

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 iv, 19.

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Church Organization and Government.

MEMBER 5.

Demonstration of Principles.

I. The plan pursued by the apostles and other ministers in baptizing persons, and receiving them into the membership of the churches.

At Jerusalem, as has been shown, they were first taught the way of salvation; they gladly received the word and were baptized and were added to the church. And they also continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers: Acts 2, 37, 42. During the persecution by Saul, Philip went to Samaria and preached Christ unto the Samaritans. They gave heed to those things which Philip spake, hearing and seeing the miracles which he did. And when they believed Philip's preaching, they were baptized both men and women. Simon also believed and was baptized. Acts 8, 5, 13. The Ethiopian Eunuch heard Philip preach; and as they went on their way, they came unto a certain water; and the eunuch said, "see here is water; what dost thou bid me to be baptized?" And Philip said, "if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he was baptized him. Acts 8, 35. Saul was converted and baptized. Acts 9, 18. He was buried with Christ in baptism. Romans 6, 4. Cornelius and his kinsmen and near friends, heard the word of the Lord from Peter. The Holy Ghost fell on them and they were baptized. Acts 10, 24, 44, 48. Acts 11, 15, 18. At Antioch, great numbers of people believed and turned to the Lord. Acts 11, 21. At Philippi, Paul and Silas spake unto the women that resorted to the place of prayer. Lydia and her household were baptized, and were afterwards comforted. Acts 16, 13, 15, 40. The jailer, and those who were with him in his house, heard the word of God, believed on the Lord, were baptized, and afterwards comforted by Paul and Silas. Acts 16, 30, 34, 40.—Crispus the chief ruler of the synagogue at Corinth, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Acts 18, 8. Among these were Gaius and the household of Stephanas. 1 Cor. 1, 14, 16. The twelve disciples at Ephesus were baptized believers. Acts 19, 1, 7.

In several places in the Acts, mention is made of persons believing on the Lord, where nothing is said of baptism. In some of these instances the persons believing did not, at the time, enter into any church relation. But in cases where they did enter into such relation, it is evident from the uniform course pursued, that baptism followed upon believing the word of God.

Evidence is also afforded in the Epistles, that those who were baptized were believers, and that those who composed the membership of the churches were also baptized believers.

The church at Rome consisted of saints whose faith was spoken of throughout the whole world. Rom. 1, 7, 8. They were buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of God the Father, even so they also

should walk in newness of life. Rom. 6, 3, 10. The Corinthians were regarded by Paul as sanctified in Christ Jesus, called to be saints, and who called upon the name of Jesus Christ the Lord. 1 Cor. 1, 2. They were baptized. Acts 18, 8. 1 Cor. 1, 12, 17, 15: 29. The Galatians were called the Sons of God, Gal. 4, 6. They were all the children of God by faith in Christ Jesus, and were baptized into Christ and put on Christ. Gal. 3, 26, 27.

The members of the church at Ephesus were saints and faithful in Christ Jesus. Chosen of God before the foundation of the world, and predestinated unto the adoption of children by Jesus Christ, Eph. 1, 1, 5. They were baptized. Acts 19, 1, 6. And were taught to hold to "one Lord, one faith, one baptism." Eph. 4, 5. The church of Philippi were called saints, and had fellowship in the gospel. Phil. 1, 1, 5. They were baptized after receiving the word of God. Acts 16, 15, 33. They were also obedient to God. Phil. 2, 12. The brethren at Colossae were saints and faithful brethren.—They had faith in Christ Jesus and love to all the saints. Colos. 1, 2, 4. They were "buried with Christ in baptism" and were risen with him through the faith of the operation of God who raised up Jesus from the dead. Colos. 2, 12. The Thessalonians abounded in the work of faith, and labor of love, and patience of hope in the Lord Jesus Christ. And they were called the elect of God. 1 Thess. 1, 1, 4. They were also called the followers of Christ. 1, 6. The Hebrews were called holy brethren. Heb. 3, 1. And were exhorted not to lay again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of laying on of hands &c.—Heb. 6, 1, 2.

James recognized those to whom his epistle was addressed, as believers in Christ and as brethren. James 2, 1, 14, 5, 12. Peter called those whom he addressed, the elect of God, who were begotten unto a lively hope by a heavenly inheritance. 1 Peter 1, 2, 4. And as being baptized and thereby obtaining the answer of a good conscience toward God. 1 Peter 3, 21. They had obtained a precious faith. 2 Peter 1, 1. John recognized those to whom he wrote his epistles as believers in God, and obedient disciples. 1 John 2, 7, 8, 12, 13, 20, 1 John 3, 2, 5, 19, 20, 2 John 1, 3 John 1, 6. Jude addressed his epistle "to them that are sanctified by God the Father and preserve in Jesus Christ and called." &c. They exercised a holy faith, verse 20. They were admonished also to earnestly contend for the faith which was once delivered to the saints, verse 3. The seven churches in Asia were addressed in terms that suited adults, and those who were professors of faith in Christ. Rev. 2, 2, 10, 17, 19, 29, 3, 5, 17, 21.

Wherever allusion is made to baptism in the Acts or writings of the apostles, it is always in such terms, as imply a profession of repentance towards God, and faith in the Lord Jesus Christ. Not an intimation is ever given that justifies the belief that a single infant, probationer, or other unconverted person, was intentionally received into any church of that age. As to the mode by which baptism was administered by the apostles, there can be, I think, no reasonable doubt. The evidences sustaining immersion are clear and conclusive, and ought to satisfy every candid mind. The very meaning of the Greek *baptize*, as established by the usage of ancient writers, and the lexicons extant, with but few exceptions,—The resort to streams or bodies of water,—The figurative uses of the ordinance; all point unmistakably, as I believe, to immersion as the only mode used by apostles and other primitive ministers; and as the only mode that is authorized in God's word, or receives the approbation of the head of the church. Besides this, it is a well known fact sustained by history that immersion has been the usual mode used from the apostles' day until now. All denominations use it to some extent, and all admit it to be scriptural and valid.

J. M. W.
(TO BE CONTINUED.)

POINTLESS SERMONS.—In one of his discourses John Newton has this pithy remark:

"Many sermons, ingenious in their kind may be compared to a letter put in the post office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents. Such a sermon, whatever excellen-

cies it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and, therefore, as to all real use, is no sword. The truth properly presented has an edge, it pierces to the dividing asunder of soul and spirit, it is a discernor of the heart."

The Communion Question.

Under this head the N. Y. Observer copies with great satisfaction, a communication from some one professing to be a Baptist, in the N. Y. Examiner, expressing some doubts and cavils on the principle maintained by the Baptist churches, respecting communion at the Lord's Table, and adding the following comments:

We have recently heard the names of some of the most eminent Baptist clergymen and Professors mentioned as persons holding views favorable to the abandonment of the restricted communion practice. They are not anxious to promote agitation, much less to disturb the peace of the church by the discussion of the subject unless it is necessary; but they are gradually disseminating those views and principles which will eventually work a change in the practice of the churches. And it is also to be observed that the Baptist churches have shared largely in the great revival of the present year; a revival that has in a most remarkable manner brought Christians of various names into harmonious action, and produced desire for more union and communion. One of the fruits of this revival will be, we believe, a heartier and closer co-operation than has ever before been observed, of the different denominations; and if it shall also result in setting aside unnecessary restrictions upon the enjoyment of the fellowship of the Lord's table, it will certainly be a consummation in which we shall rejoice.

No doubt, all Pseudo-baptists in Christendom, who oppose and dread the progress of the Baptists, would rejoice, if they could see the Baptist churches halting, and falling into the snare of Balaam. If they could but persuade Baptists to be inconsistent with their principles, if they could blunt the edge of their testimony against Pseudo-baptism and his manifold assumptions, so pharisees and corruptions, there would be rejoicing, not only among the abettors of a corrupted christianity in this country, but in Oxford, and in Rome.

It is remarkable on what small evidence our Pseudo-baptist friends are taking comfort in this matter. They have "heard the names" of some Baptists who are supposed to be a little shaky on communion. The merest report is eagerly caught up, and made the most of. It is also remarkable that some Baptist prints are as ready to take up reports of "a scheme being plotted to open-communionize the Baptist denomination," the wish in both cases being father to the thought—the one for the purpose of hastening the consummation of this open communion millennium, the other to dragoon and frighten Baptists into an opposite extreme. But, in spite of this assault from without and folly within, the Baptist churches stand where they have ever stood, on the clear testimony of God's word.

The Observer, no doubt, thinks our view of the matter quite uncharitable, perhaps bigotted. And so it would be, on the Observer's principles, in respect to the nature of the church, and the institutions of Christ. The Observer talks as if the revival in its influences and spirit, is likely to bring about a change in our practice respecting communion. This is a gentle insinuation, that if Baptists were always as much revived as they have been of late, or as they should be, they would look favorably on open communion. We assure the Observer that the compliment is duly appreciated. And we will reiterate it by saying, that if the Pseudo-baptist churches were as much revived as they should be, they would take more scriptural and consistent views of the constitution and ordinances of the church. We shall certainly rejoice to witness "a heartier and closer co-operation" among all the disciples of Christ. But we do not believe that open communion will tend to produce it. We believe that an increase of knowledge and love, a deeper reverence for the example and commands of Christ, and a more conscientious adherence to "the ordinances as they were delivered," will do more to bring about this desirable end.

We beg leave to ask the Observer, in closing by what rule of fairness or candor, it seizes on articles which it must know, do not represent the views and feelings of the great body of Baptists, and holds them up as evidences of their sentiments? The Observer knows

that not one Baptist periodical, recognized in any sense as an organ of the denomination, advocates a departure from the established principles of the body, and that all of them decidedly oppose all such tendencies as the Observer professes to see. Does that paper know more about Baptists than they know about themselves? What is to be gained by this unfairness and misrepresentation? It is not the part of christian charity to publish such groundless imaginings and wicked insinuations as form the substratum of the Observer's article?—Western Watchman.

"Quench not the Spirit."

Twilight has overtaken the traveller, in the midst of an arctic forest. Deeper and deeper grow the shadows in its solitude, but he heeds them not. 'Tis true they whisper of a night whose morn shall witness the awaking of the dead, but their warnings are not needed. Full well he has already pondered the fearful lesson they would teach him. Death is before him. He feels that it cannot be otherwise. It is many miles to the nearest shelter, and his weary limbs can never carry him but little further. Night, too, has shut from sight the only way-marks by which his path could possibly be traced. If he pauses where he is, his doom is sure, for he has no fire, nor yet the means of lighting one. Already he begins to feel the stealing on of that insidious sleep which chains the frost-king's victim, while his life-blood is congealed. Urged by despair, he is on the point of yielding to its influence, but love to life forbids, and he plods on a little longer. He is rewarded. From the darkness before him gleams out the dull light of dying embers. Providentially, it would seem, a party of travelers stopped to dine just where their path is crossed by his. Joy to the wanderer! The means of preservation are within his reach and he is safe. But see! Can it be possible? He is flinging snow upon the embers, and as they one by one go out, a wild, exulting laugh rings through the forest. Alas! the excitement of the moment has driven reason from his throne. At length he pauses; but not to gather the few which have escaped his fury, and kindle them into a flame. No. Only to stand and watch them die away, and when the last one is extinguished, and the last chance of safety gone, to sink down under the snow in a fatal slumber.

Sinner, dost thou wonder that even a maniac should be thus reckless? How much more rational is thy course in quenching the Holy Spirit? In his case, the life of the body was the forfeit paid. In thine what wilt it be? His folly was unmixt with guilt. Is thine?—Morning Star.

Sustained by Prayer.

"It has been said that the early missionaries were a devoted, prayerful, faithful band. Such indeed they were; but the churches prayed for them as do not now. In those days there was a missionary enthusiasm which pervaded all the churches; but now the missionary spirit runs low. The heart is sickly, and all the members are feeble.

"Did you ever hear of the diving water-spider, which carries around him a little spherical atmosphere of pure air, by virtue of which he can go down into the most putrid water unharmed?—Judson, Wade, and Boardman, and other early missionaries, were ever in such an atmosphere, like Daniel in Babylon. That crystal covering is what we all need now. We dare not trust ourselves in Burmah, surrounded as we must be by moral contagion, without much prayer and sympathy from the churches at home. Here there is a moral atmosphere around the minister; there, alone, destitute of the influence of a christian civilization, he is liable to be moulded, by contact into the image of those around him. Left to himself, he is subject to peculiar temptations. If the missionaries fail in any point, let them not be severely reproached. Go rather and pray that they may be incased in the armor of the Holy Ghost; that the 'munition of rocks' may be their defence. The Barmen mission was founded in prayer, and it must be sustained by prayer. Cease your prayers, and we are shorn of strength. Increase your prayers, and the feeble among them shall be as David, and the house of David shall be as God's."—Mr. Bizby, from Burmah.

Do well and doubt no man; do ill and doubt all men.

The church is out of temper, when charity grows cold and zeal hot.

For the South Western Baptist.

NEW ORLEANS, May 26th, 1858.

BRETHREN:—I have just visited the baptist meeting house in this place.—Its appearance is large and elegant.—Its architectural proportions, ornaments and furniture are in good taste, are in keeping with its object, and with the denomination to which it belongs. A heavy debt still hangs over this house, and calls loudly upon our country baptists for liquidation.

Wm. C. Duncan, the Pastor, was with us at Liberty. He appears feeble. He is modest and seldom engages in debate. Even in company he prefers listening to talking. His amenity and amiability secure one's love. The only sermon which I heard him deliver was written out fully, and read under great depression of mind, arising from sickness in his family. His pronunciation is good, language correct and choice, arguments logical. His train of thought indicates a mind naturally good, and well cultivated. The leading feature of the discourse was pithy. If the Lord spare him many years, and if he do not catch the prevailing disease of writing too much, he will, I believe condense his labors into some valuable book.

My Dear Editors, it is time to bring these notes to a close. You have printed many of my letters written upon the road, amidst the hurry and care of other business. You probably are ready to ask why not write at home at your leisure? Home incidents are too few, and too unimportant.

Yours truly,

D. P. BESTOR.

For the South Western Baptist.

Which is the Apostolic Church?

NUMBER 7.

It was to this city where Apollos came, in the absence of Paul, "an eloquent man and mighty in the scriptures," "knowing" however "only the baptism of John; to whom Aquila and Priscilla expounded the way of God more perfectly." Ephesus was an exceedingly populous city, and famous for an immense temple, dedicated to the worship of the goddess Diana; which was in the zenith of its glory at the time Paul made his first visit. Here it seems that satan had erected his throne of idolatry with undisputed sway; of which Paul, when on his way to Jerusalem, had caught a transcendent glimpse. This caused the apostle to fulfill his promise as expeditiously as possible; for he soon came back to Ephesus, and made it his residence for three years. It was here, where Paul found on his return, twelve "certain disciples," who appear to never "so much as heard whether there be any Holy Spirit" and by some supposed to have been re-baptized by him; having been baptized only "unto John's baptism." Pseudo-baptist make a great effort to prove, that John's baptism was not christian baptism. This circumstance, they consider a considerable weight in their favor, to substantiate that fact; though when rightly considered proves nothing at all. There is no probability that they were baptized by John; and, the fact that they had "not so much as heard whether there be any Holy Spirit," clearly shows that they had been baptized by an incompetent administrator; probably by Apollos, who, it seems had not been properly instructed, previous to his coming to Ephesus. Paul preached here with great force; but notwithstanding his success in the ministry, he had many adversaries at Ephesus; for a number of whom enriched themselves by manufacturing representations in miniature of the temple of Diana; by means of which they amassed considerable wealth. The preaching of Paul, however, seems to have made great havoc among the craft, so much so, that, knowing if this new doctrine was suffered to go on, their trade would be ruined, they convened a meeting, and deliberated what was best to be done. "Sirs," said one of them, "ye know by this craft we have our wealth," and made a considerable speech; after which the utmost confusion ensued, throughout the city. The multitude was confounded, and the greater part knew not the cause of their coming together; but they continued to cry "Great is Diana of the Ephesians." By means of Paul's preaching at Ephesus, multitudes were converted to the christian faith; among whom were "certain of the chiefs of Asia." After this excitement had subsided, the apostle called the disciples around him, embraced them, and departed; with the intention of taking a circuitous route, desiring to be at the feast in Jerusalem,

on the day of Pentecost. Thus went the great leader of the Gentiles, preaching to, and exhorting the people. So deeply interested was he, for the salvation of souls, it seems on one occasion he continued his discourse all night, when a "certain young man" who had fallen asleep, fell from the "third loft and was taken up dead;" but when Paul said "his life is in him," they "were not a little comforted." And while he was at Miletus, "he sent to Ephesus," for the "elders of the church," to whom he gave a beautiful and pathetic charge; in which he said he had kept back nothing from them which was profitable, and that he had preached repentance and "faith toward our Lord Jesus Christ," to the Greeks as well as to the Jews; and feeling depressed in spirit when he thought of Jerusalem, he expressed himself that they would see his face "no more," not knowing what would befall him there; and finally concluded by "commending them to God, and "kneeling down and prayed with them all." "And they all wept sore, sorrowing the most of all for the words which he spake, that they should see his face no more." CLEOPHAS.

Orion, June 8th, 1858.

The Shekinah.

God is denominated the invisible God. 1 Tim. 1, 17. "Unto the King eternal, immortal, invisible, the only wise God." He is not cognizable by our corporeal vision, because He is a pure, immaterial spirit. No man hath seen Him; no man can see him.

How then can it be true, as we read in Holy Scripture,—that "the Lord spake unto Moses face to face?"—that "Naab and Abihu, and seventy of the elders of Israel, saw the God of Israel?"—that "He came down in the sight of all the people?"—and that "Isaiah saw the King, the Lord of Hosts?" We answer: Because though God as a holy, incorruptible spirit cannot be beheld by mortal eyes, any more than can our own spirits, He yet made an external manifestation of Himself to them through the Shekinah. That, they could see; it was a preternatural splendor imprisoned by a cloud; and it represented, or personated Him;—was the symbol sign or token of His presence. The root of the Hebrew word Shekinah, signifies to dwell, to dwell in, to inhabit. His divine essence, His divine glory and majesty were shrouded in it, as our clayey tabernacles enshrine our spirits, and through these tabernacles, this physical organization, the concealed workings of our spirits—their thoughts, emotions, and affections are expressed, so was the invisible God—His mind, His wishes, made apparent through the Shekinah. This sensible object was the symbol of His presence, and through it as a medium He manifested his will or agency. It was His visible representative to His chosen; and when at particular seasons, and for particular purposes, glimpses of the folded glory shone through it, He in scriptural diction, was seen by them.

Ancient Preaching.

Mr. Trumbull, of the Connecticut Historical Society, has been looking over a collection of sermons, nearly three hundred years old. He notices the habit of preaching many successive discourses, sometimes twenty-five, from the same text. A chaplain of Cromwell's army preached eight hours upon the word "Pomegranate," taken from the description of the priestly robes of Israel. He said he would proceed to unfold the divine truth contained therein, seed by seed. After discoursing eight hours, he postponed the remainder to the next day. We heard of a modern preacher once, who might have been a descendant of the latter, who announced that his subject naturally divided itself into nineteen heads, but for the sake of brevity, he should reduce it down to eighteen.

How to Write to Editors.

The following from the Methodist Protestant, meets our views precisely:

If our brethren in writing to us on business would give us their full post office address, and not date from any other place, sign their full name, in plain, legible manner, say just what they wish done, and not a word more, they would furnish us with model business letters, and in ninety-nine cases out of a hundred they would find their cases precisely complied with. When they wish to write anything for the Editor, they should place it on the bottom of the page, so that it can be torn off without disfiguring the part intended for business. Sometimes we receive letters with marriages and obituary notices and business items all jumbled up together.

Habits.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed; no single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the snow gathers together, so the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.

The Lust for Riches.

The grudge with which most men part with a little pittance for the noblest purposes, is astonishing and humiliating. Mammon, Mammon, is the god of the professing world among us. The love of distinction flows in the channels of wealth, and thus creates an aristocracy of Dollars. Hence the passion for lucre is the passion of the United States. Men measure their respectability, not by their deeds of goodness, but by the sums of which they are masters.—Mason.

Pithy Sayings.

Health is the greatest of all bodily pleasures, but the least thought of. Flattery is a sort of bad money, to which our vanity gives currency. It is the perfection of happiness neither to wish for death nor to fear it. The virtue of prosperity is temperance; the virtue of adversity is fortitude. Levity is often less foolish, and gravity less wise than each of them appear. Nothing elevates us so much as the presence of a spirit similar yet superior to our own.

Increase of Canada Baptists.

The Messenger gives a very encouraging account of our denomination in Canada. In 1838, there were only 15,525 Baptists; in 1848, 28,967 during that period. In 1852, they numbered 45,353, being an increase of 19,388 in three years. At the same ratio of increase the denomination in the Province, must now number 102,061 or upwards of six times as many as twenty years ago, and within 17,582 as many as the entire population of the Province in 1820. This is certainly very encouraging for our brethren in Canada.

Gems.

In nothing is the corrupt memory of man more treacherous than in this, that it is apt to forget God; because out of sight, he is out of mind; and here begins all the wickedness that is in the world; they have perverted their way, for they have forgotten the Lord their God.

Those that resolve to serve God, must not mind being singular in it, nor be drawn by the crowd to forsake his service. Those that are bound for heaven, must be willing to swim against the stream, and must not do as the most do, but as the best do.

ROMANISM—THE BIBLE.—The Church of Rome has preserved the volume that is destined to destroy her. Like Pharaoh's daughter, she has taken up the sword of God, and nursed it as her own, for the destruction of her own kingdom.—Carson.

SPIRITUAL HEALING.—It is observed that our Lord Christ, when he was upon the earth, in the days of his flesh, wrought no half-cures; but whosoever they brought to him for healing, he healed them throughout. This was to show what a perfect and complete Saviour throughout; and shall not we be saints throughout?—Mead.

CARNAL ENMITY.—As it was the spirit of the world that nailed our blessed Lord to the cross; so every man that has the spirit of Christ, every man that opposes the world as he did, will certainly be crucified by the world some way or other.—Lowe.

Many Christians are like chestnuts—very pleasant nuts, but enclosed in very prickly burs, which need various dealings of Nature, and her grip of frost, before the kernel is disclosed.

FAITH.—When God has a word of command faith hath an ear to hear, a heart to be willing, and feet ready to go on his errand.

MOTHER!—The Emperor of China, on certain days of the year, pays a visit to his mother, who is seated on a throne to receive him; and four times on his knees, he makes her profound obeisance, bowing his head even to the ground.—Dodd.

One day of domestic felicity is worth a year of public gayety.

The S. W. Baptist.

TUSKEGEE, ALA.:

Thursday, July 1, 1858.

THE BIBLE AND BOOK DEPOSITORY
is constantly receiving fresh supplies of Bibles and
Bible publications. Orders will be promptly filled. Ad-
dress: HERRITT BURNS, Dep. Agt.
May 1st, 1858.

Notice.

We issue no paper next week. Our published terms are, "50 numbers a year." Our custom is to publish no paper Fourth of July week and Christmas week. Our next issue will be dated 15th July.

We learn that the Bible Board has replied to ex-Secretary Dayton, giving a full exposition of his course. Elder Dayton will regret that he ever made it necessary for the Board to make a defence. As it is one of our denominational Boards, we will lay it before our readers when it arrives, which will be, doubtless, in time for the next issue.

The examinations of the various Schools in Tuskegee are now progressing. In our next a brief notice will be given of them all.

We have several communications on hand, which shall appear at as early a day as space will allow.

Brother J. R. Kendrick of Evergreen writes that there are some indications for good in some of the Churches he serves. He baptized two persons into the fellowship of Allenton Church recently. We wish our young brother much success in his large field.

Bro. Spragins, of Yorkville, will accept our thanks for his kind letter.—We hope to be profited by it. We thank him for his aid.

Persons wishing to reside in Tuskegee would do well to call on G. B. Nuckolls and examine his residence which he wishes to sell, a description of which may be seen in his advertisement in this paper. We know his description of it to be correct. A bargain may be had, as he wishes to sell and go West.

Rejoinder to Mr. Graves' Defence—Finale.

"Let Southern Baptists now be true to those who have been true to them." J. R. Graves, Editor of the Tenn. Baptist.

"To reform, and not to chastise, I am afraid, is impossible, and that the best precepts, as well as the best laws, would prove of small use, if there were no examples to enforce them. To attack vice in the abstract, without touching persons, may be safe fighting, indeed, but it is fighting with shadows." Pope's letter to Dr. Arbuthnot.

"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1 Cor. 4: 5.

Let the reader bear in mind, that Mr. Graves was the first to introduce the word "Southern" into this discussion, for the purpose of availing himself of all the advantages which such an appeal to our sectional prejudices could give him.

There is a place on a neighboring river, at which we have often crossed, where the bed of the stream is made up of jutting rocks for miles, so that as the water dashes and foams through them, the sound may be heard for many miles. A heavy freshet, however, has often been known completely to submerge these ledges of rocks, so that the surface was unruffled; and one would think a steam-boat could navigate the stream without perfect impunity. But in a few days the river would fall to its proper status, leaving every rock in its place—not one of them dislodged or removed by the furious tide. And so will it be with the "FIGURES AND FACTS" which have been evolved in the last few months in our controversy with the trio who edit the Tennessee Baptist. When the tide of sympathy which Mr. Graves can call up by the cry of "persecution" or the indignation which he says, our course has excited throughout the country, (the infuriated man really seems to think that because he is indignant, the whole South is indignant!) shall be overpast the "figures and facts" that we have brought out, will stand forth in bold relief, not one of them displaced by the swelling tide that may for a time conceal them from the public eye. That man's ignorance is to be pitied who mistake the first gush of sympathy, or of anger, called forth by special personal appeals to the passions and prejudices of the human heart, for that "sober second thought" of the wise and prudent, which finally adjusts all the great facts of history. This is the tribunal to which we appeal and to the decision of which we shall bow without a murmur.

We have said that Mr. Graves' defence "is a mere effort at evasion—a

mere quibble upon technicalities—that he does not meet the main facts of the case." We now proceed to make good this declaration.

Our allegation is characterized by Mr. Graves at the outset, as a "most injurious and unfounded charge," &c. The point in our allegation which he thus speaks of, is, "What he (Graves) inadvertently severely upon the institution of slavery," &c. "not its evils." Now, let us see whether our proof corresponds with the allegation: Dr. Waller in his letter to Dr. Phillips, of Mississippi, charges that Mr. Graves said to him, that "he (Graves) could not conscientiously remain in a slave State."—In his (Waller's) letter to Elder Tichenor, he says: "Fisher and Ford, (Mr. Graves' witnesses) will testify that I told G. that in conversation with me, he avowed his intention to leave Kentucky on account of slavery—that he (Graves) mentioned ITS MANY EVILS and severely animadverted upon them—that I advised him to leave if such were his feelings—and that he did leave," &c. Observe, Dr. Waller in each of these letters says, Mr. Graves "avowed his intention to leave Kentucky on account of slavery—that he could not conscientiously remain in a slave state." THEN, after taking this bold ground against the institution of slavery, he "mentioned its many evils," &c. Is it possible for any language to sustain an allegation more plainly than this does ours? Is there a man in the South that can be made to believe that John L. Waller would have advised Mr. Graves, or any body else, to leave the South because he was opposed to the "AMALGAMATION" of the races? Every man, who knows anything of the Southern people, knows that any man can animadvert upon that "evil of slavery,"—nay, that public sentiment so utterly condemns it, that instead of advising a man to leave the South for pointing out this "evil," he would be rather urged to remain. The plea is too flimsy to deceive even his devoted friends.

Again: Mr. Graves represents himself, in the interview between himself and Dr. Waller in the presence of Ford and Fisher, as "asking Waller were not the sentiments he (I) expressed to you (Waller) honorable to any man's head and heart? He answered "certainly!" Now, can Mr. Graves hope to make Southern people believe that John L. Waller, whom we happen to know was a true hearted Southern man, would have advised him to leave the South for "expressing sentiments honorable to his head and heart?" The supposition is both preposterous and absurd.

The only proof upon which Mr. Graves relies for his entire defence, is a letter from Mr. T. J. Fisher, which we here extract:

CARROLLTON, April 16, 1858.

DEAR BROTHER GRAVES:—In answer to yours of the 5th inst., I cheerfully reply. In the Spring of 1853, I went with you to the room of the late Elder John L. Waller, in Louisville Ky. You stated in my hearing, Elder S. H. Ford also being present, that a report was in circulation that you wished silenced, and to do so you wished him [Waller] to answer you two questions categorically, or words to that import, viz:

1st. Did you ever receive a letter from me stating that I was about to leave the State, or perhaps had left the State, because I was opposed to Southern slavery?

Elder Waller answered—"NO."

2. You remarked, you know Bro. Waller, when I lived in Kentucky, we were sometimes much together, and traveled and preached much together, &c. Did you ever hear me utter a sentiment of opposition to the institution of slavery, or hear of my having done so?

Elder Waller answered emphatically—"NO."

Given under my hand this 16th day of April, 1858. T. J. FISHER.

The reader cannot but be struck with the guarded manner in which the foregoing certificate is worded. It must have been prepared by Mr. Graves himself—so manifest is the effort to keep the witness from speaking one word, more or less, than exactly suits the purpose of Mr. G. Now observe, 1st. Mr. Fisher certifies that Graves asked Waller this question—"Did you (W.) ever receive a letter from me, stating that I (G.) was about to leave the State, or perhaps had left the State, because I was opposed to Southern slavery?" This was not in our testimony. Dr. Waller avers that it was in a "conversation" not in a letter, that these sentiments were uttered by Mr. Graves.—Why did he not ask Fisher to testify to that? It is a mere quibble—an unworthy evasion. But we have not the heart to pursue it.

2nd. Mr. Fisher still further testifies that Graves asked Waller as follows:—"Did you (W.) ever hear me (G.) utter a sentiment of opposition to the institution of slavery, or hear of my having done so?"

The quibble here is between the "institution of slavery," and "slavery."—Will Mr. Graves—dare he—ask elders Fisher and Ford this question:—"Did you ever hear J. L. Waller charge me with leaving Kentucky and going to Ohio, on account of my opposition to slavery?" This is the question that will bring the proof which sustains our allegation. Mr.

Graves can neither be persuaded nor provoked to ask that question. We ask, is the mere recollection of a person about a conversation years after its occurrence sufficient to set aside the repeatedly written statement of one of the parties? Fisher's testimony is, therefore, excluded on the following principle as laid down in Greenleaf on Evidence, Vol. 1, Sec. 200:—"It frequently happens, also, that the witness, by unintentionally altering a few expressions really used, gives an effect to the statement completely at variance with what the party actually did say." To apply this—"The party (Waller) actually did say," that Graves "avowed his intention to leave Kentucky on account of slavery and that he did leave." Mr. Fisher "alters an expression really used," by throwing in "institution of" before "slavery," thus leaving the impression upon the mind of the unwary, that Dr. Waller acknowledged to Mr. Graves that he (W.) had told a falsehood on him (G.)—a thing, by the way, that we have no idea Mr. Fisher would do in plain English. Yet the impression he conveys to the reader is precisely this!

Mr. Graves adds immediately after Fisher's letter that "Elder Ford testifies to the same thing." Now, we know that "Elder Ford" does not such thing. By way of bringing out the whole truth in this matter, we propound to Elders Ford and Fisher the following

QUESTIONS.

Did you, or either of you, or did you not, hear the late John L. Waller charge J. R. Graves with leaving Kentucky and going back to Ohio, because he (Graves) could not conscientiously remain in a slave State? or as substantially charged in Waller's letters to Phillips and Tichenor?

2nd. If so, did Mr. Graves deny this charge in the presence of Dr. Waller?

We insist on a "categorical" answer to these questions. Dr. Waller's testimony has been impeached. We want to see whether these brethren will see his memory desecrated in this manner. If they refuse to answer these questions, we hereby notify all parties, that judgment will be taken *pro confesso*.

Mr. Graves declares he did not leave the South "on account of slavery."—Dr. Waller affirms that he did, and declares that when he charged it upon him (G.) in the presence of elders Fisher and Ford, he did not deny it. Now, let these witnesses testify who has told a falsehood Dr. Waller or Mr. Graves.

The following letter from the Rev. I. T. Tichenor, pastor of the Baptist church in the city of Montgomery, Ala., for some time the intimate friend of Dr. Waller, will develop this whole subject in a somewhat new aspect. It will explain the double dealing of Mr. Graves in regard to the Revision Question, at the S. B. Convention in Nashville, in 1851. His conduct there, up to this time, has been a mystery to us and many other brethren who attended it. Read the letter and ponder it.

For the South Western Baptist.

MONTGOMERY, June 16, 1858.

DEAR BRO. HENDERSON: The circumstances attending the writing of the letter of J. L. Waller, in your issue of May 13th, are as follows:

During the Summer of 1851, I was in the city of Louisville. Calling upon Dr. Waller at his office, the conversation turned upon the Convention held in Nashville in May preceding. Dr. W. complained that Graves had published in his issue the week of the meeting of the Convention an article filled with personalities, in which he had endeavored to show that he (Waller) had changed his position on the Revision question, &c. I asked Dr. W. how the man who had written such an article could with any sort of consistency, be a member of the Convention of the friends of Revision, held in Nashville a few days after its publication; for I had myself seen Graves in that meeting, and knew that he took part in its proceedings.

Dr. W. replied as follows:—"After I saw that article, I told Graves that I would crush him if he did not quit his personal attacks upon me—that he knew I could do it at my pleasure—and that I would, if he did not cease to attack me personally." More astonished than ever, I inquired how he could crush G. He then told me that Graves had formerly lived in Kentucky,—that he had taught school in the neighborhood of his (W.) father—that he knew him there—and that G. had left Ky. and gone to Ohio on account of his opposition to Slavery. That after getting to Ohio he had written back a letter* in which he (G.) had stated his reason for leaving the State was his opposition to Slavery. That he heard no more of Graves until he heard of him in Nashville, and that it was not until he met G. (I think he said at the meeting of the Indian Mission Association held in Nashville in 1847), that he ascertained that it was the same Graves that had formerly lived in Kentucky.—That he reminded Graves of these things, and that these facts were powerful arguments to silence the thunder of the Tennessee Baptist, and to make Graves look more favorably upon the Revision movement.

At this distant day I of course do not pretend to give you the language of Dr. W., but as the facts were stated in explanation of a course of conduct which seemed strange to me, they are as vivid in memory as though the conversation had occurred but yesterday.

In relation to Dr. W.'s being deranged, I must be permitted to say that his announcement in the Tennessee Baptist was the first time I have ever heard such a thing rumored. During the summer of 1851, I was with J. L. Waller frequently, and one time for more than a week travelling on the same boat, sleeping in the same room—with him day and night—and I never saw nor heard of anything of which started the idea in the mind of any living man that J. L. Waller was insane. I heard him preach sermons for one hour and a half—saw him much exhausted after the effort, but never by any word, look or action did he indicate any, even the slightest aberration of mind. That bro. Pendleton may have seen Dr. W. in the state described, I do not question. After preaching that "most powerful sermon he ever heard him preach," I do not doubt that the excitement may have produced such an effect upon his nervous system as to make it necessary for his friends to watch over him during the night. But that John L. Waller was "partially insane" is utterly incredible. I have no idea any man on this broad earth except bro. Pendleton believes any such thing. I have conversed with Waller's friends and his foes, for he had many of both, and never, never did I hear such a charge before it was published in the Tennessee Baptist.

With reference to Waller's notice of G.'s visit to him in Louisville, I have only a word to say: Waller's pen was severe. But like a good Brother whom you and I know that once edited the Index, at the residence there was no more pleasant man than J. L. Waller. There was no man more lenient, more forgiving, of kinder, warmer heart to those who were willing to be at peace with him, than John L. Waller. The Western Recorder, of which he was Editor, and the Tennessee Baptist had, for some months before the interview between Editors, been on the eve of battle. As I then took both papers, I saw with apprehension the preparation for the strife, and expected every week to hear the thunder of the guns that announced the war of extermination had commenced. During the visit of Graves to Louisville, these differences were adjusted, and the article referred to and quoted by bro. Pendleton, was but Waller's proclamation that peace would be preserved. In his magnanimity he wrote it to remove all impressions prejudicial to Graves, which might have been made by the notices of the Tennessee Baptist which had appeared in his paper.

That the interview between them was pleasant, I have no question, for W. was naturally a pleasant man and Graves well knows how to render him self very agreeable to those whom he wishes to conciliate. That G. is a bold man, nobody questions; that he is possessed of a kind heart, all his friends fully believe. These statements made by W., under the circumstances, are evidence to my mind neither of W.'s duplicity nor of his insanity.

Yours truly, I. T. TICHENOR.

"This was my understanding of the conversation at the time. Dr. W. has since corrected me in this particular—that it was not in a letter but in a conversation that G. made these statements—but that after G. went to Ohio, he wrote a letter to W., which W. never answered, on account of the conversation mentioned. It is this letter that I understood to contain the anti-slavery sentiments of G."

But the following will show that Mr. Graves impliedly admits the conversation as reported by Dr. Waller;

But granting that I did animadvert upon the many evils, or abuses of slavery, can this justly be construed into opposition to the institution? As well might I be charged with opposition to a Republican Government like ours, should I animadvert upon, and deplore the evils that attach to it—or that I am opposed to matrimony should I mention an abuse of the relation?

Even had we severely animadverted upon the evils of slavery, can we justly therefore be condemned as an Abolitionist?

Here is another adroit attempt to make a "distinction without a difference." We really pity a man who has to resort to such expedients to screen himself. He has every claim to our compassion that can arise from embarrassment and distress. But our duty is plain. We must expose the subterfuge, for the reason that the whole strength of his defence rests upon these two sentences. He says, "granting that I did animadvert upon the many evils, or abuses of slavery," &c. Here he would fain make the reader believe that "evils" and "abuses" are identical terms! Let us look into the matter.—When we apply the term "evil" to any thing, we are always understood to refer to the inherent properties of that thing—that it is depraved—corrupt—malignant. But when we apply the term "abuse" we are as uniformly understood to mean, "improper treatment or employment; application to a wrong purpose; as an abuse of our natural powers," &c. So say our Dictionaries. Hence, nobody but an Infidel ever uses the word, "evils of religion"—nobody but a monarchist ever uses the expression "evils of republicanism"—and nobody but a polygamist or a Monk ever speaks of the "evils of matrimony."—Suppose that Mr. Graves had "avowed his intention" to some person "to leave the United States on account of" republicanism—that he should have "mentioned its many evils, and severely animadverted on them"—that he "had been advised to leave if such were his feelings—and that he did leave" and go to some monarchical government—and that after a time he should return, and assume the leadership of some great republican party in this country—and that these facts should all be proved on him—could any man suppose that he could satisfy the good people of this commonwealth that he never had had a "scruple of conscience on the subject

of republicanism? or that there was a prodigious difference between "the institution of republicanism," and "republicanism"? Such a miserable plea offered to intelligent freemen would cover any man with indignant hisses. Or suppose, to use another one of his own illustrations, he should "avow his intention to leave" the matrimonial relation—that he should "mention its many evils, and severely animadvert on them—and that he should leave" his wife, and go, we will not say where—and that he should return, and attempt to persuade all concerned, that there was a prodigious difference between "matrimony"—and the "institution of matrimony"—and finally that he never had had a "scruple of conscience on the subject of matrimony"—may that he never had left his wife, &c.—But it requires a man who can endorse articles to an intelligent, refined and Christian community, which teach that "polygamy" (according to the Scriptures) is no sin *per se*, and yet persuade people that it (polygamy) is wrong—that is, that a thing is wrong which is not wrong either according to the Bible or in itself considered!—we say, it takes such a logician as this to see the prodigious difference between "slavery" and the "institution of slavery."

It is painful to us to have to expose such sophistry—but yet the entire defence of Mr. Graves is based upon it.

Mr. Graves' next effort is to screen himself behind "Judge Green," of the Law School at Lebanon, Tenn., and then asks, "will not these editors give him (Judge G.) a warning?" We answer, the political press is doing that very effectually, without a word from us. But why has he fled to Judge G. for refuge, if he does not feel convicted of the charge we made against him? The very effort at extenuation is a tacit admission of the charge.

Mr. Graves says that he has shown that our own witnesses do not sustain our allegation! There is not a court in the United States but what would recognize our case as fully made out.—This we are perfectly willing to leave to any legal gentlemen.

We incidentally presented the facts, precisely as published in our article to two of the most distinguished Judges in this State, and they both affirmed that our charge was most triumphantly sustained.

We now proceed to introduce some additional testimony, which J. M. P. will scarcely venture to set aside by the plea of insanity. Mr. Graves republishes the following article from the New York Examiner, one of the strongest abolition papers in New York, in his issue of April 3, 1858:

From the Examiner.

How shall we reach the Evil?

MR. EDITOR: Almost all editors at the North believe Slavery to be a great evil, standing out in opposition to the spirit and teachings of the gospel. They also believe that the gospel is adapted to the cure of this as well as every other evil; and that as the servants of Christ, it is their duty to bring that influence to bear upon the Southern institution. But how shall this be done? There are many thousands of Christians at the South, and they occupy just the position to meet the evil. Every great reform must be effected principally by the efforts of the people whom it immediately concerns. It may be said that the intolerance of Slavery would operate against their efforts as well as ours. But it would not operate to the same extent. It may also be said that Christians there are under the influence of slavery—that they are its apologists; its advocates; and that therefore we can hope for no assistance from them. But it cannot be that a great body of men renewed by the Holy Spirit are entirely beyond the influence of Divine truth in so important a matter.

It appears to me that the only way to reach the evil of slavery is through the influence and co-operation of Southern Christians. Ought we not then to seek for a better understanding with our Southern brethren; not by compromising the truth, but by striving for union in it. If there is any class of men that we can hope to reach at the South, they are the disciples of Christ. It will be in vain to call on men of the world, politicians and planters, to give up slavery, as a great sin and evil, while the body of professed Christians that surround them and form their views of religion and morals, are willingly involved in it. May we not, then, with all candor and sincerity, appeal to Christian men of the South, as servants of a common Master. So sure as Christ is their Savior, and the Holy Spirit their sanctifier, they will ultimately take the right position. It may be well, too, let me add, in our appeals to our Southern brethren, to show more of meekness than self-righteousness. For when we mark the prejudices, the covetousness, and the worldliness that exist among us, and observe the limited influence which Christian principle has over the majority of professors; who can resist the unwelcome conviction that if we had been in the same circumstances with Southern Christians, many of us would have been as deeply involved in the sin of slavery as they are?

I was pleased with your "Inquiries of Southern Christian," in the Examiner of Nov. 20th, and with the reply of "N. M. O." in a subsequent number.—It appeared like a step in the right direction.

Mr. Graves appends to the foregoing article the following endorsement: (the italics are ours):

REMARKS.—The above breathes the spirit

of Christ. Would that all Northern Christians could exercise the same charity. Convince Southern Christians that Slavery is contrary to the teachings of the New Testament, and they will abandon it at once! but harsh abuse and bitter denunciation can be productive of evil only.

In a little Tract from the pen of N. M. O. entitled "The Faithful Centurion," will be found in a small compass a Scriptural defence of the Institution.

If the editor of the Tenn. Baptist had republished the foregoing article with a view of pointing out its sophistry—i.e., in taking for granted the very thing to be proved, that slavery is a sin—or if he had done so with a view of lifting a warning voice to the Southern people as to the insidiousness of such attacks upon slavery—why, his course would have been commended.—But he does neither. He reproduces the article, and declares that it "breathes the spirit of Christ!" Let us look into it, to see what the "spirit of Christ" is.

1st. This article affirms that "Slavery is a great evil, standing out in opposition to the spirit and teaching of the gospel." This Mr. Graves says "breathes the spirit of Christ!"

2nd. That it is the duty of Christians to bring to bear the gospel "upon the Southern Institution." This also is pronounced, "breathes the spirit of Christ!"

3rd. That Christians at the South "occupy just the position to meet the evil"—that the only way to reach the evil of slavery is through the influence and co-operation of Southern Christians—that this can only be effected by effecting a union between Northern "Christians" (abolitionists) and "Southern Christians"—in plain English, by transferring Northern Abolition Societies into our very midst—thus converting the whole South into an arena for the discussion of abolitionism—and this Mr. Graves pronounces "breathes the spirit of Christ!"

4th. It is affirmed that those persons who cannot be convinced that slavery is a great sin, "are entirely beyond the influence of divine truth!" And this also "breathes the spirit of Christ!"

5th. That if slavery is ever exterminated it will have to be done by "Southern Christians" (such Southern (?) Christians we suppose.) This is endorsed as "breathing the spirit of Christ."

6th. That just as "surely as Christ is our Savior, and the Holy Spirit our Sanctifier, they (Southern Christians) will take the right position," i.e. all become abolitionists! This is also, according to Mr. Graves, "the spirit of Christ."

Finally, That if "no assistance from" Southern Christians comes to these Northern abolitionists, to extirpate "the sin of slavery," it will be accounted for from the fact that they "are entirely beyond the influence of divine truth in so important a matter!" This, also, Mr. G. says, "breathes the spirit of Christ."—By republishing and endorsing the entire article, he endorses in detail. By placing the article before Southern readers, and declaring that it "breathes the spirit of Christ," he gives, to the highest commendation possible, and to the highest possible extent intensifies its power to do mischief.

If Mr. Graves pretends that by this article "breathing the spirit of Christ," he only meant to commend the spirit in which it is written, we reply, that he has reproduced from an abolition sheet, one of the most insidious attacks upon the institution of slavery that we have ever read to its length, without even attempting to neutralize its force by exposing its sophistry or insidiousness—nay, he commends it as "breathing the spirit of Christ." It goes before his readers endorsed by him, to scatter the poison of abolitionism unrebuked! Let him or any other man attempt to carry out the suggestions of that article by organizing an abolition party in our very midst, (for this is the purport of the piece) and he will soon see whether Southern Baptists agree with him and his New York friend as to what is "the spirit of Christ." We venture to suggest that it is a little hazardous for an editor in the South to republish abolition articles simply to show the spirit in which they are written. The better the spirit, the more dangerous the poison. It is when the devil transforms himself into "an angel of light," that he accomplishes the most harm.

During the year 1856, the year in which the whole country was convulsed upon the subject of slavery,—a crisis, too, in which it was expected that every man who had a Southern heart would do his duty,—Mr. Graves visited the North, and wrote several articles in regard to matters and things in general, and the political excitement in the North in particular. The following we extract from the Tennessee Baptist of Nov. 15, 1856:

We judge there was but one political party in New England, the Fremont party, and the outrage committed upon Sumner in the Senate Chamber, which South Carolina approved by returning Brooks to the Senate, has done more to originate this party and the present exasperated state of feeling in the North than anything and all things else. Pictures representing the scene are hung up in hotels and barber shops all over

the land. Speak of it and men's faces flush with anger and their eyes flash with fire. The heart of the Northern people has been fully stirred up as never before. Henceforth they will be united until they secure their present purpose. They declare they are not abolitionists—they profess to hold such in no favor—but *free-soilers*, or the friends of the Missouri Compromise. They reason that the South has already in her possession the largest and fairest portion of the public domain this side of the Rocky Mountains and we ought to be satisfied. They assure us that they have not the least desire to attempt to disturb slavery where it is, but they were determined to oppose its extension still further North. A restoration of the Missouri Compromise would at once calm the troubled waters, and restore wanted peace and harmony to the Union, and nothing but that or its equivalent will do it.

It is impossible to mistake the emphasis of this paragraph. It will be seen that South Carolina is placed under peculiar obligations to invite him back to attend some of her meetings, since he makes such a kindly allusion to the Brooks and Sumner difficulty—calling it not only an "outrage," but S. C. had the audacity to "approbate" it by sending Brooks back to represent her in Congress. We are by no means the advocate of settling difficulties in that way; but South Carolina had a perfect right to send Mr. Brooks back if she chose. It is a little remarkable that these Northern men, who have been "tender-footed" upon the slavery question—who have "mentioned its many evils, and animadverted severely upon them"—and who have left the South "on account of slavery"—have a particular spite at South Carolina!—But observe "Henceforth," says Mr. Graves, "they (these 'free-soilers') will be united until they secure their present purpose!" What is their present purpose? Why this—To elect a "Black Republican" President—to repeal the Kansas-Nebraska Act, and restore the Missouri Compromise—and to prevent any other slave State from coming into the Union! Pretty ominous language this, to come from a man who professes to be so very intensely Southern as Mr. G. does!

CONCLUSION.

We close by a hasty recapitulation of the main facts which we have established—established, too, by testimony which any Court would pronounce incontestable. Suppose Mr. Graves had such testimony to prove the charge of "open-communion" upon Rev. J. E. Dawson, does any man doubt that he would trumpet it over the country in almost every issue of his paper for weeks? But to the facts.

1st. We have shown in our former article that Mr. Graves uttered a "plain, palpable direct falsehood" when he informed Parker and Burns, that Dyer charged Chambliss as having "lied and as being no gentleman" in a letter which he professed to have in his pocket from Dyer, and that when that letter was exhibited, so far from saying that Chambliss had lied, it confirmed his statement. Mr. Graves does not pretend to relieve himself of this falsehood. It is to all intents and purposes admitted.

2ndly. Mr. Graves says he "never had a scruple of conscience on the subject of slavery." Dr. Waller affirms that Graves "avowed" to him "his intention to leave Kentucky on account of slavery," &c., and that he did leave. This is also confirmed by the statement of Dyer to Chambliss and others, to the effect that Graves "left Kentucky on account of slavery," that this was "a fact well known" in Ky. The mere recollection of Elder Fisher, many years afterwards, as to what passed between Graves and Waller, cannot even raise a presumption against the repeatedly written testimony of one of the parties (Waller), confirmed as it is by the testimony of Rev. S. Dyer. This falsehood, too, is plain, palpable, direct.

3rd. In Graves' conversation with Burns and Parker, he impliedly charged Chambliss with having fabricated that report, when at the same time, he had a letter in his pocket from Dyer which confirmed it!

4th. By wilfully misconstruing the phrase "State of his adoption," and substituting "Tennessee" in the place of "Kentucky," he procures a letter from brother Dyer to the effect that he never had mentioned to Chambliss that Mr. Graves left "Tennessee" on account of his opposition to slavery!—thus practicing a most glaring and wilful deception upon the minds of his readers!

5th. It thus appears from our testimony, that at the very time of our great struggle with the North, when the South expected every one of her sons to do his duty who professed a loyal heart—at this hour of extremity, Mr. Graves turns his back upon the very country upon which he now calls to be true to him, and identifies himself with that demagogical spirit that now threatens to disrupt this government! Let this be borne in mind. This is the extent to which he has been true to the South. Reader, when his friends approach you to ask you to be true to him, just ask them where he was when we were driven from our connection with

