





The S. W. Baptist.

TUSKEGEE, ALA.,  
Thursday, July 29, 1858.

A LAW.—No Communications will be received, nor letters on private business answered, without a postage stamp from the applicants.

We learn that Mr. Graves' conduct will soon be investigated by the correct tribunal—his own church. We shall therefore dismiss all reference to him from our columns, until the result of that investigation is known, except such as may put our brethren on their guard in reference to efforts to divide the denomination upon mere personal issues.

Tuskegee Baptist Church.—East Ala. Fem. College, &c.

We are gratified to announce to our brethren and friends, that the Building Committee has contracted for the erection of a building 78 by 54 at a cost of fifteen thousand dollars. The old meeting house has been removed to the rear of the lot, and fitted up for use until the new house can be completed. The old house has, for several years, been too small for the congregation; and we are glad to see so much zeal and energy in the present movement. A large quantity of bricks are now on the ground, and in few days the workmen will commence laying them.

The Rev. Noble DeVotie, son of our esteemed bro. J. H. DeVotie, of Columbus, Ga., is supplying temporarily the pulpit of our church, to enable the pastor, Sam'l. Henderson, to devote a few weeks to the interest of the East Alabama Female College. That institution is in debt a few thousand dollars, and needs sundry repairs, requiring an expenditure of some ten or twelve thousand dollars. The prosperity of the institution is such as to demand an additional outlay in furniture, apparatus, &c. &c. Our brother Wm. F. Perry, the President elect, comes to the institution under the most favorable auspices. We doubt not that our brethren and all the friends of education, will cheerfully aid in placing the institution beyond all embarrassment, and increasing still more its facilities of instruction.

Tuskegee Classical and Scientific Institute.

P. W. Donson, late Professor in the Union University, Tenn., has purchased the above institution from Wm. Jones, former proprietor. We learn by a letter from Professor Donson that he will soon remove to this place, and commence operations. In a letter he says: "I will employ the very best teachers, and intend to have a school of the highest order where all the branches of a collegiate education will be thoroughly taught." We have formed the acquaintance of Professor Donson, and can assure the public that he is a gentleman of the highest attainments. But we will publish the two following notices taken from the papers in the town in which he has long lived as the best testimony of his merits as a Teacher. The first is from the *Rutherford Telegraph*:

PROF. P. W. DONSON.—It is to be regretted that this gentleman has resigned his Professorship, which he held for ten years in Union University. As a Teacher of Languages and Mathematics, Professor Donson cannot be excelled, and his resignation arises entirely from choice. The people among whom he may hereafter locate will be fortunate if they can procure his services as an instructor of youth. He is eminently qualified for any position in the highest institutions of learning in the country.

And here is what the *Marfreesboro' News* says of him:

PROF. P. W. DONSON.—We learn with regret that this gentleman will leave Marfreesboro'. He has been connected with Union University almost from its commencement; his reputation as a scholar, especially as a mathematician, is surpassed by that of no one here, while as a teacher he is universally popular among the students. He is a man of superior mind, of extensive acquirements, active in what engages his attention, pleasant in his manners, and gentlemanly in his deportment at all times. We sincerely wish him success wherever he may go.

CORTON VALLEY, ALA.—A very interesting meeting of ten days has recently been held with the Baptist Church at that place. There were additions by baptism and letter. There is a good future for that Church.

Elder JAMES BARROW wishes to acknowledge his gratitude to the brethren and friends who have so generously administered to his wants. Such kindness lays him under fresh obligations to labor in the vineyard of the Master.

Mr. GRAVES says, he presumes we have lost since this discussion commenced, one thousand subscribers.—We only allude to this to correct the false impression it may make upon some of our readers. It is a false presumption. We have now a larger list than we ever had. Graves wishes it to be as he expressed it.

The Denouement.

The last Tennessee Baptist confirms all our worst apprehensions. Messrs. Graves, Dayton and Pendleton, the editors of that sheet, clearly indicate their determination to effect a division of the denomination, if they can. In an editorial of considerable length, in which Mr. Graves ostensibly gives an account of his recent trip to Kentucky, he takes occasion to allude to a trial now pending in the Walnut Street Baptist Church Louisville, Ky., between its pastor, Dr. Everts, and elder S. H. Ford, editor of the "Christian Repository," in which he "supposes" elder Ford to be found innocent, and yet "excluded" from the church—that Kentucky Baptists would at once take sides, and a general rupture would be the result!! To this "supposed" case he "supposes" another which we prefer giving in his own language. Here it is:

Bring the matter nearer home. Eld. Dayton is guilty of the deception and heinous wrong-doing charged upon him by the anti-Landmark members of the Bible Board, or those members of the Board are guilty of egregious misrepresentation and foul treatment of their Secretary. He publishes his defence and exposes their late report, and most clearly convicts them, and vindicates himself. Now suppose they should, as a last resort to ruin him, charge him before the First Church, and a majority should sustain them in their report, and pronounce him guilty and exclude him, who cannot see what would inevitably follow. Should he find a Church that would give him a case a re-hearing and assisted by a council, if you please, prove him an innocent—a grossly wronged and persecuted man, and give him membership, the Concord Association would take cognizance of the fact, and pronounce that one of the Churches was in disorder. But right here would be brought in extraneous influences, personal considerations and the whole transaction might be charged upon Landmark Baptists, or the editor of the Tennessee Baptist (as the late Sabbath school Convention was,) whose design was to divide and make a party, and some good, but unthinking brethren be deceived, and the Association divided, and the division once commenced who could foresee its end? Every Church in Middle Tennessee and North Alabama would soon be forced to take sides, and the limits of the State would not confine it. Now this would be, should it take place, surely charged to the advocates of the Landmark policy, but who cannot see that the very innocence of Bro. D. would be the real cause of it, i. e. should the denomination be determined to sustain his innocence against his assailants.

Now, let the reader put his finger on the above, and then read the following "charge" which elder Dayton makes against the Bible Board, nearly all of whom are members of the same church to which he belongs, viz: the 1st Baptist Church, Nashville, Tennessee:

What I have said of you was said of you in your official capacity. What I now say is addressed to you as individual Christian men. I now charge that you have, in this report, officially endorsed and published what is not true and what there is not one of you who will dare say an individual man to say is true. Do not get angry with me for saying this. If the charge is false I will answer it to you as a Christian Brother should. I am personally responsible to you and to the Church of which we are members.

Again: Under the head "news from the field," Mr. Graves publishes a long letter of sympathy from one of his friends, in which the following sentence occurs: "By the way if that threatened attempt should be made, [to exclude Mr. G. from the church], there would be such a bowl of indignation throughout the South and West, that the Church in Nashville would think the day of judgment had come. A thousand churches would be open to you."

Six months ago we felt it our duty to lift a warning voice to our brethren on this very subject. Alas! too soon are our fears likely to be realized.

Now, put all these things together, and there can be no doubt as to the line of policy they have decided to pursue. They have decided to strike for a split in the denomination. Elder Dayton charges that the Bible Board in its recent report has "officially endorsed and published what is not true, and what there is not one of them will dare say an individual man to say is true!" That is, if we understand English, the Bible Board has deliberately elaborated and officially published to the world, in the form of a report, what they individually knew to be false!! This we presume, is to provoke his own exclusion from the church. In the same paper in which this charge of deliberate falsehood is made against the Rev. B. C. Howell, President of the Southern Baptist Convention and of the Bible Board, Chas. A. Fuller, Treasurer, A. Nelson, Recording Secretary, Drs. C. K. and J. D. Winston, &c., &c.,—as officers and members of that Board,—we say in the same paper in which this charge is made Mr. Graves "supposes" that for so light an offense as declaring that his pastor and a large and respectable number of his brethren have "officially endorsed and published what is not true," and what as individuals they dare not say—i. e. what they, as individuals, knew to be false, that the "First Church should pronounce him guilty" of false-

hood "and exclude him"—why, "another church might give him a case a re-hearing, and assisted by a council, might pronounce him innocent" and restore him to fellowship—then the Concord Association—nay, "every Church in Middle Tennessee and North Alabama; and even further South, would be forced to take sides!! "Take sides" in what? Why in a question in which the First Church in Nashville is, according to the organic law of Baptist Churches, the sole and only judge—the guilt or innocence of one of her own members! This is a direct blow at the very bulwark of Baptist polity, viz: ITS DEMOCRATIC ELEMENT!! It assumes that the 1st Church in Nashville is incompetent to sit in judgment upon the character of its own members. If these men undertake to remove this old Baptist "Landmark," we rather guess they will find themselves in one of the most contemptible minorities that ever rebuked the ambition of selfish aspirants. But in the same issue, as we have seen, somebody writes to Mr. Graves, that if he is excluded, "a thousand churches would be open to him!" Nay, there "would be such a bowl of indignation" as would make our brethren in Nashville "think the day of judgment had come?" Horrible did it! In such an emergency, we advise our brethren in that city to take the advice of the Prophet,—"Enter into their chambers, and shut their doors about them, and hide themselves for a little season," [and stuff a little cotton in their ears!] "until the [howl of] indignation be over past!" What havoc will be made of the glass windows in the "city of Rocks" when that "howl" lights upon it! Brethren! insure all your houses at once. Let the proper authorities be instantly notified to take a double insurance" on the State House!—Let no one's heart fail him for fear. This "howl of indignation" will only be the rapid escapement of gas which has been collecting in the concern for lo, these many years! When perforated, we can't expect any thing but a "howl!" The Apostle Jude speaks of those who use "great swelling words!" What does he mean?

But seriously, do these men hope to make any thing like a general division in the Baptist denomination? If so, WHAT WILL BE THE ISSUE? Not Landmarkism, certainly, for no brother with whom we have ever conversed supposes this to be a sufficient cause of separation. Even Mr. Pendleton says, that Landmarkers will not separate from their brethren. What then, is to be the issue? Let this question be pondered. A few weeks will answer this question to the satisfaction of all.

The sum of the matter is this—elder Dayton provokes the First Church in Nashville to exclude him by charging falsehood upon its pastor and several of its best members. Mr. Graves "supposes" the church will exclude elder Dayton, and another church gives him a re-hearing, and restores him—a general split is the result, on what ground? Why because the 1st Nashville Church deliberately declares that a man who charges its pastor and several of its most prominent, intelligent and pious members have published sundry falsehoods ought not to be retained in fellowship. No principle is involved. It will be a mere personal issue.

In conclusion, we ask our brethren seriously, will you join in a systematic effort to destroy the essential, organic, vitalizing principle in the structure of Baptist Churches—their democratic element? Will you say that Baptist Churches have no right to sit in judgment upon the moral conduct of their own members? Will you record it as your deliberate conviction, that a principle which has given form and consistency to Baptist Churches for more than eighteen centuries, to wit—that each church is an independent body and shall decide upon the qualifications of its own members—is wrong? Will you aid in disturbing the harmony of our churches by declaring a principle which will annihilate the last vestige of a Baptist church? Will you thus be accessory to another split amongst us, which will make as a "hissing and by word" with our enemies? We will not—we cannot believe it.

From the Christian Index.  
Vindication of Rev. J. E. Dawson.  
BAPTIST CHURCH OF CHRIST, AT Columbus, Ga., July 8th, 1858.  
At a conference of the Church assembled to-night, the most of its members being present, the following report of a Committee of Investigation previously appointed by the Church, was read and unanimously adopted, to wit:

The members of the Baptist Church in Columbus, Ga., feel it to be their duty to protect, so far as consistent with truth, the character of any of their brethren. At the solicitation of Rev. John E. Dawson, a Committee was appointed to investigate the reports in circulation relative to his open communion sentiments. Upon a careful review of all the evidence they have been able to elicit, they find themselves irresistibly brought to the following conclusions:

1. The statements made by Dr. Baker, "Probus" of the Tennessee Baptist, and the Rev. J. R. Graves, have been traced to the Rev. James Perryman.

2. Discarding all rumors and exaggerations, the Committee have, through the authorities given by elder Perryman, endeavored to arrive at the facts from which the report first originated. So far as we have been able to learn, the only basis on which such a report can be founded is that a brother states that Elder Dawson said he "could commune with Methodists and other Pedobaptists were it not for their errors;" in other words he regarded them as unbaptized believers.

3. The soundness of the teachings of brother Dawson on this subject during his whole public ministry, testified to by the churches of which he has been pastor is a sufficient refutation of this charge.

4. His unqualified denial that he ever held such opinions is, under the circumstances of this case, abundant proof of his innocence.

5. In conclusion, we are constrained to declare our belief that this report (originated in a misapprehension of elder Dawson's language) and is without the least foundation.

J. H. DeVOTIE,  
J. R. REDD,  
A. M. WALKER,  
N. NICKOLS,  
H. S. ESTIS.

It was further resolved that copies of the above report, with the actions of

doctor is a member, we believe, of the Methodist Protestant Church, of enlarged and liberal views and always scrupulously respected the religious sentiments of his lady. "The memory of the just is blessed."

J. R. GRAVES' Charge of Open Communion against Rev. John E. Dawson.

Week before last we published the action of the Baptist Church, of Columbus, Geo., in regard to the charge of "open communion" as made by the editor of the Tennessee Baptist against its late pastor, Rev. John E. Dawson.—The *Christian Index* of the 21st July contains brother Dawson's defence, together with a letter from Rev. James Perryman, all of which may be found in another column. In calling attention to these documents, we beg to offer a few thoughts which we believe the exigency demands.

1st. This, in connection with many similar occurrences, shows a system of espionage as adopted by Mr. Graves over the country, by which the most confidential conversations and letters are dragged before the public, and our most venerated and quiet brethren are "drawn out, and transfixed, as for microscopic observation," as a recent correspondent of our paper expresses it, which is rapidly poisoning the very fountains of social intercourse. A man scarcely knows who to trust. Can any ingenuous minded Christian man long bear such a state of things in silence? *Lettres de cachet* fly over the country like fiery flying serpents in the camps of Israel!—And who has sprung this policy among peaceful and quiet churches? A comparative stranger! A Vermont adventurer!

2ndly. Facts and circumstances, communicated to Mr. Graves by his correspondents and friends are distorted and made to subserve purposes which they never designed. Thus, in the case detailed in the documents to which we now refer, brother Perryman details, in strict confidence to Mr. G. something in regard to brother Dawson, which was never to be used unless it was "absolutely necessary," but which Mr. G. uses immediately on his arrival home! and when published by Mr. Graves alias "Probus," (for they are to be regarded as one,) brother Perryman is obliged, in self-defence, to "deny unequivocally ever having made such statements to J. R. Graves, or any one else, or used words from which such could be inferred!" Until, therefore, Mr. G. gives the real name of "Probus" to the public, he stands charged by bro. Perryman as guilty of "wilful falsehoods!" Well is Col. Cogar's account of his early career substantiated by his subsequent course—"unscrupulous in his relation of facts!"

3rdly. The falsehoods which are fastened upon Mr. Graves, not from one, but from a variety of sources, are sufficient to turn any other man in the South out of any Baptist Church of which we have any knowledge—and such, we suppose, as will absolutely demand his exclusion from the first Baptist Church in Nashville. That church, we suppose, cannot much longer be responsible for his conduct.

But read the documents.

From the Christian Index.  
Vindication of Rev. J. E. Dawson.  
BAPTIST CHURCH OF CHRIST, AT Columbus, Ga., July 8th, 1858.  
At a conference of the Church assembled to-night, the most of its members being present, the following report of a Committee of Investigation previously appointed by the Church, was read and unanimously adopted, to wit:

The members of the Baptist Church in Columbus, Ga., feel it to be their duty to protect, so far as consistent with truth, the character of any of their brethren. At the solicitation of Rev. John E. Dawson, a Committee was appointed to investigate the reports in circulation relative to his open communion sentiments. Upon a careful review of all the evidence they have been able to elicit, they find themselves irresistibly brought to the following conclusions:

1. The statements made by Dr. Baker, "Probus" of the Tennessee Baptist, and the Rev. J. R. Graves, have been traced to the Rev. James Perryman.

2. Discarding all rumors and exaggerations, the Committee have, through the authorities given by elder Perryman, endeavored to arrive at the facts from which the report first originated. So far as we have been able to learn, the only basis on which such a report can be founded is that a brother states that Elder Dawson said he "could commune with Methodists and other Pedobaptists were it not for their errors;" in other words he regarded them as unbaptized believers.

3. The soundness of the teachings of brother Dawson on this subject during his whole public ministry, testified to by the churches of which he has been pastor is a sufficient refutation of this charge.

4. His unqualified denial that he ever held such opinions is, under the circumstances of this case, abundant proof of his innocence.

5. In conclusion, we are constrained to declare our belief that this report (originated in a misapprehension of elder Dawson's language) and is without the least foundation.

J. H. DeVOTIE,  
J. R. REDD,  
A. M. WALKER,  
N. NICKOLS,  
H. S. ESTIS.

It was further resolved that copies of the above report, with the actions of

the Church thereon, be forwarded by the Clerk to the "Christian Index," the "S. W. Baptist," and the "Tennessee Baptist," and that these, with all other papers which have published the charges made against Elder Dawson, be requested to publish the same.

J. H. DeVOTIE, Mod.  
Church Clerk.

BRO. LANDRUM:—Since the above action by the church, I have had a free conversation with Bro. Perryman, in which things have been so far explained as to enable us to part as brethren. It is due to brother Perryman to make the following statement: "Probus" in the Tennessee Baptist of the 15th May, uses the following language: "Our brother Dawson, is that very identical, popular preacher in Georgia, who has at least once in the hearing of unimpeachable witnesses declared himself not a Baptist, but like Tustin, an open Communionist at heart. I do not believe that he will dare to deny that he has said that he is willing to go into open communion, if the Georgia Churches generally will do so." Bro. Perryman unequivocally denies having ever made such statements to J. R. Graves, or any one else, or used words from which such could be inferred. He also says, that what he did say to Graves, was said with the understanding that no use should be made of it, unless absolutely necessary. It is also proper to add that the Pastor and Deacons of the Church at Columbus, addressed a polite note to J. R. Graves, asking the name of "Probus," to which he thus answers: "Probus does not wish his name to be known in connection with this matter, as it would do no good, and his authority of course is all that is required."—He gives the name of James Perryman, of Buena Vista, Ga." This note Mr. Graves also intends to be an answer to one from me making a demand for the real name of Probus, and saying that I should hold the Editors responsible.

Mr. Graves takes the responsibility, and there is good reason to believe that he is "Probus" writing to himself. I now deny the truth of the above charges, and pronounce them wilful falsehoods.

"If 'Probus' will not come to the relief of his friend Graves, I turn his case over to the 1st Church in Nashville, to be disposed of as they may think best for the cause of Christ. This closes my connection with this matter."

J. E. DAWSON.

P. S.—The above statements were made in the presence of the following brethren:

REV. T. J. MILES,  
WM. WOOLDRIDGE,  
DR. J. BASSEY,  
WM. DAVIS,  
MARK GEORGE.

BUENA VISTA, July 15th, 1858.  
I feel it a duty, brother Editor, I owe, not only to brother Dawson, but also to the cause of Christ, to say that myself and brother Dawson had an interview together with several judicious and prudent brethren. While brother Dawson admits that he may have used terms or language calculated to make impressions upon the minds of some by which the impression has gone abroad that he was an open Communionist. He does not doubt the veracity of Jones and others, yet he affirms that he is not now, nor at any other period of his ministerial life entertained in the least degree such sentiments, and I am fully satisfied myself that he has not, and all doubt is entirely removed from my mind. And here permit me to say that brother Dawson, and other brethren that were present, had not the least idea of my making this communication to your paper, but as I was somewhat instrumental in giving this circulation, and although the circumstances connected with the case made an unfavorable impression upon my mind, I am now happy to say that all feeling, little or much, is entirely removed. And I am sorry that such things have occurred; this much I feel my duty to say unsolicited by any one.

In conclusion, let me remark not only to brother Dawson, but to all others that write with such raspy pens, to file them a little smoother, myself not excluded. Only let me be a Landmarker as I have been for the last twenty years, in theory if not entirely in practice, and I am content.

JAMES PERRYMAN.

In answer to a request of the Ebenezer Baptist Church, the Financial Committee of the Tuskegee Association state, that they received according to their recollection from J. J. Cloud \$27.50. At some time during the association, the reason why the amount did not appear in the minutes, when the letter was handed in the blanks were not filled, and the committee took the responsibility in the absence of direct direction, to appropriate the amount handed in by Bro. Cloud to the Domestic fund, and the amount was added to the aggregate of said fund.

J. W. ECKOLS, Chm.

Our Home Missionary.

The Executive Committee of the Tuskegee Association wish to remind the churches that their faithful Missionary, elder Calloway, must be paid at our approaching session. Let brethren in making up their contributions be liberal that there may be nothing lacking. The Committee have heretofore been able to pay their Missionary, and they hope there will be no failure in the future.

We take this occasion to say to all our Associations in Alabama, that have Missionary obligations, Foreign and Domestic, to meet at their approaching annual sessions, to be prompt and liberal. Let there be nothing wanting at your sessions, rather let there be a surplus. Energy and liberality should ever characterize the churches of Christ.

"Now, I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16: 17.

Such is the warning of inspiration against all those in all ages who seek the division and distraction of the body of Christ for selfish ends. We are satisfied our brethren will hear and regard the divine admonition and spurn every attempt to disrupt the ties of our churches.

Our readers will be deeply interested in the following communication from the venerable Dr. BATTLE, who has been a Baptist between forty and fifty years, we believe, and who has more than once seen the denomination rent and torn asunder by designing men. Counsel coming thus from one standing on the verge of eternity, known as extensively as a private member in the South as a wise, discreet and eminently pious Baptist—will be heeded by our brethren. Read—Read!

DEAR BRO. HENDERSON:—Many of your friends are sympathizing with you, and wish you success in your effort to expose the many mad schemes of the Tennessee Baptist. But be encouraged, my brother, the God who rules the Universe will sustain you. Yours is, I think, the cause of truth and righteousness. I have, as you know, not approved of every expression found in the South Western Baptist—but in such a controversy could it have otherwise been expected? We are frail and imperfect beings.

In the last Tennessee Baptist there are signs of a speedy "hors du combat," and the dernier common to vanquished opponents, of "rule or ruin." If "rule or ruin" is the design, sure our brethren Graves and Dayton are mad. What are we to think of them? Can they think to sever the great Southern Baptist family for a minor point of disagreement, or because they have committed some blunders? or even perchance have been cut off from their church? If so, I think they put a low estimate on their own worth. Baptists profess to be a "one" people in their general sentiments and practice. Our Saviour would have his followers to be "ONE." Not, however, all in one church—this would be impracticable; but one in sentiment and practice and government—yes, government: for Baptists have a government, and not as some vainly say, that we have none, but an anarchy. Now, if our Graves, or Dayton, or Howell, or any one else however great or conspicuous he may be, becomes a disorganizer, a schismatic, a liar, a defamer of the brethren, contrary to the Law of our great Bishop, our Lord Jesus Christ, let him be cut off, for the good of all. I am a Baptist, you know, bro. Henderson, and I have surely regretted the necessity of this controversy, carried on so long, and made too bitter, I fear, between our corrupt nature; but it seems a necessity was laid upon you. You, too, I know, have regretted it. This a severe ordeal you have to endure; but trust in your God, and all will be safe. I, though so insignificant, have had severe trials; yet God has preserved me. So be encouraged—"The Lord will provide."

So far as I am concerned, I say, let the churches discipline their members, if even to the exclusion of a Paul, or an Apollas, a Graves, a Dayton, a Howell, a Manly, a Darg, a Crawford, or of any one else, if need be, for the purification of our churches. They are but men. Let us follow after Christ and his cause, and NOT AFTER ANY MAN, to the destruction or distraction even of the great Southern Baptist brotherhood!

May God bless and sustain our Bro. H. in all his laudable efforts!

Fraternally,  
C. BATTLE.

Mossy Creek Baptist College.

The third annual Catalogue of this young and flourishing institution is before us. It is located on the Virginia and East Tennessee Railroad, near a beautiful and healthy valley in Jefferson county, Tennessee. Our brethren of East Tennessee have done a noble work in founding this College. It will, at no distant day, be a first class College. The increasing number of students require that more buildings should be erected. Had we the ear of all the Baptists of East Tennessee we would say, "Endow your College forthwith!" Elder Matt. Hillsman, editor of the Baptist Watchman, has been elected President, and has accepted, we presume, as his name appears in the Faculty. Success to Mossy Creek College!

POOR PAY.—J. B. LOGAN edited the "Missouri Cumberland Presbyterian" for six years and lost three thousand dollars by the operation. He has turned the subscription list over to the "Watchman & Evangelist," and both papers are to lose their old names and to assume that of the "St. Louis Observer." That was paying dear for one's whistle in the editorial line. We pray to be delivered from such a purchase.

STATISTICAL.—The Baptist Family Magazine reports since January 1, 1858, the organization of seventy-six Baptist churches; thirty-four meeting-houses built; one hundred and thirty-six ordinations; two hundred and seventy-nine ministerial removals and settlements.

This is quite a gratifying increase.

Attention is called to the advertisement of "Why will you shake, a sure cure for fever and ague, chill, fever, &c." of Messrs. Pemberton & Co., Chemist & Druggist, Columbus, Ga.

Deacon L. L. WALKER, of Conecuh county, is an authorized agent for this paper.

Facts to be Remembered.

M. Graves, in his recent letter to Col. Cogar, says: "Of this I am certain—no one knew me more intimately than myself, since I was, as you know, a boarder in your family during my entire residence in the Mt. Freedom neighborhood." Col. Cogar, thus endorsed by Mr. Graves during this long "intimacy" of nearly two years in a recent letter to us of Mr. Graves, with a view to its publication.

1st. That Mr. Graves was "unscrupulous in his relation of facts."

2dly. That he only "told the truth when [it was] insisted on."

3rd. That while Mr. Graves professed to Col. Cogar that he was a Baptist, he (G.) told Col. C.'s neighbor, W. T. Wilson, that he was a Presbyterian, and claimed to be a member of the Presbyterian Church.

4th. That Mr. Graves proposed to Col. Cogar, his wife and mother-in-law, Mrs. Devanport, that if they would join the Baptist Church with him at Mt. Freedom, "he (Graves) could and would before a great while convert the church at Mt. Freedom into a Reformed (Campbellite) Church."

5thly. Mr. Graves affirmed to Col. Cogar that he "understood them, [the doctrines of the Campbellite Church] and believed them to be true, and took" Col. C. "to his room, where he exhibited [to him] a large number of the '22 textual Harbingers.'"

6thly. That when Col. C. understood the proposition of Mr. Graves to make in earnest he spurned it, as every other honorable minded man would have done, "refusing to be a party to any such proceedings."

7thly. That when he (G.) did join the Baptist Church at Mt. Freedom, he did so without any letter of dismission from any other Baptist Church, but solely "on his own statement of his former membership"—a course of procedure utterly at war with the "Old Landmarks" of the Baptist denomination.

Such is the information we derive from a gentleman whose character is unimpeachable and of whom Mr. Graves himself says: "Of this I am certain—no one knew me more intimately than myself, since I was, as you know, a boarder in your family during my entire residence in the Mt. Freedom neighborhood." Baptists of the South! Such is the character of the man who aspires to be your leader, and who is now seeking to disrupt you as a denomination!!

Recent Visitors.

THE CRUISE OF THE BETSEY: Or, a Summer's Ramble among the Fossiliferous Deposits of the Hebrides. By Hugh Miller, L. L. D. Boston: Gould & Lincoln.

Everything from the pen of the lamented Hugh Miller is fraught with deep interest. The contents of this volume were first published as a series of articles in the "Witness," the Free Church newspaper, of which Mr. Miller was then editor. They are now given to the world in a durable form. The book will be received with great pleasure by hundreds in this country, and read with admiration and profit.—*Western Watchman*.

THE CHRISTIAN REVIEW, for July.—Contents.—I. The Authorship of the Epistle of Jude; translated from the French. II. The Religion of Phrenology. III. Randall and the Free-Will Baptists. IV. Alleged discrepancies in the Bible. V. Christianity in the Legal Profession. VI. Hanserd Knollys in America. VII. The Plague of Blood. VIII. Notices of New Publications. IX. Ecclesiastical Record.

The article by Dr. Pond on the alleged discrepancies in the Bible is a valuable contribution. That on Randall and the Free-Will Baptists, will be read with interest. The Religious experience of Randall, the founder of the Free-Will Baptists, as written by himself, is given entire.—*Secretary*.

For the South Western Baptist.

Polygamy is Adultery!!

DEAR BRETHREN: The better to reach the latitudinous consciences of such men as Graves, "Old Fashioned Baptist," and other apostles of polygamy; and to bring back erring, lascivious, youthful minds, to chaste thoughts, and a proper appreciation of decency, morality and Divine truth, will permit a Tennessee Baptist to re-assert (and pledge the belief of his ability to prove) that Polygamy is Adultery!! and that adulterers, whether they go to the judgment from Christian or pagan lands, with or without the endorsement of "The Tennessee Baptist," whether they go from within or without Baptist churches, will be damned!

Thankful, my dear brethren, for the firm, fully, and truthful stand you have taken upon this question, involving as it does, a great principle, of both the Old and New Testament, underlying the noblest if not all the virtues of human Society. I am yours affectionately.

A TENNESSEE BAPTIST.

REMARKS.—We have many such friends as the above in our old native State, Tennessee. There is not one Baptist in ten in that State who sympathizes in the sentiments of "Old Fashioned Baptist," and Mr. Graves upon the sentiment that "Polygamy is not (according to the scriptures) a sin per se."

For the South Western Baptist.

COLUMBUS, GA., July 19, 1858.

A very interesting meeting of nine days, was closed on yesterday at Philadelphia Baptist Church in Russell county, Ala., Elder C. A. STANTON, Pastor. He was aided principally by Elder W. B. LACY, of Henry county. Some 13 or 15 persons were baptized; and considerable interest is still manifest in the congregation. J. M. WAT.

Six colored persons and two white were baptized in connection with the Baptist Church in this city on yesterday.

J. M. W.







