

# SOUTH WESTERN BAPTIST.

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

Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye.—Acts xv., 10

\$2 00 PER ANNUM, IN ADVANCE; OR,  
\$2 50 AT THE EXPIRATION OF THE YEAR

VOL. 10---NO. 8.

TUSKEGEE, ALABAMA, THURSDAY, JUNE 24, 1858.

50 NOS. IN A VOLUME

## The South Western Baptist

PUBLISHED EVERY THURSDAY MORNING,  
BY THOMAS F. MARTIN.

JONES, TALIAFERRO & CO.,  
PROPRIETORS.

TERMS.  
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1	\$1.00	\$2.00	\$3.00	\$4.00	\$5.00	\$6.00	\$7.00	\$8.00	\$9.00	\$10.00	\$11.00	\$12.00	\$13.00	\$14.00	\$15.00	\$16.00	\$17.00	\$18.00	\$19.00	\$20.00	\$21.00	\$22.00	\$23.00	\$24.00	\$25.00	\$26.00	\$27.00	\$28.00	\$29.00	\$30.00	\$31.00	\$32.00	\$33.00	\$34.00	\$35.00	\$36.00	\$37.00	\$38.00	\$39.00	\$40.00	\$41.00	\$42.00	\$43.00	\$44.00	\$45.00	\$46.00	\$47.00	\$48.00	\$49.00	\$50.00

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All advertisements on which the number of insertions is not marked, will be published TILL FORGOTTEN, and charged accordingly.

No Advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory reference.

The Proprietors will continue the Job Printing business, and are prepared to execute every description of LETTER PRESS PRINTING commensurate to their care, in an ordinary and to all reasonable terms as any other establishment in the State.

All Job Work is considered done when finished.

Largest circulating newspaper in Alabama, should be addressed to the SOUTH WESTERN BAPTIST, Tuskegee, Alabama.

For the South Western Baptist.

### Which is the Apostolic Church?

NUMBER 6.

But as soon as the Jews of Thessalonica heard that the gospel was being preached with great success in Berea, they came there also to "stir up the people," when the brethren again sent away Paul, leaving Silas and Timothy, who appear to be more popular with the Rabbin than the great apostle of the Gentiles. We next find Paul at Athens, and while he waited for Silas and Timothy, "this spirit was stirred in him, when he saw the city wholly given to idolatry." Here he preached another wonderful sermon to this benighted people. He was called a "babbler," "a setter forth of strange gods." Then Paul stood in the midst of Mars Hill, and addressed himself to the men of Athens; when he told them that they were "too superstitious," and that the God whom they ignorantly worshipped, declared he unto them. When he had finished this interesting discourse, and especially when he touched on the resurrection of the dead "some mocked," but others, not being prepared to give an answer at this time, said, "We will hear thee again of this matter," and he departed from among them. Some, however, believed the word and "cleaved" unto Paul; among whom were Dionysius and Damaris. From Athens, the apostle proceeded to Corinth, which was at this time almost as famous for learning and the arts, as Athens itself. With all its advantages, however, it seems to have outstripped every city in Greece in laxity of morals; the inhabitants of which, giving away to unbounded lasciviousness and profligate corruption. It was here where Paul found Aquila and Priscilla, who had been banished from Italy, by the Roman emperor Claudius Caesar, who had commanded all Jews to depart from Rome. There were a great many Jews in Corinth, and having a synagogue, Paul as his custom was, had recourse to it; where for some time, "he reasoned" every Sabbath, and "persuaded the Jews" that Jesus was the Messiah. But when they opposed his doctrine, "he shook his raiment," saying, "Your blood be upon your own heads, I am clear; from henceforth I will go to the Gentiles." After thus speaking he departed from the synagogue; however, Crispus the chief ruler of which, with his household, received Paul's testimony, and "many of the Corinthians hearing, believed, and were baptized." It seems from the opposition the apostle received from the Jews in this city, that he was about to take a speedy departure from it; but the Lord Jesus appeared unto him, by a vision in the night, to animate and encourage him to persevere in preaching the gospel at Corinth. "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city." This gave him confidence, and he continued there "eighteen months, teaching the word," the fruit of which was a numerous church, enriched by a plentitude of spiritual gifts. The success which crowned the apostle's ministry now, seems to have exasperated his enemies to the highest pitch. They formed a conspiracy to apprehend him, which they did, and dragged him before Gallio, the proconsul at that time; accusing him of persuading men

to worship God contrary to the laws of Moses. Gallio perceiving that they had no accusation against Paul for a breach of the civil law, and that it was merely a question of words and manner, in matters regarding this law, said, he would be no judge in affairs of that nature; when, "he drove them from the judgment seat." Paul escaped punishment here, but Sosthenes was beaten, "Gallio cared for none of those things." After the apostle had tarried a considerable while here, he with Aquila and Priscilla, came to Ephesus, where he left them, and "entered into the synagogue, and reasoned with the Jews." And "where they desired him to tarry longer," he consented not; wishing to attend the feast of Pentecost in Jerusalem, and promising to return again soon "if God will," he "bade them farewell," and left Ephesus. CLEOPHAS.

Orion, June 1st, 1858.

For the South Western Baptist.

### Clear as Mud.

Bro. Graves, speaking of himself and Bro. Henderson at the Georgia Convention says:—"Elder Henderson preached at 11 o'clock in the Presbyterian house, to an auditory of one hundred and eleven. Comments are unnecessary. But what a withering reproof was this!"

"We (Graves) preached the last sermon of the Convention on Monday night, to a house densely packed from gallery to isles. We mention this, because of the times on which we have fallen, and because it is significant of the state of feeling in Georgia."

Now is not this clear as mud? At a period when there was preaching in three or four different places in the little town of Americus, and one of them occupied in a special service by the "Lion of the Georgia pulpit," ("Bro. DeVotie is one of our strongest men in the South; Bro. Henderson had a small congregation in the Presbyterian house; therefore, he received a 'withering reproof'!" Bro. Graves, on the contrary, occupying the Baptist house, on a most interesting occasion, and at night, when there was no other attraction to the people, had a full audience, and thereby he was complimented with a "significant expression of the state of feeling in Georgia!" Who can doubt the popularity of Bro. Graves after this?

But there is another side to this question. The writer of this notice has been a regular attendant on these anniversary meetings for many long years; and he has observed that, all things being equal, the most cherished men are placed in the pulpit on Sabbath day, and that the less esteemed are deferred to the last hour, that per chance they may not be heard at all; and Mr. Graves says that "many thought there was a design in his appointment" being postponed. Now if this was really so, "Comments are indeed unnecessary." "What a withering reproof was this!" How "significant of the state of feeling in Georgia!"

There is yet another aspect to this matter. It is known to all men, that for several months past, Bro. Graves has exerted his utmost influence to bring together the strength of his party at Americus, for a specific purpose; and in the article from which we have taken the above extract, Mr. Graves informs us that he had employed several days in drumming up his special friends, and that "on Friday morning, the company that had been gathering during the last three days, moved on together to Americus, no less than twenty miles distant. But, if with the influence of this 'company gathered,' he was unable to get a hearing at all in the pulpit till after the close of the Convention, then are 'comments indeed unnecessary! What a withering reproof was this!' What a 'significant expression was this of the state of feeling in Georgia!'"

But this is the first time that I ever heard of a christian minister reflecting in the public prints on his own popularity, and comparing himself with his brethren in this respect; the first time that I ever heard of a christian minister rejoicing in the smallness of a brother's audience, and glorifying himself, because forthwith adventitious circumstances were more favorable to his being heard, and I have mistaken the Baptist heart, if it is not remembered to his account in his next visit to the Georgia Convention! Shame on the modesty of Mr. Graves! Shame on his humility! Shame on his piety!! OMEGA.

You have the word of Christ to trust, when you have not his comfortable presence to enjoy.

Messrs. Editors:—Will you hold off the clergymen of this and other communities while I apply, a very mild, and as I trust, charitable critique upon some of the wide, not to say reprehensible mistakes, often uttered from the pulpit? If preaching is intended for any purpose whatever, it must be for instruction. It must be conceded that the world is full of ignorance, especially is this true with regard to the phraseology of the Bible—and for one of the very best of reasons: the Bible is read, by many at least, seldom, and by many, never. To thousands it is a sealed book. Never read—but many of those non-readers of the Bible attend church and of course take what the preacher says, as emphatically, the *lex Scripta*. Do not the blind sometimes lead the blind? Let us see. A short time since, we heard an able minister descending upon the fall of man from primeval holiness—in the Garden of Paradise. And among many other things he declared that "God told Adam he should get his bread by the sweat of his brow." Let me ask Messrs. editors from whence did the minister derive his information? Not from the Bible—no such declaration is on record in any version of the Scriptures. It is pure homespun, and coarse at that. Now we premise that the *brow* is an exceedingly small part of the face. We refer to Genesis, iii. 19. "In the sweat of thy face shalt thou eat bread." Nothing here about "brow." Again a very common expression from the pulpit—is this: "Let Ephraim alone, he is joined to his idols." This is not in the Bible, Messrs. Editors, from whence then does it come? Again we must answer homespun, and coarse too. Now if the minister will just omit the syllable *his*, he will be correct. But they may say this is but a small matter. We answer true enough, yet we remember that it was the little "foxes" that destroyed the vineyard. They were doubtless thought to be harmless by the vine dressers, little fellows that could do no injury. Too late the vineyard was found to be destroyed. Once again gentlemen. Did you ever hear from the pulpit that when the man who was found at the wedding feast without a wedding garment on was thrust into "outer darkness" the declaration was "there shall be weeping and gnashing of teeth?" If not you have been more fortunate than we have. Often this is heard. And the question is again asked, from whence do ministers obtain authority thus to add to God's holy Word? and not only do they add to the Scriptures but to a great extent destroy the beauty, simplicity and force of God's word. In all the Bible there is not to be found a single sentence in which the three words *weeping*, *gnashing*, and *gnashing*, occur together. If so, we confess our ignorance of its whereabouts. Be more watchful ye guardians, ye shepherds of the flock—Take care that the trumpet give not an uncertain sound. But perhaps some one will tell me I am mistaken; that there is such a sentence. We answer again, not so. Read the 42nd verse of the xiii. ch. of Matthew. "There shall be weeping and gnashing of teeth—nothing said here about *weeping*. Again, Matthew xxii. 13. There shall be weeping and gnashing of teeth—nothing about *weeping* in this verse. Now let any one call these mistakes, minor, of little importance. Not worth noticing, if they please, but we confess that we consider them in no ordinary light—of no ordinary importance. What a high position does the minister occupy. Upon the "wale" he stands to warn, to counsel, to instruct the people. To them the vast multitudes of earth's inhabitants look for direction as they journey along through life's wilderness towards the grave. He is a "watchman," whose position is ever in the van of the hosts that follow. 'Tis his to guard well his flock from the "wolves and lions of hell," which

"Prowl in each place,  
Still in new colors decked,"

in search of prey.

"With hellish art intent."

It is his to lead them, as God's instruments, "by ways they know not." And shall he cause them, by his own wanton neglect to "stumble on the dark mountains?" If the blind lead the blind, both shall fall. And now, Messrs. Editors, permit us, after assuring you and your numerous readers that the above is written in true Christian kindness, to ask a question which we hope you will be sure to answer. A short time since we heard quite a good preacher attempting to give comfort and consolation to the "heart broken widow and the dis-

consolate orphan." Among all the other things he said to them in that discourse, he told them that (thank God) said he, "the Scriptures of Eternal Truth declare most emphatically, that God tempers the wind to the shorn lamb!!" Now, Messrs. Editors, the question we wished you to answer, is this: from what part of all the Scriptures of Divine Truth, did he get that passage?—Perhaps you have a voluminous Polyglot Bible. If so, will you examine for that declaration and let us and your readers know where it is to be found? Alas! that a little knowledge should make us so wondrous wise. It is not in our Bible. More anon.

Yours, VERITAS.

For the South Western Baptist.

LIBERTY, Miss., May 24th, 1858.

Messrs. Editors:—Here I have met Bro. Farrar, an old and tried friend. He has made himself familiar with the recent history of Mississippi, and imparts knowledge, such as dead authors cannot give, readily and interestingly.

Bro. W. B. Gallman, of Raymond, preaches while I have leisure to hear him. His manner is serious, his gesticulation good, and his train of thought evangelical. He has open before him a

sermon, apparently written out fully.—While I am sitting behind him, taking these notes, earnestness and zeal get possession of his heart, the listening congregation control his eyes, the manuscript falls upon the pulpit floor, he speaks with conscious freedom, he trembles upon his manuscript, making no effort to rescue it from fate which he seems to think it deserves, while his thoughts and his language become rich, rise above what he could command in his study and move the audience to tears.

Bro. Burns, who lives near Canton, has obtained celebrity. I felt much curiosity, which was not gratified, to hear him preach. His person is common size and graceful, countenance symmetrical, sprightly, and smiling. Temperament ardent, conversation full of vivacity.

He speaks often in the Convention. His gesticulation is forcible, reaching to the frequent motion of his body and head, causing some to accuse him of affectation. His enunciation is good.—His language is little redundant, but perspicuous, and frequently energetic. When excited he speaks with great fluency and confidence, his language being rich, and his luxuriant imagination pouring out figures in quick succession. He is yet young and may be spared many years as a blessing to our church.

Yours truly, D. P. BESTER.

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Southern Baptist Publication Society.

The Society held its Eleventh Annual meeting, in Hampton, Va., on Thursday evening, June 4th, 1858.

Elder J. B. Jeter, as the oldest Vice President present, called the Society to order. Elder T. G. Keen led in prayer. Brother George J. Sumner was appointed Recording Secretary, *pro tem*.

Brethren B. Manly, Jr., Keen, and T. G. Jones, were appointed a committee to nominate a new Board; and brethren W. H. Gwathmey, L. W. Allen, and D. Shaver, a committee to report a list of members present.

Elder J. P. Tustin expressed a determination to close his official connection with the Society at this meeting, and withdrew his name from consideration by the nominating committee.

An abstract of the Annual Report was then read by the Corresponding Secretary, and adopted without dissent.

"The receipts into the treasury for the current year, apart from the Depository business, were \$9,794.25 cents; the expenditure \$9,159.60 cents; leaving a balance in hand of \$634.65 cents. The cash received on the 'King Endowment' fund for the year was \$5,354," making the sum total of that fund collected up to this date \$15,232.25 cents; and leaving the amount to be yet paid 4,590.37 cents. The amount of sales at the Depository, Charleston, during the past 13 months, was \$36,245.81 cents. The publications of the Society for the year compose 12 new and original works; together with the republication of 9 of their former books; making 36 different editions, amounting to 27,767 volumes, containing 4,546,630 pages." The Society from the first has issued 222,175 volumes, containing 82,775,666 pages.

Brethren J. L. Burrows, J. P. Boyce, J. J. Toon, and A. M. Poindexter, spoke to the following resolution, which was adopted.

Resolved, That in the production and wide diffusion of cheap and valuable religious books, we recognize the necessity of such a Society as this, especially in view of the peculiar wants of the Baptist denomination at the South.

On motion of Elder A. M. Poindexter.

Resolved, That this Society approves the course of the Board in the selection of books for publication, and also the proportion of books strictly denominational among those which it has issued.

On motion of Elder T. G. Keen.

Resolved, That the production and distribution of a Southern Sunday School literature, on the extensive plan now undertaken by the Board of this Society, is worthy of the encouragement and co-operation of all the Baptist denomination in the Southern States.

On motion of the committee of Nomination.

Resolved, That in accepting the resignation of Rev. J. P. Tustin, Corresponding Secretary, we would express our grateful sense of his valuable services while holding the office, our regard for him as a christian minister, and our earnest desire for his continued usefulness.

On motion of Elder A. E. Dickinson, Elders W. A. Bayneham, A. Bagby, B. Manly, Jr., W. F. Broadus, and T. G. Keen, were appointed a special com-

mittee to take into consideration the expediency and practicability of tendering this Society to the Southern Baptist Convention to become a Board of that Convention or to sustain to it such a relation as may be practicable.

The committee on delegation reported.

The committee to nominate a new Board reported substantially the names of the Officers and Managers for the past year; making no recommendation for the post of corresponding Secretary. Both reports were adopted.

The Society adjourned to meet at the call of the President.

### A Talent too much Exercised.

There are some Christians who seem to have a peculiar talent for discovering unpleasant things. They see every imperfection and fault in churches and individuals, and worry themselves with a thousand discoveries that others never notice. They see but little to improve, because they are always hunting for something to condemn. Others must think as they think, feel as they feel, and act as they would have them act, or they are the subjects of severe criticism or uncharitable censure. The exercise of this talent is not always edifying, nor is the spirit which prompts it, infallible evidence of high attainments in piety. It fails often to promote the end in view, and seldom secures that peace, harmony, and love, favorable to christian enjoyment. True Christian charity covers, or passes by, many human infirmities, "is not easily provoked, thinketh no evil;" but the exercise of the talent of which we speak, and which is easily cultivated, because the natural soil of the human heart is so favorable to its growth, and the field of its exercise so fruitful, is not a promoter of this charity.

Christian reader, have you this talent? Earthly considerations may cause you to cultivate and exercise it freely, but celestial grace alone can furnish that restraint that would promote your own peace and usefulness. For burying this "talent," you will never be called to an account. It is a part of old Adam which said in the garden, "he gave me, and I did eat it."—True Witness.

### Prayer Meetings in England.

A gentleman of Philadelphia, who takes a deep interest in the religious awakening of the times, which is spreading like a flame and with electric celerity throughout the land called upon the editor of the *Inquirer* recently and stated that a similar movement is on foot in England. Even before it commenced, a number of barristers and other gifted laymen went into the by-ways and alleys of the great metropolis, assembled the poor, and even hundreds of persons of both sexes, and of doubtful reputation, taught them the sublime truth and consolations of the Gospel, and induced them to unite in meetings for general and fervent prayer. Their ministrations were attended with such success that both St. Paul's Cathedral and Westminster Abbey were opened for services, and also for sermons that are especially intended for the evening attendance of the industrial as well as the idle and vagrant classes, while the gatherings at Exeter Hall are thronged by thousands, many of whom confess their previous neglect of religion and the Scriptures. Thus it will be seen that a similar enthusiasm has been kindled in the Old World, and there is every probability that it will take root and be widely and beneficially diffused among the people of more than one European nation.

### Alarming Tendencies.

It appears that there are some alarming tendencies observable among Methodists. A resolution was offered in the Conference at Nashville, to put a stop to the "innovations" on the old customs, by changing the Discipline, "so as to prescribe that instrumental music shall not be used in public worship. He said, there is a growing tendency in our church to Congregationalism. Nobody can fail to see that many little congregations are selecting their own modes of worship. Some prefer to sit and pray; some to stand and pray; some give out the hymn, and others do not; so that it becomes difficult sometimes for a man to know how to conduct the services. I have myself even found it necessary to give out a programme—tell the people how to conduct Divine service! Now, as a connectional church, it seems to me we ought to have uniformity. The matter of giving out a hymn, it may be said, is a small matter. But why change a time-honored custom?—

I have seen our venerable Superintendent more than once completely thrown out by the congregation singing on, when he was attempting to give out the hymn."—*Western Watchman*.

SIN.—The magnitude of 'sin is little dreamed of by those who are most frequently chargeable with its commission. Stripped of all disguises, it is insult and hostility to God, characterized alike by its folly, presumption and temerity. It lies in the face of a justice inflexible, of a mercy tender and enduring. It comes into the presence of the Omnipresent, and pollutes it; it defies the searching scrutiny of the Omniscient; turns heartlessly from the bountiful Giver of all good; and utters defiance of his authority, whose kingdom rules over all. It is a choice of evil over good, of uncertain pleasures over substantial bliss. Sin is something more. It is that which excites the loathing of God's holiness, and provokes the vengeful grasp of his omnipotence. It is the curse of the present world, and will be the fiery torture of the world to come. Its utterance may now be jolity; then it will be wailing; and when a world of lost sinners shall be separated from a world of redeemed souls, sin will be the bridgeless gulf between them.

TRIBULATION.—Trench, in his "Study of Worlds," gives *tribulation* as an example of one word containing a concentrated poem. It is derived from the Latin *tribulum*, the thrashing instrument of the Romans, and *tribulatio* was the act of separating the corn from the husks. "Some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity, being the appointed means for the separating, in men, of their chaff from the wheat—of whatever in them was light, and trivial, and poor, from the solid and the true; therefore he called these sorrows and griefs 'tribulations'—thrashings, that is, of the inner spiritual man, without which there could be no fitting him for the spiritual garner."—*Presbyterian*.

THE TITLE "REVEREND."—The Rev. Arthur Brook, Vicar of East Retford, and the Rev. Thomas Lee, a Baptist minister of the same place, took part in the soiree of the Retford Mutual Improvement Society held recently. The Vicar however, who was in the chair, absolutely refused to introduce Mr. Lee to the meeting as the Reverend Thomas Lee, and that gentleman was therefore, obliged to introduce himself. The Retford *Advertiser*, in which the proceedings of the meeting are reported, states that the conduct of the Vicar met with almost unanimous condemnation. The incident simply shows that a man may be a clergyman and not be a gentleman.

COURAGE.—When Kincaid, in his early missionary labors, encountered the jealousy of a despotic and unscrupulous heathen government, he wrote: "I have adopted the course to pursue—that is, to preach Christ to every person, and leave the consequences to him who has promised to give the heathen to his Son for an inheritance."

GOD ON THE WATERS.—A ship arrived in New York recently, whose captain and crew [of thirty persons] had all been converted at sea, "without any other obvious instrumentality than their religious convictions."

A FASHIONABLE CONVERT.—A lady residing in the vicinity of New York, the wife of one of our most distinguished citizens, and well known in the fashionable world, has testified her interest in the revival movement by converting the elegant billiard room attached to her house into a place for prayer-meeting, at which her neighbors are invited to participate daily.—*N. Y. Post*.

THE BODY AND THE MIND.—It must be obvious to the meaneast understanding, that the body and the mind are even more closely connected than those twins of Siam, and that they cannot more comfortably co-exist, if at all, for any great length of time, without a spirit of mutual accommodation. They are companions for the voyage; and it is in the power of either, by absurd and unreasonable conduct, to render the other exceedingly miserable, and even to cause a final separation. God never intended that man, the compound creature, should fox-hunt forever, and do no thinking—nor that he should give the whole or any undue portion of his time to still life and study, allowing no more exercise to the body than may be necessary to carry the mind from one alcove of the library to another.

If you feel angry, beware lest you become revengeful.

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## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, June 24, 1858.

THE BIBLE AND BOOK DEPOSITORY  
I constantly receive fresh supplies of Religious and  
Domestic Books—embracing all the recent val-  
uable publications. Orders will be promptly filled. Ad-  
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May 1st, 1858.

## Southern Publication Society.

On the outside may be seen a brief account from the Religious Herald, of the proceedings of the Society at its late meeting at Hampton, Va. It will be seen that J. P. Tustin, Corresponding Secretary, expressed to the Committee to nominate officers for the Society a determination to resign, and withdrew his name from their consideration. The Committee have not filled his place, as yet there is no Corresponding Secretary. One will be elected soon we presume.

There was a "special meeting" held before the members left for the purpose expressed in the following action.

"A special meeting of the Southern Baptist Publication Society was again called on Saturday afternoon, June 5th, when definite action was taken in regard to consolidating the Publication Society into the Southern Baptist Convention, as will be seen by the subjoined report, which was unanimously adopted:

The committee to whom was referred the resolution in respect to the propriety of merging the Southern Baptist Publication Society, in the Southern Baptist Convention, beg leave to report the following resolutions:

1. That the present meeting approves the merging of the Southern Baptist Publication Society in the Southern Baptist Convention.

2. That the Board of the Publication Society be requested to ascertain the wishes of the constituency of the Society.

3. That if the constituency approve the course recommended in the first resolution, the Board will adopt such measures as will secure this end.

Having brought about this important result, the Society then adjourned, leaving it with the Board to carry out the details of the measures proposed."

## Mr. Graves' Defence.

We are disappointed—sadly disappointed—at this effort of Mr. Graves. It is a mere effort at evasion—a mere quibble upon technicalities! He does not meet the main facts of the case. This must be seen by every man. We shall make good these declarations next week in our rejoinder—and then dismiss the whole subject, unless some new facts should come to light. Meanwhile, we must apprise the reader that the Rev. S. H. Ford, editor of the Christian Repository, does not agree with Mr. Fisher, if we understand Mr. F., by any means. They are the poles asunder. The reader will also observe that Mr. Graves does not pretend to relieve himself of the falsehood that our testimony fastened upon him.

We are just on the eve of leaving home for a week; but it is scarcely necessary to "ask our friends or warn our enemies not to believe one word they may see in the 'Tennessee Baptist'" personally to ourselves, until our return." Let them all believe whatever is proved!

## The Polygamy Question.

Bro. Blewett, of Thomasville, Ga., has a brief article in another column, on this subject. We have admitted it with some hesitation, from the fact that we can only publish articles on one side of the question, if we should dignify it with such an appellation. We will publish articles against Polygamy as we would against adultery, fornication or any of "the works of the flesh," condemned by Paul, and can no more admit a defence of it than we would of these vices.—If this is condemned as *unfair*, we reply, Polygamy cannot be defended without the morals of our readers being jeopardized, and it is our duty to guard their morals instead of allowing them corrupted through our instrumentality. The truth is, it is not a debatable question.

Bro. Blewett cannot regret the course of Mr. Bowen on this subject more than we. His article in our estimation was gratuitous. The Foreign Mission Board at Richmond had not called on him for his opinions; nor had the *real* friends of Missions. The editor of the Tennessee Baptist had got into a difficulty by publishing and endorsing some articles signed "Old Fashion Baptist," who maintained that Polygamy was not a sin *per se*, and to exonerate himself, Mr. Graves appeals adroitly to certain men for their opinions, and among the rest to Mr. Bowen. Mr. Graves hoped to escape odium by raising a general discussion on the subject. When Mr. Bowen, was appealed to, but few, we allow, supposed he would respond; but in an unguarded moment he has responded in the Tennessee Baptist, and the article has been reproduced in the Christian Index. Bowen has been unfortunately caught in the fowler's snare. We do not accuse him of writing that article to relieve Mr. Graves from his embarrassments. Far from it; Bowen did not know the man who set the trap. But suffer in public estimation, under such circumstances, he must. Let him blame

the fowler for sitting the trap, and himself for being caught in it. If Mr. Bowen wishes to offer a word of explanation for his conduct he is welcome to our columns, but in that explanation we will not suffer a word of argument for Polygamy in any section of the world, no more than we would for adultery or fornication.

## The Bible Board and its Late Secretary—Finally.

## Facts to be Remembered.

We deem it our duty to all parties, to give a summary of the principal facts which have been evolved during the last few months, in regard to the late Corresponding Secretary and the Bible Board. The points of difference between elder Dayton and the Board and ourselves, are but few and simple. They are, as we understand them, these:

I. That when the Corresponding Secretary furnished those items from other Boards, Societies, &c., in regard to "Book Operations," and in the collection and disbursement of which the Bible Board had nothing to do, he acted beyond the authority of the Southern Baptist Convention, or the Bible Board. These items amounted to something over \$25,000.

II. That when the Secretary, by his publication, made these book items in said report, a basis of representation in the Southern Baptist Convention, by which three times as many delegates could have been, and perhaps were appointed to the last Convention, on the operations of the Bible Board, as of right ought to have been, he transcended his duties as an officer of that Board.

These embrace the main points at issue between elder Dayton and the Bible Board and the editors of this paper. We do not believe that the report of the Committee on the "plan of future operations," adopted by the Convention at Montgomery in 1855, of which the senior editor of this paper was Chairman, (and surely he ought to know how to construe his own language,) and which is recognized by elder Dayton as his warrant for his course, will bear any such construction. The Bible Board decided officially, last winter, that no such construction could be properly placed upon that report. Bro. Dayton, then, is pleading for a construction of a report which the Board and the writer of the report both affirm, it cannot properly bear. Let this be borne in mind.

Now, we wish to put down some stubborn FACTS, which we desire the reader to remember, and we shall then dismiss this whole matter, only promising to allow the Bible Board the use of our columns to make such an *expose* of its matters as it may offer to the denomination.

1st. It is a fact, That our complaint against elder A. C. Dayton, late Corresponding Secretary of the Bible Board was, and is, that he incorporated the proceeds of the sales of books, other than the Bible, made by other Societies and organizations, into the "Biennial Report" of that Board, as part and parcel of "Bible Operations" for the last two years.

2dly. It is a fact, That we sifted that report of all such extraneous matter, for the sole purpose of showing the denomination what the Corresponding Secretary was enabling his Board to do, in the execution of the high trust committed to it by the Southern Baptist Convention.

3dly. It is a fact, That after sifting that report of such extraneous matter, and bringing down the whole matter to "figures and facts," the result is, that instead of reporting \$33,135.27, as the "Bible Operations" of that Board for the last two years, there could only have been fairly reported \$7,366.06; and that with the collection and disbursement of the remainder amounting to \$25,769.21, the Bible Board had nothing to do.

4thly. It is a fact, That in order to collect the above amount of \$7,366.06, there was expended in salaries of Secretaryship, agencies, rent, printing, &c., the sum of \$4,735.54, leaving in the Treasury of the Bible Board for the last two years, over and above its bare expenses, the sum of \$2,630.52.

5thly. It is a fact, There was reported to the last Biennial Convention as still in the treasury of that Board, the sum of \$2115, thus showing that there had only been expended in purely Bible operations for the last two years by that Board, about \$515.

6thly. The Treasurer of the Bible Board states it as a fact, That the Corresponding Secretary furnished those items in the last "Biennial Report," which have given rise to the late controversy, and that they were inserted on his books contrary to his repeatedly expressed judgment and firm convictions.

7thly. It is a fact, As attested by CHARLES A. FULLER, Treasurer of the Bible Board, that the "Biennial Report" of the operations of that Board, as published in the Minutes of the last Convention, was never seen but by two members of that Board, (those who audited it,) until it appeared in print! An unheard of thing in the history of similar Boards. What other Secretary ev-

er ventured to publish such a report without first submitting it to his Board?

8thly. It is a fact, That the funds thus reported from Colporteur Societies for the sale of books other than the Bible, were, by a publication of the late Secretary of that Board, made the basis of representation in the last Southern Baptist Convention; the practical operation of which policy is simply, this:—If, within the last two years, preceding the last Convention, the Alabama Baptist Bible and Colporteur Society, sold for the South Western Publishing House, at Nashville, five thousand dollars' worth of books out of the fifteen thousand reported from this State, (and we presume this is but a reasonable supposition, since Mr. Graves himself said in his speech in Jacksonville, that this "Society is the right arm of his strength in Alabama,") then, according to the ratio of representation, in the S. B. Convention, Alabama was entitled to twenty-five delegates in that body on account of books sold for Graves, Marks & Co. Now, in the name of common sense, can any man believe this to be legitimate Bible operations on the part of the Bible Board, when he looks at it fairly, and impartially? We think not.

What is the difference in principle, between a representation in that Convention, based upon the private capital of the South Western Publishing House, and a representation based upon the private capital of the South Western Baptist office? Or transfer the same remark to any other publishing house, or Society in the United States, and it is equally absurd. Will elder Dayton, or any of his friends, undertake to defend such a proposition as this before the next meeting of the Southern Baptist Convention? We shall see.

In conclusion, we have just one other aspect in which to present this whole subject, and then we shall leave it, at least for the present. It is this: A Colporteur in Alabama receives a box of "Iron Wheels," "Theodasias," "Old Landmarks Rest," &c., &c., from the South Western Publishing House, say to the amount of \$500. At the same time he receives from the Bible Board \$100 worth of Bibles. After selling out his entire stock, elder Dayton claims that he shall make his report to the Bible Board for six hundred dollars—of course Mr. Graves requires that he shall report to him five hundred dollars. Now, six hundred dollars reported to the Bible Board, and five hundred reported to Mr. Graves, make eleven hundred dollars, manufactured out of six hundred!! Or thus: The Tuskegee Association orders \$1,000 worth of books from the S. B. P. Society at Charleston. At the same time \$100 worth of Bibles is received from Nashville. Elder Dayton affirms that the entire proceeds of these sales shall be reported to the Bible Board—so that if anything is reported at all to the Publication Board, a larger portion of the identical amount will be twice reported!!—that is, eleven hundred dollars is reported to the Bible Board, and one thousand dollars of the same amount is reported to the Publication Board! Can any man suppose that this was the object of the Southern Baptist Convention in establishing a Bible Board in Nashville?

The simple question at issue between brother Dayton and the Bible Board and ourselves, is, *Whether the proceeds of the sales of books other than the Bible, issued by Publishing Houses and Publication Societies, and sold by Colporteurs of Societies auxiliary to the Bible Board, should be recognized by that Board as Bible operations, reported to the Southern Convention, and recognized as the basis of representation in that body?* Elder Dayton affirms; we and the Bible Board deny: and we are perfectly willing to allow the next Convention to decide this question. If Bro. Dayton and some of his friends think that his "Defence" is a "perfect triumph," as they now profess to believe, they have a very easy way of showing the strength of their faith in that declaration. Let them meet that question before that body, having the final cognizance of all such questions—the S. B. Convention. According to the basis of representation, as published by the Secretary, only thirty-five or forty delegates were entitled to seats in the last Convention upon the actual receipts of the Bible Board for the last two years; while the book operations of different State Conventions, Societies, &c., which were auxiliary to our Bible Board simply in its Bible operations, and which has created this discussion, furnished the basis for about one hundred and twenty-five delegates! That is, about three or four delegates could have been appointed, and we suppose, were appointed, on the mere book receipts to one on the Bible receipts! Now, we again appeal to the common sense of our readers to answer, could this have been the purpose of the S. B. Convention in establishing a Bible Board in Nashville? Will any man in his senses, undertake to defend such a proposition as this before that body?

Let these FACTS be pondered. They are all the answer we feel called upon to make to brother Dayton's allusions to us in his "Defence." Meanwhile, let the reader be patient. The Bible Board, we suppose, will sift this whole matter to the bottom. We shall be satisfied with the *expose* it may make, no matter who it inculcates or exculpates. Let all be ready to hear impartially.

We again propose, that if the Tennessee Baptist will publish the report of the Bible Board when offered to the public "without note or comment," we will do the same by Bro. Dayton's defence. This, we think, is perfectly fair.

## "Peace once more Proposed."

The editors of the Tennessee Baptist have, for once, "desired conditions of peace." In April last, the "olive branch" was extended by Mr. Graves, with the distinct understanding that his "Sunday School Union" was to be endorsed by Southern Baptists. "Only let the Union live!" were the terms of peace.—Now, that important item in the proposed treaty, is left out! And moreover, the editors grow eloquent (!) upon those great enterprises of benevolence to promote, which all our other papers have been engaged from time immemorial. Listen—it really gladdens one's heart to see such sentiments in the Tennessee Baptist—as if we should discover a rose in the midst of a desert:

"There is a great work before us to be done at home, and abroad. At home what destitution of the preaching of God's Word and of a pure gospel.—What moral waste places to be cultivated! Shall these have none of our care? (1.) The heathen nations are waiting for us and inviting us to give them the bread of life ere they die! Shall these be disregarded? (2.) Our Universities are still without endowments, and our young ministers, as well as our sons, will soon be without the facilities of home education, and must be sent away or remain uneducated.—The demand is laid upon us by the Board to take the field personally for months to come, to complete the endowment of the Theological chair of Union University, or our promising young ministers can have no theological instruction there." (3.)

(1.) A slight retrospection will show the necessity for something to be done in this respect by this paper. It is the organ of Tennessee and North Alabama. Mr. Graves has been its editor, he says, for twelve years. Within that period there has been contributed from his State and the portion of Alabama which affiliates with Tennessee to the cause of Domestic Missions, for which he now so pathetically pleads, the enormous (!) sum of about \$3,200!! or not quite one half as much within all this period of twelve years has come from the territory in which the Tennessee Baptist circulates, as came from South Alabama for the last year! The portion of country in which the despised and doomed South Western Baptist circulates! But we shall now expect a different state of things. Who can doubt that Tennessee will lead the van in benevolence, now that the editors of that paper have just been awakened to the "moral waste places to be cultivated?" Let the Domestic Board provide extra bags—&c.

(2.) And then the cry of "heathen nations" has just reached the ears of the editors of this paper! This is also "a consummation devoutly to be" thankful for! A few months ago, Bro. Crawford, of China, who was sent out from Tennessee, declared that he knew less about Tennessee than any portion of the civilized globe! He could not even get the ears of the Association that sent him out, through the columns of the Tennessee Baptist. But of good cheer, Bro. Crawford! Light has dawned upon—Ten—ne—e! Let the Foreign Board, also take due notice hereof, &c.

(3.) Then what news to the "Union University!" Mr. Graves has been its General Agent for two years, and we understand he has "conducted it to the verge of the plunge!"—into some thing at least, as bad as "open communion!" But now it is to be endowed in "double quick time."

But seriously, we do hope all these promises of amendment may be realized. We do hope that the editors of the Tennessee Baptist may learn that the Baptists have a higher mission than to controvert with, and abuse Pedobaptists. Baptists ought always to defend the truth when necessary; but really we never could see the necessity of always hunting up somebody to fight! Let this paper take its place "in ranks," and demean itself with commendable decency and modesty, and it shall never have cause to complain of the S. W. Baptist. "We can afford to be magnanimous." The most devoted friend of Mr. Graves in the South, we think, will admit this. The truth is, we have no desire to continue this controversy one hour longer than is essential to the purity, peace, and prosperity of Zion. And so long as these editors "keep the peace," so long will we be silent in regard to them.

One other hopeful sign we detect in this paper: A Baptist Sunday School has been opened in Edgefield, at last, where the President and the Recording Secretary of the S. B. S. S. U. live! We are certainly gratified to know this, and now take the liberty of suggesting that when they acquire as much experience as many others have in regard to

Sunday Schools, perhaps they may be prepared to write and publish S. S. books. But we protest that they must undergo some pupillage. In making this interesting announcement, the editors express the "hope that ere long, around this beginning will be gathered an Edgefield Baptist Church." We "hope" so, with the advice, consent and co-operation of the other two city churches.

## Tract Society, Boston.

The Christian Observer of June 3rd, says:

At the anniversary of the New England branch of the American Tract Society, held on Monday and Tuesday of last week, after a warm debate for a day and a half, the abolition party came off victorious. They dismissed their faithful and able Secretary, instructed their Committee to pay over no more money to the American Tract Society at New York, and adopted resolutions which authorize the Committee to sever the connection of the Boston branch with the National Society.

Boston has ever been famed for leading off measures. Right or wrong lead it must. It was a leading city in bringing on the Revolution, and the praise she justly received for her bold measures has made her descendants vain.—She must now lead in Abolitionism, and must sound the key note of internal revolution. When there are no chests of tea of the British to throw overboard, she must throw abroad the fire-brands of contention in the Union. She shrieks for Freedom and it is reverberated by every abolitionist from Maine to California, and from Possum Trot to Coon Hollow. Surely she is the city, and wisdom will die with her. When men grow old they either become wise and humble or vain and insolent. It is so with cities. The vanity and insolence of Boston is a grating discord in the Union.

After the defeat of the Abolitionists in New York, at the meeting of the parent Society, they rallied their forces in Boston, triumphed as above, to repair, if possible, their defeat in New York. These reckless spirits are determined upon the division of this Union, and they will never rest till it is accomplished, unless God and all conservative men prevent it.

## Death of a Missionary.

J. H. Vinton, for nearly twenty-five years Baptist Missionary to the Karens, died of "jungle fever" after a short illness on the 31st of March, 1858, in the 52nd year of his age.

Brother Vinton was a man of great energy of body and mind. With a robust constitution, active mind and ardent piety he traversed the wilds of Burmah in search of the lost Karens, among whom, in the language of a Rangoon paper, "he dwelled as a Patriarch." No missionary among the heathen has baptized as many converts as Vinton. Boardman and others had sowed in his field and he reaped a glorious harvest. And he, too, sowed the good seed of the kingdom in regions where no man had named Christ, where others will reap. His desire for the salvation of the heathen was most intense. His zeal in that regard consumed his robust frame, and he fell a victim to the disease of that unhealthy climate. "Whom shall we send? Who will go for us?" may be asked, to that interesting field to superintend, as an earthly shepherd, the sheep of the Master who dwell among wolves. The Master, our hope is, will supply his flock and be "a wall of fire round about them." Let us pray God; when one Missionary is cut down to raise up others.

Brother Vinton was from Connecticut. The Baptists of that State were honored by him, and they deeply deplore his loss. May God supply his place early!

## How he became a Baptist.

"John Bates" gives in the Christian Times the process by which he, after conversion, was made a Baptist. The late revival out West suggested to his friend the propriety of relating the matter publicly for the benefit of inquirers after truth. This he did in a brief manner as may be seen below. The plan he took to arrive at his duty as a converted man was better, infinitely, than to have procured all the learned discussions in the world. He is now satisfied in the conviction that the word of God taught him his duty. Here Baptists are willing to rest the whole matter. If all will do as "John Bates" did, Baptists will write and circulate no more books on Baptism. Here is what honest John says:

"During the revival with which God is blessing us, many have joined our churches, and it may be that others are inquiring about the scriptural subject, mode and design of Baptism. I am now writing a line for the Inquirer. It pleased the Lord, my friend to bring me to a knowledge of the truth when I was far from home and living in the metropolis of old England. I was determined to read the Scriptures, and decide for myself on all subjects, but especially on that of Baptism. I proceeded in the following manner:

1. I went to Paternoster Row, and bought the best edition I could find of Cruden's English Concordance of the Holy Scriptures.

2. Then after the toil of the day was

over, night after night, I took Cruden and my Bible, laid them on the counter in the store, turned to every passage that I could find on the subject, and wrote them out pretty much in full length.

3. I then read them all over, looked at their connection, noticed every example, and prayed for divine teaching.—The result was, I found abundant evidence of adults being baptized, or immersed, on a profession of their faith in Jesus, and not even the shadow of one precept, or one example among them all to favour Infant Sprinkling.

My dear friend, you are inquiring for the truth on this subject, I mean you that are now reading this short article, and my advice is *Go thou and do likewise.*

Your affectionate friend,  
JOHN BATES.

Cascade, May 31st, 1858.

TRUTHS FOR THE TIMES. JUSTIFICATION AND ITS CONSEQUENCES. Addressed to enquirers and young converts. By Nehemiah Adams, D. D. Boston, Gould & Lincoln, New York, Sheldon, Blake-man & Co.

The Baptist Watchman justly speaks of it thus:

"This is the third in a series of tracts on fundamental doctrines of the Bible. In the present number the author gives a remarkably clear exhibition of the doctrine of justification by faith, and its consequences. Some of the objections to the doctrine are also stated and answered. We are more pleased with this treatise on the great and fundamental doctrine of justification by faith, than any we have met with; it is more consonant with our views, and we think in some respects more the simple scriptural view."

## Revivals.

We take the following revival intelligence from the Religious Herald.

The N. Y. Examiner furnishes the following additions; Schenectady, N. Y., 111; Jamestown, N. Y., 100—between 3 and 400 conversions in the place; Cherry Creek, N. Y., 41; Sandwick, N. Y., 51; Vovi, Mich., 55; and Bleeker Street church, N. Y., 74. The First church, Oswego, N. Y., has received 40 members, and the West church, 34.

The Watchman and Reflector reports revivals at Richmond, R. I., 41 added; Second church, Hopkinton, R. I., 10; Jewett City, Conn., 60; Kewanee, Ill., 33; Nantucket, Mass., 24; Lynn, Mass., 23; Beverly, do., 49. In Newport, R. I., there have been between 3 and 400 conversions.

We learn from the American Baptist, that within the past three months, the Baptist church in Oswego, N. Y., has had an addition of 120, raising its membership to 600; and that there have been at least 400 conversions in the village, during the revival. The pastor, of which Elder M. L. Bickford is pastor at Waltham, Mass., has received a contribution of 60 members.

We make selections from a private letter written by brother Crawford, Missionary in China, and addressed to J. A. Foster, his brother-in-law, of La-Grange, Ga.:

SHANGHAI, Feb. 18, 1858.

John A. Foster: Your kind letter of Nov. 5th, reached me on yesterday, and having leisure just now, I send you an answer without delay. You say, "since I wrote you last, there has been considerable change in my modes of thought and expression. Adversity and affliction have strongly affected me. As I live longer, and suffer more, I am more fully convinced that wealth and honor are but empty things." I can fully appreciate the sentiment. Such has been my own experience. My mind and feelings have, within the last four months, undergone a great and radical change. Such as I have never before experienced in all my Christian course, which is of more than 20 years standing. The last lingering earthly hope, ambition, and fear, seem to have departed together; and I hope they have departed forever; my heart takes hold on heaven. To do the will of Him that sent me, and to finish His work, seems to be my daily bread. I care no more about what I shall eat, or what I shall wear, or what the world may think of me, than the birds of the air. I have just learned something of the power of the text: "If the Son shall make you free, you shall be free indeed." Blessed freedom this. Here the unfettered soul spreads forth her new-born wings, and floats on the spiritual breeze of God's Omnipresent and everlasting Providence. Here it sings: "Earth hath no sorrow which heaven doth not heal." Here it looks with new eyes on things past, present, and to come. Here it has fellowship with the spirits of just men made perfect. Here it gets animated with a new zeal for God and the salvation of souls. Here it goes forth in the name of the God of Israel with a sling and smooth stones from the Gospel brook, to fight the giants of earth and hell.—Here it keeps back none of the glory, but gives it all to God.

I now see that many Christians before me, have arrived at this happy state, and have also passed to regions beyond. I also see that many zealous Christians have not yet attained thereto. May God grant this, and more to you, my brother, and to all His chosen ones, is the prayer of your brother in Christ Jesus. The hour has come for me to go to my appointment in the city. Something more on other subjects to-morrow.

I hope that MARTHA is now, while I write, safely once more on terra firma. How much would I give to know that

it was so, and that her health had improved. \* \* \* \* \* It is my determination to leave the States next fall, perhaps about November, and if I have a good passage, I hope to see her again, one year hence. It seems like a long time for us to be so far apart. I hope you will all look after the wants of her heart, during this time. I can supply her pecuniary wants; but I must leave the rest in the hands of her relatives, and to the mercy of God. I hope I shall cease to be a strange among you after my visit.

MARCH 4.—I expect dear Martha is at your house while I am now writing. How happy I would be to know that was so. \* \* \* \* \*

Boldness in this respect, is only required by doing the thing. I did not know any thing about laboring in souls before I came to China. Christians have yet to learn a great lesson on that subject, before the world is converted to Christ. What do you think? It takes from 30 to 40 of you Christians in America, to bring one person to baptism per annum, notwithstanding all your advantages!! The average of each preacher, of converts per annum, is about 6 persons!! When will the world be converted at this rate? Is this carrying out the commission: "Go and disciple?" \* \* \* \* \*

We have an interesting little church here, 25 native members. One was received last Sunday. Also a Pedobaptist preacher, and missionary of the Dutch Church. They are to be baptized by me next Sunday 1 am Pastor of the church. So it may now be reported, "That the Rev. T. P. Crawford, of the Shanghai Baptist Mission, instead of being about to join the Episcopal Mission, is about to immerse a Pedobaptist preacher," whose name is W. D. Klockers.

My health is quite good now—my throat and lungs are getting very much better. The Missionaries here are generally well at this time. The Baptists here need reinforcements, very much. Who will come? and echo answers that The China field has long been unwatered at home.

The English still hold Canton. The fleet is expected up here in a week or so; not for the purpose of taking this city, (which your school girls could do with no arms but their dinner buckets,) but either to meet the Emperor's fleet, or to talk over a treaty, which will stop awhile for provision, and then proceed on their way to Japan. No one knows which. It is reported here that the Emperor was murdered about two weeks ago, and that the Capital is in a state of rebellion. The report is not confirmed as yet. Great and important events are now transpiring in the Eastern world. My sympathies are entirely with England in her movements in India and China; and so would yours be, if you were just here awhile, and knew a few things which you nor any other person in America, can understand till you see it for yourselves.

Give my best regards to sister Sam, and speak of me to your little boys. Yours very truly,  
T. P. CRAWFORD.

For the South Western Baptist.  
Mr. Dawson's Letter to the Bible Board.

G. F. Cooper, in the last Christian Index, has, *ex gratia*, undertaken the defense of Mr. Dayton, in advance of any defense from Mr. Dayton himself. He is quite as willing to defend Dayton, as he was to hunt up testimony against Tustin.

It is high time that this letter business be understood. The habit, in certain quarters, of publishing private letters is an evil, and it is well that letter writers and publishers were beginning to understand their relative rights in the premises.

Letters are property—as much so as horses or mules, or any other chattel; and no man dare abstract them, or publish them without the consent of the writer of the letter. There is not a Chancery Court in Tennessee, that would not have put an injunction on Dayton and the Tennessee Baptist, restraining, under heavy penalties, the publication of this letter had the proper application been made in time. Is it not strange that the law recognizes nicer shades of distinction in morals on this subject, than certain Christians!

Now, the letter of Mr. Dawson to the Bible Board, was still the property of Mr. Dawson until he parted with his rights, by giving his consent to its publication. The Bible Board had no right to publish it, much less than even a "shadow of a right" had Mr. Dayton.

The aggravating circumstance connected with this particular case, is, that from all that appears, the letter was surreptitiously obtained from the office of the Recording Secretary of the Bible Board. The attending facts would make the taking, in any other case, *latrocinium*. Lawyers, for a valuable consideration, are in the habit of defending known criminals in courts of justice; but it is a new thing under the sun for Christians, without fee or reward, to assume this special and much mooted







Belgium 20 1/2

[illegible]

J. M. Pendleton, N. M. Crawford, Editors. A Theological and Exegetical Storehouse. No Baptist minister can be without it; 160 pages each No.

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CONCESSIONS OF PIEDO BAPTISTS TO BAPTIST PRINCIPLES  
by H. H. Barksdale (in press).....

[illegible]

many generations the seeds of these diseases have been established in the system, corrupting *Railway's Ready Resolvent* will eradicate from the afflicted every particle of diseased deposit, leaving with new energy and life the afflicted.

[illegible]

May 20, 1858.

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**AYER'S CHERRY PECTORAL**  
FOR THE RAPID CURE OF  
CROUP, BRONCHITIS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

**COUGHS, COLDS, HOARSENESS,  
BRONCHITIS, WHOOPING  
COUGH, COLIC, CROUP,  
INFANT CONSUMPTION**

and for the relief of consumptive patients  
at all stages of the disease

**W**HILE we do not speak to the public  
at large, we speak to the public  
of the American States, its wonderful cure  
of the most dangerous diseases to which  
the families in any civilized country are  
without some personal experience of its effects  
and without some knowledge of its value to  
those some living trophy of its victory over  
the dangerous diseases of the throat and lung  
and of the chest, and of the system to be  
undoubtedly and dangerous diseases of the  
lungs, and of the system to be employed for  
infants and young persons. We have  
it in fact to reveal against the indolence  
of the people, and the indifference of the  
believe the CHERRY PECTORAL cures in  
consumption it prevents than all else.  
It is a medicine that is not only a  
necessity, but a necessity that is not  
necessity than until to human skill can make  
cure that, fastened on the mind, and  
the mind, and the mind, and the mind,  
to move on as they know the virtues of this  
it can. We speak of it, and of its  
most perfect and desirable, and of its  
cure.

**Prepared by Dr. J. C. AYER,  
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