have to say is, that brethren ought to look at all these facts, and not denounce their old friends too hastily. In this connection it is well to observe that Mr. Pendleton has publicly announced himself an Emancipationist. No man entertaining such sentiments is, at this day, a safe teacher for the South. *Abolitionism* *tears born in the same school and of the same parents.*

Much has been said in some quarters about unkind words. If the reader is curious to count and will compare our several papers, in this respect, for any given period, I venture the opinion that the palm will be awarded to Nashville, and so far as assault on private character is concerned, the odds is vastly in favor of the Tennessee Baptist. And yet there is a complaint about harsh words and bad blood. I vindicate the use of such words or the indulgence of bad feelings in none, but our censures should be impartial and just.

SELMA, JUNE 25th, 1853.

MESSRS. EDITORS:—Elder William C. Back has been called to, and accepted the pastorate of the Selma Baptist

[illegible]

BY J. L. BAGO, D. D.

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