

# 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."—Act IV, 19

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An Important Document for a Chapter in Indian History.

Messrs. Editors: In my travels through the Creek Nation, I have found a printed document in possession of an Indian that is calculated to explain their conduct in the war of 1812.

As I have never seen it in any history of that war, and as it will be calculated to explain the conduct of the "hostile party," and to remove prejudice from the minds of candid men, I beg you to publish it for the satisfaction of all who take an interest in Indian history, or in Indian Missions.

The document referred to, has been preserved by a sister of Milly Francis, a heroine of the war, and is a Proclamation to the Creeks from Admiral Cochrane, and Major-General Keane, written about a month previous to the battle of New Orleans, and only 19 days before the treaty at Ghent. After reading this document, any candid man will be prepared to bury former prejudices against these much-injured people.

June 26, '58. H. F. BECKER.

TO THE GREAT AND ILLUSTRIOUS CHIEFS OF THE Creek and Other Indian Nations.

THE GREAT KING GEORGE, our beloved Father has long wished to assuage the sorrows of his war-like Indian Children, and to assist them in regaining their Rights and Possessions from their base and perfidious oppressors.

The trouble our Father has had in conquering his enemies beyond the great waters, he has brought to a glorious conclusion; and Peace is again restored among all the Nations of Europe.

The desire therefore, which he has long felt of assisting you, and the assurance which he has now given you of his powerful protection, he has now chosen us his Chiefs by Sea and Land to carry into effectual execution.

Know then, O Chiefs and Warriors, that in obedience to the Great Spirit which directs the soul of our Mighty Father, we come with a power which it were vain for the People of the United States to attempt to oppose.

We promised you by our Talk of last June that great Fleets and Armies were coming to attack our foes; and you will have heard of our having triumphantly taken their Capital City of Washington, as well as many other places—beaten their Armies in battle, and spread terror over the heart of the country.

Come forth then, ye brave Chiefs and Warriors, as one family, and join the British Standard,—the signal of union between the powerful and the oppressed,—the symbol of justice led on by Victory.

If you want covering to protect yourselves, your wives, and your children, against the Winter's cold,—come to us and we will clothe you. If you want arms and ammunition to defend yourselves against your oppressors,—come to us and we will provide you. Call around you the whole of our Indian brethren,—and we will show them the same tokens of our brotherly love.

And what think you we ask in return for this bounty of our Great Father, which we, his chosen Warriors have so much pleasure in offering to you?—Nothing more than that you should assist us manfully in regaining your lost lands, the lands of your forefathers from the common enemy, the wicked people of the United States; and that you should hand down those lands to your children hereafter, as we hope we shall now be able to deliver them up to you, their lawful owners. And you may rest assured, that whenever we have forced our Enemies to ask for a peace, our good Father will on no account forget the welfare of his much loved Indian Children.

Again then, brave Chiefs and Warriors of the Indian Nations, at the mandate of the Great Spirit we call upon you to come forth arrayed in battle, to fight the great fight of Justice, and recover your long lost freedom. Animate your hearts in this sacred cause,—unite with us as the sons of one Common Father, and a great and glorious victory will shortly crown our exertions.

Given under our Hands and Seals, on board His Britannic Majesty's ship TOMXANT of Appalachicola, the 5th of December, 1814.

(Signed) ALEXANDER COCHRANE, Vice-Admiral and Commander-in-Chief of the Fleet on the North American and Jamaica Stations.

(Signed) JOHN KEANE, Maj.-Gen'l, Commanding the Forces.

For the South Western Baptist.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty." 2 Peter 1: 16.

I.

1. Suppose a missionary just arrived at some city in the interior of a country unvisited as yet by modern Christianity—China or Japan. Suppose he begins by approaching one of the temples of that country, when sacrifices are at the moment being offered, and informs the devotees that a sacrifice for sins is indeed wanted, but not such as this,—and that he is come to acquaint them with a real sacrifice—available with God. Would some heathen skeptic alledge that the idea was absurd? If he should, would not the missionary reply, then all mankind in every age, have acted absurdly? for even as these offerings imply, they have believed in atonement—should the skeptic persist.

"But the idea of suffering—of the substitution of an innocent victim in the place of the guilty—this is the crowning absurdity." The missionary might rejoine, "It, nevertheless, is even so in every country, and has been so in all time. The unoffending lamb or kid, without spot or blemish," has been the usual sin-offering. But what is still more significant, it is almost invariably true, that through the mediation of others—of the innocent—in a large number of cases at least, the greatest blessings accrue to us. We have our very being in the anguish of one of our parent; our helpless infancy is guarded by the sleepless vigils of the same parents; our education is procured by their sacrifices and exertions; civil felicity is secured at the expense of the toils and sacrifices of patriots and heroes; why should it be thought a thing incredible that the great God should provide the blessings of atonement and salvation in the same way; by the voluntary suffering of an innocent VICTIM?

2. Suppose the next topic introduced should be the fact announced in Scripture that God has appointed a day in which He will judge the world by Jesus Christ? The missionary alleges, 1st: That there is, however it comes to pass, on the minds of all men everywhere the apprehension of such a day, at least of judgment of some kind, sooner or later, as those same sacrifices imply. 2d. That judgment is exercised perpetually, in permitting sin—opium-eating, for instance—to work great calamities,—remediless too,—even in this life. Why should it be thought incredible that, supposing another life, sin should work ruin, remediless ruin, still; especially as every act of sin—every wrong state of the heart, has a tendency to harden and stultify the moral feelings, and make the precipitation down the steep of ruin more awful?

3. If the immortality of the soul were next discussed, the missionary might say, "that tho' not on so broad grounds, yet still, I do not think the immortality of the soul absurd. What means this yearning after immortality? Nay, the widespread conviction of its truth? Can the great God take a perverse delight in creating yearnings never to be satisfied? in impressing a universal conviction which is false? If positive proofs of the immortality of the soul, such as to satisfy a skeptic of the

fact, are wanting, is there any presumption that the contrary is true? Certainly not."

In a similar way, it may be shown that nothing essential to Christianity is absurd; mark the word; I do not say is not mysterious, is not inexplicable, is not strange, but nothing is absurd, impossible, incredible."

II.

Having gained the admission of the skeptic that Christianity is not an absurdity; not incredible; a thing possibly true,—he would be prepared to ply his hearer with evidence, in some such way as this: "There was a man, who made his appearance as a public teacher in Judea, in the reign of Tiberius Caesar, manifesting a superhuman wisdom, disputing with the Doctors at the age of twelve years. He was not more distinguished for his wisdom, though 'he spake as never man spake,' than for his spotless purity. His sole occupation was to perform deeds of charity. No rudeness could for a moment excite the appearance of bitterness, or dispose him of his awful dignity. He taught a morality the most sublime—a religion the most elevating. He healed the sick, cast out devils, raised the dead. He was crucified, but rose again; and is now ascended to the right hand of the Father Almighty, to plead the merits of his sacrifice for men. This is the alleged history of the man. As to the proof:

First, there was a book in existence and well-known, indeed the religious manual of the people among whom he appeared, containing predictions of these things made centuries before, some of them with great particularity; such as that when the Messiah should be cut off," "his hands and his feet should be pierced," that "they should cast lots upon his vesture," that "he should make his grave with the wicked and with the rich in his death; to whose predictions he referred doubters, saying, "search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me."

Secondly, these facts are attested by twelve men, who had the best opportunity of observing and detecting imposture; whose purity and simplicity of character forbid the idea of deception; and this under circumstances of inevitable exposure, and several of them even suffered death in attestation of the truth of what they had said."

Moreover, the Western world is full of the history and the tradition of these things. The disciples of this risen Savior still commemorate his death by a simple memorial of bread and wine, representing his broken body and spilt blood; show forth his burial and resurrection by baptism, and no one can tell how, or about what time these practices commenced, if not in this way?

The record of these events has been kept with great care, by those who supposed their salvation depended on knowing and understanding them; and are, consequently, preserved quite as perfect as the various cotemporary historical and poetical works, many of which remain almost perfect to the present times. These things, therefore, are quite as credible as any thing in the history of your own country; the names and chief acts, for instance, of your heroes and statesmen."

"This account is all perfectly credible; nay, I should be constrained to say, necessarily true, did it not involve the belief of such strange things as raising the dead."

"Why should it be thought a thing incredible with you, that God should raise the dead? It is not simply because you have never seen it, or heard it, before, that you think it incredible? I have the means of separating water into two elements, one of which is indispensable to the existence of fire, and the other more combustible than any other substance known, of causing an iron tire to burn like a taper; of freezing water to a consistency hard as stone. You have never seen these things, but whenever you wish, you shall know the truth of them. God has certainly done things quite as strange as raising the dead. He created the world and its inhabitants, at some period however remote. We have never seen a creation—we have seen no one or heard of him who has; yet he must believe it; or be Atheists, or Pantheists—believe that there is no God, or that the world and all that is in it are God; neither of which propositions could men ever bring themselves to believe firmly. If God may create a man he can restore life, can he not heal the sick or open the eyes of the

blind? If he have done one of these things, may he not have done the rest? Therefore, there is no objection to believing the history I speak of; which believed, confirms every doctrine of the Bible—the book of Christians."

"But others have given out that they could perform miracles. I have lately heard of another prophet who did these things, and who is followed by many. There is also a tradition in the country of certain religious teachers who, like yourself, visited this country a century and a half ago, who themselves professed similar powers."

III.

On the back of all this, the missionary alleges, and establishes by any required amount of testimony, that this religion invariably civilizes and reforms the nations; that it often makes good men of the worst; that it originates and sustains gigantic schemes of benevolence; that its consistent professors are to be trusted beyond all other men; that it fills the bosoms of its votaries with unwonted hopes; that they for the most part, meet death without apprehension, and even with triumph. It defies opposition.

Suppose, in addition to all this, after a few years it begins to work all these effects in the very eyes of our skeptic: would he not be incorrigible indeed, not to believe?

CONCLUSION.

These, then, my readers, are the broad grounds of our faith:

1. There is nothing incredible or absurd in the doctrines of Christianity, for their like is to be seen all around us in nature; they are in accordance with the "constitution and course of nature; see the immortal work of Butler; not even are miracles absurd. For every one believes one miracle at least, the miracle of creation; or he must be an Atheist or Pantheist, or nothing. If one miracle is credible, why not another, if produced for reasons? If God created man, why not raise him? Therefore, I say, every man is a believer in miracles, or he is an Atheist or Pantheist. There is no middle ground.

2. Then Christianity rests on the same ground as any thing else—the simple ground of its records; sacred and profane, are abundant. They have been preserved with quite as much care as the poems of Virgil or the annals of Tacitus. If the latter have not been moved by interpolations or slips of the pen in transcription so as to change their character neither have the former. Christianity is a great historical verity—the world is full of it. Its origin can be accounted for but in one way. Dr. Whately has shown that a man might as well doubt the main facts in the history of Napoleon, as those in the history of Jesus of Nazareth.

3. Still farther: its effects vindicate its origin. It is the grand civilizer of mankind. It makes bad men good men as no other system does. Its consistent professors are trusted when known, as no other men are. It fills with hopes of immortality and eternal life, such men as Whitfield, and Fletcher and Leighton and Pierce, and Fenelon; Summerfield and Brainerd—thousands of every country and age—such as other men are strangers to. It enables men to stand unappalled in the presence of the most insoluble problems of this life and that which is to come.

There is a power in the cross of Christ to tranquilize and soothe as nothing else can do it. It is the grand catholicon for moral maladies. Its healing power would be better known if more fully tried.

When Mr. Soame Jennings completed his beautiful Essay of the Evidences of Christianity, he said: "Let us remember if Christianity be true, it is of momentous importance, not a subject to be speculated about, but to be acted upon." I would adopt the remark after this slight review. You see that we have not believed cunningly devised fables. Lay the truths to heart; give yourselves to thought, to reading, to attendance of the means of grace to prayer. Think not to evade responsibility by an indifference that refuses to profoundly ponder "all the words of this life."

If your position in society be devoted, remember that neglecting this salvation yourself is not all—you will lead others away from God. Can you be so

ungenerous, sir, as to use your good fortune, superior endowments and opportunities, even by neglect, to damn others!

For the South Western Baptist.

Judson Female Institute.

Report of the Board of Visitors.

The undersigned members of the Board of Visitors, were present and attended the recent examinations and other anniversary exercises of the Judson Female Institute. In justice to the officers and to the numerous patrons and friends of the Institute, we feel it a duty and a pleasure, to present to the public the following Report.

1. The exercises, commenced on Saturday with the examination of the Primary and Preparatory departments.—Those of the Board who were present and witnessed the performances of the juvenile classes, experienced the highest gratification. The perfect system with which every thing was conducted, the promptness and accuracy of the answers to difficult questions in mental arithmetic, in Geography, History, &c., the life and spirit with which they chanted forth their little songs; their cheerful happy faces and eyes beaming with delight, convinced every spectator that this department is most successfully managed. The Principal has certainly entrusted it to skillful and faithful instructors, who have in our judgment discharged their duty with signal ability and success.

2. The examination of the higher classes occupied the greater part of 3 days, and was conducted with entire fairness and rigid impartiality. With scarcely an exception, the classes sustained themselves with great credit, evincing a thorough acquaintance with the subjects on which they were examined and that careful training for which the Judson has always been distinguished. But greater prominence was very properly assigned to the Senior class, which sustained a very thorough and highly satisfactory examination on the French, Rhetoric, Intellectual Philosophy, Political Economy and Biblical literature, in all of which the young ladies acquitted themselves excellently well. Other classes were examined in French, Latin, Algebra, Evidences of Christianity, Botany, Arithmetic, History, &c., &c. The Botany class evinced the interest of the examination by a very beautiful floral exhibition.

The Exercises were also varied by occasional essays in French and in English by the members of the sub-Senior class, and by frequent performances in vocal and instrumental music.

3. The rooms appropriated to the exhibition of the ornamental department formed one of the most attractive features of the occasion and elicited the warmest admiration of every spectator. They contained a large number and variety of specimens in Oil Painting, in Grecian, Oriental, Crayon, Water Colors, Pencilings, &c. The ornamental needle work was also rich and varied: the Wax, Fruit and Flowers exceedingly beautiful.

The ornamental department evidently possesses the advantages of very superior teachers and receives much attention from the Principal and those entrusted with the management of the Institute. We are confident that no institution in the country furnishes superior facilities for cultivating these branches of accomplished female education, and the large number of pupils furnishes evidence that the advantages are properly appreciated.

4. The music department, which has, for many years, been unrivaled, is one of the most important features of this Institution. The performances of the young ladies during the examinations and at the concerts fully satisfied our minds that this highly important branch of female education will suffer no deterioration in the hands of Prof. Ford and his associates. The Professor is one of the best vocalists we ever listened to and the superiority of his instructions in this department was evident in all the vocal performances of the pupils.—The vast numbers present at the concerts is evidence of what was expected by the public and we are sure that no one was disappointed. The total number of pupils who received instructions on the piano, guitar and harp during the session is 170: while all the pupils are instructed daily and systematically in vocal music.

5. The graduating exercises passed off in the most delightful manner.—Twenty-four young ladies received Diplomas from the hand of the Principal. A very appropriate and impressive address was then delivered by Dr. Manly

late President of the University of Ala. This is the largest class ever put forth from the Judson.

In conclusion, we have only to remark, that the Judson Female Institute has won for itself a reputation for scholarship of no ordinary character, and at no former period of its history has it stood higher or been more deserving of the confidence and patronage of the public than at the present moment under its talented and gentlemanly Principal—Prof. S. S. SHERMAN.

Board of Visitors.

T. G. KEEN, Virginia, JOHN E. BROWN, Sumter co. W. A. LANE, Louisiana, DAVID FEEBLES, Lowndes co., WILLIAM HUDNA, Mobile, E. J. PALMER, Marengo co., JAMES SAFFOLD, Dallas co., SYDNEY E. COLLINS, TEXAS, CALVIN PICKINS, Mississippi, I. B. VAIDEN, Uniontown, J. H. LIDDELL, Monroe co., J. G. ROBERTSON, Sumter co., W. H. RICHARDSON, Dallas co., J. H. GREEN, Mississippi.

For the South Western Baptist.

Which is the Apostolic Church?

NUMBER 8.

When Paul and his companions came to Cesarea, they entered into the house of Philip the evangelist; and while there, there came down from Judea a certain prophet named Agabus. This prophet prophesied that Paul would be bound in Jerusalem for the name of the Lord Jesus; and then they said "the will of the Lord be done."—And Paul and his associates went to Jerusalem, where they were received by the brethren "gladly." It seems that a report had reached this city, previous to the arrival of the apostle, that he taught the Jews, who were dispersed among the Gentiles, to forsake the law of Moses; and neither circumcise their children, nor walk after the Jewish custom. This was a misrepresentation of his conduct: and in order to undeceive the Jews in this matter, he was recommended by the apostle James and elders of the church, to prove what they heard of him to be incorrect, by joining with them, in the performance of certain Jewish customs, which were kept up at that time. With this advice Paul complied, though with less success than he could have wished: for certain Jews from Asia seeing him in the temple, stirred up all the people against him.—Thus was the apostle apprehended by violence, and charged with polluting the temple by bringing Greeks into it. This created a great ferment, and uproar in the city. And Paul was seized and dragged out of the temple; and while being beaten, was received by Claudius Lysias, the commander of the Roman garrison, who after Paul had reached the top of the stairs, permitted him to speak for himself. In this speech, he recapitulated the principle circumstances of his history, especially his conversion to the Christian faith; and finally closing by stating the commission he had received from Jesus Christ, to preach the gospel to the Gentiles.—When Paul named the commission to the Gentiles, they were enraged the more; and when the soldiers had stripped him, and while they were making ready to put their wicked designs in execution, the apostle very calmly enquired of the centurion, was it lawful to pack this burden upon him, and scourge a freeman of Rome before he was convicted of any crime; upon receiving this hint, that the apostle was a Roman citizen, he desisted, and apprised the chief captain of the fact; when he was liberated from his hands. The following day Paul was brought before the Jewish sanhedrim, to have his conduct investigated by that great national council. But he appears to be rather unfortunate in opening his defence before this body: for the first sentence he uttered provoked the high priest, who commanded the bystanders to smite on the mouth; which was done accordingly. When Paul perceived that the council were composed of Pharisees and Sadducees, he made an appeal to the former; declaring that he was one of their sect, and that he was now called to answer for the hope which he had of a resurrection from the dead,—a doctrine wholly denied by the latter. This caused a contention between them, and the sanhedrim became divided; and in this state of confusion, the chief captain ordered him to be taken by force,

and brought into the castle. The ensuing night however, Paul had a vision, encouraging him, "to be of good cheer," informing him as he had borne witness of the Lord Jesus Christ in Jerusalem, he must also do it at Rome. The Jews feared a conspiracy the next morning to put him to death; but Paul's sister's son, got intimation of it, which he conveyed to his uncle, who caused him to develop the same to Lysius the tribune; and consequently the stratagem, and the plot was repeated; and, through the instrumentality of Lysius, Paul was conveyed to Cesarea, leaving a letter to the Roman governor, explaining the whole affair. CLEOPHAS. Orion, July 6, 1858.

That Plagiarist, again.

It is the best policy, aside of its being a christian duty, to acknowledge frankly errors and sins when one falls into them. It had been better for J. E. Graves to have confessed it when charged with literary theft in the case of Mr. Banvard's "Priscilla." But instead of that he adroitly tries to fasten the theft on Banvard. Mr. Graves says that he copied his material from a Loudon Magazine, and several months have passed since the call was made and he has not responded. Mr. Banvard, in a letter to the Southern Baptist, says in relation to this subject: "I see not how Mr. Graves can clear himself from wholesale plagiarism UNTIL HE PRODUCES A COPY OF THE MAGAZINE FROM WHICH HE SAYS HE OBTAINED HIS MATTER. And even that will not justify his publication of 'Trials, &c.' because it is the work of an American author."

Rev. Joseph Banvard is a distinguished Baptist minister and author, and has been compelled to defend his work, a copyright of which the American Baptist Publication Society has, from being filched from him by Mr. Graves, hence his letters to the Religious Herald and Southern Baptist. Mr. Graves must have a great thirst for authorship.—Read the following from the Religious Herald, of July 1st.

Who Wrote "Trials and Struggles"?

MR. BANVARD'S SECOND LETTER.

Messrs. Editors:—I am sorry to trouble you again with a personal affair, but as my name has already been brought before the public in connection with two published works, I am desirous that the simple facts should be known.

In 1853 I prepared for the N. E. S. S. Union, at the request of their Secretary, Rev. Mr. Coburn, a work, entitled, "Priscilla, or Trials for the Truth; an Historic Tale of the Puritans and the Baptists." My object was to develop the nature of the genuine conviction and conversion, the argument for our views of baptism, and the persecution which the Baptists endured in the early history of New England. After receiving the approval of the publishing committee of the N. E. S. S. Union, it was issued from the house of Heath & Graves in Boston.

Within a few months, I have received information that a work had been published in Nashville, entitled, "Trials and Struggles for Religious Liberty."—J. R. Graves, Editor,—which was believed to have been taken largely from my work. This, as your readers are aware, has led to some newspaper discussion. At the time I wrote you my last letter, I had not seen the "Trials and Struggles" edited by elder Graves. After considerable effort, I have within a few days, succeeded in obtaining a copy, and have carefully compared the two books. To avoid all side issues, and come directly to the main question, as to who is the real author of "Trials and Struggles for Religious Liberty," I state the following facts. Mr. Graves' work embraces a hundred and forty-nine pages. Ten of these are taken up with the title page introduction; about twenty-two pages are additions by the editor, and all the rest, except a few brief alterations, are my composition. Of the one hundred and thirty-nine pages, one hundred and seventeen have been taken from Priscilla verbatim. They are not simply the same facts wrought over into Mr. G.'s own forms of expression, but they are my language, italics, capitals, punctuation and all. The alterations are very few. Even the heads or titles of the chapters are mine. I have therefore no hesitation in claiming the authorship of the "Trials and Struggles for Religious Liberty," except the introduction of some twenty-two other pages.

Elder Graves says he obtained his materials from the first volume of a Penny Magazine published in London. If he mean the Penny Magazine, how could he have obtained it when the first number of that Magazine was published many years ago, long before "Priscilla" was thought of? But if he means any other Magazine, let him specify distinctly the title, so that it can be ordered from England, and then the matter can be definitely settled.

In his reply to my letter of March 19, which appeared in your paper of March 25, Elder Graves says: "Unless the editor of that work (i. e., the Magazine)

copied those sketches from Mr. Badward's Priscilla, then Mr. B. copied his work from that Magazine, or both he and that editor (if that editor, like Mr. Badward claims to be author of the sketches) are guilty of forgery." The italics are his. In reply to this, by no means gentle insinuation, I would say, that "Priscilla" is an historic tale, I constructed the plot, arranged the chapters, wrote the whole work, and never copied a page, except one or two brief documents and the quotations illustrative of the meaning of baptizo, from any author whatever. It is entirely my work. If, therefore, "Trials and Struggles" were taken from any English Magazine, that Magazine copied the verbatim from "Priscilla." As certain strolling players advertised "Hamlet, with the part of Hamlet left out," so the "Trials and Struggles" is literally "Priscilla," with Priscilla's part left out, and might truthfully be so advertised. Those, therefore, who desire to possess a complete copy, "Trials and Struggles" should obtain "Priscilla." They will there find the whole story.

Again, "Priscilla" is protected by copy right. It is published by the American Baptist Publication Society, subject to a percentage to the author, and no other house in the country has any right to publish a chapter of it, get it where they may, without the consent of the author and the above Society. This consent the publishers of "Trials and Struggles" have never obtained. Consequently, every copy their issue is a violation of the copyright law, and is a wrong done to the author and the American Baptist Publication Society. This is not all. "Trials and Struggles" is a mutilated edition of "Priscilla" with a new name, in which the most interesting parts of "Priscilla" are omitted. Is this right? Would Mr. G., or any other author, be pleased to have any of his works receive similar treatment?

I have no desire to injure elder Graves; and write this, not for that purpose, but to place myself right before the public. I hope a copy of the Magazine he used will be found ere long, and then the matter will be at rest.

Truly yours,  
JOSEPH BANWARD.  
Pantucket, June 25, 1858.

**The S. W. Baptist.**  
TUSKEGEE, ALA.:  
Thursday, July 22, 1858.

Do not fail to read the first and second articles on the first page. They will reward you. Next week we shall publish an article from the pen of our venerable brother Rev. EDWARD BAPTIST, A. M., on "Feet Washing." It is worthy of being preserved by all.

**Important Announcement.**

It will be seen from an advertisement in another column, that Messrs. Sheldon, Blakeman & Co. announce their arrangements for the publication of a series of books for Sunday School Libraries. They propose to have the books approved by a committee of Baptist pastors, so that ample security will be given for the unexceptionable character of every book issued. They also request manuscripts to be sent to them, with the understanding, of course, that a reasonable price will be paid for every accepted manuscript. This is a new and bold movement. It is to supply our Sunday Schools with denominational Sunday School books, by private capital and enterprise, and with all the guarantees for adaptation and high moral tone, that are furnished by the best managed Societies, and at equally low prices. We do not doubt that success will attend this movement of the enterprising firm that has undertaken it.—The senior partner has lately returned from an extended business tour, and this new movement is one of its first fruits.  
[N. Y. Examiner.]

**The Great Quiz.**

Mr. Graves says that when he proposed to Col. Cogar, his wife and mother-in-law, that if they would go with him and join the Baptist church at Mt. Freedom, Ky., he (Graves) "could and would before a great while convert the church at Mt. Freedom into the Reformed Church," that he only "designed to quiz the Squire!" Reader, did you ever hear that beat? We suppose when he "avowed his intention to Dr. Waller to leave Kentucky on account of slavery, he only "designed to quiz" the doctor! That when he metamorphosed Banward's "Priscilla" into "Trials and Struggles," &c. he only "designed to quiz" Banward! That when he charged brother Dawson with open communion sentiments, why, forsooth he only "designed to quiz" him! And what evidence have we that he is not trying to quiz us by the two questions he asks? "Elder Fisher" must "certify" that he is in earnest before we can answer. Well, really, we verily believe that his whole career in the South will end in a grand Quiz!!

**Deacon Littleton Edwards.**

Many hearts will be pained, on turning to our obituary column, to see the death of this excellent man announced. As we read the letter accompanying it, we could but say "Alas! my brother!" He possessed a complexion of unaffected unobtrusive piety, which endeared him to many, many hearts. Well do we remember the kindly welcome he gave us to his hospitable mansion. O how desolate is that hearthstone which

erst was cheered by the genial smile of that affectionate husband, kind father, just and merciful master, and devoted christian. Sincerely do we sympathize with the church, the family and neighborhood, of which he was such an ornament; for we, too, have lost a friend, and such a friend!!

Bro. Hardey, in transmitting his obituary, adds: "The past year has been a fatal year to our church. We have lost 8 of our members in less than twelve months. . . . Pray for us that the providential cloud of affliction that has burst over us may be averted!"

**Howard College Commencement.**

We have been waiting with some anxiety for some communication from our Marion brethren in regard to the recent examination and commencement exercises of Howard College, but from some cause we have as yet received nothing. And as it was our pleasure to present a part of the time, we shall proceed to give a short account of such matters as fell under our observation.

Well, in company with our talented young brother and fellow-townsmen, Cullen A. Battle, Esq., we set out in due time to attend that occasion. Arriving at Montgomery the first evening, who should we meet but our young brother, Rev. Rufus F. Mattison, who, attended by another young ministering brother Rev. J. G. Wright, was returning with his "blushing bride" to his home.—May their days be many, happy, and useful.

"Just in time for the cars," sung out sundry voices as we landed at Selma. Hastening up to "Stones' Hotel," we found a good hot breakfast waiting— which, having dispatched, we were at the depot in a trice, and there fell in with Elder A. G. McCraw, whose generous cordial greeting refreshed us, and whose account of his "trip to the West" interested us a good portion of the way to Marion.

"Marion! Marion!" was whistled from the "engine" as distinctly—as any whistle can talk.

"Shouldering knapsacks" in company with brother McCraw, we were, in a few moments, safely domiciled in the hospitable mansion of sister Barron and her son, the doctor. Having made due enquiry into matters and things in general, and the interests of the "Howard" in particular, and having shared a refreshing dinner with many kind friends, we wended our way down to the Baptist Church at three o'clock Saturday evening to attend one of the most interesting exercises we have enjoyed for years. We were invited by the Board of Trustees of the College to be present at that hour to hear the experience and call to the ministry of

**TEN THEOLOGICAL STUDENTS,**

who were about to be received as beneficiaries of the institution. And we must say that we never saw such a group of promising young men together before. There was in the experience of each a depth and power in the divine work, eminently fitting them for the arduous labors to which they were consecrating their lives. We could but weep and thank God from the depth of our soul for such gifts! We need not particularize; but the reader will pardon us for stating that among the number there were two in whom we felt a peculiar interest, because we had so frequently been associated with their fathers in preaching the "unsearchable riches of Christ." These were the sons of elder Wm. C. Mynatt of Talladega, and elder A. W. Chambliss, former editor of this paper, now of Mississippi. We felt as we looked time and again over that group of young men, whose talents would adorn any position in social, civil or political life, that if the Baptists of Alabama could have heard and seen what was then and there transpiring, Howard College would be endowed in six months, and that the most ample provision would be made for its beneficiaries. O brethren, remember these young men in making up your benefactions for the next Convention. Six or seven of them are sustained by one man, brother JERE BROWN, whose name will be unaltered in the affections of many, many Christians years after he has gone to his reward. Are there not many other brethren who will undertake to educate one, or two? &c. &c. We know of some half a dozen more who desire to enter the College this fall and winter. Brethren! Christian brethren! shall they be received? Will you enable the Board to accept them? Let them hear from you at the next Convention, or before, in the generous offerings of grateful hearts, and God will bless you!

**On Sabbath we listened to one of the best sermons we ever heard from President Talbird. It was a lucid and eloquent delineation of the elements which constitute an able and efficient ministry. We were gratified to hear Dr. Talbird so zealously contend for that old-fashioned Baptist sentiment, "A Divine Call to the Ministry" as essential to its very nature. At night we addressed the congregation.**

On Monday we heard some of the classes examined, who gave evidence of great industry on their part, and faithfulness on the part of their instructors. We were called away by other engagements on Tuesday, so that we were present but a short time. We deeply regretted not being able to stay until Commencement. We learn, however, that every thing passed off quite pleasantly especially were we gratified in the manner in which our young brother C. A. BATTLE Esq., acquitted himself in the Annual Address to which he was appointed.—The city papers paid him a higher compliment we believe than usual. We make a short extract from the Marion Commonwealth:

LITERARY FESTIVAL.—We had the pleasure of listening, says the Marion Commonwealth, of the 25th ult., to the address of Mr. Battle, of Tuskegee, on Wednesday night, before the two Literary Societies of Howard College. We have often listened to addresses of similar character, but the one delivered by Mr. Battle was a masterly effort; an effort which would have done credit to the first literary men of the present age. His theme was conceived in lofty thought, and enunciated in a clear and forcible style.

We understand that the indefatigable agent, Rev. Wm. S. BAXTON, who has undertaken to raise one hundred thousand dollars by the year 1860, has, within the last six months secured between thirty and forty thousand of the amount. Why not raise the amount THIS YEAR?

**Those Questions.**

The editor of the Tennessee Baptist asks us, 1st: If we (the senior editor) did not "carry round the bread and wine for a Presbyterian or Pedobaptist minister upon his communion Sabbath" since we have been a Baptist minister? He must specify when, where, and who the "Presbyterian or Pedobaptist minister" was, before we can answer.—Meanwhile, we rather guess it will puzzle the Inquisitor to find any body to certify that we have "sometimes served in the capacity of a Presbyterian Deacon, since we have been a Baptist minister." More than seventeen years ago we were ordained to the ministry in Talladega—we have never lived any where else but there and in Tuskegee since—and it is scarcely to be expected that we could have escaped thus long had we been an "in cog." "Presbyterian Deacon." Let the certificates be published.

2ndly: The junior editor begs to say that he will answer the second question so soon as Mr. Graves will produce a copy of that "London Penny Magazine," containing the articles which he appropriated "without the due forms of law," and out of which he manufactured "Trials and Struggles," &c. It is presumed that religious people are as much interested in knowing how the labors of one man can be appropriated by another man without crime, as they are to enquire into the rights of an independent Baptist church to decide upon the qualifications of its own members.

**"Baptistic Antecedents."**

Under this head we published, a few weeks since, some communications, from Kentucky and Tennessee, in regard to Mr. Graves. As he had set himself up as a "leader and commander" among Southern Baptists, and to "reset" sundry "landmarks," we thought it a legitimate enquiry to ascertain his soundness in the faith. We never raised the question as to his baptism. That was done by a correspondent. We simply published the communication, to enable Mr. G. "to set himself right." He never had, within our recollection, much of sundry others who had been also with him, informed Southern Baptists anything as to his "Baptistic antecedents" before he came to Kentucky, and it was a legitimate enquiry. All the evidence we had that he was a Baptist was his own word. And as he had told a respectable man, so we are informed, that he was a Presbyterian, (Congregational Presbyterian, we suppose), we supposed it proper to give him the opportunity to answer for himself. He informs us that he joined the Baptist Church at North Springfield, Vt., in the fifth year of his age, and was baptized by elder Hodges, now deceased, and that nearly all who were members of that church at that time are dead.

Why did he not procure his letter from that church when he left it? Why did he not procure it, at least, after he came to Kentucky? He had lived there, perhaps a year before he offered himself to the church. He could easily have written back for it. It is not according to Baptist usage to receive members from other churches without regular letters of dismission, or at least a reasonable effort to procure them.—Why did he not do it? We insist that this "old landmark" ought to be "re-set." Mr. Graves is not a member of the Baptist Church according to Baptist usage. He stands charged with joining the Baptist Church "on his own statement of his former membership." He does not deny it. This link in the chain of "holy Apostolic succession," is defective. The slightest pressure will snap it asunder.

Mr. Graves was the Pastor of the Second Baptist Church in Nashville, so says our correspondent, when his mother was received upon her Pedobaptist immersion. And suppose Dr. Howell was present, and did not object, he has not set himself up as *par excellence*, the embodiment of Southern Baptist orthodoxy. He has never engaged in resetting landmarks." He was not the pastor, nor a member of the 2nd church. We suppose our correspondent never would have mentioned it, if Mr. Graves had not commenced a crusade against every minister in the South, who was ever suspected of doing the very thing which he did since he has been editor of the Tennessee Baptist. It is important for Southern Baptists to know the mettle of a man who aspires to lead them—alas! God only knows where!

**"Final and Conclusive Testimony from J. L. Waller" and S. H. Ford.**

We deem it due to all parties to insert the following letter from the late Dr. Waller to Dr. Phillips, an extract of which we have heretofore published. We know that Dr. Phillips has been applied to time and again, by at least one person who was authorized by Dr. Waller to ask for a copy of it, and that he has refused until now to allow it to go before the public. We are gratified that necessity has been laid upon him at last. The reader will observe that it sustains every declaration made in the Doctor's letter to Elder Tichenor. That our readers may be able to account for the different tone between the two letters, we need only state, that the letter to Phillips was written immediately after the interview between the parties (Graves and Waller) in the presence of elders Fisher and Ford, and before Mr. Graves had published his version of that interview—that when he (Graves) returned home, he published an article purporting to give a full and fair account of that interview, but which Dr. Waller declared "did not contain the whole truth"—this article falling under the eye of elder Tichenor, and not agreeing with Dr. W.'s previous statements to him, he asked the doctor to explain the matter, and the letter we have already published is his answer. Dr. Waller could not but feel indignant at such treatment. For let it be distinctly noted that Waller's letter to Tichenor was written nearly two months after his letter to Dr. Phillips!—it was written, too, after Mr. Graves had given his version of the interview between them, in which he suppressed the most important part of what passed between them!!

A word in regard to Dr. Waller's allusion to Bro. Chambliss.—It is known to many of our readers, that Bro. Chambliss, as editor of this paper, was then carrying on a pretty tart controversy with Mr. Graves on the subject of Revision. In that controversy, Dr. W. sympathized with Graves and against Chambliss. He did not think that Bro. C. ought to have introduced that subject into such a controversy. This accounts for his tart allusions to him. But here is the letter:

LOUISVILLE, KY., July 12, 1858.

MY DEAR BROTHER: Your kind favor of 27th ult., came to hand four days ago, but owing to the great press of matters on my hands, I am compelled to have a fixed day to write letters, and hence this delay.

I am glad of this opportunity of writing to you freely about Brother Graves, of the Tennessee Baptist. I have received recently, some dozen letters on the subject. I will answer only yours, and I hope you will preserve the answer, if need be for future publication. Brother Chambliss would do well to learn the 11th commandment, "Let every man mind his own business."

Brother Graves was here a week ago. He has treated me badly of late, but he was imposed upon by — and others; our interview was pleasant and entirely satisfactory. For the first time he told me of what was said, just as you have written as coming from brother Chambliss; and in the presence of Revs. T. J. Fisher, and S. H. Ford, I told him what I had said, and he did not deny one word of my statement.—The facts are these: Some eight or ten years ago just before Brother Graves left Kentucky, he drove me in a buggy to meet some appointments I had to fill. He had just closed his school, was out of employment, had failed to get in as a teacher of the Preparatory Department at Georgetown. He spoke to me freely and unreservedly of his future course. He said he could not conscientiously remain in a slave State. That he knew that all the young men were in the habit of having illicit intercourse with negro girls, and that the state of morals was such he thought he could not stay and be silent. In all kindness and frankness, I told him that he knew more about such things than I did, although I was raised among slaves, and with unreserved sincerity I advised him to go to a free State. Shortly afterwards he did go. The next I heard of him, was the reception of a Catalogue of a Female College, somewhere in North Ohio, I believe, setting forth a very large number of pupils.—Some months after, he wrote me a long letter, two sheets of cap paper, expressing his anxiety to return to Kentucky, or some where South. To this letter I did not reply, in consequence of my former advice and impressions. The next I knew of him was as the associate editor of Dr. Howell in the Tennessee Baptist.

The above is the substance of what I told him ten days ago, as brethren Ford and Fisher will attest, and he did not gainsay it. It made no favorable impression on my mind towards Brother Graves. I supposed it natural enough for one raised out of a slave State, and we parted then, and have remained ever since, (on — I know) sincere friends.

I have no doubt I mentioned this conversation to Rev. I. T. Tichenor, as I have to others, and as perhaps I did to you, and other friends of Bro. Graves and myself. I did so simply to vindicate Bro. Graves from ultra Southernism; or rather to show that it was impossible that he could be at heart in favor of proscribing the benevolent societies and the good men of the North. I never received any letters from him on slavery in my life; they have mistaken what I said respecting the two sheet cap paper letter mentioned already for such a letter. I never regarded brother Graves as an abolitionist, or as having the least sympathies that way; and never intimated anything of the kind. I have ever regarded him as a Christian and a high-toned gentleman—too impulsive perhaps and too easy to lend a listening ear to designing men—but prompt to correct himself, and always magnanimous in his feelings. This opinion I have expressed every where and to all men when it was called for. I have written in full—without the slightest mental reservation, and utterly unswayed by favor or affection—the true version of this matter. Again, I say, I authorize you to use this letter as you please; but be sure to keep it. I will write no other on the subject; and when I call for its publication, as perhaps I never shall, I want it to be published. That is all the control I ask of it.

Bro. Chambliss is acting a very unworthy part in detailing my conversations at second hand. May my tongue be palsied before I engage in such unhalloved methods to injure the reputation of any man—even an enemy—not to say a brother. I expect to write to you again soon. I have not time to write more now. At least I will answer all your letters. Yours affectionately,  
JOHN L. WALLER.

Now observe: 1st, that Dr. Waller distinctly avers in the foregoing letter that Mr. Graves said to him "he could not conscientiously remain in a slave State"—or as he expresses it in his letter to Tichenor, "he (Graves) avowed to him (W.) his intention to leave Kentucky on account of slavery."

2ndly, That Dr. Waller did "with unreserved sincerity advise him to go to a free State"—and that shortly afterwards he did go. This precisely corresponds with his letter to Tichenor.

3rd, That when Mr. Graves, after remaining in Ohio some time, wrote a long letter to Dr. Waller, "expressing his anxiety to return to Kentucky or some where South," he declined replying to the letter "in consequence of [his] former advice and impressions," i. e. his advice to him to leave the South, "on account of slavery."

4th, That when in the interview between Waller and Graves in the presence of elders Fisher and Ford, he charged these things upon Graves, "he (Graves) did not deny one word of my (Waller's) statement."

Let the reader mark that these are the very things that Mr. Graves so persistently and unqualifiedly denies. That Dr. Waller should have said, immediately after that interview, that he did not regard him as an abolitionist is not the question we are discussing. Such a declaration does not change the facts of the case.—

MARK.—They are the precautions—the falsehoods—of which Mr. Graves has been guilty, which constitute his crime—not his anti-slavery propensities twelve or fifteen years ago.—Any man who will perjure upon so vital a question as this, at such a time as this, is not to be trusted. This, this is our charge against Mr. Graves. This it is that makes him unreliable. What confidence can be placed in any of his statements after he has been convicted of such falsehoods? This is plain language, and we are sorry to use it. But what else can we do?

In Mr. Graves's defence, published five weeks ago, he introduced a letter from elder T. J. Fisher, the purport of which was to fasten a deliberate, oft-repeatedly written and spoken falsehood upon Dr. Waller, and then added, that "elder Ford testifies to the same thing!!" We have patiently waited nearly five weeks to see if elder Ford would correct the matter, and he has up to this time, failed to do so. He has therefore, silently permitted his name to be used to sustain a statement, directly at variance with a written statement to us as late as the 24th of March last. We have appealed to him to correct it, but he does not seem inclined to do it. The only alternative left us is, to publish at least that portion of his letter to us, which relates to that subject. In this letter he "protests against" being involved in the Nashville difficulty," thus taking the highest neutral position. So long as he maintained that position his letter was regarded by us as private.—Either he himself has, or Mr. Graves has for him, violated that neutrality, and now, our only alternative is to publish his statement. There is not a living man that will blame us. It is nothing but our "cross examination" of one of Mr. Graves' own witnesses—and we have reason to believe that if we could get at his other witness, (Fisher) we could get a similar statement from him.

It will be seen that Elder Ford states that he has written the substance of this letter to Mr. Graves; and yet Mr. Graves says, that "elder Ford testifies to the same thing!!" i. e. to the same thing that elder Fisher does—to wit: That Dr. Waller denied to Mr. Graves that he ever heard him (G.) "utter a sentiment of opposition to the institution of slavery!!"—But here is the letter:—

LOUISVILLE, March 24th.  
S. HENDERSON, Dear Sir:—Yours received.

T. J. Fisher and myself heard J. L. Waller charge Graves with leaving Kentucky and going back to Ohio because he (G.) could not live in the midst of slavery and its immoralities and iniquities. This Graves did not deny. Waller repeated the conversation between them (W. & G.) while riding in a buggy, in which conversation Graves gave Waller the foregoing as his (Graves') reason for leaving this State. Graves, I repeat, did not deny it. "Graves, on his return to Nashville wrote to me, (I was then residing at Paduca) to give him the substance of the conversation. I did so. He has it. It is in substance what I here tell you. I know no more.

"Now, if you have made such a statement as this, I presume Bro. Graves will not deny it. He perhaps will call on me and Fisher. I should publish, or ask him to publish what I wrote him at the time.

"Bro. Henderson is it not the fact that all the difficulties which we are in, are agitated by yankees, State and Church? How long before the South will lift up its voice against the ambitious aspirants who come from the North determined to rule or ruin?"

Yours truly,  
S. H. FORD.

If this letter does not nail the charge, it will be because Mr. Graves' own witness is not to be believed. The man who can doubt it after this, is— a very considerable of a friend to Mr. Graves. Reader, what do you think of it! Have we sustained our charge?

**A Query.**

The following query from Arkansas: ("Can a Church of our order (Baptist) in any case whatever, consistent with the Gospel, and Baptist usage, restore a member to her fellowship, that has been excluded from the fellowship of a sister Church?")

So far as we are acquainted with Baptist usage they require a person who has been expelled to make application to the Church from which he was expelled. Baptists have been as uniform in this rule as their independent form of government will admit. While they have no ecclesiastical power by which it can be made a uniform law, yet their common-sense, piety and love of order, have influenced them to observe it with rare exceptions. Disastrous consequences to fellowship, would follow, were it not observed.

Persons have, however, been restored by other Churches from those from which they were expelled. There can be no rule established by which it is to be done. Circumstances, the wisdom and piety of the parties must govern in all such cases. It must not be done at the expense of fellowship in Baptist Churches. We may safely say, if a Church who has expelled a member, gives another Church liberty to take him into her fellowship she may do so. We can unhesitatingly say, that where a member has been expelled by a Church that has been dissolved, any Baptist Church satisfied with his penitence may receive him into their fellowship. Or if a member has been expelled and removed to an inconvenient distance from the Church that excluded him, and after repeated efforts by correspondence and otherwise, he can get no response, he may be received, the Church to which he applies being satisfied of his reformation. We do not wish to say more. Let brethren and Churches be governed by the law of love.

**From North Alabama.**

We are permitted by a friend to make the following extracts from a private letter:—"The tide of public opinion is now changing. Graves is a doomed man. Pendleton's gratuitous attack upon Waller, and his abuse of Henderson has let him down with many of his former admirers too low to be resurrected soon. Dayton is sharing the same fate of his colleagues. The cry of all three is persecution! Persecution! Persecution!!! Was such a cry of persecution ever heard before? How desperate the effort, yet how sad the defeat. Apologies are coming in to me almost every day from my brethren here, who have heretofore blamed me for condemning the course of the Tennessee Baptist. They say to me, 'you are right; that sheet has led us astray.' Those Polyan articles are hurting him worse now than ever."

The above comes from the heart of the circulation of the Tennessee Baptist. We may now and then give similar extracts from many letters of the same kind daily reaching us.

We take the following from a letter dated July 8th, from Elder Wm. HOWARD, GAINESVILLE, ALA. He says: "We have had an interesting state of things for some time. I have recently baptized 35 into the membership of this Church, mostly colored."

LANDS FOR SALE.—We call the attention of the reader to the advertisements of Hans West, who offers a valuable lot of land for sale in Macon county; and to those who wish a salubrious residence and small farm, near their rich plantations on Tallapoosa river or Line Creek, to the advertisement of R. T. BAKER.

**Recent Visitors.**

The catalogue of Howard College for 1857-8 has arrived, giving a good account of its continued and increasing prosperity. It has had in the College proper the present session, 80 students. It has also had 12 Theological students.

The Judson has sent us a well filled catalogue for the year ending, July 1, 1858. From it we learn that 236 students have been in attendance. This Institute is still increasing in public favor.

The Muscle Shoals Baptist Association, North Alabama have a valuable Female School at Moulton, Ala. a catalogue of which has been sent us. It is a young institution, but in a very flourishing condition. The last session it had 80 pupils.

From Lagrange, Ga. we have a catalogue of the Southern Female College. The character of this institution has long been established. It has closed a popular session with 153 pupils.

The "Brownwood Institute," well known and far famed, informs us by its catalogue that its session closed with 85 students.

And here is a catalogue of Georgetown College, Ky., for 1857-8. From it we learn that there were in the Collegiate department 147 students in attendance. We are pleased to see Kentucky Baptists sustain their noble College.

M. P. Jewett has forwarded us a catalogue of College Hill Seminary, Poughkeepsie, New York. It is a private, select school, and last session had 52 pupils.

Z. G. Henderson has written and published a terse tract of 22 pages in favor of the Landmark, at Pensacola, Fla., entitled, STRIKE, BUT HEAR ME. He pleads justification for so doing from the fact that he and the doctrine he pleads was attacked. They are circulated without charge.

The Southern Publication Society has issued a Tract from the pen of J. P. Tustin on the Christian Sabbath, of 45 pages. It is a complete vindication of the obligations and benefits, temporal and spiritual, of that Holy institution. Such a work was greatly needed. Price, 10 cents single copy—12 copies for \$1.00.

ESSAY IN BIOGRAPHY AND CRITICISM: By Peter Bayne, M. A., author of "The Christian Life, Social and Individual," &c. Second series. Boston, 1858.—Gould & Lincoln. 12mo., pp. 232. For sale by same.

This volume is a second series of Peter Bayne's collection. It contains the biographical sketches and criticisms of such men as Kingsly, Macaulay, Allison, Coleridge, Bonapart, &c. Contains a defence of Hugh Miller's last, "The Testimony of the Rocks." Bayne is a writer of great power and brilliancy. He is withal orthodox, evangelical and pious."

**Rev. J. B. Hartwell.**

We see the following in the Marion Commonwealth, of July 12th:

We had the pleasure on Saturday last of taking by the hand our young friend J. Boardman Hartwell, son of our former townsman, and President of Howard College, the Rev. Jesse Hartwell. Mr. Hartwell has recently been appointed by the Foreign Mission Board of the Southern Baptist Convention, one of its missionaries to Shanghai, China, and will leave in a short time for his field of operation. Before leaving, however, he will make a tour among the churches in the Southern States, for the purpose of soliciting funds in aid of the Bible cause in China. We hope that he may meet with that success which the importance of his mission demands at the hands of every christian.

Brother Hartwell visited our town recently, and we were much pleased with his deportment as a man of God. We heartily approve the plan of the Foreign Mission Board in sending their Missionaries, before their departure, to visit the churches. By this means acquaintances and friendships are formed never to be forgotten. It is natural to feel a deeper interest in those with whom we are acquainted. We do not think less of Cabanis, Clark and Hartwell because two of them slept upon our roof and all of them eat bread at our table. It is no ordinary privilege to entertain such self-sacrificing men, if it should only be with a cup of cold water.

Brother C. P. Sisson, of Wesobulga, Ala., writes July 12th, that there has been for the past three months, a work of grace going on in the congregation that meets with the church at Salem. As an evidence of this, at our last regular meeting in June, six were received into the fellowship of the Church; 3 by letter, and 3 by baptism. We have appointed a three days' meeting in July, to which we are looking with deep anxiety, hoping and praying that the Lord will still continue his work among us.

LANDS FOR SALE.—We call the attention of the reader to the advertisements of Hans West, who offers a valuable lot of land for sale in Macon county; and to those who wish a salubrious residence and small farm, near their rich plantations on Tallapoosa river or Line Creek, to the advertisement of R. T. BAKER.

SOUTH-WESTERN APPEAL

For the South Western Baptist. Indian Missions. From the 24th May to the 31st of June, 1858.

1858. May 24th, rec'd of Sisters of Antioch Church, by Rev. W. H. Eaton, \$5.

1858. May 25th, rec'd of H. Allen Tupper, \$150; of E. W. Warren, for support of Rev. Mr. Hogue, \$40; of Rev. Mr. McCall, for support of Rev. W. M. McIntosh, \$50.

1858. May 25th, rec'd of Mrs. K. Porter, by Rev. J. O. Ois, \$1; of A. C. Crabb, by Rev. J. O. Ois, \$1; of Mrs. A. C. Crabb, by Rev. J. O. Ois, \$1.

1858. May 25th, rec'd of Mrs. H. Reynolds, by Rev. R. Holman, \$50; of Rev. P. Lide, of Louisville, Ky., by Rev. H. Talbott, \$10.

1858. May 25th, rec'd of Gen'l Association of S. E. Miss., by W. L. McIntosh, \$5.

1858. May 28th, rec'd of General Association, by C. F. Fisher, Treasurer, \$152.97; of Mrs. T. J. Stark, Treasurer, \$152.97; of Mrs. Rebecca Sewell, \$2; A. G. Jeffers, \$5.

Grand Total \$848.97. W. HORNBUCKLE, Treas.

In view of the recent discontinuance of the reading of the Bible in the schools of the Fourth and other wards, in the city of New York, the Board of Education have by a vote of twenty-eight to two, adopted the following preamble and resolution:

Whereas, in the judgment of this Board, it is in the healthful moral training of the pupils, as well as to our position as a Christian people, that the Bible, without note or comment, be read at the opening of our schools;

Resolved, That this Board most cordially recommends to the various local boards of school districts, that this practice be resumed in all the grammar and primary schools in this city, within their jurisdiction, respectively.

Dora, in Wetumpka, Ala., at the house of her mother, Wm. Price, Esq., in her eightieth year of age, Mrs. LYNA GEORGE, for nearly a year she had been unable to get away from home, owing to the effects of a fall from the door-steps. It may be said, however, that she died, rather than "fall asleep," under the weight of accumulated years.

Sister G. had been twice married; left a son by her first husband, our esteemed Bro. Dorceter, near Prattville, and a daughter by her last, sister Price, from whose fond embrace she ever for her "home high up in heaven." She had for over a half century, been a Baptist of high character, for spirituality and devotion of heart, to whatever was good and holy, she was ready when her Lord came.

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She had for over a half century, been a Baptist of high character, for spirituality and devotion of heart, to whatever was good and holy, she was ready when her Lord came.

Business Department.

Receipt List. Alvin Dempsey 2 00, D. O. Jennings 11 8, Jas T Gardner 11 18, Mrs Hannah Nolen 11 7, Rev B H Ware 11 46, W M Varner 10 9, W White 10 9, Thos Kendrick 10 6, Z G Henderson 10 33, Jas Johnson 10 9, Jer Moody 9 25, J W D Jinks 10 18, E W Hardy 10 13, Thompson Kendall 11 12, Wm Saffold 11 8, Mrs M M Thackston 10 9, W E Coleman 10 42, John L Miller 10 4, Mrs E Adams 9 25, Dr W C Neal 10 11, G J Moony 10 34, Mrs S H Bacon 11 8, T M Goodwin 11 8, Dr E Jamison 10 29, L D Godbold 11 5, Dr M G Gambell 9 21, Moses Pierce 10 18, Wm Salmon 10 13.

Secular Intelligence.

THE GREAT RAINS OF 1858.—The amount of rain that has fallen over a large portion of the United States in six weeks, running from the 1st of May to the 12th of June, has scarcely a parallel. The Pittsburg Journal says the average of observations will give about 10 inches in May, and 5 inches to the 12th of June, or 15 inches in 43 days. These rains do not appear to have been local—but extend east and west at least 1,000 miles, and north and south half that distance.

SLAVERY IN VIRGINIA.—By a recent decision of the Court of Appeals of Virginia, a new principle seems to have been established in that State. In the case of "Bailey et al. vs. Poindecker's executors, &c.," the Court of Appeals for the first time have recognized the presumption against the freedom of the negro as a legal principle. All the obsolete maxims of the civil and common law are discarded as inapplicable to our system of slavery, and henceforth the courts of Virginia will reject the freedom of the negro as an improbability only by positive and conclusive evidence.

WEATHER AND CROPS IN TEXAS.—Accounts of the state of crops in different parts of Texas, appear to be favorable, without exception. The Austin Intelligencer and the Houston Argus make mention of fine rains, which have had a good effect. The Houston Telegraph and the Galveston Chronicle mention rather too much rain. Enough wheat has been grown in Nacogdoches county to materially affect the demand for foreign flour.

THE BRITISH DEBT.—From a Parliamentary return, just published, it appears that the national debt amounted on the 31st of March, 1857, to £780,119,000, bearing an annual interest of £23,410,000, and on the same day of 1858, to £779,225,000, with an interest of £23,383,000.

APPOINTMENT BY THE GOVERNOR.—Gov. Moore has appointed Gabriel DuVal, Esq., Commissioner of Public Schools for Alabama. This appointment will give universal satisfaction, as Mr. DuVal is a true Southern gentleman of the highest literary attainments.

THE ETAW WHIG says there is living in that place at this time one of the soldiers of the old French Empire. He was in the battles of Marengo, Jena, and Waterloo,—went through them all unhurt and emigrated to America when Napoleon was exiled to Helena.

RESUMPTION.—The Central Bank, at Montgomery, and the Commercial Bank, at Selma, have both resumed specie payments. All demands are now promptly cashed at their respective counters.

GREENWOOD & GRAY'S WAREHOUSE. GREENWOOD & GRAY, Wholesale and Retail Dealers in Foreign and Domestic Goods, No. 100 N. 3rd St., Montgomery, Ala.

ALABAMA WAREHOUSE. ALEX. C. CAMAK has purchased the interest of B. A. S. in the Alabama Warehouse, No. 100 N. 3rd St., Montgomery, Ala.

VALUABLE HOUSE AND LOT FOR SALE. A valuable house and lot for sale in the city of Montgomery, Ala.

SUMMER RESIDENCE & FARM FOR SALE.

THE TRACT contains 180 cleared and under fence—the balance well timbered with pine, hickory, oak or white oak. It is situated on a hill near the center of the town of Wetumpka, Ala., and is bounded on the north by the Alabama River, on the east by the Wetumpka River, on the south by the Alabama River, and on the west by the Alabama River.

THE ROAD TO WEALTH AND PLENTY. Twenty acres of rich land, lying near Cotton Valley, Macon county, Ala.

THE STATE OF ALABAMA.—Macon County. PROBATE COURT.—SPECIAL TERM.—13th DAY OF JULY, 1858.

PLANTERS WAREHOUSE. COLUMBIA, GA., JUNE 10, 1858. THE undersigned has for sale the following property:

VALUABLE REAL ESTATE IN HELICON FOR SALE! A RARE CHANCE FOR TEACHERS!!

THE AURORA. A Magazine for Mothers and Daughters. Edited by Mrs. E. M. HUGHES, Montgomery, Ala.

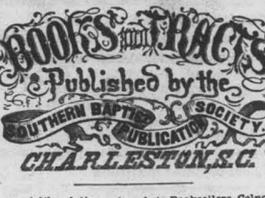
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LIBERAL DISCOUNT MADE TO BOOKSELLERS, COLLECTORS, MINISTERS AND SUNDAY SCHOOLS, FOR CASH REMITTANCES, SATISFACTORY NOTES OR REFERENCE.

PREDESTINATION AND THE SAINTS' PERSISTENCE. By Professor P. H. Mall, of Geo. Third edition. 16mo. pp. 96. No. 35.

SIMPLE RHYMES IN FAMILIAR CONVERSATIONS FOR CHILDREN. By Rev. C. D. Mallory, D. D. 16mo. pp. 178. No. 35.

THE MIRROR. Or, a Delimitation of Different Classes of Christians. By Rev. J. B. Jeter, with an Introduction by Rev. A. M. Poindexter. 12mo. Second edition. pp. 246. No. 35.

THE GRACE OF GOD MAGNIFIED. By H. E. Taliferro, Junior Editor of the South Western Baptist, Tuskegee, Ala. With an Introduction by Rev. J. L. Dagg, D. D. 16mo. pp. 96. No. 35.

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Isbell & Montgomery

TO announce to their Friends and the public generally, that they have just received a large and complete stock of SPRING AND SUMMER GOODS.

COTTON 10 CENTS! We trust our Friends and Customers will find a fair living price—not to say profitable!

CAMPBELL, WRIGHT & CO. BRADLEY'S STAPLE AND FAIRY DRY GOODS, HARDWARE, Clothing, Groceries, &c. TUSKEGEE, ALA.

Ready-made Clothing. CAMPBELL, WRIGHT & CO. are now receiving a desirable stock of Spring and Summer CLOTHING.

BEEBE'S BEST BLACK MOLESKIN. In which will be found the new and improved French Ventilation.

GENTS' FURNISHING GOODS. CAMPBELL, WRIGHT & CO. have now in stock a large and complete stock of GENTS' FURNISHING GOODS.

FOREIGN & DOMESTIC DRY GOODS. A large and complete stock of FOREIGN & DOMESTIC DRY GOODS.

DISSOLUTION. THE firm of DRYERS & GREEN was dissolved this day by the mutual consent of the parties.

A Valuable House and Lot FOR SALE. A valuable house and lot for sale in the city of Montgomery, Ala.

Advertisement. A GENTLEMAN who has graduated in five schools of the University of Virginia, and taught in one of the first Female Institutions of that State, is desirous of securing a situation in some desirable portion of the State.

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GOULD & LINCOLN

A COMMENTARY ON THE ORIGINAL TEXT OF THE ACTS OF THE APOSTLES. BY HORATIO H. HACKETT, D. D., Professor of Biblical Literature in New York Theological Seminary.

ANNUAL OF SCIENTIFIC DISCOVERY; OR, YEAR BOOK OF FACTS, NUMBERS AND ACTS FOR 1858. Edited by David A. Wells, A. M., with a Portrait of Prof. H. D. Rogers. 12mo. Cloth \$1.25.

THE NEW YORK PULPIT. IN THE REVIVAL OF 1858. Being Sermons preached in New York and Brooklyn during the past Winter, by twenty-five distinguished Pastors.

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