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Editors: J. R. Graves, J. M. Pendleton, A. C. Dayton.

J. R. Graves, W. P. Marks, S. C. Rogers, R. P. P. Pool. — Graves, Marks & Co. Proprietors.

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THE PULPIT.

[Fifty Sermons will appear in this department, during the present year, by J. M. Pendleton, our chief contributor, and … Robinson, Smith, Jay, and others of the most brilliant … of England.]

SERMON NO. XXXIV.

DIVINE CHASTENING.

BY THE REV. JAMES SMITH, OF CHELTENHAM.

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."—Deut. viii. 5.

Punishment flows from justice—chastening flows from love. The former is inflicted by the judge, the latter is administered by the parent. Believers in Jesus are often chastened, but they are never punished; because they are not under the law, but under grace. Being united to Jesus, being justified by the faith of Him, to them there is no condemnation; for God no longer treateth them as criminals, but dealeth with them as sons. From his infinite wisdom, from his tender love, and from his inviolable faithfulness, all their corrections flow. He rests in his love to them, and his love regulateth all his dealings with them. The words of Moses to Israel are sweet words, and they are equally applicable to us; "Consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." God is the father, thou art the child, *and but a child;* therefore to form thy character, to correct thy errors, and to show his love, he correcteth thee.

FOR WHAT DOES THE LORD CORRECT THEE? For thy *wilfulness.* He wishes thee to let him rule thee, arrange thy affairs for thee, and make all his goods … pass before thee. But you want your own way, to indulge your own fancies, and to gratify your own passions and lusts. You will not submit. You will not leave yourself and your affairs in his hands, and cast all your burdens, and all your cares on him. This folly calls for strokes, and our Heavenly Father never spares the rod, to the spoiling of the child. For thy *negligence.* How many privileges you slight, and how many duties you neglect. While you attend to the trifling, you neglect the important. While you give the heart to the temporal, you pay little attention to the spiritual and eternal. You neglect the end of your election, the design of God in your salvation, even the glorifying of his great name. Your vocation is, to honor Jesus, to do his will, to magnify his grace, to spread abroad his glorious truth. You neglect your own heart, which should be kept with all diligence. You neglect your closet, where God waits to meet you and bless you. You neglect your Bible, in which God speaks to you. You neglect, at times, the Lord's ordinances, through which he communicates strength, comfort, and grace, to you. For these things thy Father corrects thee, nor will his soul spare for thy crying. For thy *inattention.* Thou art inattentive to thy books, he bids thee read his wonders in his works of nature, his operations in the dispensations of his providence, and the clear revelation of his will in the Holy Bible. The book of conscience should be daily attended to and balanced, and the book of remembrance should be looked over and improved. How inattentive we are to the monitions, promptings, and whispers of the Holy Spirit, and to the voice of God speaking by his servants and his Son. For this inattention, in order to make us wise scholars, and to teach us to profit, he corrects us. Not for his pleasure, but to make us partakers of his holiness. For thy *rebellions.* "Ye have been," said Moses, "a rebellious people, since the day I knew you:" and this testimony is as true of us, as of them. We have rebelled and vexed his Holy Spirit. We have manifested our rebellion by hard thoughts, perverse words, and ungodly acts. We have obstinately refused, at times, to bow to his authority, to do his will, or walk in his ways. We have tried to slip the yoke from our shoulders: our hearts have been wayward, and our tongues have muttered perverseness. We have wanted licentiousness, instead of liberty, lawlessness instead of freedom, and our own way, in preference to God's way. This folly is bound up in the heart of the child, but the rod of correction shall drive it far from him. For thy *worldliness.* Duty said, "Be not conformed to this world." Privilege said, "Set your affections on things above, and not on things on the earth." Profession said, "I am a stranger, and a pilgrim on the earth, as all my fathers were." But conduct said, the world is good, I admire it, I must be like it, I will enjoy it. Thus God's Word was rejected, God's honor was disregarded, and the Savior was wounded in the house of his friends. Judgments are prepared for such scorners, and stripes for the back of such fools. For God hath said, "I will visit their transgressions with the rod, and their iniquities with stripes." Then, "love not the world, nor the things that are in the world, for if any man love the world, the love of the Father is not in him." Seek not the smile, the favor, or the friendship of the world; for if any man will be the friend of the world, he is the enemy of God. In one word, for thy *sins.* Nothing grieves God but our sins. Nothing brings down the rod of God upon us but our sins; "He doth not afflict willingly, nor grieve the children of men." Either to correct for sin, or to prevent our falling into sin, God uses his rod. Our secret sins, which only God knoweth; those heart sins, or our open sins, which others witness, and from which others suffer, cause God to chasten us. Did he not love us, he might allow us to go on in sin? If we were not his children, he might let us go on, and so be punished at the judgment. But, because he has loved us with an everlasting love, because we are his dear children, therefore as a man chasteneth his son, so the Lord thy God chasteneth us.

HOW DOES THE LORD CHASTEN US? Sometimes by *frowning upon the soul* which produces darkness, perplexity, and distress. Then we cannot read our evidences, we cannot claim or appropriate the promises, we cannot enjoy the public ordinances, we have no access with confidence to God in private. Then our graces wither, our comforts die, and our hopes decline. There is no peace of conscience, no joy in God, no rejoicing in salvation. We cannot see our way, trace out the work of God in our souls, or anticipate the coming of Jesus with any pleasure. We feel shut up, straitened, and filled with confusion. Then there is no life in prayer, no zeal for God, but the mind dwells on gloomy, sad, and depressing subjects. Sometimes by *refusing to answer prayer;* then the duty becomes wearisome, the heart hardens, and we draw rash and wrong conclusions. "When I cry and shout, he shutteth out my prayer." Now, but for conscience; or the fear of the Lord, which is deeply imbedded in the soul, prayer would be quite given up, and the form of religion thrown off. But, as we dare not do this, we go to duty as the criminal to the correction of the stocks, or the idle schoolboy to his difficult task. The heart has little sympathy with the lip, but is cold, hard, and gloomy. Now, we write bitter things against ourselves, listen to the suggestions of Satan, and full of self-love, grieve over our hard lot. Sometimes by *leaving us to ourselves in ordinances.* Then they become tedious, unsavory, and unprofitable. We attend them, but not meeting with God in them, we soon get weary of them, and perhaps begin to neglect them. Ordinances without God, are like wells without water, tables without food, bodies without life. If we come to them hungry, we go away dissatisfied, or if we come expecting comfort, we depart disappointed. Ordinances without God, can never satisfy a living soul. Sometimes by *the dispensations of Providence.* Then we have losses, crosses, and afflictions. Every thing seems to go wrong with us. Everybody appears to succeed better than we do. Sickness, perhaps, seizes on the body, and we have strong pains, or great weakness, or nervous depression; or trade declines, business falls off, bad debts are made, unexpected demands are made upon us, or the fluctuations of the markets try us. By various means, and in various ways, the Lord chastens his children; for, when he intends to correct, he is never at loss for a rod; and the rod he selects, always appears to pain us most: for when God strikes, he intends that we should feel.

OUR CHASTENING IS FROM THE LORD HIMSELF. He never puts his children out to be flogged, nor keeps a drill-sergeant to do it. He chastens every son. *He selects the instrument.* He does not take up a rod that may chance to lay before him, because it comes first to hand. No, no. He goes to the wood, and chooses the most suitable rod to correct us. Nature always fancies that God has chosen the wrong rod, or strikes on the wrong place, or corrects at the wrong time. But depend upon it, it is all right. If he strike the body, or seize the property, or remove the relative, or alienate the friend, or afflict the soul, it is in infinite wisdom, and perfect love. *He numbers the strokes.* Not one too many, nor one too few, but just the right number is appointed. Less would not humble the proud heart, bend the stubborn will, or turn back the wandering feet. More would unduly depress, give Satan an occasion against us, or harden our hearts from his fear. Believer, thou shalt never have one more stroke than thy Heavenly Father has appointed; nor will he appoint one more than is necessary. *He marks the effects.* He watches to see the effect produced by every stroke. If we fall at his feet, humble ourselves before him, confess our sins, and appeal to his mercy, we take hold of his strength: chastisement soon ceases. When the tear of penitence is seen in the eye, the rod soon drops from his hand. Or, if the discipline is continued, such comfort, peace, and meekness, flow into the soul, that we call it "sweet affliction," and bless his dear name for it. Nor can we then pray for its removal, but only for its deeper sanctification. We creep close to his feet, look up in his paternal face, catch his loving eye, and almost swoon with pleasure, humility, and love. *He makes it salutary.* He corrects us, not for his pleasure, but for our profit, that we may be partakers of his holiness. He uses the rod to convince us of our folly, to keep us sensible of his authority, to make us smart for our inconsistencies, to bring us to repentance, and to make us cautious, tender, and humble. Whatever end he fixes upon is salutary, and whatever end he fixes upon he will bring to pass. So that we may well say, even when smarting under the rod, "we know that all things work together for good, to them that love God; to them that are the called, according to his purpose."

Reader, are you suffering under the rod of God? Remember it is an evidence of sonship, and a proof of love. Thy heavenly Father will chasten, but he will not disinherit thee. He will correct, but he will not destroy thee. He chastens thee as his son now, and he will make thee full of joy with his countenance by-and-by. Receive his correction with meekness, bow before him in humility, confess thy sins with sorrow, seek the sanctification of thy troubles, and so return unto the Lord, from whom thou hast so deeply revolted. Sinner, God does not chasten thee. Perhaps thy health is good, thy circumstances easy, thy trade prosperous, and thy soul at ease—you fancy all is well. But in truth all is ill. For without faith in Jesus, without repentance toward God, thou art in the gall of bitterness, and in the bonds of iniquity. Like the ox, fattening in the good pasture, or sheep feeding in the fold, thou art preparing for the day of visitation, and the righteous judgment of God. Faith in Jesus is the great thing you need; for we are all the children of God, by faith in Christ Jesus. Receive the Savior, as presented to you in the everlasting gospel, and remember that "as many as received him, to them gave he power to become the sons of God; even to them that believe on his name." To an unbeliever, even his very blessings are cursed. To an unbeliever, even the gospel is a source of death unto death. To an unbeliever, every thing wears a frowning face. Believe, then, in the Lord Jesus Christ, for "he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Without bread, I became attenuated to a skeleton; and, at last, I die. Without thought, my mind becomes dwarfed, aye, and dwindles itself until I become the idiot with a soul that hath just life, but little more. And without Christ, my new-born spirit must become a vague, shadowy emptiness. It cannot live unless it feeds on that heavenly manna which comes down from heaven. Now the Christian can say, "The life that I live is Christ;" because Christ is the food on which it feeds, and the sustenance of his new-born spirit.—*Spurgeon.*

For the Tennessee Baptist.

PHILADELPHIA CORRESPONDENCE.

MESSRS. EDITORS:—Even with us there is a movement among the dry bones of denominationalism, and, according to the old theory of the resurrection, limbs from distant quarters, ribs, vertebræ, and a head, are coming together, and we fondly hope before long to see the skeleton clothed in appropriate flesh and skin, and breathing forth a power like the voice of Peter when Ananias approached him, upon all earth-born forms of religious worship. Two new Churches have recently been recognized in our city: one in West Philadelphia, with about forty members. This Church is a vigorous and very hopeful body. Already they have had several baptisms, and commenced the erection of a church edifice, to which one of their own number gives $10,000. Another in the Southern part of the city, designating itself "the Baptist Mariners' Bethel." For years such an organization has been desired, but strong difficulties lay in the way. We had failed twenty years ago, and therefore it was judged preposterous to try again. The Presbyterians, Methodists, and Episcopalians had a Bethel each, and that was deemed to be sufficient. It is really surprising how Baptists allow themselves to be fleeced by our loving brethren of other denominations. We have for years contributed in this city to the American Seamen's Friend Society—an enterprise with seventeen chaplains and a colporter, and seven secretaries in different parts of our country, and only the colporter whose salary is $150 per annum, in Valparaiso, is known to the writer to be a Baptist; and while I may be mistaken in saying *all* the rest are Pedobaptists, I think I am near the truth. Does it not seem as if our vaunted Baptist eagle, which we supposed had an eye piercing enough to see truth anywhere, and strong enough to gaze upon the meridian brightness of the sun of righteousness—a wing powerful enough to raise it high above clouds and vapors, away to the eternal throne—was sometimes metamorphosed into a very tame bird, of the species to which it is said Rome owed its safety once, and was actually plucked that its down might stuff a cushion on which the bowl of sprinkling should rest, and its feathers a soft couch on which might lie, in dreamy repose, some practitioner of the act of sealing babies into the covenant?

In addition to these two Churches, another is to be organized in that part of the city lately known as Kensington, in a week or two. Already a chapel is built, and a considerable congregation collected—*all*, the results of a few months' labor; and on every side I hear of projected Baptist preaching places, projected Baptist Sabbath Schools, or both efforts initiated and in full blast. There is an affection here among Baptists for our beloved denomination stronger than I have ever, by *actual experience*, known it anywhere, and the Lord is turning it to glorious account. It is *felt* by many that omnipotence is the steed upon which our Master rides; that love is the bit, and mercy the bridle that controls that noble courser; that atoning blood is the lash that urges him forward; that salvation is the course on which he gallops, and that the voice of his faithful people, coming up to heaven through the great speaking trumpet, the name of Jesus, is the command that directs all his movements, making him sometimes outstrip the lightning, annihilating time and space as the voice is loud and beseeching. In fact, Baptists here have been *realizing* that the truth of God was a *spring*, and that reposing the weighty love of their hearts upon it, opened the treasure chest of God. And thus our denomination prospers. Perhaps it is wicked of me, but I seem to see altars, thrice erected, inside one year in this city to curse the Baptists. Each time costly sacrifices were put upon the altars with great devoutness by sacerdotal hands, "Baptist bigotry," "close communion," "Baptists enemies to the conversion of the world" were written upon each victim, but poor Balaam, through the trumpet of results, has been compelled to blow, "How shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied?"

With many here, there is a strong feeling in favor of a Baptist Sabbath School Union. It is felt to be a burning shame to give up even a fragment of the truth, for the sake of walking, hand-in-hand, with a bright-robed seraph. It is felt to be iniquitous to strike out any portion of the rays of heaven's brightest Luminary, leaving a dark blank from its extreme circle to its heart, and giving fresh proof that "men love darkness rather than light." To some it appears almost blasphemy to take the seamless robe of Baptist faith, unstained as it is, by an unctuous spot from the anointed hands of a tonsured priest of Rome, and rend it—tear out and cast away a portion of it, and then exhibit it to the young, jagged and imperfect, as the *whole* of Christianity. This is so like turning the cup out of the Lord's supper, and the second commandment out of the decalogue, that to a good number, in *this thing*, Baptists appear to have mounted the many-horned and headed beast, and embracing the scarlet lady around the waist, are jogging along with the great crimson flag floating over all, upon which is painted "Babylon the great, the Mother of Harlots." This feeling is deepening, widening, and may lead to some creditable issue. As an instance of it, we quote part of an able article which appeared in the "Press," the most eloquent and popular journal in Pennsylvania, during the late meeting of the Sabbath School Convention: "Baptists hold to certain great truths which are plainly taught, and implicitly enforced in the Word of God, and yet men who profess to be the followers of Christ, have met in solemn council, and with deliberation, and prayer, have carefully exercised their minds to contrive ways by which these truths can be most perfectly concealed from the Churches and the world, in books, sermons, tracts, and in Sabbath School instruction. These truths are in the Bible. God has said we must not add to nor take any thing from that book. God commands us to contend earnestly for the faith once delivered to the saints. But we cannot do this without being charged with bigotry; for some think God's commands of very little consequence. If they will not believe and teach the whole truth, let us restrain it also, and teach only what they will help us to teach. Thus there will be no divisions, for we shall all alike set aside the Word of God. Brethren, is it not a sin—an open, deliberate act of sin—to thus conduct yourselves? I dare not thus ignore or compromise God's truth." We could wish that the above spirit dwelt in every Baptist. If it did as the deluge—pursued tigers and hyenas, hateful beasts and loathsome reptiles, to the highest mountains and loftiest …, until the deluged world was free from their living presence—so we should not only have a Northern Sabbath School Union, the fair companion of her comely Southern sister, but the world would soon be swept of the last viper of superstition, and look pure and beautiful as at first.

From all that I have read of the charges against, trial and defence of, the senior editor the Baptist, I must confess that his vindication seems like a thunderbolt passing through cobwebs. Indeed I am confident it will make hundreds, whom he never before knew, take many a step in his service, bow the knee before God for his prosperity; cherish his reputation in faithful breasts; stretch out their hands to lift up his shoulders, should enemies of his principles threaten him with a fall; and to whisper in his ear, "the *heart* of the denomination is with you; be of good courage, and God will strengthen you." I never before knew the individual who "*made*" him, but now that the truth has been brought to light, I will promise lasting gratitude on the part of many thousands for the making of one such man in every large city in the Union. May such creation soon be consummated.

BAPTIST.

PHILADELPHIA, April 6th, 1859.

WHICH HYMN BOOK FOR TEXAS.

As the Lord so often commands his people, both in the Old and New Testament, to sing his praise, it is useless to enlarge upon the duty of hymning the glory of God. As every person confesses the soul-stirring power of spiritual songs, it would be vain to prove by argument, what is more clearly proven by every person's experience. Prayerful reflection is needed to prepare in the best manner to "speak to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord." How ignorantly and irreverently do many pretend to perform this delightful and sublime devotion, springing from the most sacred sentiments of the blood-washed Spirit. The Publication Society of the North which issued the Psalmist, designed mostly for the pulpit, also issued the Harp, designed more particularly for the prayer meetings, revivals and social singing, the Publication Society of the South, for the same reasons, issued the "Lute," in addition to the Psalmody. Without urging how two books would constantly confuse a congregation, we should oppose the two, because not needed. Of the thousands of different provisions upon which man can sustain life, but few are universally palatable. Of the thousands of religious books, but few are universally appreciated. Some portions of the Scriptures are delightful to every Christian, while other portions are not read with the same sweet emotions. So there are multitudes of hymns, sound in the faith, yet never sung in the assembly of the saints, or if sung, only in ceremonial prosaic stiffness. Christian experience is essentially the same under all circumstances, and those hymns which sing the grace of God, as experienced in the heart, will be universally beloved. This remark is not confined to the hopes and fears, the trials and triumphs of the common brotherhood; but every devout soul has experienced God's glory in such hymns, as "God moves in a mysterious way," and "Before Jehovah's awful throne," and "Come Holy Spirit, Heavenly Dove." However, we will not waste time to explain why the people use only a few score of hymns; why they prefer those old friends to strangers, though better dressed; why they sing them over the ten thousandth time, without noticing new ones. Now, the practical lesson to be learned from this admitted fact is, that it would be best to omit those which will never be sung, so that enough for every purpose and occasion may be bound into a portable book. Many collections are too much filled with psalms designed only for the pulpit, one half of which are not used. It is a very great excellence of the Southern Psalmist, that it contains enough hymns for any occasion of making melody in the heart to the Lord. It is a bright, a very, very bright excellence of the Southern Psalmist, to have so many revival songs. How often have revivals been chilled by freezing singing! How often has the good effect of the sermon been neutralized by the bad effect of the singing! Many of the brethren have by this fault greatly retarded the pure cause of the gospel. This fault may be excused, to a great extent, by their not being able to get suitable books. By revival hymns, we do not mean those comic (or rather frantic) songs which are sometimes used to stir up a fuss miscellaneously, of every quality and quantity. But as there are rational and scriptural hymns for sickness or for the Lord's Supper, so the Southern Psalmist contains rational and scriptural hymns for revivals.

The compilers state in the preface, "we regard properly conducted prayer-meetings as one of the best means of maintaining the spirituality of the Churches. Hence, we have attempted to make a rich selection of hymns on prayer. The precious doctrine of the security of believers in Christ, we have presented in its fullness and glory. The hymns for the baptismal occasions, are more numerous than in any other book, though some familiar ones are omitted, because we considered them objectionable."

Doubtless the brethren will find in the Southern Psalmist, more of these familiar hymns, endeared by the recollections of the family fireside, hallowed by sacred scenes of the family altar, enshrined in the memory with pictures of our mothers, who hummed them while plying the needle—elevated to heavenly hopes by those dear lips that once sung them on earth.

Gilfillan cowhides with his pen some upstart who dared to alter the "Pilgrim's Progress." A severe cowhiding, of some sort, is richly merited by some persons, who presume to improve the hymns by the best poets. The old maxim that "*poeta nascitur, orator fit*"—a poet is born such, while an orator may be made—should prevent any person, not naturally a poet, from interfering with the accent, and the measure, and the melody of the acknowledged masters of this art. But as poets are not born theologians, and not such professionally, Brethren Graves and Pendleton can detect theological errors better than the compilers. The hymn which reads:

"I'll to my gracious King approach,
Whose sceptre pardon gives;
Perhaps he will command my touch,
And then the suppliant lives.

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there."

This hymn supposes the "humble sinner" to go to Jesus," and then assures him it is doubtful whether the gracious King will accept. No doubt this hymn has caused thousands of mourners to halt and turn back, and thousands more to conclude they had really gone to Jesus, and been rejected. The sentiment is dark, damning unbelief. This unmerciful charge, clouds the love and justice of Jesus. The hymn is thus corrected in the Southern Psalmist:

"I'll to my gracious King approach,
Whose sceptre pardon gives;
I know he will command my touch,
And then the suppliant lives.

"He promises to hear my plea,
He waits to hear my prayer;
No sinner e'er was turned away,
Or ever perished there."

We had selected specimens of the new and beautiful hymns not found in other collections, but this would take too much space.

Those Churches that adopt this hymn book, should order a large supply. Every family needs the Scriptures first, and then a hymn book. Don't be afraid you can't sell them. Those who are not members of the Church will buy it. Get one apiece for each of the children, and let them join in the song, so they will not get tired during family worship. Children love music, and love to improve in singing, and can be taught religion readily by singing. Oh, how much this would add to the interest of family worship. And these hymns would be woven into the memories of the children, to bless them with hallowed recollections, even down to old age, fortifying against error, and restraining from vice.

If any preacher doubts whether the hymn book is next to the Bible, let him quote in his sermons verses of soul-stirring hymns, and he will touch chords of affections which would be unmoved by ordinary expressions. Suppose he is preparing a sermon on the Holy Spirit—let him read all the hymns on this subject, and his own soul will be turned to the theme, and his mind be filled with experimental ideas and impressive images. One hour's study of his hymn book, will inspire his imagination, cultivate his taste, and be of more lasting benefit, than a week's reading of general poetry. The hymn book is a heart-felt system of theology, which may be empowered by music.

As schools, and books, and papers, so seldom afford any instruction about singing the praise of God, it may be well to republish the following from an old copy of the Baptist Record: T.

For the Tennessee Baptist.

CHURCH PARTIES, FAIRS, OR TABLEAUX.

MESSRS. EDITORS.—In a recent conversation on the social circle with some friends upon the propriety of a contemplated supper or party which was to be given in a Baptist house of worship in a neighboring town; I, in the simplicity of my heart, animadverted somewhat severely, not upon this contemplated party specially, but upon all such in general. Since that time I have received a fictitious or anonymous letter from said town, rebuking or castigating me stoutly for said animadversions. This letter, however, declared the writer to be my friend, and I will not retaliate the severity. But, will accept it as affording me a suitable occasion to submit to the readers of the Baptist a few objections to Church parties, or fairs, with reference to no *special* case, but with *special* reference to *all such cases.*

And that the reader may distinctly know what I am writing about, let me state for instance: The meeting-house is old and needs repairs, or there is some furniture needed, or the Church has erected a new house, and there is yet a small debt hanging over it, or they need a fine new bell, &c. Now may not the Church and friends give a party—prepare a fine supper *in the house of God,* and require a sum of money to gain admittance, which sum, in the aggregate, is to meet said demand? This, at first glance, may seem to be harmless. But let us see.

I take the position that the thing is wrong in itself, and the tendency is evil, and only evil, fraught with injury to the cause of Christ.

1st. Because it is a desecration of the house of God. Our church-houses are built for holy and divine purposes, for the worship of God, the communion of saints, religious deliberation, and in which to call sinners to repentance; and they are solemnly dedicated or offered to God as such, and he accepts the offering with the response, "My house shall be called the house of prayer." Visit God's house at the time of conference, or the prayer-meeting, or the Sabbath School, or the house of more public worship, and hear the sweet converse, the earnest prayer, the sacred odes and melodies, all enriched by the preaching of the "glorious gospel of the blessed God." This is no desecration? The visitor recognises the Shekinah or Divine Presence in all this, and he "stands in awe and sins not," while he remembers, "This is a house consecrated to the worship of God." But visit the same house again, and behold the contrast!! Here are tables loaded with dainties and nicknacks, the most gorgeous the country can afford or human skill prepare. And see those instruments of music and hear their sound, are these the songs of Zion? No, verily; the Lord's song is not sung in such a strange land! Look round at the changed texture of the house! Are these the ornaments of the sanctuary? No. They are the superfluities of the fashion of this world that pass away. And now behold the guests, who are they? Are they worshipers of God? Is there a man in the house, saint or sinner who came here to worship God? Not one! Here is a conglomeration, a mixed multitude of all sorts who can pay for admittance. And now listen to the talking and laughing, to the jests and fibs, to the buzz and bustle, and in the midst of this convivial confusion—pause, Christian! Is this God's house? What a desecration! What mockery! Hear Christ, "My house shall be a house of prayer, but ye have made it a den of thieves." Well but say you, "We open by prayer." And I ask, how does this correspond with what follows? What! ask God to bless this desecration of his sanctuary? Mix prayer with this wild hallucination? Open by prayer indeed!

2d. It makes God's house a house of merchandize. Christ said, "Make not my Father's house a house of merchandise." He spoke this of the temple at Jerusalem, which was erected for, and dedicated to the worship of God. And he here taught that any business in his house not connected with his worship, was a desecration of said house. But, you will, perhaps say, that your parties or fairs are to raise money to prepare the house the better for the worship of God, and are therefore connected with his worship. So might those have argued with the Savior, who sold doves and changed money in the temple, for the doves were to be offered to God in sacrifice, and the money was to pay the charges of the temple, (see Exodus xxx.) but Christ drove them out and overthrew their tables, and charged them with making his house a house of merchandise, and may not the same charge be brought against your Church party? Any sort of trade or traffic is merchandise, to a greater or less extent; at least, this is the view Christ took of it in the case mentioned above. You sell a supper, you sell music, and sometimes the good ladies have some needle-work, and other trinketry, and nicknacks which they auction off at a kind of public outcry. And then at the close, there are some fine cakes, &c., auctioned off. Hear that voice, what is it? Is it the preaching of the Word of life? Alas; no, no. It is in the house of God, but it is not the sound of God's Word: it is the voice of the auctioneer selling goods in the sanctuary! "Make not my Father's house a house of merchandise."

3d. It is not the way to get money to build or furnish the house of God. When the ancient temple was built, it was done by the free will offerings, the donations of God's people. And the Scriptures of both Testaments abundantly show that this is the way moneys are to be raised for all objects of benevolence. But Church parties and fairs profess to give the people a consideration for their money, when the half of an equivalent does not … . As an aged and intelligent deacon expressed it to me, "It gets money by false pretences." And a distinguished lawyer said to me to-day, "Such Church parties and fairs, are akin to the lottery …, and are but little, if any, better than their kin." The friends of such tableaux, generally spend as much in getting them up, as they make, and some times more.

4th. It is aping the world. Every thing is from heaven, earth, or hell. No one will pretend that these parties are from heaven. God is not their author. Then from whence came they? They are from the earth, and they are intensely earthly, and should be crucified with the affections and lusts of the flesh. It is hard to discover a difference in the moral lesson taught in such fairs, from that of a fashionable ball or party. The tendency is the same, or worse, for these carry the Church with them, while the ball does not. And the same motives prompt the world to attend the Church party, that carry them to the ball, or the theatre. I am willing to leave it to any young man in the land to say if the same feelings and motives that seem him to attend the ball-room, do not carry him to the Church party—nine out of ten will say yes. And shall God's own people thus prostitute his house?

5. It, to a large degree, weakens the moral power of the Church. A Church in our … neighborhood, is God's moral light-house and salvation to that neighborhood. "Ye are the salt of the earth, ye are the light of the world." Where is her light in time of one of these parties? Where is her salt? Is not her light eclipsed, and her salt lost its savor? Will not sinners think less of her religious admonitions and devotional exercises hereafter?

6th. It weakens the hands and efforts of the pastor. How can a pastor remonstrate against popular vices, such as balls, and parties, and theatres, when his own Church has held one in his meeting-house, and he, too, probably, has been a hearty participant in the festivities of the occasion. His preaching on such subjects will afterward, I think, give a very uncertain sound.

7th. These parties nearly always have the disapprobation of some of the members of the Church, and sometimes their disapprobation amounts to grievances, and for this reason should be rejected as a disturber of the peace of God's house.

8th. They are nearly always held in towns, and it is out of the question to get plain, pious, simple-minded, country Baptists to sympathize with such town religious (?) fandangoes. Town Churches find it difficult, at best, to sustain the sympathies and co-operation of their country brethren, without which, in small towns, they cannot succeed.

9th. Such a party is not a native of Baptist soil, it is not a native of Bible soil. Baptists in purer days, had no such customs. These desecrations of God's house originated in other quarters, and there I hope Baptists will let them stay or die. Let Methodists and Presbyterians do so if they please, but let Baptists know their calling better. Baptists have plenty of money to build all their meeting-houses, and are willing to give it, if properly approached, without resorting to such subterfuges and artifices as this.

Others can think as they please, but for myself, I would rather hear of ten of the most costly Baptist edifices in the United States being burned to ashes, than to hear of one single Church suffering a party or fair held in their house of worship; it would injure the cause less. For the fire will only consume the buildings, while the fair or supper consumes the spiritual elements of power.

Now, reader, I hope you will not suppose that I consider myself "overmuch righteous," I expect that my betters have attended and aided Church fairs, but that is no reason why you or I should do it. For instance. My betters have sprinkled infants, but I shall not sprinkle any infants, nor visit Church parties because my betters have done so. I must have better reasons than this.

In the love and defense of "pure religion," I am respectfully,

J. J. D. RENFROE.

Talladega, Alabama.

"HE IS THE STRONGEST GEORGIAN THAT I KNOW OF."

BRO. "ANTI-BATTERY MAN":—I promised in my last to say something about a trip to Florida—precious brethren there—to hint at some in this and other States, who were urging the … of the Indian country to kill Brother G.—to say something of what is expected to be gained by the present course of the Index, &c. Well, I did go to the Land of Flowers, and I did see many precious brethren; among them is the venerable Mercer; now, I believe, the oldest of the name—Brother E. of Orange Hill and others. How kindly they treated me, I shall never forget. None of them had seen the damage to the ancestry of the "Mercers, Brantleys, and Marshalls," nor the danger of knocking the Index into pi," as declared by him whom I defend, but his being such a strong Georgian accounts for his abundant apprehension. Why, sir, he is the strongest Georgian I ever knew. In this, as in other respects, he excels me out of sight. If it were possible to have been born three times in Georgia, I should not equal him. I never knew one (Georgian) before, who thought it a sin to take a paper across the line, who supposed that a man's "soul" must … out of the State to do so. I suppose, however, the reason is, it is a tight squeeze to get to it and not much prospect of getting over the line with his present banner. Should he ever plant his battery upon the Lookout (as you suggest,) and shall have wasted all his ammunition in shooting toward the Cumberland, in that case, you are so saucy, you may advise him to go over into Tennessee, and take a general agency for the Tennessee Baptist, which, no doubt, would go on in the even tenor of its way. But to return—these brethren in Florida could, if they would, give you some names that would astonish you. They may … it necessary and justifiable at some day not far distant. As Brother G. is abundantly sustained, any way, I shall not insist upon these revelations at present. But what is to be gained? I have the impression, or think I have, that Brother Walker has thought or said, or written, that "*if a conflict ensued and Brother Graves was forced upon him, that the Index would gain more than it would lose,* or that he would lose about five hundred subscribers, but would gain a thousand. That he said something akin to this, he will not deny. Now then, it is clearly a question of loss and gain, and according to his figures, the gain is on his side—the "I's have it." As this gain is especially doubtable, and since Brother Graves has been provokingly silent, … worked himself into the battery position, and forced the conflict upon himself. If he can show from Bro. Graves' pen any thing that would justify his repeated and continued attacks upon (Graves) it would be a rare document. Don't you think so? But it is necessary for this expression to obtain in order that the gain may not be over the left shoulder. I verily believe, if it were not for unusual forbearance, and a curiosity to see what is going on, that nine-tenths of the Landmark Baptists of Georgia would drop the Index as they would a hot potato. It does not represent them, nor treat them with common kindness. Well, Brother A. B. M., perhaps some of you stock-jobbers have annoyed Brother W., and Brother Graves must pay the forfeit. How much more your Landmark brethren are prepared to stand, I cannot inform you. Suppose you … out from Brother Batteryman, when and where Brother G. has attacked and injured him. In the mean time I will write you about the last "Tax," and "how the whale was buried."

Yours truly,

J. M. WOOD.

For the Tennessee Baptist.

EXEGETICAL.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—1 Cor. xv. 29.

In the Tennessee Baptist, of January 15th, 1859, I took occasion to make some criticisms on the above passage, in answer to an article copied into the Tennessee Baptist from the Louisiana Baptist, over the signature of "H", in which I took the position, that "baptized for the dead" has reference to immersion in likeness of the burial and resurrection of Christ, in opposition to the position of "H", which was, that baptism, in this passage, was, in some sense, to fill up the places of those who had died or been martyred. And, in proof of my position, cited Romans vi.

In the Tennessee Baptist, of February 19th, John A. Oliver, calling attention to the above-mentioned communications, says, "'H''s idea seems to fit the Greek, but I cannot think the Scriptures will sustain him. Ray's idea seems to be scriptural, but the Greek will not sustain him." And asks for an explanation.

Now, as it is admitted that my exposition of this passage is scriptural, I shall proceed to show that, so far from the Greek not sustaining my idea, it actually confirms it, not only by similar expressions in the same connection, but, also, by the peculiar construction of "*huper ton nekron*" itself.

The objection is, that "*ton nekron*" is in the plural number. I shall refer first to similar expressions in the same chapter, 1 Cor. xv. 12: "Now if Christ be preached that he rose (*ek nekron*) from the dead," &c., and 20th verse, "But now is Christ risen (*ek nekron*) from the dead," &c. Also, Rom. vi. 4: "That like as Christ was raised up (*ek nekron*) from the dead," &c., and 9th verse, "Knowing that Christ, being raised (*ek nekron*) from the dead," &c. The last two quotations in the same connection, to which I referred for proof of my position, in the former article, and in all, *nekron* in the plural, is used where Paul makes direct reference to the personal resurrection of Christ from his own death. And though *ek nekron*, in these and other places, refers to the personal resurrection of Christ, it carries along with it another idea which shows the logical acumen of the inspired writer.

If he had wished to refer to the resurrection of Christ alone, he would have used the expression, *ek thanatou*, in the singular, just as he uses the expression, *eis thanaton*, in Rom. vi. 3 and 4, when he refers to Christ's death alone.

The term, *nekros*, the singular of *nekron*, would not have suited, as *nekros* means a dead body without any reference to the soul or spirit; but, in the plural, it is a general expression for the dead, departed spirits. [See definition of Liddell & Scott.] And Paul, in the above passages, wishing to prove the certainty of the resurrection, by the fact of the resurrection of Christ, employs the term, *nekron*, in plural, to show the similarity of Christ to all in death, and, therefore, the certainty of the resurrection of all dependent upon his resurrection.

And thus, as it has been made plain, that in these passages, reference is made particularly to Christ, and, incidentally, to all the dead, we learn that "*ek nekron*" is used elliptically, and rendered in full would stand thus: *from death among the dead*; if we do not supply this ellipsis, we would have the idea of Christ's rising *from amongst the dead*, without the necessary one, *his own position in death among the dead.*

With these proofs and remarks upon the use of *ek nekron*, in the plural, in which, without doubt, there is special reference to Christ's death, we are prepared to proceed to the consideration of "*huper ton nekron.*" As this expression is used here in the same train of argument with two of the above quotations, there is now no difficulty about its being in the plural number, and, also, referring to Christ. Still there is another reason why Christ's death is referred to. "Else what shall they do which are baptized (*huper ton nekron*) for the dead, if (*nekroi*) the dead rise not at all?" The article being joined with the former and not with the latter in the Greek, shows that there is reference to some particular dead in the first, that is Christ; but in the latter, "*nekroi*," without the article is a general term, without special reference to any one.

'H' translates "*huper*," in this passage, in some other way than the natural one, to suit his notion of things. This is entirely unnecessary; the natural and primary meaning of "*huper*," with the genitive, is, *for, on account of*, &c. Valpy's Greek grammar, edited by Charles Anthon, says, on page 215, in his remarks on *huper*, "As the genitive is that case which denotes motion *from*, *huper* is always joined with it when we want to express *from* whom that power emanates, *on whose account* that authority is exercised, or that protection afforded," &c. Precisely the idea Paul wishes to impress upon the Corinthian brethren, that the power and authority to baptize emanates from Christ, who was amongst the dead, and as they had been planted together in the likeness of his burial, there is a certainty that the dead shall rise.

F. M. RAY.

Clinton, Ky.

THE BAPTIST.

BAPTISTERY, SATURDAY, MAY 7, 1864.

TERMS ALWAYS IN ADVANCE.

EDITORIAL DEPARTMENT.

ADDRESS TO A CHURCH MEETING-HOUSE.

MARY.

Dear Mary, I've a word to say
To you this pleasant day;
Not that I've aught to tell you new,
But that I'm thinking of you,
And wish to tell you so.

Dear Mary, I've been thinking
Of you, and of the drinking
Of water, and the sinking
Of bodies in the flow
Of water, and the rising
Of bodies from the wave,
And of the sweet baptizing
Of those who love to have
The Lord to be their Saviour,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of sin, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of self, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of pride, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of hate, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of fear, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of doubt, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of sorrow, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of death, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of time, and of the rising
Of souls to love the Lord,
And of the Spirit's power
To make them meet for heaven
Through Christ, the Lamb once given
To die for sinful men.

Dear Mary, I've been thinking
Of you, and of the sinking
Of all things

NEWS ITEMS.

FOREIGN.

— By the latest news from Europe, it is seen that preparations for war continue on an immense scale. Austria and France vieing with each other in the magnitude of their warlike preparations. Napoleon will have six hundred thousand men ready to March by the first of June, one hundred and fifty thousand to be used in Italy. Austria promises to be a match for him should they come to blows. They may not. The approaching conference will determine.

— The Moniteur, of the 19th, officially explains the basis of action proposed for the Congress, saying that France is willing to prove her conciliatory disposition; and promises to request Piedmont to disarm, on condition that the other Italian [illegible] take part in the Congress. No further obstacle to the assembling of Congress is anticipated.

— [illegible] of Naples has parted with his family to [illegible].

— A serious riot occurred among the students at Bologne. The troops fired on them, wounding several.

— The London Herald denies that English ships have been sent to Trieste.

— All routes leading to Italy are covered with military convoys.

— Protestant converts in Palestine and Syria, at the instigation of the Greek and Roman priesthood, have been subjected to every species of grievance, and no protest of theirs could procure them any redress, until in consequence of [illegible] remonstrances of the Porte from the English ambassador, visitorial letters have been addressed to the Pachas of Sidon and Damascus, ordering them to afford the same protection to the Sultan's Protestant subjects as to those of other religious persuasions.

— FIRE ARMS.—The wonderful improvement in fire arms, during the last ten years, is thus referred to by the London Times:

"One of the most evident features in the new order of things is, that no man's life can be safe in a campaign. Those dreadful arms of precision, now introduced, will send death with unerring certainty into the remotest quarter of the field. It was thought extraordinary, forty-five years ago, that Morgan was struck by a cannon shot at 2,000 yards distance; but now a cannon, instead of carrying one [illegible] will carry five. The rifle of the ordinary foot soldier will reach his ballet as far as a field piece of olden times, and with greater accuracy. In fact, to be within sight is to be within range, and to be within range is to be at death's door.

"In the American frigates a single gun worked by a half dozen seamen will throw to a distance of two or three miles a shot equal in weight to an entire broadside of such cannon as were used by Duncan and Nelson. Armstrong's guns are expected to carry nearly twice that distance, and rifles have been produced which will send bullets through a target at a distance of 1,000 yards with a rapidity of succession like that of bullets come on a sky-light."

— LATER FROM THE PACIFIC.—The steamship St. Louis arrived at New York on Monday evening, with the California mails of April 6th. She brought passengers and $1,723,200 in specie. The trip has been made in a little over twelve days. The steamer Costa Costa exploded her boiler in San Francisco Bay on the 24 inst. Four lives were lost. Gen. Walker had arrived in California, and, according to the papers of San Francisco, intends again to try his fortune in Nicaragua, as soon as Sir Gore Ouseley departs. He has nothing to do with Gen. Henningsen's project of Bonaparte Park, was on trial for inhumanly beating his crew with a rope an inch and one-eighth in thickness and knotted. The whole crew were in a shocking state of lacteration, and one had been buried at sea. The San Francisco markets were in a gloomy condition, and it was impossible to obtain a round lot of shipping goods without submitting to a material reduction upon the already nominal quotations. The market was quite stagnant.

— A serious riot occurred at Panama on the evening of Palm Sunday. The military were called out and remained under arms all night.

— Commodore Long, of the American fleet, at the request of the American Consul, sent three hundred men ashore to protect American residents, but their services were fortunately not needed.

— From South America, we have tidings of a terrible earthquake in Ecuador, by which the often devastated city of Quito is again laid prostrate. It is almost entirely destroyed, and of its population of 50,000 from 2,000 to 5,000 have perished. The churches, monasteries, palaces and public edifices are generally in ruins. The loss of property is estimated at three millions of dollars, and from the poverty of the people it will be impossible to repair and rebuild any great number of the house that are destroyed. Nine shocks were felt simultaneously in various other places.

— Fighting continues in Bolivia and Chili without definite result. *The Executive of Chili has rendered the commander of the United States Corvet* to Valparaiso, [illegible] Trevitt, of Ohio, on account of the prejudicious and illegal course of the latter in harboring insurrectionists and protecting them against the government. In San Salvador an insurrection had been attempted.

— CANADA COMING OVER.—A circular from Oakville, Canada West, signed Wm. M. King, advocates a separation from the Home Government in the event of the success of some of the measures urged by those now in power. It refers approvingly to the action of those Colonies under similar circumstances, and intimates that the time is at hand when like action should and must be taken by the people of Canada. It urges some member of Parliament (if the new tariff succeeds) to propose in the House that it is expedient to dissolve all government connection with great Britian, that the union between Upper Lower Canada be dissolved, and that immediate steps be taken that Upper Canada may become a State of the United States." The circular is addressed to "Honorable the Attorney-General of Canada West," and large numbers have been printed for circulation.

— The Brazilians are making every effort to prevent a fight between this country and Paraguay. They have sent an embassy of mediation to Lopez. Their fears is that we shall conquer Paraguay, and that obtain a foothold in South America.

DOMESTIC.

FROM WASHINGTON.—WASHINGTON, April 30.—The War Department has received a heavy mail from Col. Johnston, commanding the forces in Utah. The complications and difficulties between the Federal and judicial officers is fully explained, and the necessity, in consequence, of the requisitions made upon him by the judiciary, which is a co-ordinate branch of the government, is fully sustained and justified. It appears that Gov. Cumming was acting under special instructions from the State Department, and directly opposite to the instructions of Col. Johnston and the judicial officers. The Cabinet to-day has the subject under consideration.

Francis Lenoir has been recognized by the President as Brigade Consul for Massachusetts and Rhode Island, on transfer at Boston.

Dr. Forney, the Superintendent of Indian Affairs for Utah, writes to the Indian bureau, under date of March the 18th, that he is in possession of such reliable information as leaves no doubt of the over-policity of the Mormons in the Mountain Meadow massacre, and that a few days after it, there was distributed to each of the leading church dignitaries thirty dollars' worth of property.

The seventeen children who escaped were in his care, and arrangements had been made to restore them to their friends in Arkansas.

ARRIVAL OF THE OVERLAND MAIL.—St. Louis, April 30.—The overland mail of the 5th has arrived.

The Moonlight reports the burning of a ship supposed to be the Manitou, from New York, on the Atlantic in latitude 14, longitude 25. Several ships were around at the time. It is supposed all hands were safe.

The volcano on the Sandwich Islands is still active.

Very rich guano islands have been discovered Northwest of the Sandwich Islands. Possession had been taken by the commander of the government steamer Fennimore Cooper.

A dispatch from Independence to the Republican, says a gentleman who has just arrived, reports the emigrants at the mines and those along the route enrolling themselves into companies for Arizona and Sonora.

There was a battle on the 2d of April, near Zuni, between the Navajoe and Apache Indians, in which ten of the latter and eight of the former were killed. The Navajoes also lost 4,000 sheep. The Zuni Indians assisted the Apaches.

— The Seventh Annual meeting of the Bible Revision Association occurred on the 6th.

— MURDER OF A FARMER BY A SLAVE NEAR MAYSVILLE.—The Maysville (Ky.) Express of the 20th, says:

Frank Hampton, a respectable farmer of this County, living on the North Fork, about three miles from Orangeburg, was shot and instantly killed by one of his slaves, on Monday evening last. Mr. Hampton, we learn, was about to chastise the boy, who shot him through the neck, and instantly fled. At the last accounts we had from the neighborhood, he had not been arrested; but much excitement prevailed, and many men were in pursuit of him. It was supposed that he would be lynched if found.

A singular fatality seems to attend the possession of this farm. Twenty years ago, or more, a negro girl was hung in this county for poisoning some person or persons on it. Later a wagon had fallen on a guillotine; Irving on it, and instantly killed him. And still later, John Dixon was shot and killed on the same premises by a Mr. Mayhugh, his son-in-law, we believe.

— INDEBTEDNESS.—The New York Journal of Commerce, speaking of the appalling spread of intemperance, says: "that a large number of names are being erased from the Rot of the living, where the true cause of death is never suspected by the community. At least two on the list of subscribers to the contemplated Inebriate Asylum, men who stood high in the profession of law and literature, are already victims to the inebriate drunkard, and while here the foundation stone of the Asylum was laid, there were no less than three funerals of gentlemen of the same profession. Including among them four hundred women, in the highest walks of life, educated and accomplished." This is, indeed, a startling statement.

— OPPRESSIVE CHARGE.—Some person or persons being actuated by a most fiendish spirit went into the city graveyard in this city, and broke into pieces a tomb stone which Mr. Henry Wilson had recently had placed at the head of the grave of his son who was buried there last winter. The person who could be guilty of such an act is taking steps which will lead him directly to the gallows. The rascal who had no more respect for the feelings of those who place these memorials near their dead relatives, is dead himself to every thing good, and the quicker society is rid of him by his getting to the Penitentiary or gallows the better.—*Harrisburg Telegraph.*

— REV. DR. Beresford of England, who is related to a noble marquis, and who, with a living of £1,000 a year, committed forgery to an enormous extent, is now employed in sweeping the wards in the new prison at the convict station in Freemantle, Western Australia.

— Rev. Jacob S. Hardee, a young man 22 years of age, charged with poisoning his young and accomplished wife, in Warren County, N. J., and who fled from fear of being arrested during the post mortem examination, has been arrested in Virginia and brought back for trial. The evidence is said to be strong against him.

— DR. MAGOON'S DECLINATURE.—Rev. Dr. Magoon, pastor of the First Baptist Church at Albany, has declined the $5,000 call from San Francisco. One inducement to remain, as stated by Dr. Magoon, is the fact that he is to be made the directing trustee of a female college which a Baptist layman proposes to erect and endow.

— The Washington Star announces that arrangements have been completed for the prompt establishment of a line of steamers of from twelve to sixteen hundred tons burden, to ply between New York and Washington City.

— BURGLARY OF $1100 IN MONEY ON BOARD OF A STEAMBOAT.—A bold robbery was committed on board the steamer Lehigh, lying at the wharf below Broadway, on Thursday night. A thief entered the stateroom of Mr. F. Y. Ulen, of Gallatin County, Illinois, by means of an "outsider," and carried off his pantaloons containing one thousand dollars in Kentucky money, nine hundred dollars of which was in twos and twenties on the Ashland Bank, three twenty dollar gold pieces, forty dollars in small notes, and a deed for some land in Kentucky. The robbery was not discovered until Mr. Ulen looked for his pantaloons on rising, yesterday morning.—*Cin. Gazette, Saturday.*

— A young lady, who attended the execution of the four murderers in Baltimore, came home in the evening acting strangely, saying she was to be hung on Friday; would partake of no food nor medicine. She gradually sank, expressing much gratification at the thought of dying, as it would save her from hanging, and on Wednesday she died.

— The Missouri farmers are engaging largely in the cultivation of hemp.

— A bill bill has passed the California Assembly, which involves an actual division of the State, by casting off a large portion of its southern extremity, with a view of its re-organization hereafter, with Arizona, into a new State.

NEWS FROM THE FIELD

AND KIND WORDS FROM FRIENDS.

[All communications, unless marked "private," will be used in whole, or in part, as our department shall require.]

— Bro. Bogers reports nine additions as the result of a meeting held by Bro. M. T. Bibb, and A. G. Mitchell, of Va., with the Church at Concord, Mo. The Church was constituted in September last, with seven members: it now numbers eighteen.

— A cheer from Furman University, South Carolina:

BRO. GRAVES: Within you will find subscription for which I wish you to send me the "Tennessee Baptist," commencing with the number March 12th, 1859, which gives the commencement of the proceedings of "the Council."

I have been for some years a casual reader of the Tennessee Baptist, and have been very much pleased with it. I love it because it has for its object the ironing out of the "old paths," which have become so much overgrown with weeds and briars; I love it because its editors, who are so successfully using it as a pruning-hook, edged with Bible-refined steel, have been so pursued and torn by the briars and thorns which obstruct the "old paths." How like the persecutions of Christ and the apostles, are those which you, Bro. Graves, have suffered. But thanks be to God who giveth you victory. "They that wait upon the Lord shall renew their strength."

Yours with Christian sympathy and prayers.

T. R. G.

Furman University, Greenville, S. C., March 26, '59.

APPOINTMENTS.

Elder James Barrow will (Providence permitting) fill the following appointments:

On Saturday and Sunday, 4th and 5th of June, at Cedar Creek, Floyd County, Ga.

Monday, June 6th, at Bush Arbor, Floyd County, Georgia.

Tuesday, June 7th, at Fellowship, Floyd County, Georgia.

Wednesday, June 8th, at Pisgah, Floyd County, Georgia.

Thursday, June 9th, at Poplar Springs, Chattooga, Georgia.

Friday, June 10th, at Sardis, Chattooga County, Georgia.

Saturday and Sunday, June 11th and 12th, at Summerville, Chattooga County, Georgia.

Monday, June 13th, at Chattooga, Walker County, Georgia.

Tuesday, June 14th, at Waterville, Walker County, Georgia.

Wednesday, June 15th, at Wood Station, Catoosa County, Ga.

Thursday, June 16th, Peavine, Catoosa County, Georgia.

Friday, June 17th, at Liberty, Catoosa County, Georgia.

Sunday, June 19th, at Graysville, Catoosa County, Georgia.

BRO. GRAVES: I send the above list of appointments at the request of Bro. Barrow. Please publish them.

Brethren, when you look upon Brother Barrow you will see a devoted, but poor and afflicted servant of Christ. He is physically unable to earn his support by manual labor. Will you not lay by in store something, as God may prosper you? And when Brother Barrow comes along, sowing to you spiritual things, allow him to reap of your carnal things, and the Lord will reward you.

Yours in gospel bonds,

Cave Spring, Ga. WM. NAYLOR.

☞ GROVER & BAKER have just introduced a NEW AND NOISELESS FAMILY SEWING MACHINE. It makes the *seamless* loop or *double lock stitch*, (a patent stitch,) and is the only stitch made by a SEWING MACHINE SUITABLE FOR FAMILY USE.

The Machine sews from two spools, as purchased from the stores, requiring no thread to be wound or respooled, no shuttles or bobbins to be filled, no leather pads to be replaced anew at short intervals, or complication of machinery, as in the Wheeler & Wilson, and Singer Shuttle Machines. It does not require one half the machinery of the other machines, and still will accomplish fifty per cent. more work in a given time. We guarantee the public that this machine does not only possess more advantages than any other one, but ALL OTHERS IN USE. Not liable to derangement, and is so extremely simple that a child of ten years can operate and manage it successfully. It hems, fells, gathers, stitches and embroiders, all with ease and facility of 1500 stitches per minute. tf.

☞ PAMPHLETS.—The American Baptist Publication Society, wishing to increase their already large list of superior books, are making arrangements to publish a new Sunday School series. They purpose issuing a volume on Wednesday of each week for the ensuing year, commencing with the fourth Wednesday in June. These books will be highly evangelical and denominational.

Until manuscripts in progress are completed, a few of the choicest English Sunday School books that convinced the distinctive principles of the denomination will be re-published.

To call forth manuscripts of a high order, the Board offer the following liberal premiums:

$250 For the best Narrative for children, illustrating and commending the distinctive principles of Baptists. The book must contain not less than 250 to 400 pages. 18mo.

$100 For the Sunday School book best adapted to *lead a child to Christ*. This should be a small book not exceeding 180 pages. 18mo.

The Board have also felt the want of a small book, which shall answer, in a masterly manner, the popular charges now urged against Baptists: such, for instance, as narrowness of views, closeness of communion, newness as a denomination, etc.

For the best answer to this class of objections, the Board offer a premium of

$100. The book must not exceed 72 pages. 18mo.

Those who compete for these premiums must have their manuscripts at the office by the 1st of Sept., 1859. Each manuscript must bear a fictitious signature and be accompanied by a sealed envelope bearing the same signature, and containing within the real name of the author.

In behalf of the Publishing Committee,

REV. J. GRIFFITH, Cor. Sec.

530 Arch Street, Philadelphia.

OBITUARIES.

☞ Obituary notices, to secure an early insertion in this department, should not exceed more than one fifth of a sheet of common letter paper.—ED.

TO GENIE IN HEAVEN.

Death is very lone and dreary,
And the brightness of the sun
Cheereth not this world, so weary,
Since our darling lay hath gone.
Songs of Mirth hath sought of gladness,
Home is not like home without him,
All the day is filled with sadness,
And at night we dream about him.

Our lovely, little Genie.

Well we know the Lord hath taken
Home to heaven our darling one;
Tis not that our faith is shaken
But because our hearts are lone.
Mourn we that his dark eyes' beaming,
Voice's note may bring no joy;
In a deep that hath no dreaming,
We have laid our treasured boy.

Our lovely, little Genie.

Soon came his sad day changes,
Hours may bless us at once come,
Heaven commits now to bear us,
Since to it our darling's home.
But a few more years of sorrow,
And we have this world of care,
For a home where no "to-morrow"
Parteth from the one we bear.

Our lonely, little Genie.

Hours no longer—theirs is left us
One sweet star to cheer our night,
And since death hath set herself on,
Let us train her steps aright.
Work we for the sweet hope given
From the never dying Love,
Yet may bless bright gems in heaven:
Parents, sister dwell with that.

Our lovely, little Genie.

DR. R. W. HERLE.

Another great and good man has fallen in our midst. Dr. R. W. Earle is no more! Truly in the midst of life we are in death. He died at his residence in Waco, on Saturday, 24 April, on half past four o'clock, P. M. He had been failing for a few days, but no apprehensions were felt for his safety, until Friday morning, when he was attacked with a congestive chill, which, in the course of a few brief hours, consummated his last ride and was over at last. With his accustomed calmness and equanimity, he commenced his family in his hands; and a prayer rose to these the awful intelligence; expressing his readiness to depart in obedience to the command of his Maker. He took an affectionate farewell of his little daughter, Sallie, and gave his parting counsel to his wife and sons and soon after passed into a state of collapse, from which he never rallied. Looking back upon a long life spent in the alleviation of human suffering, and the practice of that charity which endureth to the end, he had no fears for the future, but met death with the triumphant song of a good man and a Christian.

Although born in the same neighborhood, in South Carolina, it was not my good fortune to make his acquaintance until we met in Mississippi, upward of twenty years ago, since which period I have known him intimately, having been associated with him in business, or was in many of the varied relations of life. I observed amiable concentricities for observing those lofty qualities that made him so great a favorite with all who knew him. Skilful as a physician, he won all hearts by his urbanity of manners and the complete rightness with which he usually [illegible] over the diseases of even his humblest patients.

As a citizen he was patriotic and public spirited. As a friend he was constant and sincere. As a husband he was devoted and tender. As a father he was affectionate and kind; and in establishing family relations he possessed a peculiar tact and heart that almost any one that has fallen under my observation. I shall ever cherish a feeling of gratitude to him, and in his own heart stricken and bereaved widow, for their many kindnesses to me during the most painful and trying period of my life: and there are hundreds of others who, if permitted to give utterance to their feelings, would express the same obligations. But he has passed through that narrow valley that leads to the judgment-seat of God: no more shall we hear the sound of his voice, no be charmed by the light of his eye.

I close this hasty and imperfect tribute to my old friend's memory, by recording the impressive remark of his father-in-law, Mr. Isham Harrison, at the moment when he breathed his last. Most of the family and one or two intimate friends were assembled around the death-bed, watching, in speechless agony, the ebbing current of life gliding smoothly into the great ocean of eternity, when the writhings had ceased, and the last convulsive movement of the face had warned us that life was extinct, the old gentleman, with tearful eye and tremulous voice, said: "It is all over; there died the truest man I ever knew."

W. A. DUNKLIN.

Waco, Texas, April, 1859.

BARTLEY C. ROGERS.

At a meeting of the students of Nancy Academy, held in the Academy at Sardinia,

On motion of McF. Thomas, Mr. John A. Trotter was called to the Chair, and appointed McF. Thomas, Secretary.

The Chairman then appointed R. A. Montgomery, R. B. McClanahan and A. C. Carter to report resolutions expressive of the feelings of the meeting.

The committee retired, and after a short time made the following report.

Resolved, It has pleased Almighty God to remove from our midst, our schoolmate and classmate, Bartley C. Rogers, who when we so much prized for his high-toned and manly bearing—his noble and generous spirit—to say nothing of his brilliant and growing intellect. Therefore,

Resolved, That while we humbly bow to the mandates of the Supreme Being, we can but grieve for the loss of our distinguished friend.

Resolved, That the father, brothers and sisters of the deceased have the undivided sympathies of the students of Nancy Academy.

Resolved, That we wear the usual badge of mourning for the space of thirty days.

Resolved, That the Secretary furnish a copy of the proceedings of this meeting to the family of the deceased, and that a copy be furnished to R. M. Chandler, the uncle of the deceased, with whom he was boarding while attending the Academy and at the time of his death.

The meeting then adjourned *sine die*.

JNO. A. TROTTER, Chairm.

McF. THOMAS, Sec'y.

Fayetteville, Tenn., April 19th, 1859.

MRS. ELIZABETH WALKER.

Full release to Jesus on Thursday, March 17th, at the residence of her husband, Mr. Jesse Walker, Mrs. Elizabeth Walker, in the 81st year of her life.

She died in the Lord, and her condition is declared in the Word of her God, to be "blessed." Her illness was not short duration, and of such a nature as to render her unable to make any remarks in her last moments. But we need it does not to satisfy our minds of her preparation, as her life is a lasting testimonial for this, being that of an humble, lowly and earnest follower of Jesus. For 56 or 58 years she had been a consistent member of the Baptist Church. During this time she labored for the will of her Saviour, and her work was never be gotten from when she saw the pleasure of the Lord prospering a-round her. She selected her grave near the church-house, where [illegible] many one she saw so many souls born from above. She is gone a husband—she said to me, Bro. Smith, "never can such be blessed with so good a one as I was"—to mourn his loss, and to [illegible] children, five of whom are members of the Baptist Church; and God grant the other five may follow the example of their mother, that she being dead may yet speak.

May the spirit of consolation rest upon the bereaved, to the [illegible] of her

Monticello, March 21st, 1859. PARSON.

JOSEPH BULLEN.

Brother Joseph Bullen, a member of the Baptist Church at Beech Grove, Grainger County, Tenn., left his home on Monday morning, the 5th day of February, 1859, in an [illegible] and while in a settlement with one of the people [illegible] looked by a violent stroke of palsy, and immediately [illegible] of his speech and motion. He lived until the 8th of March, and died without the recovery of his speech or motion; and appeared entirely insensible of any thing whatever.

Bro. Bullen was a man of many [illegible] and was for [illegible] a member of the Baptist Church [illegible] years. He was an orderly walking and [illegible] man, and a man of untiring industry; therefore, his death is much to [illegible] and a citizen, and especially by the Church [illegible] Christian brethren.

To feel in sympathize very much with the bereaved wife, children and friends of the deceased. J. S. S.

Beech Grove, Tenn., March, 1859.

RICHARD NIX.

Died, at his residence near Salem Tippah County, Miss., on the morning of the 25th day of February, 1859, Richard Nix. Bro. Nix was a native of Virginia; in early life moved to North Alabama and settled in Lime Stone County. In 1833 he professed religion and was baptized into the fellowship of the Church at Athens, by Elder Jeremiah Tucker, and was soon after ordained a deacon in that Church. In 1835 he removed to Hardeman County, Tenn., where he remained one year, and then removed to Tippah County, Miss., and attended himself to the Church at Salem. In 1841 he, with several others, drew their letters from the Church at Salem and formed a new Church and called it Bethlehem, of which he was received a member and a deacon up to his death.

It may truly be said of him, as it was of Enoch, "he walked with God and is (was) not, for God took him." Bro. Nix was suppose not to be nearly eighty years old; after having served his day and generation he fell asleep and he [illegible] years, and died in the faith of the gospel.

He leaves a wife and one son, with many friends, to mourn his loss, though they mourn not as those that have no hope.

J. L.

Salem, Tippah Co., Miss., February, 1859.

MRS. MALINDA LANE.

Died, at her residence in Madison County, Tenn., Mrs. Malinda Lane, in the 57th year of her age, after suffering extreme pain for more than two months.

She was born in Russell County, Va., joined and married in Claiborne County, Tenn., professed here in Christ [illegible] when about 17 years of age, attended herself to the [illegible] Church and lived an exemplary member for more than twenty-five years.

She was married to Richard Lane, November [illegible], 1819, and passed harmony of the most quiet, [illegible] and the family circle from her marriage to the day of her death. [illegible] mother of eight sons and one daughter, seven of whom are living.

She was taken sick some time in January, and [illegible] with Christian fortitude and quiet resignation [illegible] of March, when death relieved her from her suffering. She left behind her sufficient evidence that she was [illegible] Church militant to the Church triumphant to [illegible].

She often exhorted the unregenerate of her family [illegible] and would commend them during her illness praying [illegible] their most fervent manner. And should the [illegible] ware, she loved her Savior.

Nashua Co., Tenn., March, 1859. S. L.

DIRECTORY.

Under this head we shall advertise for Teachers and Students or Parents, and such other kindred matters; as for Teachers or School Directors seeking Teachers. A Teacher can tell his age, [illegible] he desires, what State he prefers to labor in, [illegible] salary, without filling his pocket. Students can also get [illegible] with or without their names. Those who wish to notice, had better [illegible] necessary to effect. Address [illegible] to receive their notices. [illegible] Nos. 1 or 2, and we will forward it.

☞ To receive attention, payment must accompany the advertisement. ☞ Twelve lines or less, one dollar each insertion for the first month, and fifty cents for each subsequent insertion. ☞ No discount made on less than a quarter.

No. 1.—HOSTVILLE HERALD INSTITUTE.—A teacher with a small capital can procure a good situation in Eddyville Ky. Address, OWENS B. MEMORY.

No. 2.—WANTED—By a young lady, a situation as Music Teacher. Also, by another, as teacher of Mathematics and the higher English branches. Satisfactory recommendations. Address R. CHANEY,

may 7—3t. Spring Ridge, Lime's Co., Miss.

SPECIAL NOTICES.

☞ Bro. W. H. POINDEXTER, one of the mail agents on the Memphis and Charleston Railroad, is authorised to receive and receipt for any moneys due us, also, for new subscribers or books to be sent either by mail or package.

GRAVES, MAINE & Co.

☞ MINISTERS AND DEACONS' MEETING.—The ministers and deacons of the Churches comprising the Liberty Association will remember that the meeting appointed to make arrangements concerning pro-tracted meetings, will convene at Beech Grove, Lincoln County, on Saturday before the 5th Lord's day in May next. Those Churches that wish to have ministers appointed to attend their protracted meetings will not fail to send delegates, instructed in reference to the time at which they wish their meetings to commence. It is very desirable that all the ministers and deacons should be present who possibly can, to aid in making arrangements, which we trust will result in the advancement of the cause of our blessed Redeemer. When there is any possibility of advancing this blessed cause, dear to the heart of every lover of the Savior, should not each minister and each deacon say to his Church, here am I, send me.

F. V. G.

☞ FLORIDA BAPTIST STATE CONVENTION will convene with the Baptist Church in Monticello, Jefferson County, Fla., on Friday, the 27th of May. The ministers and delegates are urged to be in attendance, and friends and brethren are especially invited to come. Come up brethren and be assured of a hearty welcome from the Church. And will you and earnestly pray for the blessing of God to rest upon us at that time, in order that we may have a profitable and precious meeting. Will not our ministering brethren make an effort and be with us.

I intend to essay sermon will be preached at 11 o'clock by Bro. H. B. Parker, of West Florida, Bro. H. L. Ardis, alternate. Missionary Sermon, Bro. K. Flemming, Bro. Wombwell, alternate. Education Sermon, Bro. W. B. Cooper, Bro. D. G. Daniell, alternate.

C. SMITH.

Cor. Sec. F. B. S. Con.

Monticello, April 25, 1859.

☞ ASSOCIATIONAL CONVENTION.—A Convention called by the Panola Association will convene with Clear Creek Church, Lafayette County, Miss., on Friday before the 5th Sabbath in May, 1859, if Providence permit, for the purpose of revising the abstract of faith and constitution of said Association. There will be an attempt to incorporate a new doctrine, or rather an old heresy with a new name, in our abstract of faith. I hope all the delegates will study our faith well; and, also, acquaint themselves well with what is called the new theory among us, that they may be prepared to act advisedly in that Convention. I hope the Churches will all be fully represented. I suggest that they should send funds to have the minutes of the Convention printed. This is important, as the work of the Convention will be submitted to the Churches, for their sanction or rejection.

We most cordially invite brethren, especially ministers of other sister Associations, to meet with us in that Convention, and aid us by their counsels. We hope the good spirit will pervade our hearts and rule in our actions. J. J. STEDES.

Lafayette County, Miss., April 18, 1859.

☞ WHO CAN TELL WHERE HE IS?—A man by the name of William Merrill, left the settlement near Fort Gibson, *en route* for Marshal County, Ala., after his family, from which he had been absent about twelve months. His wife and children have come, having left Marshall County in company with Mr. West, her brother-in-law, before the said Wm. Merrill had time to get there. He left between Christmas and New Year; has not been heard of since. Can any one give any information concerning him, either through this paper, or by writing to J. A. Slover, Tahlequah, Cherokee Nation. His wife and friends wish this information, for they are uneasy about him. A FRIEND.

Tahlequah, C. N., April 1, 1859. 3t.

LYON'S MAGNETIC POWDERS.

Will Cure any Curable Disease, Cholera-morbus, Sick-Head, Fever, Ague, Misles, and all sorts of the worst in Land.

THE IMPORTANCE OF A RELIABLE article of this kind is inestimable. In warm weather all persons are troubled with those annoying [illegible]. This is owing to the [illegible] which will exterminate them. A company of botanists, from the Horticultural Society of Paris, while passing the Dome of Asia, observed that all insects [illegible] from a bed of plant, very near the Temple of Isis. [illegible] had been made out of to guard their nests, escape from the [illegible] traders. Quantities of the plant were brought home by Mr. [illegible] Lyon, and tested a purpose to which they were supposed [illegible] effects of the sun and climate. Medals and Letters Patent have been granted from the government of [illegible] Germany and Russia, from the World's Fair, and numerous medical and horticultural colleges and societies.

Letter from the President of the United States

EXECUTIVE MANSION, Washington, 31st Jan., 1858.

MR. KNAPP, Lyon—Dear Sir:—I have the pleasure to inform you that the Royal Commissioners of the World's Fair, at London, have awarded you a Medal and certificate for the great value of your Magnetic Powders, &c.

MILLARD FILLMORE, Chairman.

The above was accompanied by a certificate of Prince Albert:

IT IS FREE FROM POISON.

New York, October 1st, 1858.

MR. B. LYON—Dear Sir:—We have analyzed and tested your Magnetic Powders and find them perfectly harmless in mankind and domestic animals but certain death when inhaled by insects, rats and bugs.

JAMES R. CHILTON, M. D., Chemist,
LITCHFIELD SMITH, Prof. Chemistry, N. Y. Hospital.

Mr. John L. Rome, Superintendent of the New York Hospital, [illegible] all the bugs, ants, roaches, moths, [illegible] with Lyon's Powder, and finds it of immense value.

Every gardener and house keeper should have it at [illegible] interval in an article of this kind. Either can be made to the Astor, St. Nicholas and Metropolitan Hotels; to Judge Meigs, President of the American Institute; to James Gordon Bennett, Hon. Winfield Scott, Cyrus W. Field, L. M. Rosen, of the Five Points Mission, &c., &c. Judge Meigs says: "The discovery of Prof. Lyon is of national importance. The Patent Office has tested it thoroughly. It will destroy locusts, grasshoppers, ants, moths, bugs, and all vermin. Garden plants can be preserved, and hogs cured of lice."

Arrangements are now made through Messrs. BARNES & PARK, of New York, to have it sold throughout the world. Many worthless imitations are advertised. Be cautious!

NEW YORK, November 5th, 1858.

"In retiring from business, I have sold all my [illegible] Powders and Pills, Lectures Patent, and the sources pertaining thereto, to Messrs. Barnes & Park. This Powder is a discovery made by myself, and brought from the interior of Asia, and in such secret that I have the only selected [illegible] to [illegible] it. Be assured that no other article is put up in its canisters, and will continue to bear my name.

"B. LYON."

Rats and mice cannot be touched by a powder, and are killed by a Magnetic Pill. Orders them through any merchant.

The Lyon's Powder kills insects in a trice.

The Lyon's Pill's are mixed for rats and mice.

Sample Flasks, 25 cents; regular size, 50 cents and $1 00. Full directions. *The Irony and Insecticide.*

BARNES & PARK,

apr. 16—6m. 20 and 15 Park Row, New York.

MEXICAN MUSTANG LINIMENT.

THE POPULARITY OF THE MEXICAN MUSTANG LINIMENT, in co-existence with the [illegible] of Mexico, is unparalleled. Other articles may be counterfeited and [illegible] this can not. Family Physicians, Ecclesiastics, Merchants, Farmers, Planters, Farmers, Livery men, &c., have practically demonstrated this fact, throughout the world. Its action has ever before received such unbounded praise and support from medical and scientific men.

RHEUMATISM,

Of years' standing, has been totally cured. Piles, Tetters, Scalds, Burns, Sore Throat, Salt Rheum, Felons, Swellings, Sores, Boils, Chaps, Scratches, &c. Rheum, and all aches and pains upon man, and bladder, can be cured upon

HORSES, CATTLE, &c.,

Such as [illegible] Sprains, Bruises, Spavin, Poll-evil, Scratches, Mud-evil, &c., are subdued and cured by the

MUSTANG LINIMENT.

VALUABLE HORSE SAVED!

MR. S. LEACH, Nye & Bush, Va., writes: "That the horse was considered worthless, (his case was Spavin,) but since the first use of the Mexican Liniment, I have sold him for $150 cash. Your Liniment has done more than you recommend it to do."

420 BROAD STREET, PHILADELPHIA, Pa.

(Extract.) "In using the bottle from the Mexican Liniment, I found it a most valuable remedy for [illegible] and [illegible] I am [illegible] to it as a most valuable [illegible] The [illegible] appeared to extract the pain. It healed rapidly, without proving [illegible] Truly yours, CHAS. FOSTER."

Such testimony as this is but the abstract and natural echo wherever this article is used.

This Liniment is unfavorable to plasters and creams of [illegible] and quality. Mr. Peter Page, the celebrated [illegible] of Philadelphia, says: "I have used many [illegible] by this Liniment. Every family should have it. Its very particular and implies for the [illegible] Liniment as I take no other."

Sold by Druggists and Merchants throughout Philadelphia, New York, and the Islands of the Ocean, in 25 cents, 50 cents, and $1 00 per bottle. BARNES & PARK, New York.

apr. 16—6m.

NEW BOOKS IN PRESS.

SHELDON & CO.,

(LATE SHELDON, BLAKEMAN & CO.)

HAVE IN PRESS,

A COMPLETE SERIES OF NOTES ON THE NEW TESTAMENT, designed for Sunday Schools and Sabbath School Teachers, by A. C. KENDRICK, D. D., Editor of Chaucer's Gospels.

CHARITY AND HER CONGENERS, the most comprehensive work, by WILLIAM A. WILLIAMS, D.D.—to be ready this month.

HEADDEN'S PLANTING AND TRAINING OF THE CHRISTIAN CHURCH, edited by Rev. R. S. Rosier, D. D.

HEADDEN'S HISTORY OF CHRISTIAN BAPTISMS.

THE COMMUNION OF THE SAINTS, by Rev. C. H. Spurgeon.

SPURGEON'S SERMONS, Fifth Series, with a view of the Interior of Surrey Music Hall.

THE FOLDED LAMB, with an introduction by Rev. C. H. Spurgeon.

A NEW VOLUME ON THE CHRISTIAN GRACES, by Rev. J. P. Thompson, D.D., of New York.

A VOLUME OF SELECTIONS, from the Oxford Essays.

A VOLUME OF SELECTIONS, from the Cambridge Essays.

BAPTIST CHURCH DIRECTORY, by Rev. J. T. Hinton, D.D.

THE RELATION OF CHRISTIAN ORDINANCES, to the Purity and Prosperity of the Christian Church, by Rev. T. F. Caldwell, D.D.

THE LOSING AND TAKING OF MANSOUL, or Lectures on the Holy War, by Rev. A. R. Patton.

THE "PRECIOUS STONES OF THE HEAVENLY FOUNDATIONS," by Augusta Browne Garrett, author of "Rainbow Thoughts," &c., &c.

SERMONS IN STONES, or Counsels contained by Geology, by [illegible]

[illegible] to 12.

RELIGIOUS INSTRUCTION, to a graduated Series of Lessons for young children.

THE HIDE IN THE VALLEY, by the author of "Secretive Lessons."

DAILY THOUGHTS FOR A CHILD, by Mrs. Gobart.

KNILLS THE PEACEMAKER, by the same author.

MAY IN HEBAL, by the same.

STORIES OF SCOTLAND, by the same.

MODEL LESSONS For Infant School Teachers and Parents.

OBJECTION LESSONS, by the same author.

jan 15—tf

THE LIVING EPISTLE,

OR

THE MORAL POWER OF A RELIGIOUS LIFE.

By Rev. Cornelius Tyree, of Powhatan, Va., with an Introduction, by Rev. Dr. Parker, of Baltimore. 1 volume. [illegible] Price 38 cents.

From the Christian Review.

"[illegible] sent, powerful, searching and often eloquent trumpet-call to Christians to awake from the slumbers of formality and worldliness, and to live every day. In every relation of life, for God and immortal souls. Such sounds are greatly needed. May the Holy Spirit employ the little volume to [illegible] about a second great reformation, by which all the [illegible] of Christ may be induced to do what they can for Christ."

From the Southern Baptist Missionary Magazine.

"It is adapted to the wants of the times, and we hope will be extensively read."

From the New York Observer.

"A book full of good counsels, important lessons, elevating the tone of Christian life, and encouraging the reader to holy living and action."

From the Christian Witness and Church Advocate.

"A stirring and searching work, showing the great importance of Christian consistency, and some of the practices in which it should be especially shown, with the means and the motives for its cultivation."

From the Chicago Congregational Herald.

"We like the tone of the book."

From the Lutheran Home Journal.

"This is a book on practical piety. The importance of Christian example is forcibly presented in its various social and [illegible] relations. It is a book which should be read carefully by every disciple of Jesus. It cannot fail to assist in every Christian and [illegible] duties, and is more vigorous effort to be a living epistle, known and read of all men."

Published by

SHELDON, BLAKEMAN & CO, Publishers,
115 Nassau Street, New York.

NEW BOOKS! NEW BOOKS!!

Robert Raikes!

The Sunday Instit

THE EXAMINATION.

ELDER J. R. GRAVES' DEFENCE BEFORE THE CHURCH AND COUNCIL.

[illegible]

EVENING SESSION, 7 o'clock.

The Council assembled at the appointed hour. The Moderator read a portion of Scripture; Elder Cates led in prayer.

The Clerk read the fourth charge, together with the first and second specifications; after which Elder Graves briefly reviewed it before the Council.

PROSECUTION.

TUESDAY EVENING, Oct. 19, 1858.

Met pursuant to adjournment.

The proceedings were opened by reading a portion of Scripture by the Moderator, and prayer by the Rev. Mr. Watson.

On motion, the reading of the record was dispensed with until the conclusion of the trial, when the whole should be read and passed upon.

Mr. Fuller moved to take up the fourth count in the charge against the Rev. J. R. Graves.

The motion was concurred in.

Mr. Fuller said that as the evidence to sustain the fourth count in the charge against Rev. J. R. Graves is to be found not only in the editorial columns of various numbers of the Tennessee Baptist, but also in sundry letters published in that paper, he should beg leave to accompany the testimony with a running comment upon the same, which was the only argument the prosecution proposed to offer.

The Moderator stated that it was in the power of the Church to grant this privilege.

Dr. Jones suggested that as it was customary to call upon the defendant for any rebutting testimony he might desire to offer, that it would perhaps be proper to extend that invitation now.

The Moderator stated that the invitation would be given when the evidence offered by the prosecution had been heard.

Mr. Fuller stated that the argument had been prepared to accompany the testimony in the form he had suggested, and he hoped the privilege of thus presenting it would be granted him.

The Moderator suggested that a motion to grant the prosecution the privilege desired, would be entertained.

Mr. Scott moved that the prosecution be allowed to accompany the proof to sustain the fourth count in the charge against Rev. J. R. Graves, with a running comment, as requested.

Which motion was concurred in.

And then

Mr. Fuller read the fourth count in the charge against Rev. J. R. Graves, and commented as follows:

COUNT FOURTH.

"We the undersigned, members of the First Baptist Church, Nashville, Tennessee, charge Rev. J. R. Graves, a member of said Church, and one of the editors of the Tennessee Baptist, with grossly immoral and unchristian conduct, in that he has, at various times, attacked, slandered and abused ministers and brethren of high character, belonging to our denomination, throughout the country, in his said paper."

Mr. Fuller said:

The public press is, in our day, an engine of immense power. Properly conducted, its blessings are incalculable. When, however, it becomes licentious and demoralizing, it is the most withering curse with which any community can be visited. This is true of newspapers of every class, but especially is it true in relation to those that are professedly religious. The licentious character of the Tennessee Baptist has, for years past, been a source of deep mortification to many brethren, and of irreparable injury to the cause of righteousness in connection with our Churches. The specifications already before you, are sufficient proof of this fact. But we proceed:

SPECIFICATION FIRST.

DEFAMATION OF REV. DR. FULLER, OF BALTIMORE.

In the Tennessee Baptist, No. 43, dated July 9th, 1853, Mr. Graves thus attacks, slanders and abuses Rev. Dr. Fuller, of Baltimore. Speaking of the session of the Southern Baptist Convention, held in that city, in May of that year, Mr. Graves says:

"A few, say three or four, appropriate the whole direction of the Convention to their own control. Great efforts at preaching and speaching, to shine on the part of D. Ds., and *dreadful failures*. Alas! Alas! that great men and ministers should be vain and ambitious; and yet who more so!" "Several local movements, of very questionable policy, and very singular. Dr. Fuller follows Bro. Brantly on Sabbath morning, in an exhortation of nearly three-quarters of an hour! and in Dr. Fuller's own pulpit!! What could have been Bro. F.'s motive! Did he not himself request that no one should say one word after he had preached in Nashville, at the previous Convention? Do *ifs* after cases? Mounny night Dr. Baker preached the Domestic Mission sermon. Requested by Dr. F. to be short—*short* since the Church was going to ordain a young minister, and he himself had the charge to deliver!!—a very embarrassing position for the annual speaker, which he *felt*. Tuesday night set apart for speeches on *Home Missions*, and the great West. The time occupied by Brother Shuck, followed by Dr. Fuller on the China field. The importance of the Domestic field and the progress and [illegible] in the West not presented!! [illegible] Great [illegible] produced by Dr. F.'s speech. Considered highly inappropriate, inapposite and disorganizing—had no particular point; never would have been taken for a missionary speech, Home or Foreign—was considered personal in some reflections on ministerial dress." "And speaking of *aping*, we saw a bold specimen of it exhibited by the reporter, viz: When the Catholic priest enters the church—his stand—he kneels, and pretends to pray in the presence of the congregation, and to be seen by them, and to impress the people with his *awe*, and reasonable feeling, &c. Little Methodist circuit riders play off the same trick before their congregations and before high heaven, for the same purpose, to be seen of men; and we have seen Brother Baptist minister do the same thing, to our infinite disgust. It [illegible] appeared to us to be a [illegible] of [illegible] "How many more than two kinds of [illegible] are there, public and secret? In this minute or half minute pulpit genuflection, public or secret prayer? If public or social, why not pray audibly, that the congregation may unite in, and be edified by it? If it is intended for secret prayer, why appear in public, and seek thus, like a class of old, to be seen of men?"

Bro. Moderator. The Church will see that, in these extracts, Mr. Graves brings the following imputations against Dr. Fuller:

1. That he is a vain and ambitious man.
2. That his exhortation on Sunday, and his speech on Tuesday night, in his own Church, were ridiculous.
3. That he treated his brethren, especially Dr. S. Baker, with offensive disrespect.
4. That his Tuesday night's speech was disorganizing.
5. That in it he indulged in personal reflections upon his brethren.
6. That in his proceedings he was aping Catholics.
7. That he prays in his pulpit to be seen of men.
8. That he is a Pharisee.

Put all these imputations together, and what a tirade for one brother to publish of another! What provocation had Dr. Fuller given to Mr. Graves? None whatever. He had treated him with courtesy and respect. The popularity, talents and piety of our Baltimore brother, undoubtedly, were his great offence. Could the most malignant enemy have pursued him with more bitterness. In the eye of Mr. Graves, Dr. Fuller is vain, ambitious, [illegible] a [illegible] lazy [illegible] censurer, [illegible] Catholics, prays to be seen of men, and is a Pharisee. His indulgent readers are expected to believe all this. Doubtless many of them do. What then must be their feelings toward that brother? Need one word be said in his defence? I presume not. My only purpose is to prove, as I have now done indisputably, that Mr. Graves did attack, slander and abuse Rev. Dr. Fuller, of Baltimore. The first specification is, therefore, fully sustained.

DEFENCE.

1. I will ask again, was this specification ever furnished to me? I am charged in the indictment with having attacked, slandered and abused sundry brethren of high character. I am referred to a paper issued in 1856—only six short years ago—and left to guess what the slanderous words and sentences are, the prosecution rely upon to convict me! It never would have entered my mind that my notes on the sayings and doings at the Baltimore Convention were either slanderous or abusive, unless informed by the prosecution.

2. I wish you to consider well this charge, the article upon which it is founded, and say if it is not a bold attack upon the liberty of speech and the press. There is nothing in my article to sustain this charge. What I reported as done or said at that Convention, were *done and said*—I have the proof. If the follies of idiosyncrasies of any one were "shot through with a dart," it was only in the exercise of my right, if not my duty, as a conductor of a public press; nor do I hold myself amenable to C. A. Fuller, or any other man, nor to any tribunal, civil or ecclesiastical. I assailed no man's private character; but commented upon his public doings and sayings; and some of them I praised and some of them censured—as it was my right to do. This arraignment of me ecclesiastically for this exercise of a civil franchise, is both a shame to the man who instigated it, and a reproach to a professed religious body that would entertain and prosecute it.

3. What jurisdiction had Elder H., or Fuller, or Darden or the Church over this affair, any way? It was, as all can see, a purely individual affair between Elder Fuller and myself, and no others. If Elder F. felt aggrieved, it was for him to come to me and demand reparation. If I refused to hear him, he should have come with two or three brethren. But if I refused to hear them, then, and not until then, have reflected the matter to my Church; and only then could any Church have rightly entertained it. The law binds these members of different Churches with the same force as it does the members of the same Church, or it is no law in effect.

You can and should decide here if this offence was not a private, that is, a personal and individual affair, between R. Fuller and myself, and the business of no one else—unless it is a fact that we do acknowledge a pope, or popes, in our Churches. Will you not say that, if Elder Fuller and myself had or have amicably settled any feeling the article may have given rise to, that the matter should and would have ended then and there—that it could not be sounded as a subject of Church discipline? Will you not also conclude that over this matter—commenting upon a public man's public sayings and doings—the Church could have no jurisdiction unless it had been preferred, after the proper steps had been taken by the complainant himself in person, or by his request or authorization? Is a Church to manley a company of Quixotes to go out in search of matters imaginary or real—the private matters of individuals—to drag them before the Church for ecclesiastical arbitration, censures, and penalties? If so, Mr. Fuller should be elected Father Inquisitor at once, with authority over man and fifties of godly [illegible] and friars to assist him.

4. To the praise of R. Fuller, he has had no hand in this disgraceful matter; but frowns upon it. He knows it is a reproach to our common Christianity. What is the history of that article? Shortly after its appearance, I received from Baltimore an article reviewing the *critique*. It questioned one of my statements of facts. I delayed its publication until I received a courteous note from Elder F., seeking, as a favor, that I would allow that review to see the light. I did publish it, with a certificate from Samuel Baker—whom the statement concerned—confirming what I had stated: for from him I received it at first. Here the little affair died out, except from the book that was kept here.

5. Was Elder Fuller aggrieved with me? did he consider himself slandered and abused by me? In the fall of 1856, in passing through Baltimore, I attended upon Elder F.'s preaching. I was seated in the midst of the congregation; nor did I once suppose that Elder F. would notice my presence. He had not been in his desk but a few moments before he sent a message to me to come up into the pulpit—a thing unusual for him. I am told. I declined. He sent back the messenger, urging me to call upon him in the vestry after service; and this last invitation was repeated at night. I had no reason to believe that Elder F. was offended with me.

When I saw his name among those on whose account I was to be prosecuted, I wrote him a note of inquiry, and received this brotherly and characteristic reply:

MY DEAR BROTHER: Your letter has [illegible] entirely by surprise, that, although I was leaving the house to meet an appointment, I have come back to reply without a moment's delay.

However "maligned," I could scarcely have hoped [illegible] brethren, as far off, would interest themselves about me. For such a proof of esteem and regard, I would welcome about any libel. In all truth, however, this is the first intimation I have received of any animosity in your heart toward me.

I remember now, that on your return from the Convention, in 1855, you did perpetrate some sentences, which seemed to me very uncharitable: and, as the suggestion of a brother, I said as much in the True Union. The thing, however, had wholly passed from my mind. Once or twice since, I have seen in the same paper regrets that you were personally unkind in your remarks about me and others, who differed from you; but I never concerned myself about the matter—never knew or inquired what those remarks were. As to any resentment, I thank God that such a feeling could not, for love or money, find entertainment in my bosom—no, not for an hour.

I know that a man may be, as a man, very amiable, friendly—may be, as you say, an "ardent admirer"—and yet, professionally, as an editor, be very [illegible] [illegible], savage.] It is the misfortune of editors that their pens are ever in their hands—the press ever close by—and so they write and print in hot haste, without any counsellor or censor, much which they would neither print or write had they time to sleep on the matter; and vexed by dues till they are almost undone; harassed by all sorts of scribblers, honestly seeking to enlighten the world; besieged by kind patrons, who must not be offended and cannot be pleased; inundated by all kinds of mysterious ("*harvesco referens*") hieroglyphics; caressed, abused; hearing, they "crown him" to-day, and they "crucify him" to-morrow; cheated by subscribers, and hawked at by rivals, fretted, chafed, shot at by a hundred hostiate archers; exhausted by lucubrations which nobody reads, and by demonstrations which nobody admits; a martyr to bad debts, bad papers, bad enemies, and worse friends, who can wonder that they are at all times strabilarious and atrocious, supercilious and savage; that they are a "*genus irritabile*," and that, however essentially good humored, they will "*verba et iras ponant*," as one has said of the lawyers?

For my part, I am not at all surprised if those who breathe the atmosphere of an editor's office are sometimes possessed by a tempter more dangerous than the printer's devil, and die their pens in gall and wormwood rather than in love.

But I did not intend to say so much. I have never heard of any Church action on the matters you mention. As far as I am concerned, I freely give you absolution, and would enter a *nolle prosequi*. I dare say you are right as to peculiarities, which greatly injure my influence among the Baptists. I often find much more fault with myself, and daily deplore many things in myself which might each impair my influence over any body. If others knew me as I know myself, nobody would love me. But as to praise or blame, I have so often been censured when I tried to do right, and so kindly [illegible] I deserved nothing, that I now scarcely read one or the other.

I repose that any measures cannot you. I never heard of until the receipt of this letter.

May God keep, guide and bless you in all things, through the gospel of Christ.

Yours,
Baltimore, Oct. 2, 1858. R. FULLER.

DEFENCE.

So much for this specification. I regret to introduce a name I am much respect in this connection, and that it should have been thought necessary to disgrace a Christian gentleman, to excite a prejudice against me.

PROSECUTION.

SECOND SPECIFICATION.—DEFAMATION OF REV. DR. WALLER, OF KENTUCKY.

In the Tennessee Baptist, dated October 28th, 1854, announcing the death of Rev. Dr. J. L. Waller, Mr. Graves says:

"We have differed for years, and widely, in our opinions [with Brother Waller] on one subject—the propriety of receiving the immersions of Campbellites and Pedobaptists as valid, and communing with such."

In the Tennessee Baptist, dated August 4th, 1855, speaking of the "Recorder, when under Bro. Waller's control," Mr. Graves says:

"Its guns are spiked with Campbellite gold, and Campbellite influence."

The Long Run Association, that of which Dr. Waller was a member, and which embraces the Churches in Louisville, in its meeting for 1855, referring to these, and many other similar defamations by Mr. Graves, adopted and published the following resolution: Tennessee Baptist, Dec. 8th, 1855.

"*Resolved*, That while it might have been expected that from interest, prejudice or misapprehension, some would fail to do justice to the character of one led so often to reflect upon, and expose their errors, it is with the deepest mortification that we and some Baptists volunteering to disparage his wisdom, and becloud his memory; especially are we astonished that a Baptist editor, in no equivocal manner, by slight implications, invidious reflections, occasional assumptions, elaborate editorials, adroit appeals for patronage, and articles of correspondents prepared to order, or with instructive reference to their destination, has industriously and long been seeking to create the impression that he has proved himself a more enlightened, consistent and faithful expounder of the principles and usages, and defender of the cause of the Baptists, than the illustrious and lamented Waller. Of the truthfulness, modesty and disinterestedness of the assumption, let enlightened Baptists of the present and future generations judge."

Thus did that large and talented Association think itself obliged to vindicate the character of the noblest brother among them, then so recently deceased, from the aspersions of Mr. Graves, who, upon reading this rebuke, was obliged to say—Tennessee Baptist, Dec. 8th, 1855—"The allusion is undoubtedly to ourself."

Consider, if you please, Brother Moderator, these several extracts. What are the imputations they contain?

1. He maintains that Waller was an open communionist, and otherwise a man of loose principles.

2. That he had been bribed by the Campbellites, and therefore durst not in his paper advocate true Baptist principles.

3. That he, Graves, and not Waller, was the true champion of the Baptist Churches and people.

4. When these defamations were set forth, and Dr. Waller was defended by the Long Run Association, Graves was excited to frenzy, and waged battle with them all.

Brother Moderator and brethren, you knew John L. Waller personally. Was he an open communionist? Was he a man to be bribed? Was he a false or feeble advocate of Baptist principles? Why did Mr. Graves thus assail Dr. Waller? Was he, as some others have been, in Graves' way? Could he not bear Waller's popularity and greatness? Truly "pride cometh before destruction; and a haughty spirit before a fall."

Brother Moderator. Can there be any doubt that Mr. Graves did attack, slander and abuse Dr. Waller of Kentucky?

DEFENCE.

REMARK 1. Brethren, the sacred precincts of the grave have been invaded, and the ashes of the lamented dead stirred, to find some rasted weapon, sacred by its association and long repose, to use against me to excite the personal feelings and resentments of a large circle of living relatives, and tens of thousands of sedant personal friends and admirers of the deserted, against me. You can see the dilemma which the cunning policy of my unscrupulous prosecutor has thought to place me in. To arouse the personal feelings of the thousands of the devoted friends of the deceased, by attempting to justify myself against one no longer able to reply, or to confess myself guilty, by refusing to vindicate myself? *I shall do neither*; because, in the first place, over our past newspaper misunderstanding, or war, between Elder W. and myself, the Church has no jurisdiction. The relatives of Elder W., not Mr. Darden, nor Fuller, nor Elder H., are the ones to complain and demand satisfaction of me, if they are aggrieved; and we here declare that we will, at any time, confer with them about the past, connected with their relative, or submit any matter of complaint to the decision of mutual friends. But I have yet to learn that I do not enjoy the personal regard of one or more of the brothers of the late Dr. Waller. A certain Dr. Jones, in this city, is more aggrieved than any man I ever heard of, for some reason.

It is true that Eld. W. and myself, as editors, did differ, and differed widely on several matters pertaining to Baptist practice, and we each, with our several abilities, defended our views before the public, and criticised, sometimes sharply, each other's articles; but as for Bro. W., personally, I had an early attachment, and ever held him in very high regard.

I have the evidence that, widely as he differed from me in some things, yet personally he held me in fair regard. I submit two editorials from his pen, one written in 1852, and the other the year before his death.

"But we cannot conclude without expressing our regret at the lofty and supercilious tone which our Nashville friend (J. B. McFerrin) has deemed it expedient to adopt toward the editor of the Tennessee Baptist, to say nothing of ourselves. The ankle airs which it is so common for the Methodist ministerial aristocracy to affect toward their opponents, like the 'fantastic sapers' of the silly age, fill the minds of all sensible people with emotions of unmixed loathing and contempt. However the Methodist laity may cringe and cower before such manifestations, they are utterly powerless of awe and terror to the free and unfettered members of our denominations; especially are they supremely despised by Baptists."

"REV. J. R. GRAVES.—The distinguished editor of the Tennessee Baptist spent last Sabbath in our city. * * * He spent several hours in our room, and we had much conversation on the great topics of the day. The interview was every way pleasant and agreeable. We have known Bro. Graves long and intimately, and a kinder, but bolder heart, throbs not in the bosom of any man. He combines the meekness of the lamb with the boldness of the lion. He is yet young, but has done great good. May he live long to blem the cause of truth by his labors."

2. It may be well and just to present here an explanation of what I meant by the language quoted in the first specification—an explanation offered at the time, and was satisfactory to every reasonable man on the earth, who had no ends to serve by refusing one. See Tennessee Baptist, Nov. 11, 1854.

The above being submitted, the Chair appointed E. A. McNeal, H. Carner, W. C. Rutland, committee on the above. Eld. Ham, of Kentucky was a warm friend of J. L. Waller; being present, on motion, he was requested to act with this committee. Elder G. being accused in the second specification, of publicly defaming the character of J. L. Waller, of Kentucky.

The third specification was read as follows:

PROSECUTION.

THIRD SPECIFICATION.—DEFAMATIONS OF REV. DR. EVERTS, OF LOUISVILLE.

The assaults of Mr. Graves upon Dr. Everts' Church, and upon Dr. Everts himself, of Louisville, Kentucky, have been most flagrant. As to *the former*, in a note dated September 13th, 1858, Dr. Everts says:

"In regard to Elder Graves' course toward Louisville Baptists and myself, I would simply say that he admitted an anonymous article into his paper, seriously reflecting upon the Walnut street Baptist Church and pastor, and containing both *palpable falsehoods* and *misrelevings*. Dr. W. B. Caldwell wrote an answer in explanation, and vindication of our Church, which as he did not wish his name brought before the public, I forwarded, authorizing the use of my name as responsible for the article. But though an anonymous slanderous attack had been published, the indorsed vindication was rejected as anonymous. Meantime another anonymous article was allowed to appear *reasserting the former* slanders, and sowing seeds of distrust and strife. Whereupon, another brother (T. A. Reed) of this city, formerly a friend of Graves, wrote to Graves remonstrating against the injustice he was doing to the Walnut street Baptist Church and pastor, by his anonymous and slanderous publications, and setting as right before the readers of the Tennessee Baptist. This letter was not allowed to appear. Still a third, and I think a fourth slanderous article was allowed to appear anonymously, with, I believe, new editorials and enforcements, &c., &c. Bro. Reed, after waiting for the appearance of his first communication, sent a second; and after waiting a considerable time for the appearance of that, wrote a third. Whether he was discouraged from forwarding the third, from what seemed persistent purpose to withold justice, I know not. But some time later, Wm. Garnet, in the Western Recorder, in a short article, challenged the name of the writer of these calumnious articles, and pledged himself to prove *five palpable falsehoods* in them, as well as *gross misrelevings*, if a responsible name were given. All this passed, but no *justice* was ever done to us by the Tennessee Baptist, or apology offered. And to the publicity given to slanders by that paper, without correction, we trace the jealousies and distrust, that have obtained against the Louisville Baptists to this day, throughout the South-West. Fellowship and confidence have been impaired, and jealously and distrust spread, by the injustice of the Tennessee Baptist.

Dr. Everts further says: "A year ago last May, in the presence of Dr. Eaton, these matters were talked over with Elder Graves. He made explanations, and remarked some of my objections to him *personally* in the matter, by attributing the responsibility to some persons in Kentucky, whom he had trusted, and whom he had [then] learned to distrust as designing and mischief-making men. As my mind was disposed to charity, and I believed Graves a *perfect* man compared with some among us, I considered the matter settled, and at Graves' request, last January wrote him to that effect, and he published my letter in the Baptist, I think, in February or March."

This matter of falsehoods and slander may be considered by Dr. Everts settled as far as he is concerned. That, however, does not relieve this Church from the responsibility of looking into it, and relieving itself from any complicity in these crimes by administering to their perpetrator a just and scriptural rebuke.

Mr. Graves' assaults upon Dr. Everts himself were still more flagrant. At the meeting of the Long Run Association of Kentucky for 1855, which includes the Churches of Louisville, and of which J. L. Waller was a member, a committee made a report for publication in its minutes, expressive of the feelings of that body in regard to the death of that distinguished man. Of that committee Dr. Everts was chairman. The report was brief, and closed with three resolutions. The first lamented his death as a great loss to the Baptist denomination; the second referred to him as one of the wisest and most effective champions of our cause, and the third deprecated the attacks which even some Baptists, and Baptist editors, naming none however, specifically, had made upon him. In the Tennessee Baptist, No. 14, dated December 8th, 1855, referring to this report of a committee generally, of which Dr. Everts was chairman simply, and to the last resolution especially, Mr. Graves says:

"The allusion is undoubtedly to ourself. It excites no emotion in our heart, but the deepest sympathy for the poor man whose heart and head were in a condition to deliberately elaborate such a specimen of malignity, *insane*; for Elder Everts' madness toward us, seems to overcome his reason, sense of propriety, and sober judgment. What an indignity to the departed dead, to have such an epitaph [the resolutions] engraved by the hand of the Association of which he was a member! What an insult offered to the Association! When they should be called to weep—to balm the memory of a loved and departed brother with tears of sacred affection, and holiest recollections, to have every fiend in their natures addressed, their basest feelings appealed to, and the intensest hatred excited toward a living brother in Christ! [that is J. R. Graves.] Whom did Elder Everts gratify by his own insatiate thirst for revenge? Is such an offering acceptable to the surviving brothers and sisters of Brother Waller? We know them better, for we know most of them well. Whom of the fifty-eight delegates [who by the way voted for them] did he gratify? How many were prepared to affirm the charges embraced in the resolutions? It was a morsel sweet to the palate of Elder Everts alone—a morsel that he deliberately prepared in the solitude of his study, in which we suppose he made his book of prayers? Wonder if he knelt down, and read one of those prayers over this so-called 'Report on the death of the lamented Waller,' but in fact a malignant aspersion of a brother minister! To our readers we need not say that the resolution is a compound of falsehood in the general and in the concrete; that it seems imbued with the intensest malignity? It is an attempt to skulk behind the body of a dead brother in order the more effectually to strike a living one through the heart. The labor of Elder Everts and all those who carp so much about injury done [by J. R. Graves] to Brother Waller's fame, evidently is not so much to excite admiration in the hearts of Baptists for Brother Waller, as prejudice and hatred toward ourself—not [so much] to call attention to his virtues, as to failings attributed to us. In behalf of our late Brother Waller, and in behalf of his surviving relatives, we entreat the Long Run Association at its next session to reconsider and expunge this resolution from its minutes; [which, however, they never did, but adhered to it;] and in the place of a slander upon a living brother, insert an honorable encomium upon the departed one. Whatever may be our transgressions, such obituary notice is a burning shame to any Baptist Association—a disgrace to civilized humanity."

Mr. Graves further says in the same paper: "We have read the above resolutions in the columns of the *Western Recorder!* By whose agency, or advice, were they inserted in the *Recorder?* The Association did request it. Did Bro. Cooper, the local agent insert them without consultation or advice? He has no cause to asperse or defame us. Did the [editorial] Committee, Dr. Caldwell, [illegible], and Branning, order their insertion? But they are cultivating *peace*, and *never say, do, or have done*, aught to our prejudice, or injury. It would falsify *their professions*; prove them the most arrant [illegible] nance the sun, to accuse them of *ordering*, or *countenancing* at the insertion of such an abusive article. Who but the author—Elder Everts—secured their republication in the *Recorder?*—the last sting that the unsanctified spirit that conceived them, saw the means of inflicting? The man who could prepare such resolutions to read over the dead, can do any thing that he imagines the cloak and profession of religion will cover. Such a man makes prayers for Christians to read and study, in order to imbue their souls with the spirit of Christ?!! The worst wish we wish Elder Everts is, that he may be brought to see this act in the light that every unprejudiced Christian looks upon it, and repent of it; and for the honor of a common humanity, and Christianity, if *he will asperse*, and *slander* his brethren, take some other occasion than an obituary notice to do it. We regret to be called upon as rabalos as severely, but such an act is so *flagrant*, that *no reproof can equal it*. Nor will we wink at such acts, though perpetrated by a *Baptist* minister—though a D. D."

Brother Moderator: A summary of the iniquities of Mr. Graves developed in this specification, need not be made. The whole exhibition is outrageous in the highest degree. Can a Christian man conduct himself in this manner? It seems to me impossible. Yet, Mr. Graves professes to be a Christian and a minister of Christ. As a member of this Church we are considered as indorsing him, because we have not called him to account. But my object here is to show in what manner and style Mr. Graves in his said paper attacked, slandered and abused Rev. Dr. Everts, of Louisville. Nor has he, to this day, that we have seen, or heard of, in any public way, withdrawn, or apologized for, his offensive assaults.

Elder Graves submitted the following:

DEFENCE.

REMARK 1. We have here a new sort of judicial process inaugurated with the case of Elder Everts, D. D. Two brethren have a misunderstanding—they blame each other. They afterward meet, talk over, explain and settle all things honorably. But one of them still retaining his grudge, seeking the time when his brother is about to be arraigned before his Church upon some allegations, without so much as apprizing his brother, calls upon the Church to try him for slandering and abusing him, and he will be witness in his own case, to avenge his grudge upon this brother. The Church at once entertains the case with no other preparation; and without giving the accused a solitary specification, summon him to trial! The case comes up. The prosecutor presents Elder Everts as witness for himself. "Eld. Everts, has the accused misrepresented or abused you?" Elder Everts, "I think he has." Without examing the merits of the matters in controversy between these brethren, without regard to the fact that the matters had been amicably and religiously settled between these brethren, of which there was a certificate given by the accuser himself, yet the Moderator says, All who believe the accused has mistreated the accuser, will stand up: and *all stand up!* Thus judgment is trodden down in the street, and thus the sacred name of the Church of Christ is used for private ends, as an instrument with which to wreak private vengeance.

I present here the proof of an amicable and honorable settlement of all the matters referred to, and having after solemn prayer, pledged our Christian honor—after having taken all the sanctions of an oath—to bury the past and recall it no more, I cannot revive it here, even though Dr. Everts has shown he can violate his solemn pledge.

CARD OF W. W. EVERTS, PUBLISHED IN TENNESSEE BAPTIST, JANUARY 18, 1858.

"I have ever believed, that however we might differ, in some points of expediency and denominational usage, we should never have been involved in any disagreeable misunderstanding without the intervention of others. I have believed this, because I have ever regarded you, when not prejudiced, strongly disposed to justice and magnanimity.

"I am happy to state that your personal explanations, in our interview last May, (1857,) relieved your course, as it regards myself, of its most objectionable features, and restored friendly correspondence. Nor have I seen any thing to complain of in your subsequent conduct toward myself."

Were this man before you, I would put this question to him, Are you willing for me to *publish all your statements made at that hour—all your conversation?*

REM. 2.—Since Dr. Calwell, T. A. Reed and Wm. Garnett are named as parties to certain matters—the merits of which, no more than those of the matter complained of by Elder Everts, were at all known to the party that decided upon them, and as unknown to you—I here declare myself ready to meet those gentlemen if they are aggrieved, and settle the matter between ourselves, or submit them to five or seven impartial arbiters.

REM. 3.—I regret most profoundly ever to have written as I did of Elder Everts with reference to his report before Long Run Association, in which, under the cover of a eulogy upon the dead, he made a most outrageous assault upon me. I regret that I ever gave such a full expression to my outraged and lacerated feelings, ten-fold aggravated by the unscrupulous advantage he saw fit to take of me and the Association. I never expect to be so overcome by temptation again—I hope not—I pray I may not be—but I never did and never expect to recall the loathing disgust I then and ever have felt at that act. It was, upon explanations, forgiven, and it stands forgiven yet. No tribunal but the Final one, has cognizance over matters concerning Elder E. and myself, that transpired prior to May, 1857.

[Since the adjournment, I have come in possession of some facts respecting the moral character, and the unprincipled course this Everts has pursued toward others, which I here submit to the Church. I submit here the published appeal of one of the most talented ladies of Kentucky, to the Baptists of her native State, for protection against the alleged slanderous insinuations of this man, with a written confession of his guilt! This matter is no other than the author of Grace Truman. I submit her appeal upon its own merits:

From the Christian Repository, April, 1858.

W. W. EVERTS—THE ACCOMPLISHED SLANDERER—HIS LAST ATTACK.

This man, who, for three years past, has been so assiduously laboring to prostrate and destroy my husband, by every unholy means that his cunning and ambition could devise and execute, has at last made a most shameful attack upon my character as an honorable woman and a Christian, by insinuating that I have robbed both the dead and the living. Not boldly and out-spoken—cowards [illegible]. He is one of that class who

"Convey a slander is a frown,
And wink a reputation down."

I would not thus appeal to the public did I believe there was any hope of reclaiming him from the error of his way, or silencing his envenomed tongue by any private adjustment.

But the man who, when caught disseminating known falsehoods, would give the following retraction and pledge, which honest people call a *lie-bill*—

"I regret that I have repeated reports, seminar from what appeared to me at the time, to be reliable authority, affecting S. H. Ford's character; but, on inquiry, find no evidence that these reports are true, and pledge myself to refrain from repeating them in future. W. W. EVERTS."

"Louisville, Ky., May, 1857."

and then, after signing such written statement, in the presence of four reliable brethren, would break that solemn pledge, and continue to circulate the same slanders, after acknowledging their falsehood, and this, too, on the same authority—that man will not be bound by any law of morals or honor. The only refuge from the slanders of such a man is an appeal to the public.

He has, by insinuations like the following, tried to set the rumor afloat, (and I presume has succeeded to some extent,) that J. L. Waller was the author of "Grace Truman." He whispers thus (and those who know the man will recognize the picture:) "The brethren all say, that it is a very strange thing indeed that the book, Grace Truman, should appear so soon after the death of Dr. Waller. Now we all know that Dr. Waller had written a work on Communion, and Grace Truman contains good arguments on that subject, good arguments, logical reasoning. And the brethren all think it strange, and cannot help expressing themselves thus that Grace Truman should appear so soon after Dr. Waller's death, when we all know that works of Dr. Waller are missing."

For these slanderous insinuations I hold W. W. Everts responsible, and demand his proof.

I appeal to the Baptists of Kentucky, and of the South and South-West, to say, whether I am to be thus shamefully traduced to gratify the insatiable vengeance of this ambitious and unscrupulous man. I appeal to every true heart to decide. Is there no defence for me against this man's covert slanders? Am I to be defamed—represented as the vile creature, who would flick from the dead and rob the orphan children of J. L. Waller—and this merely to gratify the base enmity of this meekless man? "Rule or ruin?" He cannot rule, and is, therefore, determined to ruin. And am I to be his next victim? What have I done?

Baptists of the South and South-West! Baptists of Kentucky—from whom I claim the protection of birth-right and nurture—I leave it with you to vindicate me from the covert and dastardly attacks of this man Everts. With you I leave my cause. I am confident that justice will be done me at your hands.

Again: I repeat that W. W. Everts' insinuations are vile and slanderous, and demand from him proof, and the names of "the brethren."

May God forgive him for this great wrong, and lead him to repentance.

SALLIE ROCHESTER FORD.

I submit to you, also, the closing paragraph of a pamphlet, put forth by Bro. Silas J. Evans, of Kentucky, in defence of himself against this Dr. Everts, containing a statement by one of the leading Doctors of Divinity of the North, who, I suppose, has known Everts from his boyhood up. Dr. Rufus Babcock, "D. D.," was, for many years, the Corresponding Secretary of the American and Foreign Bible Society, New York. Here is the paragraph and "Dr." B.'s statement:

"I wish it distinctly understood and remembered, that whatever I have said about W. W. Everts arises to this difficulty, had reference only to his ministerial teaching and practice. I had never, up to that time, said one word about his private or moral character, never. They dare not accuse me of it. My reference now to his abolitionism and the affidavit matter is only introduced in confirmation of what I knew of his unscrupulous duplicity. I might now add, that, were it necessary, I might show that he got up, arranged for publication with printers, and has published pamphlets of the most libelous character under the name of others. I might show, that when convicted years ago for slandering a brother minister, that he gave what amounted to a libel. But, as a sample of what I might introduce from the highest authorities, I extract the following from a letter written by a man well known among Baptists throughout the Union. It is from Rufus Babcock, D. D.:

"Having evidence, years ago, which convinced me of his (Evert's) unscrupulous character for untruthfulness, my own self-respect and regard for peace determined me to have as little to do with him as possible. RUFUS BABCOCK."

After seeing the written confession of slander given to Mrs. Ford, and her statement of his course, in connection with what Elder R. Babcock testifies concerning W. W. Evert's well-known character, I am no longer astonished, at either the course he pursued toward me in Long Run Association, nor the violations of the sacred obligations of our settlement in May, 1857.]

The third specification of fourth charge, with Elder G.'s defence, was referred for examination to W. D. Baker, E. W. Vaughn, L. H. Barnes.

PROSECUTION.

Fourth specification of fourth charge read as follows:

FOURTH SPECIFICATION—DEFAMATIONS OF REV. DR. DUNCAN, OF NEW ORLEANS.

Mr. Graves is charged with having attacked, slandered and abused Rev. Dr. Duncan, of New Orleans. In a note dated at New Orleans, June 8th, 1858, Dr. D. says:

"I send you the copy of the pamphlet about J. R. Graves." "The Dictator ought long since to have been put down, as far as his Church can effect so desirable an object." It is entitled—"New Orleans Weekly Baptist Chronicle," dated November, 1854, and contains the "Defence against false charges, and misrepresentations of Rev. J. R. Graves." In this paper he thus addresses you: "We call upon the Church of which Mr. Graves is a member, to listen to the allegations which we now make against him, and substantiate by proof that cannot be gainsayed, and when they have heard, to act in a manner becoming their position and responsibility." He definitely charges Mr. Graves with "*Misrepresentations in three articles*," and says: "On these three counts, we distinctly charge and arraign J. R. Graves for *falsehood*." The paper then goes on to establish, and does establish these charges incontestibly. Dr. Duncan forthwith says: "We deem it proper to call the attention of the South-West and South, to some among his numerous falsehoods and misrepresentations. This is done, not so much to defend the reputation of the senior editor [of the Chronicle,] who personally feels himself beyond the reach of the envenomed shafts, hurled by so unrighteous a hand, as to show Southern Baptists what is the moral character of him who seeks to destroy a press that is laboring, and has long laboured for the denomination; and who, as the conductor of a Baptist paper of wide circulation, has it in his power to inflict much evil upon our cause, and to bring destruction upon many of those who, doubting the propriety of his course, openly express their disapprobation. If the Tennessee Baptist be sustained in its conduct toward the senior editor of the New Orleans Chronicle, by the voice of the denomination in the South-West, or any large part of it, then have we established among us, and over us, a Dictator that will henceforth rule us with a rod of iron. If an editor among us can attack, personally, any Baptist whom he pleases, and then exclude him from all defence before the same tribunal; if he can do this unrebuked, and unpunished, our denominational freedom is gone."

Mr. Duncan further says: "It is with a very sad heart that we enter upon this matter. God knows that we have tried to avoid it. He has several times proposed arbitration of the points at issue between him and the editor of the [Tennessee] Baptist, but these proposals were treated with silence, or rejection. He [Duncan] has asked repeatedly to be allowed a defence in the columns of the Tennessee Baptist, and has as often been refused. He has written private letters requesting that these repeated acts of hostility should cease, or that responses should be allowed in the [Tennessee] Baptist, but the attacks have not ceased, and the responses have not been allowed. Such has been the state of the matter for more than a year. It is impossible to get a show of fairness, much less justice, from the [Tennessee] Baptist. Not only has it not published Mr. D.'s answers, but it has not stated even in its own words, the substance of his replies, and has never to this day, even given a true statement of the leading views entertained by Mr. D. on the points on which he has been so mercilessly attacked by the [Tennessee] baptist."

Dr. Duncan concluded his "Defence" thus: "But enough." "Let Baptists read what we have said God is our judge, that we have acted with much reluctance, and after striving to settle this difficulty with Mr. G. in some manner less objectionable, and less painful to the feelings of all interested. Mr. Graves will not listen to reason. Did we think him merely misled, we should do otherwise than this; but the evidence of his intentional wrong doing of a cherished purpose to crush the Chronicle, and all connected with Professor Duncan, (if he can,) is to our mind as clear as the sun at mid-day." "We deliberately arraign J. R. Graves, Baptist editor, of Tennessee, before the denomination, on the charge of *repeated falsehood and misrepresentation*. Our proofs have been adduced. Judge between us, ye that are interested. Acquit him of falsehood if you can. Acquit him of misrepresentation if you can. One thing, however, do say now whether a man so careless of truth, so hasty, so fell in his hostility, so incapable of discussing any subject with candor and fairness, so unjust to his opponents, is fit to lead, nay, to govern, (for govern is what he is clearly trying to do,) the denomination in the South-West. Decide now, Baptists that are free, whether the despotism of this man is to stand or fall. His committed partisans, no doubt, will uphold him, be he false, or be he true. But will the intelligent, the thinking, the freedom-loving among our Baptists, defend and sustain him in this high-handed course of injustice and injurity?"

Our charge against Mr. Graves is, that he has, in his paper, attacked, slandered and abused Rev. Dr. Duncan, of New Orleans. And if Dr. D. is to believed, if the testimony in this case now before you, deliberately prepared, and published by him to the world, is reliable, those attacks, and that slander and abuse were most flagrant. I call upon the Church to notice as follows:

1. Mr. Graves is guilty of uttering against Dr. Duncan, "numerous falsehoods."

2. Mr. Graves is guilty of perpetrating against Dr. Duncan, "numerous misrepresentations."

3. Mr. Graves refused Dr. Duncan the privilege of replying to these assaults, through his paper, in which they were set up, although it was frequently solicited.

4. Mr. Graves refused to state even in his own words, the substance of Dr. Duncan's replies, and, also, to give a true statement of Dr. D.'s views.

5. Dr. Duncan several times proposed to Mr. Graves a private arbitration to settle points at issue between them. Mr. Graves rejected his overtures.

6. Dr. Duncan appealed to this Church. The case is now at last before you legally and formally. You are called to pronounce upon it, and you will pronounce upon it fearlessly, as the Word of God may seem to you to demand.

To this, Elder Graves offered the following:

DEFENCE.

REM. 1.—Precisely the same novel process is [illegible] which was inaugurated in that of another young Doctor of Divinity. An editor [illegible] Doctor's book and, to the best of his judgment, decides that its teachings are erroneous, and the book unfit for general circulation. The author—as authors almost if not invariably always do, when their books are [illegible]—becomes enraged, and declares that the reviewer has grossly abused him and misconstrued his book. The reviewer justifies his opinion to his tens of thousands of readers, by ample quotations from the pages of the book itself. To avoid their force, the author pronounces the extracts garbled. The reviewer is now reduced to the necessity of republishing the whole book in his paper, or advising his readers to purchase the contraband article, in order to sustain their editor's opinion, so the author, by this turn upon his reviewer, gains one great end—*the sale of his book*.

But this author, some seven or eight years after, finds his reviewer is about to be charged before the Church—a majority of which are determined upon his conviction, and solicit complaints from all quarters—thinks his opportunity has at length come, and charges his adversary with abusing him and misrepresenting his book in numerous instances, &c. The charge is entertained, and when the time comes the prosecutor brings in the charge, the accuser himself furnishes the specifications, and when proof is called for, *the accuser testifies that his specification is correct!* So in fact the charge is the accuser's, and all the testimony brought forward to sustain both charge and specification is the simple declaration of the accuser—an interested party, and one entertaining ill will toward the accused! After this sort of a "trial," and upon such proof, the vote of the Church is taken, and the verdict is unanimous, that the accused is guilty! Was ever such a farce acted outside of the Inquisition, since the dry land appeared?

REM. 2.—I may have misrepresented Mr. Duncan, as editor of the New Orleans Chronicle. I may have, as the author of a work generally repudiated by Baptists, and pronounced, before we examined it, as we pronounced it—an unbaptistic and pernicious book—by a large Baptist Association in Mississippi. I say this may be the case, but if *was not even attempted to be shown*, beyond the mere say-so of Mr. Duncan himself. Would you examine into my guilt or innocence in this case? I here furnish you with a file or mine and the "Dutch Book," as it is called, and you can decide between the author and myself. If you can conscientiously take cognizance of this case—and as the First Baptist Church of Nashville, you have, for five years, refused to notice it, and those from whom you withdrew agreed with you, for five years, that it was not your province, as a Church, to decide the constantly arising disputes between authors and their reviewers—I say, if you can now waive your objections, I solicit you, aided by this large and intelligent Council, to spend a few days in comparing the Reviews with the leaden pages of John the Baptist. If you find me guilty, I will defer to your judgment without a murmur. Till then I affirm my previous judgment, that the book is unbaptistic and of pernicious tendency.

Fifth specification read, and Elder Graves submitted his defence as follows:

PROSECUTION.

FIFTH SPECIFICATION—DEFAMATION OF REV. MR. TUSTIN, OF CHARLESTON, SOUTH CAROLINA.

During many months past, Mr. Graves has been attacking, slandering and abusing Rev. J. P. Tustin, of Charleston, South Carolina, in a style and manner very similar to that which characterized his pursuit of Dr. Duncan, just now considered. All who know any thing of Mr. T., or of his paper, know him to be courteous, gentlemanly, and polished in all his intercourse and writings. He is received and indorsed by his Church in Charleston, as a true Baptist, sound in doctrine, and in morals unimpeachable. He is also indorsed by the Southern Baptist Publication Society, having for several consecutive years, been appointed its Corresponding Secretary, which office he continued to fill, until he voluntarily declined a re-appointment, but still continues one of its directors. This is the man that Mr. Graves has been denouncing for more than a year past, as a Pedobaptist in disguise, a Presbyterian in principle, and a secret open communionist. The truth of all this Mr. Tustin earnestly and persistently denies. His brethren also, who know him intimately, declare that all these attacks upon him are slanderous, and the imputations unjust. This, however, makes no difference with Mr. Graves. He goes on with his slanderous declarations, just as if nothing had been said, nor any denials made.

The origin of this attack seems to have been as follows: Rev. J. S. Baker, says in the Christian Index, vol. 37, No. 17, dated April 28th, 1858:

"In the year 1855, I wrote a series of articles, which were published in the Tennessee Baptist. In a note appended to one of the articles, is the following statement:

"I am credibly informed, that one of the principal advocates of the resolution proposing to invite Pedobaptists to seats with us at our Biennial Convention in 1855, has said that he would have no scruples in communing with them at the Lord's table, if it were not contrary to Baptist usage."

This produced no one and cry at that time: led no one to question the truth of the information I had received; but since brethren have allowed their feelings to become exasperated by the disgraceful warfare which they are carrying on against each other, repeated allusions have been made to it by editors and others.

As soon as I discovered that Bro. Tustin was the individual supposed to be referred to by me, and *before* I knew that Bro. Graves had addressed it to convict Bro. Tustin of holding sentiments favorable to mixed communion, I wrote to Bro. Tustin, informing him that my reference was not to him, but to a popular (or prevalent,) I am not certain which word was used) Baptist minister of Georgia."

This denial by Dr. Baker, which was also communicated to Mr. Graves, had no effect. Mr. Tustin was Corresponding Secretary of the Southern Baptist Publication Society, and although Mr. Graves afterward charged it upon Dr. Dawson, still he held on to his charges upon Mr. Tustin. True, he professed to have proved it by certificates. You have however, but too many evidences that certain men can prove by certificate about any thing they choose to prove. A man declares that he does not believe a thing and never did believe it. But no matter for all this, Mr. Graves proves by certificates that he does believe it! Upon some of you this game has of late been very conspicuously played. To extract but a small part of what Mr. Graves has said, would of itself, occupy hours of your time. Two or three articles are sufficient for our purpose.

In the Tennessee Baptist, No. 49, Aug. 15th, 1857, Mr. Graves speaking of Mr. Tustin, says:

"Did we seek to vote him, it is in our power to effect it so easily as we write this paragraph." "He [Tustin] denies that he ever admitted his preference for the *Presbyterian* form of Church government over the *Baptist*; and also, if he knew an open communion Baptist Church that was *respectable* he would book on to it."

Mr. Graves affects great surprise at these denials. And in the Tennessee Baptist, No. 49, August 15th, 1857, Mr. Graves says, derisively:

Mr. Tustin, "A Charleston *Baptist* minister, and Corresponding Secretary of the Southern *Baptist* Publication Society!!! receiving a thousand dollars per annum as the pastor or supply of a Pedobaptist society!"

To preach regularly in a Pedobaptist house of worship may be a great sin. If any of you think so, I beg leave to call your attention to the following, in the Tennessee Baptist, No. 26, March 6th, 1848, in which article, Mr. Graves says:

"Through the kindness of the New School Presbyterians, we have been invited to occupy the large Presbyterian house, [in Gallatin,] two Sabbaths in the month, until we can erect one."

Mr. Graves accepted this invitation, as you know, and has been preaching in that house now more than year! Why does he condemn Mr. Tustin for like conduct?

This specification needs no analysis. It is certain that Mr. Graves has attacked, slandered and abused Rev. J. P. Tustin, of Charleston, South Carolina.

DEFENCE.

REM. 1.—This defence of Mr. Tustin, by those whom he has so long and so faithfully served, as editor of the *Southern Baptist*, by keeping us engaged in a fierce, personal controversy for so many months, in order that Elder H. and his party could be supplied with material out of which to manufacture charges for this trial, is, indeed, a poor return—it is positively unkind and ungrateful.

REM. 2.—Have you examined closely this specification and the proof brought forward to sustain it? It is quite as remarkable as those we have examined, and very similar.

Look at the argument. Mr. Tustin is indorsed by a Church in Charleston as a sound Baptist—no proof of which is in our possession—he is indorsed by the Southern Baptist Publication Society—of which Society he is Corresponding Secretary, and he, therefore, must be considered as above suspicion in all respects. Now, Mr. Graves says this Mr. T. has expressed open communion and Presbyterian sentiments, and Mr. Tustin earnestly and persistently denies it, therefore it is evident that Mr. Graves is guilty of attacking and defaming Mr. Tustin. The vote is taken and it is unanimously decided that Mr. Graves is guilty! We are not misrepresenting the case, if so, let this Church and Council agree in rebuking us. I say this caricature of a trial was enacted in what claims to be the First Baptist Church, Nashville, under the solemn sanctions of religion, under the direction of Elder R. B. C. Howell, pastor, and C. K. Winston, Moderator. For the honor of the Baptist name I would not have made public this scene, unless forced to do so. Some great lesson useful to our people is to be learned from it.

REM. 3. It is not true, as stated, that the note of Dr. Baker was the origin of the controversy between Mr. T. and myself. It had very little to do with it, and then only incidentally. It originated in Mr. Tustin's great attack upon Old Landmark men—the bigotry and inconsistency of their principles and practice. I contrasted them with the consistency of his expressed views of the terms of communion and Church government, and his well-known practice of preaching regularly as pastor *pro tem.* to Pedobaptist society in Charleston for $1200 per annum.

He finally denied that he had expressed views favorable to open communion, and demanded my authority, and I gave it as follows:

T. T. TUSTIN'S TESTIMONY, COLUMBUS, GA.

In a conversation with Brother Tustin, on this subject, I understood him to say that he saw no positive command in the New Testament making baptism a prerequisite to the communion service, that he regarded it a social exercise, such as prayer-meeting, to which all true believers might, with propriety, be invited—that if he could find a strong Baptist Church holding such views, he would not object to becoming its pastor."

He denied that he had expressed himself as preferring the Presbyterian form of government to the Baptist form, and demanded our authority, and we gave it—as follows:

REV. R. F. THARP, OF PERRY, GA.

In returning on the Mason and Western Railroad, Brother Tustin and I were sitting on the same seat, when the season, I preached by Mr. Tustin in Atlanta,] and especially that part of it which referred to government, was made the subject of conversation. He expressed his opinion that ours was purely and only a democracy, and gave that as a reason why he preferred the Presbyterian form, which he considered republican. He gave, among other reasons for preferring this, "that a pastor of a Baptist Church is not secure against any question which may be sprung upon him at any time." This he considered a necessary result of our form of government, from which the Presbyterian was free." * * *

He denied stoutly and repeatedly that he had privately attempted to destroy the credit of the firm of Graves, Marks & Co., and we proved it as follows:

V. A. GASKILL, OF GA.

The last time the Georgia Baptist Convention met in Savannah, [May, 1856,] I heard Brother Tustin speak disparagingly of the firm of Graves, Marks & Co, if I understood him. I cannot give you his language. I think he expressed to me as much as to say that the above-named concern would soon break, and that its pretensions every way far surpassed its merits. * * * * * * * *

He became bitterly personal, having been so thoroughly exposed; but we endeavored to follow him in this as little as possible.

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For further particulars see the forthcoming catalogue about to be issued, which can be had upon application to the President.

The annual examination will [illegible] on Monday the 13th June and continue until Thursday the commencement day.

By order of the Board. J. L. BOORE, Sec'y.

april 22—2m.

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may 28—1f

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FACULTY.

P. W. DODSON, A. M., Principal, and Professor of Mathematics and Sciences.
JAMES F. PARK, A. M., Professor Latin and Greek Languages.
THOMAS BLADE, A. B., Adjunct Professor Mathematics and Sciences.
REV. WILLIS R. [illegible], Principal Preparatory Department.
G. A. McDONALD, Professor Penmanship and Book-keeping.

The liberal patronage bestowed on the Institute, so far, has induced the Principal to prepare additional recitation rooms, employ more teachers, and refit the whole establishment, to receive the increased and increasing patronage.

None but the very best teachers to be had will be employed.

Whilst thorough instruction will be given in all the branches of a collegiate education, all the pupils will have regular exercises in the elements of branches—usually so much neglected in academies and colleges.

No place offers advantages superior to the Institute—healthy, retired, and surrounded by the highest and best moral, social and intellectual influences.

A limited number of students can obtain board with the Principal at the Institute.

The collegiate year is divided into two terms.

TUITION PER TERM.

Primary Department	$10 00
Preparatory Department	12 00
Intermediate Class	17 00
Collegiate Classes	20 00

No Extras.

BOARD &c., PER MONTH.

Board alone	$10 00
Use furniture, [illegible]	2 00
Washing	2 00
Boarding, washing and lodging	14 00

Next term beginning first Monday in April.

For further particulars apply to the Principal. [illegible]

INFORMATION WANTED—WHO CAN [illegible] of the Counsels of LEANDER MERRITT, formerly of Murry County, Ga. Any one sending me his address to Woodlawn, Murry County, Ga., will greatly oblige

april 30—41. JOHN C. BATES.