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Original.

[For the South Western Baptist.]

Grammatico-Critical Examination of Acts XVII. A CONTRIBUTION TOWARDS A CORRECTED NEW TESTAMENT VERSION.

By Rev. Wm. C. Duncan, M. A., Professor of Classics and Classical Literature in the University of Louisiana.

Verse 3.—“Opening and alleging, etc.” The translation “opening” which verbally represents the Greek *diagnonon*, conveys here a meaning wholly false; for it is not meant that Paul opened the Scriptures in the sense which we attach to the phrase “opening the Bible.” The Jewish Scriptures had not the shape of our modern books, but were arranged in the form of rolls. When a book was about to be read, it was unrolled as far as the desired place, and at the close of the reading, was rolled up again [hence we read in Luke 4: 17, *and unrolled the book, having unrolled the book, and in v. 20, unrolled the book, having unrolled the book, etc.*]; from which circumstance the Hebrew name *megillah*, a volume, (like the Latin *rotulus*, from *rotare*, to roll) i. e. something rolled up (Ps. 40: 7.) The authors of the E. V. evidently supposed that *diagnonon* refers here to an actual and literal opening of the Scriptures, and even in Luke 4: 17, they have neglected to preserve the historical allusion, and have rendered *unrolled* by “when he had opened.” But the verb *diagnonon* is never used anywhere, either in the N. T. or in Greek profane writers, to indicate the literal opening of a book. It is here used tropically in the sense of *to unfold to explain* [the meaning of anything, i. e. to expound] (as in Luke 24: 32, where also we find in the E. V. the improper translation “opened,” but where, from the circumstances of the case, the mind of the reader is not so liable to be led astray. We should render, therefore, “expounding” (them i. e. the Scriptures). The meaning of the Greek *parabiblenos* is not ill represented by “alleging,” the word *arguing* seems to express more nearly the precise meaning of the original. The Greek means here laying it down as the truth [the German *dargelegt*] and cannot be expressed with exactness by any single term in English. It is very near equivalent to *demonstrating*, but does not mean quite so much. Upon the whole, it is best represented by the word *arguing*.

The rendering which the E. V. gives of the remainder of this verse, is a mixture of error and ambiguity. The whole verse, beginning with *diagnonon*, may be translated as follows: “expounding [them] and arguing that it was necessary for the Christ to suffer and to rise from the dead, and that [this man] is the Christ Jesus whom [said he] I announce unto you.” Having given the whole in connection, we can now examine the more easily the single points which require alteration in the received version.—1. By omitting to translate the definite article *ho* before the word *Christos* [Christ], our translators have committed a serious fault; one by which the point of the reference here made to the Messiah [ho Christos in the Septuagint, and in the N. T., which means, like the Hebrew *ha-mashiach*, the Anointed] of the Old Testament, is much blunted, if not wholly obscured. The same omission is almost universal in the E. V., though in the Greek the article is seldom, and never without good reason, wanting; and in this way many fine allusions to the Messiah [i. e. the well known, the much talked of and anxiously expected Messiah] especially in the Gospels, have been marred. [See the excellent remarks of Dr. Geo. Campbell on this subject.—Four Gospels, V. Dissertation.]—2. There is an ambiguity in the words “most needs have suffered and risen again from the dead;” for they may seem to some to represent Paul as attempting to prove from expressions found in the O. T. Scriptures, that the Messiah had already suffered and risen from the dead; whereas they do not touch this, and could not from the nature of the case. Paul, therefore, could not have endeavored to make out from them any such proof. He alludes, the testimony of the O. T., only in evidence of the fact that the Messiah, he who was to be, must, when he came, be necessarily suffer and rise from the dead; and then he adds, from his own knowledge and from the testimony of eye witnesses that Jesus whom he announces, is he in whom these prophecies of Messiahship are concentrated, and is, therefore, the predicted Messiah. The best commentary on the expression is Luke 24: 46, where the same Greek is translated “behaved Christ to suffer and to rise from the dead,” in which, however, the word “behave” [i. e. as here] is not appropriate, and, being used only of a personal subject, does not connect with the beginning of the next verse, which reads “and that repentance and remission of sins should be preached, etc.” the infinitive in which *kenothenthai* [should be preached] is as much dependent upon *edei* [it was necessary] in the foregoing verse, as *arepantia* [to suffer] and *anastasis* [to rise again].—3. The “again” of the E. V. “to have risen again,” is preposterous, either adding not a particle to the idea expressed by *arepantia*, or else intimating that this rising was to take place more than once. Our translators nearly always render *anistemi* in the same manner, whenever it alludes to the resurrection of Christ from the dead. In one instance they have so rendered the noun *anastasis* [usually

translated *resurrection*] making in the sense of the passage [Luke 2: 34] decidedly ambiguous.—“This Christ is set” they translate, “for the [the] rising again of many in Israel,” an expression which, though its meaning may be and generally is, rightly gathered from the connection, can in itself mean nothing else than that the same who were to fall were also to rise. Take away the “again,” and the meaning is patent on the face of the words.—4. The article before *Christos*, near the end of the verse, is again improperly omitted; and *hautos* [this] I joined rather awkwardly for the Greek construction with *Jesus* [Jesus]. Such an arrangement, it is very true, reads smoothly, more so, perhaps, than that which we have given; but, it is not, as De Wette shows, accordant with the Greek, though it is supported by the rendering of Luther and by other respectable authority. De Wette remarks on the construction: “Paul had it in his mind to say ‘this is the Christ whom I, etc.’ but he adds the name [Jesus to Christ] for the sake of nearer definition.” The Vulgate incorrectly, has *hic est Jesus Christus*.—5. In the latter part of the verse we find a change, not uncommon in Greek profane writers and in the N. T. [Luke 5: 14, Acts 1: 4 *et al.*] from the indirect or oblique form of narration to the direct; which we have indicated in our explanatory translation by a *said* he within parentheses. Cp. the E. V. Acts 1: 4, *said he*; and Luther’s *sprach er* in both places. We are not sure, however, that we are not impairing the native strength of the expression, by such an introduction. We would prefer to omit the “said he” in a simple translation. It is given here for the sake of explanation.

Verse 4.—There are here only two points which require particular notice. 1. “And some of them believed” does not correspond with the Greek, but believed would require the reading *episthesan*, as in Acts 4: 4, 8, 12, and frequently elsewhere; instead of which we have *episthesan* [1, aorist passive of *peitho*, to persuade], which is best translated *were convinced* [viz. of the truth of what Paul had attempted to prove], in conformity with the rendering of Bezae, Stolz, De Wette, etc. The inaccuracy of the E. V. arises here, as often elsewhere, from its authors having followed the authority of the Vulgate, in which *episthesan* is represented by *crediderunt*.—2. “Consorted with,” or better still *adhered to*, is a correct translation of *proskothentes* [from *proskotho*, to assign by lot, i. e. to allot] a word that, which has the form of the 1st aorist passive, is used here in the signification of the 1st aorist middle; but, it is not used, the rendering cannot be justified. Robinson [N. T. Lexicon] adopts the middle signification; and his translation coincides with that of the E. V., which has the authority of other respectable critics in its favor. The *adjunctum* and of the Vulgate answers better to the Greek *proskothentes*.—It is more than questionable, however, whether they who suppose the passive form to be here used for the middle, do not violate grammatical propriety; for there is no necessity for such a construction, and the aorist passive connects better with the preceding verb [see *conversed*] yields equally as good a meaning, and is more accordant with usage. Winer, the best authority on questions of N. T. Grammar, quoting the word, says expressly “*proskotho* is evidently to be regarded as passive” [N. T. Grammatik §10 2.] Other N. T. critics and interpreters of the highest rank take the same view. Upon the whole, then, it seems better to translate, “were allotted [viz. by the working of the Holy Spirit] unto Paul and Silas;” that is to say, “they fell to them,” as De Wette expressed it, “as it were by the dice lot.”—Instead of “and of the devotion we prefer to read, “also, etc.,” as in v. 12.—“Devout Greeks,” i. e. Greeks who were of the *hoi sebakonoi* [the worshipping sect, *hoi theoi*, God] the name given to a certain kind of proselytes to Judaism from the heathens. They belonged to the class called *proselytes of the gate*. Cp. Acts 13: 43, 50, 16: 14, 18: 7, and below on v. 17.

Verse 5.—We have here, first of all, to correct the Greek text used by the E. V. translators; for it is slightly corrupt, and therefore the rendering which they give must so far as at least be modified. *Apethentes*, translated in the E. V. “which believed not,” is rejected by all the best Editors [Lachmann, Tischendorf, Hahn, Theile] on the highest MSS. authority; and none of the copies of the Vulgate have the word. Some critics, [Griesbach, Koehler, Scholz, Meyer] even reject *zeloentes*, [moved with envy]; but this is going too far, for most MSS. have the word. *Apetho*, however, is undoubtedly an interpolation, introduced to define more precisely what Jews are meant. We must, therefore, render, “But the Jews, moved with envy, took unto them.”—There are two more slight textual differences, of little importance, one of which will be noticed below. With regard to the translation we have to remark: “Lead fellows” is by no means an equivalent of the Greek *anagorai*, for “lead” means given to lead, i. e. *leontibus indulgentia*, whereas *anagorai* signifies simply *delivered, evil disposed*.—“Fellows” is not a bad rendering of *andras*; that meaning, however, belongs not to the word itself but arises from its connection.—2. The translation of *ton agorai* by “of the bazaar sort” is not sufficiently definite. By *agorai*, is here meant *market-loungers*, or, it might use the expression, *market-loungers*. The term, which is an adjective derived from the noun *agora*, market, signified, originally, things belonging to, or persons frequenting the market; and hence it came to mean, as here, *idlers* or *loungers* in the market, and perhaps in other places of public resort; like the Latin *substratum* of Cicero and *substantialis* of Pausanias. Scholz and Gossner render the term by *marktpöbel*, i. e. market populace; Van Ess and De Wette by *Gassepöbel*, i. e. street-populace; but the latter gives in his Commentary *Marktscheiter*, i. e. market loungers and *Pflastertreter*, i. e. street-walkers, as its equivalent. Brounfeld very properly compares the *agorai* to the *lazzaroni* of Naples, who may be said to live in the market. Such persons as these Horace describes by his *invariis trevis ac pane forensis*, De Art. Poet. l. 245. The explanation which Dr. A. Clarke gives of the words which appear in the E. V., “lead fellows of the bazaar sort,” is quite missing. “They were,” says he, “probably a low kind of lawyers (having a certain judicial right, and so set on to accuse the apostles of sedition), what we would call pettifoggers (1) or townys without principle, who gave advice for a trifle, always attended forensic litigations, and

lamented disputes and lawsuits among the people, wicked men of the forensic (1) tribe.” To take *agorai* in this way as referring to lawyers (*nomikai*) is certainly a novelty in biblical criticism. The term never means lawyers in the Greek; nor does the Latin *forensis* (from the *forum*) from which the Dr. gets his idea of “the forensic tribe,” ever bear such a signification. The word unquestionably means *market-loungers*; and it has been well remarked that “there is a peculiar force in the application of the word, when we recollect that the market-places or bazars of the East were, and are at this day, the constant resort of unemployed people, the idle and news-mongers (Kato, Cyc. of Bib. Literature, Art. *Agorai*)”—3. “Gathered a company” does not at all give the idea conveyed by the original *ochlothesantes*, which (from *peitho* to make and *ochlos*, a confused crowd, a mob, like the Latin *turba*) can mean nothing else than having raised or created a mob, and is, therefore, well represented by the *urba facta* (a mob having been made) of the Vulgate. De Wette hits the meaning neatly with his *durch einen unruhigen Aulaufl* by a mob being created. Liddell and Scott blunder on the word, joining it in construction with *ten polin* (the city) and rendering to set in an uproar; [See their Lexicon, *Sub verbo*].—4. “And set off the city in an uproar;” for there is no *psalon* (all) connected with *ten polin* (the city) in the original; and “to set on an uproar” is not English. This reading of *on for in*, is probably a typographical error, like “strain at for out” in Matt. 23: 24; for in Acts 21: 31; we had correctly “in an uproar.”—5. *Epistates* is well rendered by *assaulted or assailed*, but because the word has this signification in itself, but on account of the question in which it stands. We should prefer however to follow the participial form of the Greek, and translate *having assailed or assaulted*. The word means *literally having placed (themselves) before, the assistants of the Vulgate* (cp. 11: 11); hence the *coactores*, to go before, of Luther, and of De Wette in his translation, though not in his commentary.—6. The latter part of the verse is rendered more clearly by rendering, with Stolz and De Wette, “and sought them, in order to bring them before the people,” for the ordinary reading, “and sought to bring them on,” might imply, and would be understood as implying, were it not for what follows in v. 6, that the mob came into the presence of Paul.—7. The “out” in the “bring them out” of the E. V., is not taken from the Greek *agorai* of the ordinary text, but is copied from the *prodicere* of the Vulgate. The rendering is justified by some good MSS., which have *prodicere*, which is edited by Lachmann and Tischendorf. Our translators, however, read *agorai* in their text.—8. We have preferred to translate *ex ten polin* “before the people;” because the reference is here to the people assembled in the *agora*, i. e. the popular assembly. Among the democratic states of Greece the *demoi* meant the privileged order of citizens, by whom the public business was transacted, from which they were not wholly excluded after Greece had been subjugated by the Romans. [cp. Xenophon, M. no. *raidia* 4 2 36.] Luther renders here with his *gemeine Volk*, common people, as does Doddridge with his “mob.” The E. V., perhaps, misled the latter.

[To be Continued.]

Revision Question.

KING JAMES' BIBLE—A BAPTIST MINISTER
vs.
KING JESUS' BIBLE AND ITS ADVOCATES.
[Concluded.]

4. “The word *episcopos* occurs six times in the Greek original. In 1 Peter 4: 15, the version has it *biy body*. In Phil. 1: 1; 1 Tim. 3: 2; Titus 1: 7; 1 Peter 2: 21, it has *bishop* or *bishops*, as the case may be. In Acts 20: 28, it has *overseers* as its rendering. Now why this diversity? There is nothing in the original word to require it. The simple and proper rendering in every case would be *overseer* or *overseers*, and this rendering would exactly represent its meaning in every instance of its occurrence. Disinterested fidelity and simplicity, as well as uniformity therefore, required this to be given every where as the true rendering. But then there would be no direct mention of any *bishop* in the Bible, and this would be inimical to the pretensions of English Episcopacy. To prevent such a Scriptural result, the old ecclesiastical word *bishop* was employed to represent the original in preference to the other. If it once adopted uniformly would require it, as the representation in every case. To have carried this rule out, however, would have given us *bishops* in other mens matters.—1 Peter 4: 15. And in Acts 20: 28, the word *bishop* would have told the fact, that bishop and elders are but different names of the same office in the New Testament churches, for obviously, the persons called *episkopoi*, *bishops*, Acts 20: 28, and also called *presbuteri*, *elders*, Acts 20: 17. To keep this important fact from the English reader, the translators threw aside their favorite word *bishop* and used in its stead, for once, the true word, *overseer* (Acts 20: 28). This, by an unmeaning abandonment of their chosen words, by which they were to give Episcopacy a foundation in the English Bible, when that word was about to expose the whole fabric as baseless, they secured in giving their ecclesiastical system an unwar-rantable hold in the version; violently sacrificing for this sectarian end, fidelity, uniformity and candor. The substitution of *overseer* every where for *bishop* would remove the version of violent distortion; or the use of *bishop* every where, as the exponent of episcopacy, would give it, at least, consistency with itself.

5. “Since the retention of the word *church* as the representation of *ekklesia* instead of the word *congregation*, is matter of distant record in King James' 3d Rule, the sectarian design, in this particular, will not be questioned by any one. Some may be surprised to learn that our version sanctions the Easter Festivals of the Episcopal and Catholic churches. Acts 12: 4, reads, “tending after Easter to bring him forth.” &c. It occurred thus: When the missionaries of the Papal church first went among the heathen Saxons they found them having an annual festival in honor of their Goddess Easter, which they ob-

serve with great pomp and solemnity every April. With a view more speedily to convert them to their church, they adopted the name of their Goddess for what they called their paschal feast, which was observed about the same time of the year. This originated the Easter Festival. The term immediately became ecclesiastical—found its way into the first version of the English Bible—is in the common version has caused made to support the organization and the usage of the church of England.

6. “In the recent revision by the American Bible Society this word could not be displaced from the text, though all agreed that it is a palpable corruption. The observers of the least of Easter would not surrender the only sanction they have for it, (a corruption of the English text). The policy that first introduced it succeeded still to retain it, and obviously for a sectarian end. The revisors, however, inserted the following note in the margin, “Greek, the Passover,” as if deemed to testify to their own faithfulness in the text. By what code of conscience they could leave the acknowledged corruption “Easter” in the version in this passage, while they left it to their duty to correct, according to the Hebrew, Ruth. 3: 15, Josh. 19: 2, and several other passages where the corruption was less manifest and less corruptive, they themselves best know. It is clear that fidelity failed them.”

7. “The aim of this train of remarks has not been so much to attack Episcopacy, as to expose the intentional sectarianism of King James' version, and the unworthy method by which this feature was imported to it. It is intentionally a church of English version, and is by its very character unfit to be any thing else. It forfeits all claim to be received as the common version in the English language.”

I will here close this chapter, promising to give errors in the future chapters in a more brief and concise way, and enter another demurrer against writing over an anonymous signature. I embed my banner with my own name on it, having no fear of the consequences.
Yours patriotically,
WM. JORDAN DENSON.

For the South Western Baptist.
Revision—No. VII.

Brother Chambliss: About the time the art of printing was discovered, and the revival of Classical learning in Europe, God in his good providence, raised up four extraordinary men.—Luther in France, and Tynholm in Switzerland, Luther in Germany, and Tyndale in England. Later, when above a hundred years old, west because he had not felt and displayed the courage of a martyr. Tyndale died in battle for his country, and Luther after all his noble integrity, expired in his sick chamber; but Tyndale was strangled and burnt to ashes, and in a foreign land. Englishmen and Scotchmen and Germans were gathered together against him, Tyndale was an Englishman, and was educated at the period when Hebrew and Greek were taught in Oxford and Cambridge; which qualified him for the great work for which his maker designed him. Wickliffe was the first to translate from the Latin into English, and Tyndale the first to translate from the original Hebrew and Greek into English. I judge the readers of the Baptist by myself; when any distinguished man is presented to my consideration, I want to know who he is. Well, the reader will ask, who is Tyndale? He was a poor man, raised in obscurity, and by some means received a finished education, for that period. G. Faye, once a friend, but now an enemy, said, “I was not afraid to answer Master Tyndale in this matter, for all his high learning in Hebrew, Greek, and Latin, &c.” His native powers and learned qualifications, he consecrated to the greatest work, mortal man ever engaged in. Of his religious connection, but little is known; he was soon driven out of England, for his independent thinking, and the free expression of his religious sentiments, and hunted like a wild deer, from place to place, that his religious association is not particularly marked; except in opposition, to the established religion of England and Rome. The whole public life of Tyndale has been not unfully described, as “a series of hostilities against the defenders of the Latin Vulgate.” If ever a man lived with one definite object, Tyndale was that man.

And that definite object, was the translation of the Scriptures, from the dead languages into English. With persevering, and unyielding industry, as last as his typographic impressions of the Testament were burnt by the public authorities, he would print again, and again until some ten or twelve impressions, were completed. In religious sentiment he was not a Catholic, for they persecuted him unto death; not an Episcopalian, for they were leaders in burning him to ashes; not a Presbyterian, for they were not yet organized; not a Methodist, for he was burnt in 1536. Who then, and what were his sentiments?

According to the testimony of an intelligent Methodist minister, “It is impossible for an Arminian to preach without preaching arminianism; and impossible for a Calvinist to preach without preaching calvinism.” Thus, a man's sentiments, always define what he is. Now let us apply this principle to Tyndale. He believed that the words of the Spirit, delivered in Hebrew and Greek, through the Prophets and Apostles, ought to be translated into English; and that such translation, ought to be put into the hands of the people. (For this sentiment he was burnt.) He believed, that with such a translation, “that the plough boy, would know more of the Scriptures than we learned divines of that day.” He believed, that Christ was head of the Church, instead of the Pope, or the King of England. He believed in the divine authority of the scriptures, in opposition to the *creeds of men*. He believed like Wickliffe, Milton, and Roger Williams, in the *liberty of conscience*. That every man had a right to read the word of God, and to worship him according to the dictates of his conscience.

For these, and such like sentiments, was Tyndale persecuted, driven from his friends, his relatives, and his native land, and finally killed as a heretic. From this short delineation, the reader will readily class Tyndale with the “remnant of Christianity,” which has in a former number been described. It may appear strange to the readers of the Baptist, and those who are unacquainted with the history of the 16th century, that any one would object to the translation

and the reading of the scriptures in his own language. But at this time a controversy was raging between the king of England and the Pope of Rome. The freedom of opinion, and the liberty of conscience were denied by both parties. The maintenance of both, or either, which might be successful, depended upon their *Supremacy*, by ecclesiastical authority; and the keeping of the people in ignorance of the Scriptures. And there was no way so successful, as to suppress their translation. This resistance grew out of a consciousness, that legitimate monarchy, and the Union of the Church with it, could not be sustained from the word of God.—Therefore every effort to put the Scriptures translated, into the hands of the people, was at war with the institutions of Popery, and King Henry's Church. When Tyndale made known his peculiar views, for the enlightening of his countrymen, in the knowledge of the truth, and for putting the lamp of life into the hands of every one, to guide his erring, and wandering feet to the paradise above, the ecclesiastical authorities of King Henry were roused to indignation, and Tyndale had to fly to a foreign country. To give the reader some definite idea of the cause of the persecution of Tyndale, and his associates, with the burning of his Bible, I will here give some of the *tenets* of the then dominant religion. “We were better to be without God's laws, than the Popes.” I choose to give these *tenets* from Bishop Burnet, an English divine.

Article 1. All bishops and preachers must instruct the people to believe the whole Bible, and the three *creeds*.

Article 2. Of Baptism, * * * without which none could attain everlasting life. * * * but infants may and must be baptized, for the pardon of original sin. * * *

Article 3. Penance, Alms, Images, Honouring of saints, Communion, * * * creeping to the Cross on Good Friday, &c., &c. The object of these numbers, must be palpable to every one, to show where we got our translation from, and the circumstances connected with it; so that every one may form his own judgment upon its correctness. When this is done, and the public mind settled down upon a revision of our present translation I have no fear, but that God will open a way for its accomplishment. For I do sincerely believe that it is, the King Eternal, who is the Head of the Church, who is now moving upon, and influencing the minds of his people, to engage in, and to accomplish this holy enterprise.
O. WELCH

Religious Miscellany.

LITTLE KINDNESS.

“Cast your Bread upon the Waters.”

“Sweet as the falling dews, or summer showers, To the one parching thirst of drooping flowers, Grateful as falling gales to panting swains, And such as trickling rain to bleeding veins, Art thy kind words.”

A few months since, it was announced, that a large fortune had been left to a citizen of the United States by a foreigner, who some years previous had “become ill” while traveling in this country, and whose sickness was watched with the most care and kindness by the citizen resident. The stranger recovered, continued his journey, and finally returned to his own country. The conduct of the American at a moment so critical, and when, without relatives or friends, the invalid was languishing in a strange land, was not forgotten. He remembered it in his thoughtful and meditative moments, and when about to prepare for another world, his gratitude was manifested in a truly signal manner. A year or two ago, an individual in this city was laboring under great pecuniary difficulty. He was unexpectedly called upon for a considerable sum of money; and although his means were almost exhausted, they were not at that time in a predicament so deplorable, as he had anticipated. He resolved, as to his best course, when by the nearest chance, he met an old acquaintance, and incidentally mentioned the facts of the case. The other referred to an act of kindness that he had experienced years before, said that he had never forgotten it, and that nothing would afford more pleasure than to extend the relief that was requested, and thus show his grateful appreciation of the courtesy of former years! The kindness alluded to was a mere trifle, comparatively speaking, and its recollection had passed entirely from the memory of the individual who had performed it. Not so, however, with the obliged, he had never forgotten it, and the result proved in the most conclusive manner that he was deeply grateful.

We have mentioned these two incidents with the object of indicating the general policy of courtesy and kindness, of sympathy and assistance, in our daily intercourse with our fellow creatures. It is the true course under all circumstances. “Little Kindness” sometimes makes an impression that “lingers and lasts” forever. This is especially the case with the sensitive, the generous and the high minded, and how much may be accomplished by this duty, courtesy and humanity! How the paths of life may be smoothed and softened! How the present may be cheered, and the future rendered bright and beautiful!

There are, it is true, some selfish spirits, who can neither appreciate nor reciprocate a courtesy or a generous act. They are for themselves—“now and forever”—if we may employ such a phrase, and appear never to be satisfied. You can never do enough for them. Now, the deeper the obligation, the colder the heart. They grow jealous, distrustful, and finally begin to hate their benefactors. But these, we trust, are the exceptions, not “the rule.” Many a heart has been secured, many a position has been acquired, through the exercise of such little kindness and courtesies, as are natural to the generous in spirit and in the noble of soul—to all, indeed, who delight, not only in promoting their own prosperity, but in contributing to the welfare of every member of the human family. Who cannot remember some incident of his own life, in which an individual, then and perhaps now a stranger—who has not been seen for years, and never may be seen again on this side of the grave, manifested the true, the genuine, the gentle spirit of a gentleman and a Christian, in some mere trifling—some little but impulsive and spontaneous act, which nevertheless developed the whole heart, and displayed the real character? Distance and time may sepa-

rate, and our pursuits and vocations may be in paths distinct, dissimilar and far apart. Yet there are in men's—quiet, calm and contemplative, when memory will wander back to the incidents referred to, and we feel a secret bond of affinity, friendship and brotherhood. The name will be mentioned with respect if not affection, and a desire will be experienced, to repay in some way, or on some occasion, the generous courtesy of the by-gone time. It is so easy to be civil and obliging—to be kindly and humane. We not only thus assist the comfort of others, but we promote our own mental enjoyment.—Life, moreover, is full of chances and changes. A few years, sometimes, produce extraordinary revolutions in the fortunes of men. The haughtiness of to-day may be the humble of to-morrow—the feeble may be the powerful—the rich may be the poor. But if elevated by affluence or by position, the greater the necessity, the stronger the duty, to be kindly, courteous and conciliatory to those less fortunate. We can afford to be so, and a proper appreciation of our position, a due sympathy for the misfortunes of others, and a grateful acknowledgement to Divine Providence, require that we should be so. Life is short at best. We are here a few years—we sink into the grave—and even our memory is phantasmalike and evanescent. How plain, then, is our duty! It is to be true to our position, to our conscience, and to the obligations imposed upon us by society, by circumstances and by our responsibility to the Author of all that is beneficent and good.

Forget and Forgive.

We have often heard it laid down as one of the highest Christian duties, “forgive and forget.” Sometimes we have heard it by the frigid, sometimes in the school-room, and sometimes even from the pulpit. We think the expression quite unappy. It may do for rhapsodic sentimentality—but reason and revelation do not enjoy it. Much harm is often done by quoting a part of this nature, which may be tolerated by poetic license, and magnifying it into a stern moral duty.

Many a minister, for example, has represented the doctrine of total depravity in such a way as to leave the impression that man, by nature, was as bad as he could be—and so he has given room for the skeptic and unbeliever to find fault with the Bible. This habit of inaccurate statement has often created a disrelish for the truth and was on this account that the mighty Chalmers lifted up his voice so persuasively and so powerfully against it.

Now, with regard to this sentiment, forgive and forget, we ask, “who has required it at our hands?” Does the “Man of sorrows,” who, though he was reviled, reviled not again? Has He said we must forget as well as forgive?—Where has he said it? In what part of the Bible may it be found? Give us the chapter and verse. If a religious duty, of course the Savior preached it himself. But do the Scriptures tell us that he has forgotten Peter's denial of him, though he doubtless forgave him? Or that he has forgotten that Paul breathed out threatening and slaughter against the Church? Does he forget that we have sinned, although he may have forgiven us? He treats us, if pardoned, as though we had not sinned. And thus far, and no farther, it seems to us, are we to “forgive and forget.” We are to forgive any one who has injured us, as we hope to be forgiven of our heavenly Father, and we are to treat him kindly, so as to prove our forgiveness genuine and sincere, but in order to forget, we must remake the mold. The Will must receive new power over the memory, and must be able, by a mere volition, to blot out forever from the tablet of the soul, whatever it pleases. Conscience's also must forget her office; and even regenerated man must look just so much, of having the image of his Maker restored to his soul. From effectiveness of memory he must even in heaven, be an imperfect glorified being forever. We see no propriety, therefore, in saying “we ought not only to forgive, but to forget,” since the Bible does not require it, and since it is unphilosophical, and contrary to the very nature of the soul.
L. R.

Rules for Visitors and Travelers.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits unless to the sick and needy, as acts of benevolence.
4. Never engage in anything either on the Lord's or any secular day, which will compromise your christian consistency.
5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember that you are to stand before the judgment seat of Christ.

IN TRAVELING.

1. Never, on any plea whatever, travel on the Lord's day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. If at a public house, or watering place, on the Lord's day, do not mingle with indiscriminate company, keep your own room as much as possible, and be engaged in such a way as to make the day profitable to your soul and honorable to your God.
4. Every day find or make time for your private duties of reading, meditation, self-examination and prayer.
5. Carry tracts and good books with you to read, distribute or lend, according to circumstances.
6. Seek for opportunity to do good to the souls of those into whose society you may fall.
7. Never, by deed or conversation, appear to be ashamed of your religious profession.
8. Remember you are to stand before the judgment seat of Christ.—Dr. Bedell.

Whoso keepeth the fig-tree shall eat the fruit thereof: so he that watcheth on his master shall be honored.

Judson Examination.

In the past week our town has been densely crowded with strangers, and friends from all parts of the State, from Mississippi, and indeed, nearly all the States to the South and West of our own. They come to attend the Examinations and Anniversary Exercises of the Judson Institute. This year the number of pupils has been 188—larger, we believe, than ever before. The graduating class consisted of eleven, also, larger than on any former occasion. This of course brings together an unusual number of the friends of this excellent institution.

We have attended the examinations as closely as we could, and cannot help noticing the perfect order and excellent deportment of the pupils.—With 188 young ladies—classes constantly changing, crowds of visitors and friends, there was more perfect order and exactness, than in any other institution, of half the number, we ever saw. Not one pupil was out of place, or absent at the proper time—and from Saturday to this (Wednesday evening) every class that we have heard has sustained itself perfectly as far as we could see, from a crowd of little girls, who had mastered an admirable little treatise on Physiology, to the Senior class, who stood a most close examination in Rhetoric, and stood it admirably. A subject was announced, the name of some young lady drawn out of a box by one of the Board of Trustees, and she gave the substance of the Author's views. In Moral Science, Mathematics, Composition, Music, drawing, Painting, the exhibition of patient careful instruction, impressed us beyond anything we have ever seen of the kind before, showing that "little by little" leads ultimately to a great deal of knowledge.

We have not time here to go into details.—The report of the Board of Visitors, which we hope to publish next week, will do that no doubt. The concerts this year have exceeded by far any thing on former occasions. We know that these seasons have always exhibited great proficiency on the part of the young ladies. But Professor Worm has had so many pupils, and so arranged and combined their various powers, as to produce effects, that have never been equaled we think, we may venture to say, in the State on any similar occasion.

Prof. Jewett is in every respect, more exactly adapted to the distinguished and responsible position he holds than any other man we know of combining well the "sturdiness of oak" with the "fidelity of ivy."

The following is the order of Exercises, for the Graduating class on Thursday:

- Music.
- Hark! ten thousand voices, (Carmen Spera) Chorus Class.
- Prayer.
- Music.

Lord hear the voice of my complaint, (Prof. Worm) Chorus Class.

Essay—The Discipline of Adversity; Miss GEORGINA BENNETT, New Orleans.

Essay—The Poetry of House-Keeping; Miss EVELINE E. CALDWELL, Tuscaloosa.

Essay—The United States in 1852; Miss MARY O. FAGAN, Marion.

My Country! 'Tis of thee I sing. The School.

Essay—A Tribute to the Deaf; Miss MARY H. HARTWELL, Arklaiss.

Essay—Popular Delusions; Miss ESTELLE HOLIDAY, Mississippi.

Music.

My God my King, thy Various Prizes. Chorus Class.

Essay—Flowers; Miss EMILY D. KIDN, Mississippi.

Essay—The School-Girl's Life; Miss S. REGANIS TAYLOR, Lumbardshough.

Essay—The Bible, Divine; Miss SUSANNA LOGGINS, Mississippi.

Music.

The morning light is breaking, (Geo. Jones Webb) The School.

Essay—Woman's rights; Miss M. LUISA TALBERT, Mississippi.

Essay—The Hopes of Youth; Miss GEORGINA S. WADE, Mississippi.

Music.

While There I seek proferring power, (Pleyel) The School.

DIPLOMAS CONFERRED.

Address, by Rev. Edward Baptist.

Essay—The Love of Perfection, with the Valedictory Addresses; Miss EMMA A. DAVLEY, Mississippi.

Doxology.

Benediction.

BAPTIZING THE DEAD.—The "Home Missionary" contains a report of a Presbyterian minister in which he describes a Catholic priest baptizing a corpse. "Atoned and disgusted" remarks the writer, "I did not think it best to interfere, fully believing that such a baptism was just as valuable for the dead as the living. I could not, however, but be struck with the singular consistency of baptizing a corpse in an unknown tongue."

Would it not be equally consistent, to baptize infants in an unknown tongue? We agree with this Presbyterian brother, that "such a baptism was just as valuable for the dead as the living," especially when the living are unconscious babies. By the way there is not as much scripture for baptizing corpses as infants.—Christian Index.

LIBERAL DONATIONS TO THE MONTREAL SUFFERERS.—The city of New York has made the very liberal donation of ten thousand dollars to relieve the sufferers of the recent terrible fire in Montreal.

Howard College, Commencement.

We were compelled to close our notice of the anniversary exercises of this flourishing institution, last week, on the day before Commencement. The excitement of that day drew together a larger company than had ever before been assembled on a similar occasion. Circumstances, one of them pleasing, some painful, contributed to the interest that was felt. The class that graduated was, for its size, one that any institution might have been more than well satisfied to graduate, and several of their speeches were beyond the average merit of such addresses, and were listened to with marked attention.

The following was the order of the Addresses: Edgar A. Poe—GRAND W. CHASE, Esq., Grange, Ga.

Influence of Climate on the Intellectual Character.—JAMES H. PHELPS, Lady, Ms.

Importance of the insignificant.—POWELTON LOCKETT, Marion, Ala.

Political Morality.—GEORGE W. LOCKHART, Marion, Ala.

The Supremacy of Laws.—RICHARD A. MONTAGUE, Harrow, Mo.

Thought—Its Perpetuity.—WILLIAM D. LEE, Marion, Ala.

Theological Oration.—ANDREW J. SEALE, Greene County.

After conclusion of these, President Sherman delivered the Baccalaureate Address, remarking that heretofore he had sometimes taken advantage of the occasion to speak to the friends of the Institution, but this time he desired to address the members of the College.

We have not space to follow the course of the very able remarks which followed, showing what were always the requisites of the successful student. They were exceedingly appropriate and well received. We have heard the desire expressed by more than one, that the address should be published. At the conclusion he adverted to the fact that he was addressing them for the last time.

President Sherman then conferred the Degree of A. B. on George W. Chase, William D. Lee, Powhatan Lockett, George W. Lockett, and Richard H. Montague. Also the Degree of Bachelor of Science on James H. Phelps, and a Certificate on Andrew J. Seale, as having pursued a course of Literary and Theological Study.

The Degree of A. M. was then conferred on George D. Johnston and R. A. F. Packer, Esq., in course.

The Honorary Degree of A. M. was conferred on the Rev. I. T. Henson, of Montgomery.

It was then announced that after the Music and Notices the Benediction would be pronounced by the Rev. President Talbird, who will hereafter reside in the offices of President and Professor of Theology.

A public meeting of citizens was held in the Town Hall on Thursday afternoon, to express the sense of the citizens upon the removal of President Sherman. An account of these proceedings will be found in another column.

All concern in feeling that to him more than any other individual, it is owing that Howard College is what it now is. Indefatigable in industry and effort, his whole course has exhibited a very marked ability in selecting means to the ends to be accomplished. There has always been less of that feeling of antagonism between the Students and Instructors, so common in Colleges, here than has usually been witnessed in such institutions, and in the few years that Pres. S. has been in this community, no case of serious outbreak, nothing that has indicated an organized spirit of refractory opposition to the Faculty has occurred. It is believed that so often makes a College life the most dangerous crisis of its life, here than in most similar institutions. A gentleman whose premises adjoin those of the College, remarked publicly, the other day, that while we all know how great it was to be the case that a close proximity to such an Institution was considered undesirable, he had found it the reverse. He paid a high tribute at the same time to the President, as the most indefatigable of Students, always laying in fresh acquisitions of knowledge, and one of the ripest, readest and most thorough instructors he had ever known. He has unquestionably the faculty of securing the affection and respect of his Pupils, as few have, and of inspiring them with his own love for the constant acquisition of fresh knowledge.

President Talbird is well known in the State having before entering on the Professorship of Theology, for ten years filled a prominent position, as Pastor of the Baptist Churches at Tuscaloosa and Montgomery, in both of which places he has won for himself, the affection and esteem of the people of his charge and become exceedingly popular and useful.

We are happy to perceive that at the late commencement of Rochester University, the honorary degree of A. M. was conferred on Rev. H. Talbird, of Howard College, Alabama.

We understand that the Board have also elected Rev. — Atkins, Professor of Languages in Shurtleff College, Ohio, to the same Professorship, in this Institution. It is understood that he will accept. This will, in fact, supply the loss sustained by the resignation of Professor Holman, on account of the state of his health. Prof. Goodhue will return to the chair of Mathematics. It was with deep reluctance, we are told, that Prof. H.'s resignation was accepted.—It had been proposed that a temporary appointment should afford him a year's time in which to recruit. But his physicians advised a retirement to some quiet pastoral charge, and arrangements are made by which he will take charge of Newbern church, a most efficient body, and perhaps also of the church at Greensboro. Wherever he may locate he will carry with him the respect and esteem of the whole community.

Noah Davis esq., youngest son of Rev. Noah Davis, and step son of Rev. Dr. Dagg, President of Mercer University, will become the Professor of Natural Sciences in Place of Pres. Sherman. He is highly recommended as a gentleman of much genius, unacquainted with the duties of his Professorship.

Mr. Richard A. Montague, one of the graduating class, and a most diligent student, is chosen Tutor. Mr. Mecher continues to have charge of the Proprietary Department.

With such a Faculty it is earnestly trusted that the College will in future sustain its past reputation, and that the denomination throughout the State will earnestly resolve that it shall succeed and take hold of it.

Queries and Answers.

"Dear Bro. Chambliss: Will you or some of your numerous correspondents favor me with an answer to the following queries:

- 1. Is it right in professors of religion, members of Baptist churches, to play at the games commonly known as Drats or Dice?
- 2. If it is wrong, how shall the evil be corrected.

Yours in Christ,
A BAPTIST."

Without intending to supersede the answer of others, we submit our own views on the queries above, by observing, first of all, that we are wont to judge of the actions of men, christian men parvise, (1) by the word of God; (2) by their influence on the cause of religion generally; (3) by their influence on Christian fellowship in special cases. We are apt to think nothing right or manifestly edifying with either of these.

Evidently, that is not right which is directly forbidden in the Scriptures. Albeit, no man is saved by works of righteousness now, more than formerly; yet obedience to the divine law, as far as may be, is indispensable, as showing the condition of the heart, to be regenerated or otherwise. It was no part of the renewal system by which we are saved, but under the law, but under grace, to be absolved from implicit obedience to the divine will as a rule of duty. In truth, we are emphatically taught that the blood of Christ avails for those only "who walk in the light as he is in the light." We set it down therefore, that the games referred to above, and all others of similar character, are wrong just insofar as they are condemned by the word of God. "Let us not use them, if ye do whatsoever I command you."

This, however, is not the whole of it. Every professor of religion owes something to the common cause of religion. When men make themselves with the chosen of Christ, they voluntarily assume an obligation, most sacred in its character, to promote as far as in them lies, the ends which the church was instituted. What these ends are, and of what course pursued, every intelligent man may understand, and he takes the important step of connecting himself with the church; and having done so, his profession becomes to him a religious vow—the vows of "loyalty" and "fidelity" upon him. Whatever in his previous relations, department, or business, tends to impair the influence of the church, comes as energy, or contributes its progress, he judges himself to abandon. On this, indeed, common sense is entitled to membership, and only where he strictly maintains this pledge is he any way entitled to hold his membership. As he may justly complain if more is exacted of the man, so he should not think it strange, if others may justly complain if he does less. As he may justly complain, if another should act in opposition to the body, so others may justly complain of him, if the burden of his engagements is detrimental to the common cause, they have undoubtably a right to complain. Since, however, we may conceive of many things not specifically forbidden by the word of God, which nevertheless may thus derogate from the good report, or hinder our cause, and to that extent, dishonor the cause of religion generally; it is clear, that a professor of religion may do a moral wrong, even though he incur no special, explicit reprobation of the law. And if the games referred to are so, commonly esteemed in the community, it is reasonable to suppose, that if they are so, they are so, in their character, then in our judgment, are they wrong in christian men. It is the duty of such to avoid not only evil, but also the appearance of evil.

But again, there is another rule of great weight with us in such cases—the manner in which our acts affect the minds of non-christian observers. Let others, if they will, count the delicate, conscientious scruples of pious hearts—with us they are sacred things. We have no sympathy with that species of religion which thinks it unmanly to hesitate and stoop at "trifles," if those trifles involve the interests of the soul, or the glory of God; much less with that species of casuistry which teaches that "my brother is as much bound to discard his scruples about small matters, as I am to abandon those "small matters" in my department. Certainly the apostle Paul did not so reason, when he said "if eating meat cause my brother to offend, I will eat no flesh while the world standeth." We hold it to be a principle in practical christianity, that where there is no love there is no religion; and it is equally certain that, if love be genuine in the heart, it will prompt to the observance of any reasonable scruple or labor for the good of the loved one. How dwells the love of God, or the love of christians in that man, who cannot bring the least considerable indulgence to advance the happiness of the brotherhood! who can harbor christian complacency and affection for the "trifling or trifling" of a cigar, a dice box, or a moment's indulgence in some amusement, prone to himself and perhaps ruinous to others! None christian is bound to love another,—if A is bound to love B,—then is the latter equally bound to demean himself that he may be loved. The contrary of this were absurd. A good man can no more look with satisfaction and delight on what he simply suspects to be wrong, than the eye can admire deformities, or the ear discord. Now, be it so, the Bible does not forbid certain things, the above games for example; and be it so the mass of the community may not regard them irreproachable to christian character generally; still there may be serious wrong in them, since they may be the cause of sincere and humble piety, and on this account should be abandoned, not less than if they were strictly prohibited. In this case they are in fact, to say the least, an important principle, fully inculcated in the word of God that we should "become all things to all men," that we should seek not our own but the other's wealth. "Let no man put a stumbling block, or an occasion to fall in his brother's way. Know and understand by the Lord Jesus that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died."

Methodism against Methodism. The Rev. George Bright with equal brightness and modesty (I thus discoursed on the subject of preaching in the last number of the Southern (Methodist) Christian Advocate: "We can never compare with other denominations in point of numbers, if mere numbers be the object. And why? I answer—the preaching of other denominations is entertaining, for the most part, while it is not heart-searching. It is destitute, to a large extent, of that saving power, which characterizes the preaching of the Methodist denomination. There is something about Methodist preaching which distinguishes it from that of all other churches. And that something is its earnest, heart-searching character. The spirit of God has attended it, quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." But every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Sinners wish entertainments without reproof. The same spirit that would lead them to seek entertainment in amusements, during the week, will, on Sabbath, lead them to the church, where their sins are not reproofed, and where their depravity is not exposed. I say this is the case. I mean ordinarily. For when there is an awakening influence abroad—when there is an "empire"—"what shall we do to be saved," then the people flock to our ministry. But he that is unwakened will not have his heart laid bare.

The largest congregations that I ever saw at country places, have been to hear some vulgar, ignorant, hard-shill preacher. I have seen it fairly tried. When I rode the Clinton circuit, one of my Sabbath appointments was at Old Fortville. In about three miles of Fortville there was a hard-shill church, and once a month we conflicted; and while I had a respectable congregation of sober, serious people, my old hard-shill brother had a house full and a yard full of people, of all classes and complexions.—In short, it was a general rendezvous for the gay and the thoughtless, the foolish, and for politicians, and office-seekers, and pleasure-seekers, and belles and beaux."

In the above extract the reader will remark, (1) A smart, vigorous, earnest, heart-searching preaching, among Methodists; but to what extent it profit, he does not also in another extract from the same paper, under the head of "Methodist revivals," "Facts and Figures" show us, in a later article, that more than half of all the boasted conversions made to Methodism since the snake, vanish away! (2) A combination of the statements previously made by "his cognate" of the comparative influence of Methodist and Baptist in the county generally.—About it was hardly bright in Mr. Bright's story that while the people sought "entertainment" they would leave him with hardly a "respectable congregation" and crowd in multitudes in "near some vulgar, ignorant, hard-shill Baptist preacher!" still he has unwittingly confirmed an important truth—that Methodist influence is on the wane.

TEXAS BAPTISTS AND THE CAMPFOLLERS.—The following queries and answers, we had in the last Number of the Soda Lake Baptist Association, and as they are particularly appropriate to a certain feature in the present season movement, we insert them in this place: "1st. Is it expedient or right for Baptists to invite the ministers of the Campfollers or 'Reformers,' so called, in their pulpits, to take part in our religious services, or even to preach in Baptist Meeting Houses?"

On motion it was answered, No!! "2d. Should Baptist churches receive as members, persons baptized by Campfollers or 'Reformers,' or Pato Baptists?" On motion, as voted emphatically, No!! "Perhaps these answers express the sense of the entire Baptist family, of every consistent member of it, of heart. With what propriety, then, shall Campfollers ministers be entrusted with the more sacred and responsible charge of revising and amending our Scriptures? Surely, if we may not do this with them in preaching the gospel, we may not employ them as translators and revisors of the gospel. With the above queries and answers before us, it is not difficult to determine the views of the Soda Lake Association on this subject.

ANDOVER INSTITUTION.—The Rev. Calvin E. Stone, for many years professor in Law Seminary, Cincinnati, Ohio, but more recently in Bowdoin College, Me., has accepted the appointment to fill the place lately made vacant at Andover by the late Prof. B. B. Edwards.

DEATH OF ANDREW FULLER'S DAUGHTER.—A letter from the Rev. Dr. Winslow to the editors of the Boston Watchman, announces the death of Mrs. Leiby, the daughter of the celebrated Andrew Fuller, whose afflictive condition has awakened the sympathy of Christians in this country, as well as in England.

Methodist revivals.

The best method of attesting any system of worship or religion, is to mark its practical workings in society. "A greater than Solomon" has said "by their fruits ye shall know them."—Doth any man gather grapes of thorns, or figs of thistles? So when any system of doctrines, system of usages, is seen to work badly in a community, it may be at once set down as wrong, and fit only "to be cast out and trodden under of men." Such we "trow" Methodism is giving to be seen—our enemies themselves are judging."

An interesting discussion has been for some time going on in the Southern (Methodist) Christian Advocate, Charleston S. C., under the head "Sunday Preaching," the object of which is to show the defects of the itinerating system as present pursued by that denomination. This discussion, in which the pros and cons are set forth without stint, is happily developing some most important "Facts and Figures" connected with Methodism generally, behold in different lights. A few of these we have already copied or the satisfaction of the inquiring; and, as the "looker-on in Venice," we shall copy others as they are furnished to our hands. It has been seen, for example, that Methodism is on the wane at a rapid rate, and that in point of influence, it is already vastly inferior to the cause of the Baptists. The last number of the Advocate has a few more "Facts and Figures," illustrative of what has been remarked a thousand times over, that Methodist revivals are for the most part, a humbug. The writer, an ardent Methodist, and an advocate for Sunday preaching, in opposition to the itinerating plan, attributes, indeed, these sad results to the want of pastoral labors—the non-pastoral policy of his church; but with what propriety may be seen in this fact, "also that in other denominations, particularly the Baptist, with which he is most wont to compare his own, is quite as destitute in this respect as the Methodist. He says:—

"Mr. Editor:—Having demonstrated in my previous numbers, to the satisfaction of every unprejudiced mind that our present plan of operations in this old country is not doing the best for Methodism, I propose now to advert briefly to what I suppose the prime cause of all these untoward results."

"The non-pastorate policy of our church lies we believe at the foundation of all this evil. The aggressive principle has been the motive power in all the grand achievements of Methodism, while in the conservative we have been radically deficient. This truth is strikingly illustrated by what has grown to be a common adage in this part of the country, 'the Methodists shake the tree, while the Baptists pick up the apples.'"

It may be easily demonstrated by figures were we in possession of facts, that more than one half of our converts in our numerous revivals are lost to us either by going back to the world or joining other churches. Being allowed to peep into the archives of an old and flourishing church in this region, I propose to try the effect of figures again upon our system. It may unfold a fact that will cause some of our ears to tingle, if not our cheeks to burn, especially those who seem to think that nothing can be done towards improving our beloved Methodism.

We have taken as a basis for this table four revivals, occurring in each church, within an interval of ten years. Our figures of course only relate to such as joined our church, but to my certain knowledge (for I was in every revival myself) there were quite a number of professed converts who joined other churches, and some who never moved with any. Of those who joined our church 204 in number, the following table will indicate their ultimate destiny.

| | Males. | Females. | Total. |
|----------------|--------|----------|--------|
| Methodists, | 54 | 64 | 88 |
| Baptists, | 45 | 13 | 58 |
| Presbyterians, | 2 | 14 | 16 |
| Baptists, | 4 | 4 | 8 |
| Episcopalians, | 0 | 1 | 11 |
| Unknown | 3 | 30 | 33 |
| | 75 | 126 | 204. |

Only 88 remain and living and dying with us, 58 gone back to the world, and 25 joined other denominations. Of the 33 who moved away, were lost sight of, I fear not a moiety ever joins any church, much less remained in ours. So from this showing not half of the fruits of our revivals are saved to the church. What is the cause of it? Why should so many intemperately join our church and then leave us for others? Why should so many go back to mingle in the sins and iniquities of the world?—S. C. A.

Yes, why is all this? The reason is not, we repeat it, the "non-pastorate policy" of the Methodist church, because other denominations are for the most part, as greatly wanting in this respect as that. In Baptist churches particularly, owing on one hand to the paucity of ministers compared with the demand, making it necessary in most instances for one man to supply from three or four churches at remote distances; and on the other, to the fact that most of our ministers are compelled to pursue some secular avocation for a livelihood; it is notorious that in our churches there is scarcely ever any thing of strictly pastoral labor performed—there is scarcely ever more than two days in a month given to a single church! What, then, is the true secret of this wonderful state of things, reported above? Why is this dreadful apostasy after Methodist revivals? The cause is (1) That the Methodist system of doctrine is too distasteful to grace; (2) Methodists are too much given to common-sensical contentment with a genuine work of the Spirit, and to receive persons into the church who have no piety as they say. Could we persuade them to mingle in their preaching a good deal more of what they are wont to slander as Calvinism, and wait until the fruits of repentance are apparent in their converts, there would early appear a change for the better.

Annual Report of President Sherman

TO THE BOARD OF TRUSTEES OF HOWARD COLLEGE. In presenting a statement of the affairs of the College for another year, I have but little to communicate apart from the regular routine of our accustomed duties. All things have moved on harmoniously and pleasantly, and we approach the close of our labors for the season with the gratifying reflection that the year has been one of more than usual interest and prosperity to the Institution.

By reference to the Annual Catalogue, just published, it will be seen that the entire number of pupils registered for the year is 148, of whom more than usual have been connected with the regular classes. The deportment of the students has been, in general, very correct and gentlemanly, no case of discipline having occurred requiring the notice of the Board.

It also affords me pleasure to record the fact that, during the last term, an interesting state of religious feeling has existed among the students, ten of whom have made a profession of religion by uniting with the Baptist church, and two by uniting with the Methodist church.

The Graduating Class consists of seven members, of whom five, viz: Geo. W. Chase, Wm. D. Lee, Geo. W. Lockett, Powhatan Lockett, and Richard A. Montague, have completed the collegiate course in an honorable and satisfactory manner, and agreeably to the laws of the College, are entitled to the degree of Bachelor of Arts; one James H. Phelps has completed the Scientific Course, and is recommended to the degree of Bachelor of Science; and one Andrew J. Seale has completed the prescribed Theological Course, and should receive an appropriate certificate.

Geo. D. Johnston and R. A. F. Packer, regular graduates of the class in 1840, apply for the degree of Master of Arts, in course are recommended to the same by the Faculty.

The Faculty also recommend that the Honorary Degree of Master of Arts be conferred on the Rev. I. T. Henson, of Montgomery, a gentleman whose talents and attainments in science and literature may thus be appropriately recognized by the Board.

The ill health of Prof. Holman has, as the Board are aware, deprived the College of his valuable services during the last term. His duties have been performed by other members of the Faculty, and the classes have suffered no material detriment from his inability to attend to them; though it has considerably augmented the labors of others.

In reference to arrangements for another year, I beg leave to make any suggestions and refer you to my successor in office.

In taking leave of the Board, I cannot refrain from expressing my gratitude to it for the encouraging condition and prosperity of the College.—Its history, like that of most denominational institutions, has been attended with much personal labor and sacrifice on the part of all its officers, both Trustees and Faculty; but its progress, though less rapid than could have been desired, and than some of its friends had perhaps expected, has been uniform and permanent. In 1842 it commenced as a preparatory school, with only nine pupils, without accommodations without funds, and with few friends. It closes its present session with 148 pupils, with a good College edifice, good apparatus, with the confidence of the public, and the sympathies and support of the denomination by whom the enterprise was originally projected.

Permit me also to express to the Board sincere thanks for their prompt and elevated aid in all matters requiring their direct co-operation and for the untiring confidence they have ever reposed in me. No unkind feeling, no difference of opinion, has ever disturbed our mutual relations or impeded the execution of our mutual duties. With every member of the Faculty my relations have been equally harmonious and agreeable; and it is perhaps to this unanimity of spirit and action, that we must, under God, ascribe much of the success that has attended our common efforts.

In conclusion, permit me to renew my assurances that in retiring from the College, I am influenced entirely by personal considerations and from no want of interest in the Institution or of confidence in its future success. The well known ability and energy of my successor are a sufficient guarantee that its interests will not suffer by being transferred to his hands. To him I now resign the trust so long reposed in me. With the best wishes for the future prosperity of the College, and for the happiness of each member of the Board,

I remain very respectfully,
Your obedient servant,
S. S. SHERMAN.

ANTICIPATED TROUBLE WITH ENGLAND.—The Hon. Daniel Webster publishes a statement in the Boston Times of July 19, saying that a difficulty of a serious nature, may arise between the United States and the British Government regarding the Nova Scotia fisheries. The matter is to be brought before our Government immediately.

—The Wadesboro' (N. C.) Argus states that Mr. J. M. McKay, living near White Marsh, Co. H. S. Co., has a negro woman that give birth some ten days back, to twin female children, joined together in a manner that makes them more interesting than the celebrated Siamese twins. Their faces look in opposite directions and their backs are joined by the backbone running into one at the joint of the hip, and forming one spine from the joint down.

Mr. Hiram Allen, an thifty farmer on Great Neck, L. I., while riding a young horse which was not thoroughly broke, on Friday the 16th inst, was thrown to the ground and instantly killed. He leaves a wife and children.

East Alabama Female College.

The Mason Republican, (Tuskegee, Ala.) of the 22d inst., has an interesting outline of the first annual commencement of this institution.

The Commencement Sermon was delivered by the Rev. W. H. McIntosh, of Euclid, on Sabbath.

It was a good sermon in every respect—clear, calm, and logical.

The manner and method of examination were unexceptionable.

From the ready, prompt and correct answers of the pupils, we are convinced their knowledge of the sciences on which they were examined was thorough and complete.

We feel convinced, the President and Faculty have not only adopted the most practical method of instruction, but have been eminently successful in carrying it into execution.

The true test being thus applied we come now to speak of the result.

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Public Meeting.

President S. S. Sherman.

Present to notice, a meeting of citizens and members of the Board of Trustees, was held in the Town Hall, Marion, on Thursday afternoon, July 22.

Hon. J. P. Graham was called to the chair.—John Moore, E. Q., and John G. Markham, were appointed Secretaries.

Judge Graham announced the object of the meeting to be, to take such action as the citizens and contemplated removal from our midst of one of the most highly respected and esteemed of our fellow-citizens, President S. S. Sherman, tendered suitable.

A committee was then nominated, consisting of N. Lockett, K. Parker, L. A. Weisenger, R. Gore, and J. Howze, E. Q., who reported the following resolutions:

Resolved, That we have learned with regret that President S. S. Sherman, who has for the last ten years, presided with distinguished ability over Howard College, and to whose talents, energy and perseverance, we are mainly indebted for the existence and success of the Institution, is about to leave it.

Resolved, That President Sherman has, by his unwavering fidelity and active self-sacrificing devotion to the best interests, both literary and moral of his pupils, won for himself the respect and admiration and endeared himself to the hearts of the friends and patrons of the College, and whilst we lament his loss to ourselves and to our community, as one sorely to be regretted, yet we take pleasure in commending him to the world as a man of great private worth and high literary and scientific attainments, as a gentleman in every way worthy of confidence, and eminently fitted as an instructor of youth.

Resolved, That the citizens of Marion and the Trustees and students of Howard College, tender to President Sherman, as a testimonial of their high appreciation of him personally, a service of plate, together with their best wishes for his prosperity and happiness wherever his future lot in life may be cast.

Resolved, That a copy of these proceedings be signed by the Chairman and Secretaries, and forwarded to President Sherman, and that a copy of them be also furnished to the newspapers in Marion and Le Grange, Ga., with a request that they publish them in their respective papers.

J. P. GRAHAM, Chairman.

JO. MOORE, Secretary.

J. G. MARKHAM, Secretary.

Revision Question.—No. VI.

Who hath required this of your hands, might ye be asked by the Deputies of those who seem anxious to know under their flag, whilst taking to the standard, Voltaire, and what to us by a man of such high literary attainments, and who we and our fathers had found who could express the will of heaven.

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have been, neither they nor the men of the American Bible Union have ever been entrusted by our country with the great work of revising the Scriptures.

The venerable Bishop of the Southern Methodist Episcopal Church, has, notwithstanding his advanced age, and the sickness of his estimable lady, consented to pay an official visit to the churches in this country.

Some of my friends have raised objections to my proposed visit in consideration of my advanced age, the great distance between the Atlantic and Pacific coasts, and the dangers of a long sea voyage, and the liability to death and burial at sea from hurricanes and storms.

I have weighed these objections. They are light in the balance. I have been in perils both on the sea and on the land. But God has been my shield and off-ender deliverance under circumstances which seemed to be beyond the efforts of human agency.

That great and good man of God, Dr. Coker, sleeps as safely in the bosom of the deep, as his venerable colleague Ashby, in a sepulchre of earth, and both rest in sure and certain hope of an equally glorious resurrection, when the earth and the sea shall give up the dead that are in them.

And whether I shall sleep in the elementary enlightenments of the one or the other, is a circumstance of no importance. I may but "sleep in Christ," no matter when, no matter where.

The Atlantic Ocean is estimated at three miles, and the Pacific at four miles deep.

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FOR SALE.

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NEW CARRIAGE WAREHOUSE, Selma, Alabama.

B. M. BAKER, Carriage Maker, Selma, Ala., has just received a large and splendid assortment of the above mentioned articles in ALEXANDER'S NEW BRICK BUILDING, corner of Adams and Washington streets.

Their stock of Carriages and Harness is well fitted and selected expressly for the Selma market, some of which are as fine as can be found in the State and of the best styles.

All Carriages built in order or made at the manufactory in New York, N. Y., will be warranted.

Also, a fine lot of PLANTATION WAGGONS, with Iron Axes and strong mules Harness, which will be sold cheap.

L. H. DICKERSON'S Cabinet Ware House, Selma, Ala.

POETRY.

[Written for The Eagle and Enquirer.]

Little Children.

BY L. VIRGINIA SMITH.

Bless God for little children With their tender, winsome ways...

As the golden rays of sunshine Cradled in a valley lone...

Love these merry, dancing fairies Of the changeful mind and mode...

Blessings on their angel faces, With the stainless brow, and eyes...

God loveth little children And He "suffers them to come"...

Miscellaneous.

Use of Tobacco.

Rev. George Trank presented the following address to the Methodist General Conference...

Christian Brethren.—Permit me, a fellow laborer in the vineyard, to address you in the fewest words I can command...

I believe this subject has special claims on your consideration, as a large, influential, religious organization, formed for the purpose of saving the souls of men...

Respecting its Cultivation, Commerce, Cost, we rely on statistics of McGregor, and on the report of the Secretary of the Treasury...

We export tobacco to 22 nations or provinces of the earth; we import it from 21. The value of exports is \$9,219,251.

On the authority of Dr. Coles, I would add, the American Church annually expends 5,000,000 on this vile narcotic...

In 1840, we employed 1,500,000 men in the cultivation and manufacture of tobacco.

Respecting the nature and effects of tobacco, we rely chiefly upon the testimony of chemists and physicians of Europe...

The use of tobacco clearly constitutes a violation of the laws of life. Physiologically and philosophically considered, its use is a violation of physical, intellectual and moral life.

With respect to its action on the body, we say it injures the teeth, the voice and breath. It squanders the liquids of life...

It injures the mind. This it does, if we understand the matter; 1, by its intense activity and insidious power; 2, by its direct bearing on the nervous arrangement...

Tobacco injures the soul. This it does both directly and indirectly. 1. It is an intoxicating, mortal, deadly drug; and, as such, it may stupefy the moral sensibilities...

Two years after, we procured some refuse salt and sowed at the rate of three and a half bushels per acre, in the fall of the year...

doubt, but that by drugging the soul, it neutralizes the influences of the Gospel upon vast multitudes, especially the young.

It injures indirectly. It demoralizes in manifold ways. It wastes time, property, health, and strength, and becomes an idol to ten thousand votaries...

The evil is great, what can be done? What can we do? We have the power—where the power is, there is the responsibility.

Moreover, the use of tobacco is a social evil. It indirectly injures the Church, and the body politic. Measures to banish it may take a social form.

PUNISHMENT OF IDLE HUSBANDS.—The head chief (of New Zealand) often interferes in minor matters of a domestic nature...

RETA BAGA CULTIVATION.—Many farmers attempt the cultivation of this important crop, but never have any luck. If they will follow our advice, we are strongly inclined to think their luck will change.

CHARITY BEST.—During the retreat of Alfred the Great at Athelney in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms.

CARE FOR OTHERS.—A poor old man, busy planting an apple tree, was rudely asked, "What do you plant trees for; you cannot expect to eat the fruit of them?"

HUSB BEDS.—No one who has tried them knows the value of husk beds. Straw beds and mattresses would be entirely done away with if husk beds were once tried.

WATER! WATER! ALL WATER!—The extent to which water mingles with bodies apparently the most solid, is very wonderful. The glittering opal, which beauty wears as an ornament, is only thin and water.

WIRE-WORMS.—On taking possession of piece of ground five years ago, for a garden—now in this city, but then out upon the prairie—we found it infested with wire-worms.

Two years after, we procured some refuse salt and sowed at the rate of three and a half bushels per acre, in the fall of the year...

REBUILDING JERUSALEM AND RETURN OF THE JEWS.—The Paris correspondent of the New York Evangelist writes as follows:

"Strange news reaches us from Constantinople. I should not mention these rumors, if something similar had not been announced three years ago, I recount the reports without guaranteeing their truth."

It is said that Mr. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob.

RETA BAGA CULTIVATION.—Many farmers attempt the cultivation of this important crop, but never have any luck.

How to TREAT LARD.—The frying of lard is an important branch of economy, requiring a little care and some direct information.

The South-Western Psalmist. A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches.

IMPORTANT REMEDY FOR HORSES.—We witnessed in the streets of our village, a few days ago, a fact worthy of mention.

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VEGETABLE POISON.—As almost every farmer is more or less troubled with poison ivy, sumach, persimmon and the like from which I have suffered very much myself...

ASHES ON MEADOW LAND.—A premium was awarded by the New York State Agricultural Society, in 1859, to Peter Grissell, Jr., for the best acre of hay.

COAL ASHES.—I beg to state the result of an application, on a small scale, of coal ashes on grass land.

How to TREAT LARD.—The frying of lard is an important branch of economy, requiring a little care and some direct information.

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CARD. New Orleans Agency, For the purchase of Piano Fortes, other Musical Instruments and Music of all kinds.

THE subscriber would respectfully announce to his numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend promptly to any business entrusted to him.

THOS. ANDERSON, | WM. BURKS, | GEO. F. KELLY ANDERSON, BURKS & CO Factors and Commission Merchants, MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.

H. H. HANSELL & BRO. 24 Magazine Street, New Orleans, La. WM. S. HANSELL & SONS, 28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY, AND IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock.

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J. A. & S. S. VIRGIN, MONTGOMERY ALABAMA. DEALERS IN Watches, Jewelry, Music, and Musical Instruments.

KEEP constantly on hand a large and well selected Stock of Gold and Silver Watches, of the best English, Swiss and French making.

THEY STOCK OF MUSIC AND MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common Fiddle.

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Fisk's Metallic Burial Case. THIS Invention, now coming into general use, is pronounced one of the greatest of the age.

THE superior advantages of these Cases, must be obvious to every person of judgment, the remains of deceased persons to the contrary notwithstanding.

RECOMMENDATIONS. We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1848.

NEWTON, Sept. 8. Letter from Mr. Calhoun's Private Secretary. WASHINGTON, D. C., April 4th, 1850.

MESSRS. FISK AND RAYMOND, Gentlemen.—I beg to assure you of the satisfaction you have given me in the manner in which you have conducted the remains of the late Mr. Calhoun in one of "Fisk's Metallic Burial Cases."

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish the desirable object than any other that is now in use.

MESSRS. FISK AND RAYMOND, Gentlemen.—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

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WILLIAM W. SANGER, M. D., Physician and Surgeon. VERY respectfully offers his professional services to the citizens of Marion and its vicinity.

BLANKS, Printed to order, with neatness and dispatch, at this Office. JOB PRINTING OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

DENTAL SURGERY. DR. S. BALL, SURGEON DENTIST, permanently located at Marion, Alabama. Office in the E. F. King House, where Louis and Gentlemen can at all times obtain his professional services.

Dental Surgery in its various departments practised in the highest degree of perfection to which the art has yet attained.

Particular references, by permission: Gen. E. D. King, Judge J. F. Bailey, Pres. S. S. Sherman, J. R. Gore, Esq., Rev. J. H. DeVotie, Rev. R. Holman, Prof. M. P. Jew, J. H. DeVotie, Rev. J. H. DeVotie, Dr. C. Billingsley, Dr. P. E. Gordon, Dr. J. K. Armstrong, A. M. Rev. Dr. Sparrow.

WEBB & SMITH, WHOLESALE GROCERS, Nos. 35 Commerce & 36 Front Streets, MOBILE.

BAKER & LAWLER, COMMISSION MERCHANTS, No. 2, Commerce Street, MOBILE, ALA.

BARRY & BUCK, COMMISSION MERCHANTS, (Corner of Dauphin & Front Sts.) MOBILE, ALA.

WM. DUNCAN, & CO. COTTON FACTORS, 15 Cordelet, between Canal and Common Streets, NEW ORLEANS.

AND P. PEYSER, Corner Exchange Hotel, MONTGOMERY, ALA.

OFFERS FOR SALE an extensive assortment of Books, Stationery, and Music, comprising Latin, Greek, French, Spanish, and English School Books; Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries.

JOHN H. McCALL, Wholesale and Retail Dealer in Family GROCERIES AND WESTERN PRODUCE, MARION, ALA.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours.

FRY, BLISS & CO., Wholesale Grocers, 12 & 14 Commerce Street, MOBILE.

B. B. McCRAW, Attorney and Counselor at Law, AND SOLICITOR IN CHANCERY, TUSKEGEE, MACON COUNTY, ALA.

THE undersigned, has this day, disposed of his entire Stock of Goods to W. M. & G. S. CATLIN.

WE also give notice that we have this day purchased of J. Catlin his Stock of General Merchandise consisting of such Goods as are adapted to the market, and for the next two months, will offer any, or all, of our Goods at a small advance above actual cost.

WE now offer for sale a large assortment of Stoves, among which will be found the Iron Stoves, Iron and Cooking Stoves, &c., of the latest patterns.

Furniture! Furniture!! LOVELAND & LOCKWOOD, WOULD respectfully inform the citizens of Marion and its vicinity, that they have changed the style of the firm of E. LOVELAND & CO.

WE will keep constantly on hand all articles of Furniture of our own manufacture, which we will sell at better bargains than any other house in the Southern country.

WE have a fine Horse and are prepared at all times to furnish Fisk's Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.

LOVELAND & LOCKWOOD, November 26, 1851.