

# South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY &C.

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50 NO. IN A VOL.

## ORIGINAL.

### Obedience to the Gospel, How Brought About.

NO. 1.

Mr. Editor:

Primarily the term gospel means good news, glad tidings, and great joy, as by it the possibility and method of man's recovery from his fallen condition, and restoration to the divine favor are clearly revealed. But as it contains precepts and commands, it is properly considered a law, requiring the doing of certain things on the part of those who duty bids to obey it, viz: the exercise of repentance towards God, and faith towards Jesus Christ. Man as a sinner, has the warrant, and is under obligation to obey the gospel; being so commanded of God. The ground of this warrant and command, is the sacrificial offering of Jesus Christ, as Savior for those, and only those having this warrant, and being thus commanded. That class of beings in whose behalf Christ has done nothing by way of atonement, have not the warrant, nor are they commanded to believe or rely on, trust or confide in him as their Savior—he having done nothing for such, available to their salvation. For any one of this class so to believe, would amount to a belief of a falsehood. God never commanded any one to believe a falsehood, for this would not be right. His commands are always right, and consequently those commanded, should obey, or do what is thus required, whether they have the moral ability or inclination to do so or not. The want of such ability disannuls not the obligation, nor renders the performance of the duty less imperative. Whether the Almighty would or would not require of one obedience to a positive precept, a failure of which would be imputable without his special aid and assistance—he determining never to afford that aid, but to withhold it, irrespective of anything done or not done on the part of him, of whom the obedience is required, is a question deemed to be worthy of mature consideration. The solution of this question is not *our* business. But our views upon the present article are based upon the assumption that divine influence is afforded in a measure to, and that the Holy Spirit operates to some extent upon those whose duty it is to obey the gospel; and without which, it is also assumed, such obedience would never be rendered.

Now in order to this obedience, it is necessary that several things should not be believed, and that several should not be done; and also that several things should be believed and that others should be done.

What things should not be believed and done:

1st. The doctrine of universalism should not be believed. The belief of no punishment in the future, and the certain salvation of all tends to encourage sin, and the neglect of the soul's highest interest. This belief and the effects resulting therefrom, amount to a resistance of the Holy Spirit, or interpose a barrier, causing the withholding of divine influence, thereby preventing those impressions from being made on the mind of the sinner necessary to come to Christ, that he may have life.

2d. Fatalism should not be believed. Regarding everything as being immutably fixed by the Almighty, irrespective of human agency, proper or improper, foreseen or otherwise, is well calculated to prevent any effort on the part of man to secure his soul's salvation, either by bringing him into a state of desponding, or lulling him into carnal security, thus encouraging the neglect of, in wickedness, his natural inclination to evil—fully persuaded that nothing he may do, will promote or hinder his salvation, or prevent his damnation. Note. Those who undertake (having the taste and supposed ability) to preach election and other kindred doctrines, should be careful in their management of them, but an interpretation be put upon them, well calculated (though not intended by the preacher) to engender carelessness, and encourage wickedness—thus having a dangerous tendency and ruinous effect. All such should investigate closely, mature, soundly, ponder carefully, look forward to the effects and proceed cautiously.

3d. The heresies ascribed to the Doctor of Bethany, alias "Campbellism" should not be believed. To disbelieve the existence of the work of the Spirit in regeneration; to believe that a cold intellectual assent to the truths of christian doctrines, is saving evangelical faith, and that this, together with baptism by immersion, amounts to salvation, or will issue in it, is well designed to settle one down upon a sandy, dangerous foundation, lulling him into a state of ease, supposing himself to be a subject of God's saving favor, while in the gall of bitterness and bonds of iniquity. Such is the effect of this belief upon him, exercising it, that it causes him to stifle every impression made upon his mind calculated, if yielded to, and not resisted, to enable him to repent and properly believe the gospel.

4th. That called legalism should not be believed. This has reference to some professors of religion, and also to some who profess it not. The first class supposes that membership in the church, which is denied, the diligent performance of various christian duties—reading and meditating upon the scriptures, regular attendance upon the ministry, communion at the Lord's table, persevering prayer, and acts of devotion, kindness and benevolence, a quiet and peaceable life, &c., &c., amount to that making a person a christian, and preserved in until death will take him to heaven. This is self-righteousness, and depended on as being religion, will prove dangerous, as by it a barrier is raised, well calculated to prevent that degree of divine influence, necessary to bring the sinner into that condition of heart, essential to gospel obedience.

He who is of the second class may be called a moralist. He is not a church member, and is not known as a professor of religion. He don't regard himself as a christian yet, but supposes himself on the account of his morality, to be as good or better than many in the church. Being honest, and truthful, and benevolent, and in the main strictly moral, he fancies to himself that on account of these things God will save him; that sometime before he dies, that will be done in his behalf, necessary to his final happiness. He does not so fully as the self-righteous make a Savior of his performances, but he depends upon them as the ground of his salvation, thus virtually rejecting the sacrificial offering of Christ, the only true ground of man's salvation. Morality depended on, is, in its effects about the same as self-righteousness, and therefore should not be believed, as having the effect of securing the soul's salvation.

Not only should something not be believed, but others should not be done. Surely the most ultra—the most anti-effort man, will not contend that the most successful way to obtain ability, to obey the gospel is to perpetrate crime and to act wickedly, refusing when God calls, disregarding when he stretches out his helping hand, setting at naught his counsels, and spurning all his reproofs. This he would not do directly, but he may do it indirectly by unguarded expressions, and want of carefulness in the manner of his teachings. On the contrary, wicked acts of various kinds, should not be done, in as much as they have a corrupting, hardening effect—inclining the heart more, and more to evil, and indisposing it to that, which is good. The continued perpetration of crime, amounts in its effects, to the withdrawal of divine influence when granted, or causes a withholding thereof; therefore, in order that, that measure of divine influence be obtained necessary to gospel obedience, crime should not be perpetrated, wicked acts should not be committed. Nor should there be a neglect of those duties obligatory upon the sinner—duties consisting not in repentance and faith in Christ. That repentance and faith are duties, and immediate ones too, which sinners, as such, whether sensible or not, are under obligation to perform, is freely admitted; but this admission, and this obligation, by no means proves that there are no other duties devolving upon sinners, or that they ought not to be urged to do them. The minister who fails thus to urge sinners, regarding it wrong, because they should immediately—not delay a moment—believe with the heart unto righteousness, is not sufficiently instructed. Those other duties ought not to be neglected, but should be performed, not to make repentance and faith obligatory, but as preparatory to their performance—they being a means in part, by which the necessary amount of the Spirit's influence is obtained, that the gospel be obeyed. God for the benefit of mankind, sinners has made a revelation of his will, and established a gospel ministry. He has made it their duty to read and study the one, and to wait upon the other. Ought not these duties to be performed? Are there no advantages resulting from an understanding of God's word? Is it by no means beneficial to hear the gospel preached by the living ministry? Why all the great efforts now being made to raise money, to have the Scriptures circulated among, and missionaries sent to those destitute of the gospel, if the duties mentioned above are not to be performed on the part of the sinner? Why all this, if his future destiny is unconditionally fixed; if a proper exercise of his agency is entirely unnecessary as to his salvation? Would not those believing thus, act inconsistently, in being actively and sincerely engaged in the efforts above mentioned of raising funds for such purposes?

To be continued. D. O. T.

For the South Western Baptist.

### The Cash System.

A year has passed by since the proprietors adopted the plan of requiring all subscriptions to be paid in advance. And a fair opportunity has been given to decide upon the comparative advantages or disadvantages of the system. Previous to the first of May of last year, subscriptions continued on until the subscribers themselves ordered their discontinuance. Since that time when subscriptions have expired, the papers have uniformly been discontinued, except in a few cases, in which special requests were made to let them continue a short time. On one hand, they have received many, very many letters highly recommending our cash plan; while on the other hand, long and loud complaints have been made against our exclusiveness, and prejudices have been excited against us on this ground.

Occupying the position I have held for the last sixteen months, I have enjoyed a fair opportunity to see the difference in the two systems, and I am confirmed in the opinion that no paper should be conducted on the credit plan; and I now repeat, what I frequently asserted to the other proprietors, that I never would consent while I bore the responsibility of the office, to adopt that plan again. It is true, I had frequently to strike names from the list that I would gladly have spared, if it had not been the requisition of the rule. And I had the sorrow to see the subscription list greatly reduced. But I think the following statements will satisfy every candid person that whatever objections may belong to the cash plan, it was the only safe and proper one.

It will be remembered that some three or four years ago, Mr. Chambliss bought a list from New Orleans, which greatly enlarged his circulation; but hundreds of which persons never paid

him one cent. That list, together with his own, made up something like 2300 or 2400 subscribers, and yet, in the winding up, he was, if I have been correctly informed, left in bankruptcy. In November, 1852, he sold out to Williams, Chilton & Echois, retaining the most of his accounts up to the time of sale. The paper was removed to Montgomery, and at the end of '53, was removed to Tuskegee. The time which intervened from the removal from Marion to the adoption of the cash plan, was about eighteen months. The year 1853, it was published in Montgomery, and though there were an average of about 2500 subscribers, the income, including as it did, advertising and job work, in addition to the subscriptions, paid but little more than the expenses of publishing, leaving the editors to lose fully two thirds of their salaries.

When we adopted the cash plan the 1st of May, 1854, after giving four months notice of the change, we struck from a list of about 2600 subscribers, about 1200 who were in arrears, leaving on our books over two thousand dollars indebtedness, which had accumulated in the short space of eighteen months. During the last twelve months we have sent out bills to all in arrears, no less than three times, and yet so few have responded that there is now not much short of two thousand dollars standing unsettled on the books, a large portion of which is totally lost.

Now, could any reasonable man ask us to continue the credit system which has proven an incubus upon the publishers from the beginning? Can any expect editors to credit every body in christendom, when of all accounts in the world, subscriptions are most neglected and the last to be paid? No, let others do as they will, but as to myself, I declare my uncompromising opposition to publishing a paper any longer upon a system of bankruptcy, such as that.

If the South Western Baptist cannot be sustained upon the cash plan, let it go to the winds. For if it cannot be sustained upon that plan it cannot be sustained at all. If the Baptists will not rally to it as their organ and sustain it as they ought, I can but recommend the publisher to give up the enterprise and let the blame of its failure rest where it properly belongs.

Without an increased subscription list it must go down, or else the price must be raised and its columns be filled more than they are with secular advertisements, or else the grade of the paper must be lowered. The present season is a very trying one upon papers, several have already yielded to the pressure of the times, and this must soon follow unless suitable aid is given. I have now no pecuniary interest in it whatever. I have made sacrifices and submitted to losses that I shall not be able to repair. But I feel if possible, more deeply than ever the indispensable importance of the enterprise. But more of this hereafter.

J. M. WATT.

## SELECTIONS.

### Astronomical Discovery.

The universally accredited theory, that the Moon is uninhabitable because she has no atmosphere, has received from a recent discovery, a blow that will unsettle it, at least. That the Moon, as far as we have yet been able to examine her, has no atmosphere, or at least, none of sufficient density to conform to our optical laws and the demands of any animal life known to us, is unquestionable. But this can be positively affirmed of only one side of our satellite; for as will be remembered, although she revolves upon her axis, she constantly presents but one side to the earth. Now it has been discovered by calculation, and demonstrated as a geometrical fact, that the Moon's centre of form is eight miles nearer to us than her centre of gravity, through which, of course, her axis of revolution must pass; or, in other words, this side of the Moon is sixteen miles higher than the other. If, therefore, we suppose that the Moon has an atmosphere such as ours, it would be of such extreme rarity on the only side exposed to our observation, that for optical effect and animal life, it might as well not exist. For mountains upon the Earth, none of which are over five miles above the level of the sea, have been ascended to a height at which life could not be supported for any length of time, and still mountains have stretched above the panting traveller. What then must be the atmosphere at four times such an elevation? The conclusion seems inevitable, that although the higher side of the Moon is uninhabitable for want of an atmosphere, the remote side may be perfectly adapted to animal life. It is at least certain, that the mere want of an atmosphere perceptible to us, is no longer conclusive as to the uninhabitableness of the planet that rules the night. We announce this discovery on the authority of one of the most eminent mathematicians and astronomers of the world. It will soon be formally declared in a scientific quarter.—*N. Y. Enquirer.*

### The Graves of those we Love.

BY WASHINGTON IRVING.

The grave is the ordeal of true affection. It is there the divine passion of the soul manifests its superiority to the instinctive impulse of mere animal attachment. The latter must be continually refreshed and kept alive by the presence of its object; but the love that is seated in the soul can live on long remembrance. The mere inclinations of sense languish and decline with the charms that excited them and turn with shuddering and disgust from the dismal precincts of the tomb; but it is thence that truly affection rises purified from every sensual desire, and returns like a holy flame, to illuminate and sanctify the heart of the survivor.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider a duty to keep open. Where is the mother who would willingly forget the infant that perished like a blossom in her arms, though every recollection is a pang? Where is the child who would most willingly forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of his most loved, when he feels his heart, as it were crushed in the closing of its portal, would accept consolation that must be bought by forgetfulness? No—the love which survives the tomb is one of the noblest tributes of the soul.

It has woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection—when the sudden anguish and convulsive agony over the present ruins of all that we most loved, is softened away in the meditation on all that was in the days of loveliness—who would not root out such sorrow from the heart. Though it may sometimes throw a passing cloud over the bright hours of gaiety or spread darker shades o'er the hour of gloom, yet who would exchange it even for the song of pleasure or the burst of revelry. No, there is a voice from the

tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave! it buries every error—covers every defect, and extinguishes every resentment! From the peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb that he should ever have warred with the poor handful of earth that lies before him?

### Metaphors of the Bible.

The following passages, sparkling with beauty, from Gillilan's Bards of the Bible, re-published by the Harpers, of New York, give a brilliant view of the metaphors used by inspired men to illustrate divine truth:

The words and thoughts of the Bible are alike poetical: it has gathered around its central truths all natural beauty and interest: it is a temple with one altar, and one God, but illumined by a thousand different lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voices of the creation. Shining forth from the excellent glory, its light has been reflected on a myriad of intervening objects, till it has become attuned for our earthly vision. It now beams upon us at once from the heart of man, and from the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauties from the work of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the very animals of the forest, the flowers of the field, the stars of heaven—all the elements of nature. The lion spurning in the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening a dry place, the moon and the morning star, Carmel by the sea and the Tabor in the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing a dark place, the light of God's sun, the thunder of his voice, the wind and the earthquake, His footsteps—all such varied objects are made as if naturally designed for their creation to represent Him to whom the Book and all its emblems point. Thus the spirit of the Book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far streaming glory on the hill of Calvary, and woven a garland for the bleeding brow of Emanuel, the flowers of which have been culled from the garden of a universe.

The power of the Bible over man has been long and obstinately resisted; but resisted in vain. For ages has this artless, loosely-piled little Book been exposed to the fire of the keenest investigations—a fire, meanwhile, which has consumed contemptuously the mythology of the Hind, the husbandry of the Georgics, the historical truth of Livy, the fables of the Shaster, the Talmud, and the Koran, the artistic merit of many a popular poem, the authority of many a work of philosophy and science. And yet there the Bible lies unharmed, untouched, with not one of its pages, singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away the fiery pillar of our wanderings, to prove it a mere natural product of the wilderness; but still after night it rises, like one of the ever-shining stars in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to future lands of promise, both in the life that is and that which cometh hereafter.

While other books are planets shining with reflected radiance, this Book, like the sun, shines with ancient and unborrowed rays. "Other books, after shining their little season may perish in flames fiercer than those which destroyed the Alexandrian library; this must in essence remain fine as gold, but inconsumable as asbestos in the general conflagration."

RELIGIOUS CONTROVERSY.—The evil of religious controversy belong not to the thing itself, but to the spirit of those that engage in it. Even this is often overruled for good to the church. We believe that times of excitement, in reference to important religious views, have this prominent advantage, that they prevent men from sinking into that dead calm of thoughtlessness which is so destructive of religious feeling. When men's minds are awake to any subject, they learn rapidly, and to learn on one topic, is to secure an interest measurably, in all others pertaining to religion. The times of the prosperity of the church are times of awakened interest; and even a storm is better than a cloudless sky and a drought.—*Presbyterian of the West.*

### Our Savior.

There is something inexpressibly sweet in these words, and their sweetness arises from their meaning. Happy is that man who possesses that faith whose appropriate expression is, My Savior. But who is this Savior? He is God's eternal son—his only son—his well beloved son, whom he freely resigned, that he might die the accursed death of the cross for us. He is God man, possessing the sympathies of the human, and yet all the perfections of the divine nature, that he might be a suitable mediator between heaven and earth. His heart glows with the purest love that ever burned upon earth. His generous bosom heaves with compassion for perishing men. And what has he done? He has given his life a ransom for us. He humbled himself, and became obedient unto death, even the cursed death of the cross. He wept—he bled—he submitted to insult and reproach: He wore a crown of thorns—he suffered the lash—he felt the hidings of his Father's face, his greatest trial; and all that we, ungrateful rebels, might have peace with God, and become the heirs of eternal life. And what does he promise? "Come unto me all ye that labor and are heavy laden, and I will give you rest"—all, all, without exception. "Look unto me, all the ends of the earth, and be ye saved"—all, all, without exception. "Whosoever will, let him take the water of life freely." But where is this blessed Savior? He is in heaven, where "he ever liveth to make intercession for us." He is there upon his throne, as "a Prince and a Savior, to give repentance and remission of sins." But shall we ever see him again? Oh, yes, when he comes to judge the world, every eye shall see him—all his enemies shall see him, and shall quail before the majesty of his presence; while all his own redeemed shall rejoice in the brightness of his face. Reader, have you any love for this Savior? Do you remain unmoved under the sweet invitation of his glorious Gospel? Have you never felt a soft emotion in contemplating the wonders of his love? He is the loveliest character in all the universe of God. The Father loves him—holy angels love him—and who, who has greater cause to love him than you and I, for whom he shed his precious blood, and poured out his soul unto death. My friend, I love to plead the cause of my great Redeemer. Will you not give him your heart, and help to plead his cause? Will you not approach him, and place yourself under his fond care and protection? Oh, do, my friend, and fill the temple of God with melody and praise, and your own soul with peace that floweth like a river. When our Savior says, Come unto me, and the sin-detracted soul replies, Lord, I come, it is but the signal for a general scene of exultation among the inhabitants of heaven.—*Due West Telescope.*

### A Re-union in Glory.

Oh! ye Christian mourners of the dead that have fallen asleep in Jesus, whatever be the bereavement which has opened the flood gates of sorrow in your souls—ye orphan sons and daughters of "parents passed into the skies"—ye afflicted parents weeping for your children, and, like Rachel, too ready to refuse to be comforted, because they were not—ye whose tears are flowing over a beloved sister's or brother's tomb—ye who know all the loneliness and anguish of a widowed heart—ye who lost the friend of your bosom, that was the sharer and sweetener of every sorrow and your every joy—ye alone can adequately comprehend the comfort of that hope which assures you that yet a little while, and those you have loved and lost shall once more gladden your spirits by communion with them in that happy country "which no enemy enters, and from which no friend ever departs." You know how it extracts the sting from sorrow, what healing balm it pours into your bleeding hearts, when the thought steals over you, as you are musing over the loved ones that have departed to be with Christ—they shall not return to me; and, Oh! could I wish them back again in this world of woe? Would I drive them back—if a wish of mine could accomplish it—from the peaceful heaven where they now are, to be once more buffeted by the stormy waves of this troublesome world? Would I drag them from the Savior's smile—from the fullness of joy in His presence to renew their agonizing conflict with sin and sorrow in this vale of tears? No, no! I feel that for their love—

"I would ill requite them to constrain Their unbound spirits into bonds again."

But, Oh! blessed hope! though they shall not return to me, I shall go to them. A few more tossings on life's troubled sea, and I, too, shall have reached the haven of eternal rest. A few more painful steps in the wilderness, and I too shall be safely sheltered in my Father's house; there—Oh! joy of joys!—shall I see Him face to face, "whom, having not seen, I have loved and rejoiced in Him, with joy unspeakable and full of glory." To see

Him, to speak with Him, to be forever with Him—this is, indeed, to my soul, in its anticipations of future bliss, the very heaven of heaven. But while I thus look forward with supreme delight to the prospect of dwelling forever in the immediate presence of a Savior God, as alone essential to my perfect felicity. Oh! it is a source of happy comfort to anticipate a happy re-union in His presence, with those I have here most fondly loved in and for Him—to anticipate the bliss of meeting and renewing the sweet intercourse of earth before his throne—joining with them in celestial converse of Him, and of all His love—casting down together at its feet our blood-bought crowns of glory, and blending our voices in the song of everlasting praise "unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even the Father; to Him, with the eternal Father and Spirit three persons in one God, be all praise and glory, and blessing, forever and ever." Amen.—*Rev. H. White.*

### Hired to Attend Meeting.

While engaged a few weeks since, in a series of meetings in a neighborhood in E. C. county, New York, I was forcibly struck one evening with the thought, that but few who have passed the meridian of life repent of their sins and are saved by grace through faith in Jesus Christ. Before me were a large number of aged persons who were yet in the gall of bitterness, and under the strong bonds of iniquity.

The next evening, to my surprise, an old man aged seventy years begged the prayers of God's people. After a season of prayer, he rose with trembling limbs and said, "I am now seventy years of age, and have spent all of that time in sinning against God and man. I have indulged in profanity, and have loved the intoxicating cup, and now am near my end, and justly merit the wrath of God. All of you must have been astonished the first evening I came here to hear the gospel preached. This is not what I came for at first. Neighbor T—invited me to come to meeting. I declined. He finally said he would give me five dollars at the end of two weeks if I would come regularly during that time, and should say that I was not benefitted. One week," said he "is not yet gone, and thank God," (with streaming tears,) "the debt is paid. I should soon have been in hell, had I not been hired to come to meeting, and I was persuaded to accompany him. I trust that the Lord for Christ's sake has pardoned my sins."—*American Messenger.*

### The Inventor of Railroads.

Hovitt, of the People's Journal, gives the following sketch of the alleged inventor, who, up to May, 1836, had been neglected in England: About half a century ago, there was born at Leeds, England, a child named Thomas Gray. Scarcely anything is known of his early history. He was, we believe, a poor collier boy, and being very ingenious, he conceived the idea of facilitating the transportation of coal from the Middleton colliery of Leeds, a distance of three miles, by means of a sort of railway, which he had constructed of wood. Upon this his cars moved at the rate of three miles and a half per hour, to the great merriment of a wise and discriminating public, who laughed at the idea of a railway, as something very visionary, and as the mere suggestion of laziness. Magnificent visions of future railways, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was laughed at and declared a visionary moon struck fool.

But the more Gray contemplated his little railway for coal, the more firmly did he believe in the practicability and the immense usefulness of his scheme. He saw in it all that is now realized, and he resolved, in spite of the ridicule, the sneers and rebuffs that were heaped upon him, to prosecute his undertaking. He petitioned the British Parliament, and sought interest with all the great men of the kingdom; but all this had no effect except to bring down upon him wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length engaged the attention of men of intelligence and influence, who finally embraced his views, urged his plans, and the result is now before the world. Thomas Gray, the inventor of railroads, who, not long ago than 1820, was laughed at for even mentioning the idea, still lives in Exeter, England, in the full realization of his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefitted by his insanity!



## THE S. W. BAPTIST.

TUESDAY, MAY 17, 1855.

VOL. 7, . . . . . NO. 2.

THURSDAY, MAY 17, 1855.

**Regular Contributors for 1855.**  
 REV. JOSEPH S. BAKER, of ALBANY, GA.  
 REV. JOSEPH WALKER, of MARION, ALA.

**Agents for the S. W. Baptist.**  
 ELD. JAMES M. WATT, having retired from the editorial department of this paper, is authorized to act as Agent for it.  
**SAMPSON LANIER**, of Tuskegee, Ala. is appointed general agent for the South Western Baptist. We commend him to the public and fully authorize him to transact any business that belongs to the office.

## AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. DAYTON, of Marion, Ala., is Financial Sec'y. For the CENTRAL INSTITUTE, J. A. PYLANT, of Haverhill, Ala.

For the ALABAMA BIBLE SOCIETY AND BOOK DEPOSITORY at Selma. Rev. F. M. LAW, Depositor and General Agent. For the FOREIGN MISSION BOARD, Richmond Va. Rev. C. F. STURGIS, Carlisle, Ala.

For the TALLASSEE CHURCH BUILDING. Rev. J. M. NEWMAN, Cross Keys, Ala.

For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala. For the DOMESTIC MISSION BOARD, at Marion, Ala., Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORNE, Camden, Ala.

For the BIBLE REVISION ASSOCIATION, Louisville Ky., Elder JAMES DAVIS, of Newman, Ga.

Each of the above is authorized agent for the South Western Baptist.

## Apology.

We have just returned from our May Anniversaries in the city of Montgomery, and have only time to say, before our paper goes to press, that the meetings were well attended, the important business harmoniously transacted, and an impulse given, we believe to every good work. We shall give a more extended notice of these meetings next week; meanwhile, we refer our readers to sundry extracts we make from the daily papers in Montgomery, in which were reported the proceedings of the various bodies from day to day.

We may also observe, that communications on file will receive our earliest attention. Bro. HAMILL's will appear next week. We have had no time to prepare a response to it for the present week. We prefer that our answer shall accompany his communication.

## New Advertisements.

Read PORTER, ISBELL & Co.'s new advertisements for this week. They have a new supply of fancy dress goods.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.**—The "Covenants," just from the press, is from the pen of Dr. Howell, of Richmond. It is an excellent production, and we commend it to all our readers as worthy of their purchase.

H. G. FARRELL, see the new number of his advertisements, which appeared last week.

SHERIDAN, LAMPORT & BLAKEMAN's new advertisements.

## Summary.

On the 13th ult., Elder Samuel Hillhouse was ordained to the work of the gospel ministry at Clinton, La., and on the subsequent Sabbath, baptized seven converts—*Western Recorder*.

The Texas Baptist reports that 18 candidates had been received by baptism at Sumter church, Texas.

The Christian Messenger reports that a revival has been experienced by the six Nation Indians on Grand River, Canada. Thirteen Indians have been baptized by Elder J. N. Cusick—one of them a chief of the Cayuga nation.

The Religious Herald reports an addition of seventy converts at Edgelyville, S. C.

A new Baptist church was dedicated at Chapel Hill, N. C., on the 6th inst.

DEATH OF DR. SCUDDER.—We regret to learn that the Rev. John Scudder, M. D., for thirty-five years missionary of the American Board in India, died at Weymouth, near Cape-town, Africa, on the 13th of January last, of apoplexy. He was a minister of the Dutch Reformed church, and his staid was at Madras.

There was a new church constituted at Richmond, Va. The new organization is called Belvidere Baptist church. This makes the fifth Baptist church in Richmond, and its suburbs, exclusive of the two colored churches.

We learn from the Western Recorder, that an addition of twenty members has been received at Harrodsburg church, Ky. The fruits of a protracted meeting.

## Our Book Table.

BLACKWOOD'S MAGAZINE for APRIL.—It is published by Leonard Scott & Co., 79 Fulton street, New York, at three dollars per annum. Its contents are as follows:

How to Dress Him.  
 Psychological Inquiries.  
 Zaidos: A Romance—Part 5.  
 Notes on Canada, and the North-western States of America.  
 Charles Dickens.  
 State of the Militia.  
 The Death of Nicholas.  
 The story of the Campaign—Part 5.

AMERICAN COTTON PLANTER for May, is on our table. It still assumes a neat appearance and well selected reading for the farmer.

HARPER'S STORY BOOKS for May, at three dollars per annum. It contains a series of narrative, dialogues, biographies and tales, for the instruction and entertainment of the young—with beautiful illustrations.

THE CHRISTIAN REPOSITORY and LITERARY REVIEW, for May. Published at Louisville, Ky.—two dollars per annum, in advance.  
 This Review is under the patronage of a learned corps of editors. It deserves an extensive reputation, both for its cheapness and the ability with which it is edited. We have not

had time to give it an attentive perusal, but submit its contents:

The Old Landmark Vindicated,  
 Review of the "Old Landmark Vindicated,"  
 Unity of the Human Race.  
 Improved plan of the Missionary Organization,  
 Religion and Science,  
 Born of Water and of the Spirit,  
 A conversation on religious subjects,  
 As man thinketh, so is he,  
 Intellect for the time, and the time for intellect,  
 Alone at the judgment,  
 Summary of Religious Intelligence,  
 Flowers culled from the way-side of reading,  
 Notices of Books.

## LIST OF DELEGATES

TO THE

SOUTHERN BAPTIST CONVENTION,

MEETING IN MONTGOMERY, ALA., MAY 11, 1855.

## MARYLAND.

First Baptist Church, Baltimore.  
 J. W. M. WILLIAMS, FRED. HARRISON, JR.  
 Seventh Baptist Church, Baltimore—ROSWELL H. GRAVES.

## DISTRICT OF COLUMBIA.

Thirteenth St. Baptist Church, Washington—T. C. TEASDALE.

## VIRGINIA.

Baptist Foreign Missionary Society:  
 J. B. Jeter L. W. Allen  
 R. B. C. Howell Miles Davis  
 J. B. Taylor R. Ford  
 J. L. Burrows M. Winston  
 A. M. Poindexter A. Jones  
 W. H. Gwathmey A. E. Dickinson  
 J. A. Broadus Z. J. George  
 J. L. Pritchard B. Manly, Jr.  
 T. W. Sydney W. H. Williams  
 T. G. Jones Jas. M. Taylor  
 Albemarle Association, Va.—J. A. BROADBUSH.  
 Female Missionary Society of Brington and St. Stephens Church, King and Queen Co., Va.—J. B. JETER.

## NORTH CAROLINA.

T. W. Tobey E. Dodson.

## SOUTH CAROLINA.

Charleston Association.  
 J. P. Tustin J. P. Boyce  
 W. D. Rice B. C. Presley.  
 Edgelyville Association.  
 Albert Waller J. H. Wideman  
 Z. Watkins.

Salem Association.  
 R. F. Whilden Osborn Woodward.  
 Reedy River Association—A. K. Durham.  
 Savannah River Association—J. M. C. Breaker.  
 Welch Neck Association.

J. O. B. Dargan A. E. McIver  
 G. B. Bealer J. A. W. Thomas  
 T. P. Lide.

On Subscription of Mrs. L. Clarke—T. D. Gwin.  
 Edisto Association—A. H. Fort.

## GEORGIA.

State Convention.  
 Thos. Stocks Otis Smith  
 P. H. Mell J. H. Campbell  
 A. T. Holmes V. A. Gaskill  
 C. M. Irvin Jas. Davis  
 J. O. Screven A. M. Walker  
 E. Dyer N. G. Foster  
 J. S. Baker Jas. H. Callaway  
 J. W. Wood J. W. Shackelford  
 J. H. Kilpatrick H. H. Tucker  
 J. Grisham J. Grisham  
 W. A. Callaway S. G. Daniel  
 J. E. Dawson A. S. Morrill  
 L. R. L. Jennings R. Q. Dickinson  
 J. F. Dagg T. U. Wilkes  
 S. Landrum D. G. Daniel  
 W. J. Harley W. D. Adkinson  
 S. G. Hyllier S. Elder.  
 On Subscription of W. H. Turpin, Augusta, Ga.  
 J. W. Whitlock D. K. Wright.

## ALABAMA.

State Convention.  
 H. Talbird A. Williams  
 I. T. Tichenor J. H. Foster  
 C. F. Sturgis T. H. Watts  
 D. Peebles J. Bankston  
 R. J. Ware A. J. Battle  
 J. Walker J. Rives  
 S. Henderson J. W. Williams  
 W. P. Chilton F. M. Law  
 J. M. Watt Wade Hill  
 W. Williams S. Ball  
 A. A. Connella C. R. Cross  
 K. Hawthorne M. Bishop  
 H. Williams J. F. Bledsoe  
 F. Callaway H. H. Bacon  
 D. R. W. Melver J. C. Jones  
 J. D. Williams C. Battle  
 H. E. Taliaferro W. B. Jones  
 J. A. Collins G. Longmire  
 J. H. Baker F. Harly  
 J. H. DeVotie J. M. Newman  
 M. P. Jewett W. Mason  
 E. B. Teague R. Holman  
 Wm. Howard A. T. M. Handy  
 J. G. Foster Hugh Carmichael  
 T. G. Keen A. Van Hoose  
 P. H. Landy John Wilmer  
 J. Robinson G. W. Gunn.

Alabama Baptist Bible Society.

M. B. Clement J. Falkner  
 P. H. Landy Platt Stout  
 A. B. Goodhue R. P. Lide  
 Dr. A. B. McWhorter I. J. Roberts  
 B. F. Noble Rob. Carson  
 J. H. DeVotie Dr. J. S. Bacon  
 Dr. A. A. Wilson W. B. Haralson  
 P. E. Collins W. W. Wilkes  
 J. Headen John C. Jones.

St. Francis Street Baptist Church, Mobile.

T. G. Keen J. C. Foster  
 J. E. Bell J. R. Haggard  
 T. Barlow J. Nunn  
 D. Gordon J. B. Scott  
 E. G. Talbert W. C. McIver  
 J. S. Bacon D. R. Lide.

Selma Baptist Church, Ala.—A. G. McCraw.

Montgomery Church.  
 C. Phillips E. M. Dillard  
 W. W. Waller T. B. Burton  
 H. W. Watson W. P. Vandever.

Hopewell Church, Ala.

S. R. Freeman J. H. DeVotie.

Siloam Church, Marion, Ala.

Wm. H. McIntosh Z. G. Henderson.

Talladega Church, Ala.—C. R. Cross.

Centre Ridge Church, Ala.—B. F. Lide.

## MISSISSIPPI.

State Convention.  
 Wm. Carey Crane T. P. Lockhart  
 W. C. Buck Wm. C. Duncan  
 Wm. M. Farrar J. H. Low  
 A. W. Middleton L. H. Milliken.  
 General Association, Tennessee and North Ala.  
 Wm. H. Bayliss J. J. Toon  
 W. P. Jones A. C. Dayton  
 Dr. C. K. Winston B. Kimbrough  
 Dr. J. D. Winston G. L. Sandage.  
 Murfreesborough Church, Tenn.  
 Wm. Shelton C. C. Bittling.  
 Muscogee Association, Ala.—W. Thomas.  
 General Association East Tennessee.  
 Rev. E. Strode Rev. Matt. Hillsman.

## KENTUCKY.

General Association.  
 W. W. Everts R. L. Thurman  
 A. D. Sears.

Bethel Association, Kentucky.  
 A. W. Meacham J. M. Bennett.  
 Walnut St. Church, Louisville.—Jas. Edmonds.  
 Hopkinsville and Lebanon Ch's.—Dr. E. J. Vaughn.

## LOUISIANA.

New Orleans Church.  
 W. C. Duncan J. H. Low  
 R. H. Brown.

## FLORIDA.

Jos. Mercer.

## PROCEEDINGS

OF THE  
**Southern Baptist Convention.**  
 MONTGOMERY, May 11, 1855.

[Reported for the Alabama Journal.]  
 This body met at 10 o'clock to-day, in the Baptist Church.

The President, Rev. R. B. C. Howell, D. D., of Va., called the meeting to order. Rev. Wm. C. Crane, of Miss., assumed his place as Secretary, and Rev. J. M. Watt, of Ala., was appointed Secretary pro tem, in place of H. K. Ellyson, absent.

Religious exercises were had, and prayer offered by Rev. W. H. Bayliss, of Tenn.

Delegates appeared from Maryland, District of Columbia, Virginia, N. Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Florida and Kentucky.

Rev. N. G. Foster, of Va., offered the following resolution:

Resolved, That a committee be appointed to report on Credentials.

Which motion, on motion of Hon. W. P. Chilton, of Ala., was laid on the table.

On motion of Rev. President Talbird, the Convention proceeded to the election of officers by ballot.

Messrs. B. Kimbrough, A. C. Dayton, C. K. Winston, J. H. DeVotie, R. L. Thurman, and J. B. Taylor were appointed Tellers.

Pending the election, religious exercises were conducted, after which the Tellers reported the officers elected as follows:

Rev. R. B. C. Howell, D. D., of Va., President;  
 Hon. Thos. Stocks, of Ga., Rev. W. C. Buck, of Miss., Rev. J. B. Jeter, D. D., of Va., Hon. W. P. Chilton, of Ala., Vice Presidents; Rev. Wm. Carey Crane, of Miss., Rev. J. M. Watt, of Ala., Secretaries; B. C. Presley, Esq., of S. C., Treasurer.

The Constitution and Rules of Order were read.

On motion of Rev. A. D. Sears, of Ky., Resolved, That a committee of one from each State represented in the Convention be appointed, to examine Credentials and report who are entitled to seats as members of the Convention.

Messrs. Williams of Md., Teasdale, of D. C., Sydney, of Va., Tobey, of N. C., Boyce, of S. C., Foster, of Ga., Sturgis, of Ala., Mercer, of Florida, Duncan, of La., Farrar, of Miss., Toon, of Tenn., Meacham, of Ky., were appointed said committee.

On motion of Rev. I. T. Tichenor,

Resolved, That the Convention will assemble daily at 9 and 3 o'clock, and adjourn at 1 and 6 o'clock.

On motion of Rev. J. H. DeVotie,

Resolved, That the Secretaries of the Boards be added to the Committee on Credentials.

On motion of Rev. S. Henderson, the reading of the reports of the Boards of Domestic Missions and Bible Cause, was fixed, as the order of the afternoon. The reading of the Foreign Mission report, as the order of to-morrow morning, and to-morrow afternoon was set apart for the meeting of the Southern Baptist Publication Society.

Rev. Messrs. Henderson, Dagg and Manly, jr., were appointed to prepare a list of members, and their residences, and to have 500 copies printed for the use of members.

Messrs. I. T. Tichenor, A. B. McWhorter, Thos. Stocks, W. H. Gwathmey, A. E. McIver, Wade Hill, A. M. Walker and Albert Williams were appointed a committee on Religious Exercises.

Rev. J. L. Burrows, D. D., of Virginia, moved that Ministers and Brethren, not members, be invited to seats, to aid by speech and counsel.

Rev. J. H. Campbell, of Georgia, moved to amend said motion, by inviting ministers of all Evangelical Denominations, to seats.

Pending the discussion of this subject, the hour for adjournment arrived.

The Convention therefore adjourned, after prayer, by Dr. C. K. Winston, of Tennessee.

## FRIDAY, MAY 11, 1855.

3 O'CLOCK, P. M.

The Convention met and prayer offered by Rev. B. Manly, Jun., of Va.

The Convention proceeded to the discussion of the motion and amendment, offered in the morning.

After remarks from Rev. J. H. Campbell and Rev. J. S. Baker, the amendment was withdrawn, and it was

Resolved, That Ministers of our Denomination, who are present, be invited to take seats with us.

Rev. A. C. Dayton, Corresponding Secretary, read the Report of the Bible Board and of the Treasurer.

After remarks from Rev. J. J. Roberts, and on motion of Rev. J. E. Dawson, it was referred to the following committee:

1. On Plans Future Operations—Messrs. Henderson, Boyce, Low, Farrar and Winston.

2. Distribution of Bibles in Foreign Lands—Messrs. Broadus, DeVotie, Toon, Jones, and Sears.

3. Distribution of the Bible in this Country—Messrs. Dayton, Williams, Pritchard, Tustin and Tobey.

4. Colportage—Messrs. Everts, Campbell, Kimbrough, Manly, Jr., Keene.

Rev. Jos. Walker, Corresponding Secretary, read the Report of the Board of Domestic Missions, and of the Treasurer—which.

On motion of Rev. J. P. Boyce, of S. C., were referred to the following committees:

1. On Missions to California.  
 2. On Missions to New Orleans.  
 3. On Missions to African Population.  
 4. On Importance of Missions to large cities and towns.  
 5. On the difficulty of securing a sufficient number of Missionaries for the necessities of the Board.

6. On the Need of Agents.

The following committee was appointed:

On Missions to New Orleans—Messrs. Tucker, Dawson, DeVotie, Boyce, Winston.

On motion of Rev. E. Dawson, Resolved, That a committee be appointed to inquire into the relation of Rev. J. J. Roberts to the Foreign Mission Board of this Convention, and the grounds on which the action in his case was based.

The following is the committee:

Messrs. Dawson, Chilton, Williams, Everts, Buck, Stocks and Boyce.

The President announced the following persons as the Committee on Finance:

Messrs. Talbird, Tucker, Winston, Peebles and Thurman.

Rev. A. D. Sears, of Kentucky, preached the Convention Sermon. Text—Psalms XXII, and 29th verse.

After prayer by Rev. J. E. Dawson, the Convention adjourned until 9 o'clock on Saturday morning.

SATURDAY, MAY 12, 1855.

9 O'CLOCK, A. M.

The Convention met.

Prayer by Rev. E. Perryman, of Ga.

The proceedings of yesterday were read.

Rev. J. P. Tustin, of South Carolina, moved that the journal be so amended as to strike out all which relates to others than members to seats.

Rev. C. F. Sturgis, of Alabama, moved that the Secretaries be instructed to strike out all motions not carried.

After a lengthy discussion, in which the following gentlemen took part—Messrs. Tustin, Presley, Chilton, Winston, Jeter, Poindexter, Dawson, Crane, Campbell, Sears, Mell, Baker, Pritchard, and many others—the previous question was called for, and Mr. Tustin's motion to strike out was lost—Ayes 68, Nays 79.

Rev. J. E. Dawson moved that ministers of other denominations be invited to seats with us, which motion, on motion of Hon. T. Stocks, was laid on the table.

The President vacated the Chair, which was assumed by Hon. T. Stocks, 1st Vice President.

The Committee on Religious Exercises reported the following Preachers, for Sunday:

Baptist Church—11 o'clock, Rev. J. B. Jeter, D. D.; Afternoon, Rev. J. L. Burrows, D. D.; Night, mass meeting for Domestic missions, Rev. J. Walker, and Rev. J. E. Dawson.

Presbyterian Church—11 o'clock, Rev. R. B. C. Howell, D. D.; Afternoon, Rev. W. C. Duncan, Night, W. W. Everts, D. D.

Methodist Episcopal Church—11 o'clock, Rev. T. C. Teasdale; Afternoon, Rev. T. G. Jones; Night, Rev. J. O. B. Dargan.

Methodist Protestant Church—11 o'clock, Rev. W. H. Bayliss; Afternoon, Rev. S. G. Hyllier; Night, Rev. J. W. M. Williams.

African Church—11 o'clock, Rev. W. C. Buck; Afternoon, Rev. N. G. Foster.

The Committee on Delegation reported, and were allowed further time to perfect their list. The Order of the Day was next taken up; and Rev. James B. Taylor, Corresponding Secretary, read the reports of the Board and Treasurer for Foreign missions;

On motion of Rev. W. C. Buck, of Mississippi,

Resolved, That the report read be referred to the following committees: 1. On China missions; 2. African missions; 3. New Foreign Fields; 4. Organ of Publication; 5. To Nominate New Boards.

Rev. J. H. Campbell made some remarks, after which the following committees were announced:

1. To nominate New Boards—Messrs. J. H. DeVotie, J. D. Winston, R. Ford, R. F. Wilden, L. H. Milliken, R. H. Browne, R. H. Graves, T. C. Teasdale, W. W. Everts, T. W. Tobey, R. L. R. Jennings, and T. G. Keene.

2. New Foreign Fields—Messrs. J. S. Bacon, T. P. Lide, R. F. Wilden, R. Holman, W. Hill.

3. Organ of Publication—Messrs. J. Walker, Otis Smith, T. H. Watts, T. G. Jones, R. L. Thurman.

4. China Missions—Messrs. P. H. Mell, M. P. Jewett, B. Manly, Jr., J. O. B. Dargan, T. D. Gwin.

4. African Missions—Messrs. Foster, Breaker, Taliaferro, Graves and Gwathmey.

5. Time and place of holding next meeting, and to nominate preachers and alternate for Convention Sermon—Messrs. Sears, Strode, Melver, Sydney and Middleton.

6. Missions to California—Messrs. Tustin, Campbell, Hillsman, Allen and Watkins.

7. Difficulties of securing sufficient numbers of Domestic Missionaries—Messrs. Pritchard, Baker, McCraw, Jones and Mercer.

8. On Need of Agents—Messrs. Teague, Dagg, Toon, Van Hoose and Winston.

9. African Population—Messrs. Hillsman, Foster Farrar, Meacham and Rice.

10. Importance of Missions to Large Towns, and Cities—Messrs. Presley, Keene, Shelton, Milliken and Gwin.

Resolved, That a committee of five be appointed to inquire into the expediency of accepting the charge of the missions to the Indians, as tendered to this Convention.

Committee—Messrs. DeVotie, Winston, Hillier, Bealer and Harrison.

B. C. Presley, Treasurer, of the Convention, presented his report.

On motion of Rev. W. C. Buck, the reports of the several Treasurers were referred to the Finance Committee.

Messrs. Low, Newman and Waller were added to the Committee on Finance.

The report of the Committee on New Orleans, was made the order of the day for 10 o'clock, Monday morning.

A letter was presented inviting members to attend the Sunday School Celebration of the Methodist Episcopal Church.

Hon. W. P. Chilton offered a series of resolutions, pending the discussion of which the hour of adjournment arrived.

Adjourned. Prayer by Rev. J. B. Taylor of Virginia.

From the Montgomery Mail.

**The Southern Baptist Convention.**  
*Saturday Morning.*—The prayer at the opening of the proceedings was offered by Rev. Mr. Perryman, of Georgia, the patriarch of the Convention. His snowy hair and venerable aspect lent to the performance of his duty more than usual solemnity. The prayer showed that the mind of the reverend Father of the Church retained all its strength and vigor.



house he dreamed that he was in. I would also like to know if that well-dressed stranger who prayed "within himself," spoke in an audible voice, loud enough for the minister to hear him; also if the minister stopped reading "the almost divine prayers" until the stranger finished his, or if they both were praying aloud at the same time. The whole of my name is Sextus Pompeius Festus. But I sign only

SEXTUS.

### Revision of the English Scriptures: NO. 5.

In showing that the common version of the Scriptures contains untranslatable words, and on this account needs revision. I may refer to Matthew, vi. 24, Luke xvi. 11, 13, where we have the term "mammon." What does it mean? The classical scholar answers, "The Syrian god of riches, analogous to the Greek Plutus and used by metonymy for riches." Very well.—Why not translate it riches or wealth? It ought to be understood by millions who know nothing of Syrian or Grecian mythology.—Who can tell in how many instances the term "mammon" in the passages referred to has caused the truth to glance from the mind and make little or no impression? The unlearned reader has not comprehended the meaning of the term. His conscience sometimes troubles him on account of his intense pursuit of riches, and he reads without any definite idea. "Ye cannot serve God and mammon."—If riches were substituted for "mammon," the passage would make a much deeper impression. And so of the passage which speaks of making friends of the "mammon of unrighteousness."

In 1 Cor. xvi. 22, it is written, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." The English scholar easily learns from other portions of the Scriptures that it is the duty of every man to love Jesus Christ, and that the consequences of not loving him will be awful indeed. But what idea do the terms "anathema maranatha" convey to his mind? None whatever. And this is a solemn thought; for those who do not love Christ will be *accursed* of God. The curse of God will involve the remembrance of the soul—it comprehends all that is meant by the word that does not and the fire that is not quenched. To be "anathema" is to be *accursed*, and to indicate that the curse of God will certainly be inflicted on those who do not love the Savior it is said, "maranatha" the Lord comes. The Lord will come to execute vengeance on every man who does not love Christ. Would it not, then, be much better for the passage to read, "If any man love not the Lord Jesus Christ, let him be *accursed*, the Lord comes?" Why the terms "anathema maranatha" were not translated in the common version is unaccountably strange. Who will say that their translation has not proved injurious to the souls of men? Will it be said that all preachers explain them to their hearers? This is not true, for all preachers do not understand them. If, however, they received a universal translation in the pulpit, would it not still be preferable to have them translated in the version read by the people?

And what reasonable objection could be made to the translation of the terms, *Hallelujah*, *Hosanna*, *Rabbi*, &c.? I can conceive of none. In this connection the terms "baptism" and "baptize" may be appropriately noticed. So far as the Baptists are concerned their opposition to revision arises chiefly from the apprehension that these words will be translated *immersion* and *immerse*. Some have insisted that they are English words. There are both Baptists and Anti-Baptists who advocate this view. It is, however, impossible to maintain it. King James' translators considered "baptism" among the "old ecclesiastical words" which were "to be kept." The King's third rule required them to keep the "old ecclesiastical words."

It may be asked here is the evidence that the translators regarded "baptism" one of the "old ecclesiastical words"? It is to be found in their "preface to the reader." They expressly mention "baptism." They condemn the Puritans who, in the Geneva version, left the old ecclesiastical words, and betook them to other as when they put *evening* for *baptism*, and *congregation* for *Church*, &c. Is not this enough?—Here there is not only a contemporaneous admission that "baptism" was included in the "old ecclesiastical words," but this admission is made by the translators themselves—made most cheerfully—it was made in condemnation of the Puritans, and in commendation of themselves.

I shall therefore, as I have ever done, consider "baptism" and "baptize" as untranslatable words. They are only *Anglicized* and thereby made to correspond in termination with English words. I now express no opinion as to the meaning of these words. As used by Christ and the Apostles they evidently had a definite signification. To say that baptism is a word of indefinite import is to say that the Savior enjoined an indefinite action on his followers. To say that it is impossible to ascertain the meaning of this word is to say that it is impossible to know what the Redeemer intended his disciples to do. Any more; if the import of the word *baptize* cannot be ascertained there is a perfect nullification of the ordinance of baptism. For I say boldly that the baptismal act is obligatory on no one if it is impossible to know what that act is. The impossibility releases from all obligation. I present these views, without expanding them, to intimate the absurdity of supposing that baptism is not a word of specific import. And if it is a term of specific import it can be translated. Suppose it had been translated in the common version. Who can tell what would now have been the condition of English Christendom? The probabilities are that at this time and for ages past there would have been but one action recognized as baptism. Would not Christians have been brought much nearer together? Would there not have been much less sectarianism? What has divided Christians more than their differences of opinion relative to baptism? And what has had so much to do in originating these differences as the nontranslation of *baptize* and *baptism*? Whatever view may be taken of the meaning of these terms all those who regard them as words of specific import must believe that millions, claiming to be the disciples of Christ, have never obeyed that command, obedience to which is essential to initiation into his visible kingdom. Will it be said this is a small matter? I demur. Jesus Christ

did not think so, or baptism would not have been enjoined. It is not a small matter to break one of the least of the Savior's commandments.—What does he himself say, Matt. vi. 19?—Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven?"

It is important to do, in its place, whatever Christ enjoins. All Scripture is profitable and every one knows that its profitability is materially dependent on fidelity of translation. Whatever truth the Holy Spirit was pleased to communicate in the inspired text is of sufficient importance to be translated into any version properly made from it.

In view of the obsolete, mistranslated, and untranslatable words and phrases of the common version of the Scriptures I insist that it should be diligently, accurately, and faithfully revised.

J. M. PENDLETON.

For the South Western Baptist.

## Colporteur.

Editor Baptist:—I have just returned from a tour, of a week or two, about fifty miles west of this place. I sold about \$50 worth of books, and collected as follows:

Collection at Providence church, Dallas county, \$7 20  
Collection at Pisgah church, Wilcox county, \$4 40  
Isaac Mixon, \$12 25

A little incident occurred during this trip that shows how little men who have the bible, suspect that their nearest neighbors are without that precious book. After staying all night with a minister, he rode with me in my buggy to preaching. We called at the first house we came to. The family was without a bible.—The lady appeared desirous to obtain one. The gentleman said repeatedly that he would not mind buying one "if he thought it would do him any good." After a long and tedious effort, I succeeded in selling him a bible.

The good minister that was with me was surprised at those things:

First. That any family in a christian land should be without a bible.

Second. That a man should live within three hundred yards of his door so long without a bible and he not know it.

Third. That a man reared up in a christian land, and surrounded by all the blessings and influences of christianity, should be so reluctant to purchase a book—the book, that is the cause of most of our temporal blessings, and from which all our hopes of future happiness are derived.

J. R. HAGGARD.

For the South Western Baptist.

Constitution of the South Western Tract Society.

Mr. Editor:—This Society shall be called the South Western branch of the "American Tract Society" at New York, and shall be auxiliary to the same.

Art. 2. The object of this Society shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious Tracts calculated to receive the approbation of all evangelical denominations.

Art. 3. The annual payment of a sum not less than three dollars, shall constitute a member.

Art. 4. The officers of this Society shall be a President, ten Vice Presidents, (two from each of the southwestern States, Alabama, Mississippi, Louisiana, Texas and Arkansas) a Corresponding Secretary, (who shall be the Recording Secretary) a Treasurer, and an Executive committee of not more than six, nor less than four members, all of whom shall be laymen.

Art. 5. In order to promote in the highest degree the objects of this Society, the officers, especially the Executive committee, shall, as far as practicable, be selected from the different evangelical denominations.

Art. 6. The duties of the Executive committee shall be to advise with and assist the agent of the Parent Society, for the said South Western States, in the raising of funds, the appointment of Colporteurs, and the adoption of all those measures which may seem proper for the promotion of Tract and Colporteur operations in said South Western States.

Art. 7. The Executive committee shall have power to make all such rules and regulations to govern them in the discharge of their duties as they may deem expedient.

Art. 8. The annual meeting of this Society shall be held on the second Thursday of March; when the business of the year shall be reported by the Executive committee, and the officers of the ensuing year shall be elected.—The first election under this Constitution, shall take place on the last Tuesday of March, 1855, at half past seven o'clock, P. M., in the Bible House, at New Orleans.

Art. 9. The President, at a written request, signed by five members of the society, or the Executive committee, shall have power to call special meetings of the Society.

Art. 10. All meetings of the Society, and of the Executive committee shall be opened with prayer.

Art. 11. This Constitution shall not be amended or added to, except at an annual meeting of the Society, and by a vote of two thirds of the members present.

At the time specified, the above Constitution was adopted and the officers for the ensuing year appointed.

In this movement two objects were aimed at. First, to systematize and facilitate our operations in this field. Second, to meet the wishes of those who deem it necessary to use great care in respect to the publications circulated in the field. The whole work is now under the care and inspection of citizens of the South West, men who sympathize fully with the mass of the people on all important questions. No book or tract can be circulated here without the sanction of the Executive committee.

It is sincerely hoped that this movement will meet the cordial approval and co-operation of the friends of "Home Evangelization" in the South-west. A band of trustworthy Colporteurs is now being introduced into the different States. January 1st, 1855, we had but one

Colporteur at work in this State. Now we have eight, and we intend that the number shall be increased, as rapidly as possible.

E. W. TAYLOR.

General Agt. for Alabama.

Mobile, April 21, 1855.

For the South Western Baptist.

## A New Idea.

Mr. Editor:—A new idea has popped into my mind, and I presume I may as well let it out again. It is this: I think it would be a good plan to stain our meeting house floors a sort of brown color, and I have a very economical plan to suggest by which it may be done.

I suggest that, on some day when the weather is likely to be warm and the congregation likely to be large, the man who chews tobacco all bring a good pocket full of the weed, that smokers bring their pipes, and the lovely daughters of Eve, bring their snuff-boxes and brushes, and all together pour from their mouths, a quantity of the filthy juice over the floor. It may be spread by the feet of the men and the dresses of the ladies, and the floor be most effectually stained. And to show forth the economy of the operation, I may remark that there will be no need of a painter to mix the dye, or to put it on, as the slaves to the nauseous beverage will do, as they freely without money and without price.

If there should be in the neighborhood, persons possessed of tender nerves and weak stomachs, perhaps they would do well to stay away until the staining process is over.

Now I leave it to the readers of the *South Western Baptist*, if it is not better to stain the floor all over at once, than to be at it by piecemeal for years as is the present practice. Such is my opinion, and I recommend all our churches to adopt my new plan.

HINTER.

## GENERAL INTELLIGENCE.

From the Montgomery Mail.  
BY TELEGRAPH.  
LATER FROM EUROPE.

## ARRIVAL OF THE STEAMSHIP ASIA.

New York, May 8.  
The steamer Asia has arrived at Halifax, with Liverpool dates to 25th ult.

**Commercial.**  
All Cotton Circulars state the market was active, with an advance of 1-16 to 1-8, chiefly in the better qualities. Sales of the week 100,000 bales, speculators taking 30,000 and exporters 10,000 bales. Quotations:  
Fair Orleans, 6d. Fair Uplands, 5 3-4d.  
Middling, 5 1-2d. 1-16d. Middling, 5 3-16d.  
Stock estimated at 620,000 bales.  
Floor had advanced 2s. and wheat had advanced 6d.

Indian corn had advanced 8s.  
Provisions were dull.  
The London Money Market was easy. Consols had declined 1-2, closing at 88 7-8.

**Peace Conference.**  
The Vienna Conference had held a supplementary meeting on the part of the Four Powers, without any definite result.

On the 24th the Plenipotentiaries assembled to sign the Protocol. Another meeting assembled on the 26th at Gortschakoff's Hotel, at which further propositions were made by Russia, which were rejected.

**The Crimea.**  
The bombardment of Sevastopol still continued up to the latest dates, the 19th.  
On the night of the 14th the Russians made a sortie on the French lines and a terrible battle ensued—in fact, the most sanguinary since the battle of Inkerman.

The French were taken in ambuscade in front of the Malakoff tower, which was added to their lines.

They also sprung a mine before the Flag Staff battery—a distance of fifty meters—opening a new parallel, which joined to the others.

On the night of the 16th a sortie was made by the Russians, which was repulsed.

The bombardment on the 16th, 17th and 18th, became less violent, but the Russians repulsed successfully.

On the night of the 18th they had made a sortie to destroy the advanced French works—which was successful.

The Grand Duke had again gone to the Crimea.

Mehemet Ali, brother-in-law of the Sultan, had arrived, but was sent to Sinope on account of being troublesome.

**General Intelligence.**  
The general tone of opinion in England was that the war would be extended for a lengthened period.

The London Times considered Alexander's policy more warlike than his father's.

Napoleon's departure to the Crimea had been postponed for a short time.

**Later from Havana.**

CHARLESTON, May 9.—The schooner Heyward has arrived at this port in four days from Havana. Everything was quiet there. The yellow fever had appeared and several ships of war, among them the U. S. steamer San Jacinto, had left the port to preserve the health of their crews.

## THE COTTON MARKET.

CHARLESTON, May 11th, Good Middling 10  
SAVANNAH, " 14 " 9 1/2  
NEW ORLEANS, " 11 " 10  
COLUMBUS, " 14 " 9 1/2  
MOBILE, " 10 " 9

The arrival of the *Asia* has had the effect to keep our market more firm at quotations a grade higher than those given in our last report. The war in the East is at present the all absorbing topic in both hemispheres, affecting trade and commerce more or less in all its departments. Since the dissolution of the Vienna Conference, a strong determination is manifested on the part of the Allies to go into the contest in earnest, disregarding in the future, any attempt at peace negotiations.

The U. S. Mail steamer *Isabel*, arrived off Tybee, with dates from Havana and Key West to 10th inst. The news from Cuba, through the movement of our Gulf Squadron are mysterious, rather warlike.

The Spaniards have recovered from their excitement with reference to the invasion of the Island—the filibusters have abandoned all hopes and broken up in confusion.

## GROCERIES.

The N. O. Weekly Delta of 15th inst., reports that flour has declined a little, while the rates for corn and most articles in the provision line, have been well sustained.

We present this week as correct a data from our latest exchanges, as we can, considering the considerable fluctuation in the markets.

MAY 17, 1855.

	N Orleans	Mobile	Montgomery	2 numbers
Flour per bbl.	11 25 1/2	10 13 1/2	10 13 1/2	
Corn per bushel.	1 20 1/2	1 25 1/2	1 25 1/2	
Oats per bushel.	70	65	70	
Rice per pound.	7 1/2	8 1/2	8 1/2	
Coffee (Rio) per pound.	10 1/2	10 1/2	12 1/2	
Sugar (brown) N. O.	10 1/2	11 1/2	12 1/2	
Bacon (hams).	10 1/2	11 1/2	13 1/2	
" (sides).	9 1/2	12 1/2	12 1/2	
" (shoulders).	7 1/2	8 1/2	10 1/2	
Lard (in kegs).	10 1/2	11 1/2	15 1/2	
Molasses N. O.	27	30	30	
" (Cuba).	27	30	30	
Salt (sack).	1 15 1/2	1 18 1/2	1 50 1/2	
Bagging (Kentucky).	15	17 1/2	18	
" Dundee.	11 1/2			
" Gunny.	9 1/2			
" India.	15	18 1/2	18 1/2	
Rope, (western).	8 1/2	9		
" other kinds.				
Candles (sperm).	22 1/2	23 1/2	30	
" (tallow).	22 1/2	23 1/2	30	
Nails (cut) per pound.	27	30	30	
Soap (yellow).	15	16	16	
Pork (mess) per bbl.	15 75	16 00		
" Prime per bbl.	13 00			
" Fresh per lb.	6 1/2	31	35	
" Butter.	18	25	25	
" Western.	14	14	15	
Cheese.	14	14	15	
Potatoes, Irish per bbl.	6 00	6 00	6 00	

## DIED.

In Campbell county, Ga., of scarlet fever, at the residence of his father, on the 12th May, 1855, JOHN WILLIAM, aged four years, nine months and twelve days, youngest son of Wm. E. Russell formerly of Chambers Co., Ala.

## BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 2.

Letters received and business attended to: J. B. Hudson, S. M. Norris, James C. Moore, H. Creighton, E. G. Gwin, credit extended to H. T. Co., No. 50.

Letters received containing remittances: O. W. Shaver, M. A. Stallworth, James C. Moore, N. W. Pitts, Rev. J. G. York.

Letters received containing remittances for others: J. M. Armstrong, for Mrs. M. W. Wade, Rev. J. J. Sessions, for Dr. F. H. Liddle, M. Patterson, A. Lacey, Mrs. M. M. Nettles, and Thomas Jones, —we thank Bro. S. for his continued exertions, and extend his credit — J. C. Jones, for Mrs. Mary Watts, Thos. Calley for J. W. Ferguson, J. T. Caldwell, Z. Rudolph for Mrs. A. Rudolph, B. L. Melvin for S. R. Smiley.

Persons making payment for Subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in due time, are requested to inform us.

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## POETRY.

## GOD.

The following sublime ode to the Supreme Being is translated from the Russian. It was written by one of their most distinguished poets, Derzhavine. The ode is said to have been translated into the Chinese and Tartar languages, written on a rich silk, and suspended in the imperial palace at Peking. The Emperor of Japan had it translated into the Japanese, embroidered with gold, and hung up in the temple of Jedsu. We believe that no man, however powerful his intellect or sublime his imagination, unacquainted with Holy writ, ever did or ever will compose so exalted a poem. It abounds in Scriptural allusions. The finest parts of the ode were written when the soul of the author, perhaps unconsciously, was wrapt in contemplation of passages in the Bible. One of the most exquisite verses in the poem is that where the poet, fleeing from the nothingness of humanity, takes shelter in the gloriously consoling idea that the Divine Spirit shines in his spirit. "As shines the sunbeam in a drop of dew." Immediately afterwards follow the words, "In Thee I live and breathe and dwell." It is manifest that the whole of this sublime beautiful passage is borrowed from Acts, chapter xvii, verse 28. "In Him we live, and move and have our being."

O thou eternal one! whose presence bright  
All space doth occupy—all motion quiescent;  
Unchanged through time's all devastating flight,  
Thou only God! there is no God beside.  
Being above all things, mighty one!  
Whom none can comprehend and none explore;  
Who fills existence with thyself alone,  
Embracing all—supporting—ruling—o'er;  
Being whom we call God—we know no more!

In its sublime research, philosophy,  
May measure out the ocean deep—may count  
The sands, or the sun's rays—but God! for thee  
There is no weight nor measure, none can mount.

Up to thy mysteries, Reason's bright spark,  
Thou kindled by thy light, in vain would try  
To trace thy counsels, infinite and dark,  
And thought it lost are thought can soar so high,  
Even like like past moments in eternity.

Thou from primeval nothingness didst call  
First chaos, then existence—Lord, on thee  
Eternity had its foundation; all  
Sprung forth from thee—of light, joy, harmony,  
Sole origin—all life, all beauty there;  
Thy word created all, and doth create;  
Thy splendor fills all space with ray divine;  
Thou art, and wast, and shalt be, glorious, great!  
Life-giving, life-sustaining potentate!

Thy chains the unmeasured universe surround.  
Upheld by thee—by the inspired breath;  
Thou the beginning with the end hath bound,  
And beautifully mingled life and death!  
As sparks mount upward from the fiery blaze,  
So sons are born, so worlds spring forth from thee;

And as the spangles in the sunny rays  
Shine forth the silver snow, the pagantry  
Of Heaven's bright army glitters in thy praise.  
A million torches lighted by thy hand,  
Wander unwearied through the blue abyss;  
They own thy power, accomplish thy command,  
All gay with life, all eloquent with bliss;

What shall we call them? Piles of crystal light?  
A glorious canopy of golden streams?  
Lamps of celestial ether, burning bright;  
Suns lighting systems with their joyous beams?  
But thou to them art as the moon to night.

Yes! as the drop of water in the sea,  
All this magnificence in thee is lost;  
What are ten thousand worlds compared to thee?  
And what am I then? If heaven's unnumbered host,

Thou multiplied by myriads, and array'd  
In all the glory of sublimest thought,  
Is but an atom in the balance weigh'd  
Against thy greatness—what am I then?—Nought.  
Nought!—but the effluence of thy light divine,  
Pervading worlds, hath reached my bosom too;  
Yes, in my spirit doth thy spirit shine,  
As shines the sunbeams in a drop of dew.

Nought! but I live, and on hope's pinions fly,  
Eager towards thy presence; for in Thee  
I live and breathe and dwell, aspiring high;  
Even to the throne of thy divinity,  
I am, O God, and surely thou must be!

Thou art! directing, guiding all thou art!  
Direct my understanding then to Thee,  
Control my spirit, guide my wandering heart.  
Thou! but an atom midst immensity,  
Still I am something, fashioned by thy hand?  
Hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to the realm where angels have their birth,  
Just on the boundaries of a spirit land.

**SATURDAY EVENING.**  
How sweet the evening shadows fall,  
Advancing from the west,  
As eases the weary work of toil,  
And comes the day of rest.

Bright o'er the earth the star of eve  
Her radiant beauty sheds;  
And myriad sisters calmly weave  
Their light around our heads.

Rest, man, from labor! rest from sin!  
The world's hard contest close;  
The holy hours with God begin—  
Yield thee to sweet repose.

Frigid o'er the earth the morning rays  
Their sacred light will cast,  
Emblem of the glorious day  
That evermore shall last.

**FANNY'S ERROR.**  
Fanny shuns her smiling eyes—  
Then, because she cannot see—  
Thoughtless simplicity, she cries,  
"Ah! you can't see me!"

Fanny's like the silver vein,  
Who with spirit shut and dim,  
Thinks because he sees not heaven,  
Heaven cannot see him!

A memorial is in circulation in North Carolina for a change in the laws regulating the slave system. The following reforms are proposed: The introduction of marriage among slaves, with legal guaranty for its perpetuity; the recognition of the tie of parent and child; and the instruction of the slaves in reading and writing.

## YOUTH'S DEPARTMENT.

The following simple, yet touching little story illustrates forcibly how much more blessed it is to give than receive.—Ed.

THE LITTLE SISTERS.—"You were not here yesterday," said the gentle teacher of a little village school, as she placed her hand kindly on the curly head of one of her pupils. It was recess time, but the little girl addressed had not gone to frolic away the ten minutes, not even left her seat, but sat absorbed in what seemed a fruitless attempt to make herself mistress of a sum in long division.

Her face and neck crimsoned at the remark of her teacher, but looking up, she seemed somewhat reassured by the kind glance that met her, and answered, "No, ma'am, I was not, but sister Nelly was."

"I remember there was a little girl who called herself Nelly Gray, came in yesterday, but I did not know she was your sister. But why did you not come? You seem to love to study very much."

"It was not because I did not want to," was the earnest answer, and then she paused and the deep flush again tinged that fair brow; "but," she continued after a moment of painful embarrassment, "mother cannot spare both of us conveniently, and so we are going to take turns. I'm going to school one day and sister the next, and to-night I'm to teach Nelly all I have learned to-day, and to-morrow night she will teach me all she learns while here. It's the only way we can think of getting along, and we want to study very much, so as to some time keep school ourselves, and take care of mother, because she has to work very hard to take care of us."

With genuine delicacy, Miss M— forbore to question the child further, but sat down beside her, and in a moment explained the rule over which she was puzzling her young brain, so that the difficult sum was easily finished. "You had better go out and take the air a few moments, you have studied very hard to-day," said the teacher, as the little girl put aside the slate. "I rather not—I might tear my dress."—I will stand by the window and watch the rest."

There was such a peculiar tone in the voice of her pupil as she said, "I might tear my dress." Miss M— was led instinctively to notice it. It was nothing but a ninetynine print of a deep hue, but it was neatly made, and had never yet been washed. And while looking at it, she remembered that during the whole fortnight previous Mary Gray had attended school regularly, she had never seen her wear but that one dress. "She is a thoughtful little girl," said she to herself, "and does not want to make her mother any trouble. I wish I had more such scholars."

The next morning Mary was absent but her sister occupied her seat.—There was something so interesting in the two little sisters, the one eleven, and the other eighteen months younger, agreeing to attend school by turns, that Miss M— could not forbear observing them very closely. They were pretty faced children, of delicate forms, and fairly like hands and feet—the elder with dark lustrous eyes and chestnut curls, the other with orbs like the sky of June, her white neck veiled by a wealth of golden ringlets. She observed in both the same close attention to their studies; and as Mary tarried within, during the play time, so did Nelly; and upon speaking to her as she had to her sister; she received the same answer, "I might tear my dress."

The remark caused Miss M— to notice the garb of her sister. She saw at once that it was of the same piece as Mary's, and upon scrutinizing it very closely, she became certain that it was the same dress. It did not fit quite so pretty on Nelly, and it was too long for her, and she was evidently ill at ease, when she noticed her teacher looking at the bright pink flowers that were so thickly set on the white ground.

The discovery was one that could not but interest a heart so benevolent as that which pulsated in the bosom of the village school teacher. She ascertained the residence of their mother, and though sorely shortened herself by a narrow passage, that same night, having found at the only store in the place a few yards of the same material, purchased a dress for little Nelly; and sent it to her in such a way that the donor could not be detected.

Very bright and happy looked Mary Gray on Friday morning as she entered the school at an early hour. She waited only to place her books in neat order in her desk, ere she approached Miss M— and whispered in a voice that laughed in spite of her efforts to make it low and deferential, "After this week sister Nelly is coming to school every day, and oh, I am so glad!"

"That is very good news," replied the teacher kindly. "Nelly is fond of her books, I see, and I am happy to know that she can have an opportunity to study them every day." Then she continued, a little good natured mischief encircling her eyes and dimpling her sweet lips—"But can your mother spare you both conveniently?"

"O yes, ma'am, yes ma'am, she can now. Something happened she didn't expect; she is as glad to have us come as we are to do so." She hesitated a moment, but her young heart was filled to the brim with joy, and when a child is happy it is as natural to tell the cause as it is for a bird to warble when the sun shines. So out of the fullness

of her heart she spoke and told the teacher this little story.

She and her sister were the only children of a very poor widow, whose health was so very delicate that it was almost impossible to support herself and daughters. She was obliged to keep them out of school all winter, because they had no clothes to wear, but she told them that if they could earn enough by doing odd chores for the neighbors to buy each of them a new dress, they might go in the spring. Very earnestly and carefully she hoarded up the copper coins, which usually were paid them. They had each nearly saved enough to buy a new calico dress, when Nelly was taken sick, and as the mother had no money before-hand, her own money had to be expended in the purchase of medicine.

"O, I did feel so bad when school opened and Nelly could not go," said Mary. "I told mother I wouldn't go either, but she said I had better, for I could teach sister some and it would be better than no schooling. I stood it for a fortnight, but Nelly's little face seemed all the time looking at me on the way to school, and I couldn't be happy a bit, so I finally thought of a way by which we could both go, and I told mother I would come one day, and the next I would lend Nelly my dress and she might come, and that's the way we have done this week. But last night, don't you think, somebody sent sister a dress just like mine, and now she can come too. O, if I only knew who it was, I would get down on my knees and thank them and so would Nelly. But we don't know, and so we've done all we could for them, we've prayed for them—and O, Miss M—, we are so glad now. Aint you too?"

"Indeed I am," was the emphatic answer. And when on the following Monday little Nelly, in the new pink dress, entered the school room, her face radiant as a rose in sunshine, and approaching the teacher's table exclaimed, in tones as musical as those of a freed fountain, "I am going to school every day, and O, I am so glad!" Miss M— felt as if she had never done before, that it is more blessed to give than receive. O Millionaire, when he saw his name in public prints, lauded for his thousand dollars charities, was ever so happy as the poor school teacher who worships her gloves half a summer longer than she ought, and thereby saved enough to buy that little fatherless girl a calico dress.

From the New York Recorder and Register.

**The Remedy.**  
The differences and collisions of opinion, as to modes of action, that have arisen in most of our great denominational societies, seem to call for some radical change in their management and managers. Might not this evil be avoided, in a great measure, by committing their management mostly to intelligent pious laymen, men of thorough business talent, who will bring the same energies and knowledge of men to their councils, that they would in the carrying forward their own affairs, and leave the D. Ss. to their own legitimate work of preaching the Gospel of Christ. In the words of the Apostle, "It is not reason that they should leave the world of God and serve tables," but let other men, full of the Holy Ghost and wisdom, be appointed over this business, that they may give themselves wholly to prayer, and the ministry of the word." As a good brother has said, "It is not so much what has been done that has caused the mischief, as what has been said." And herein lies a great truth. The business of the clergy is to talk, and in business meetings the tendency is to talk too much; but a man more used to actions than words, knows that it is necessary in intercourse with his fellow-men, to measure his words, to check the inclination to express the impulses of the moment. Certainly there can be no feeling among Protestants in common with Bishop Hughes, that the laity cannot manage successfully the liberties of the Church. At any rate we need men deeply imbued with the spirit of Christ, men who feel that their chiefest glory to concentrate their time and talents to the good of souls and the glory of their master. M.

Stillwater, N. Y.

**FEMALE EDUCATION.**—Like mother, like children. The Rev. S. Dyer says: "When residing among the Choctaw Indians, I held a conversation with one of their principle chiefs respecting the successive stages of their progress in the arts and virtues of civilized life, and, among other things, he informed me that at first start they fell into a great mistake, they sent only their boys to school. They became intelligent men, but they married uneducated and uncivilized wives; and the uniform result was, that the children were all like the mother; and soon the father lost his interest in both wife and children. 'And now,' said he 'if we could educate only one class of our children, we would choose the girls, for when they become mothers they would educate their sons.' This is to the point, and it is true. No nation can become fully and permanently civilized and enlightened where the mothers are not, to a good degree, qualified to discharge the duties of the home work of education."

**JEREMY TAYLOR'S IDEA OF A FRIEND.**—A friend shares my sorrow, and makes it but a moiety; but he wells my joy, and makes it double. For so two channels divide the river and lessen it into rivulets, and make it fordable and apt to be drunk up by the first revels of the Syrian star; but two torches do not divide, but increase the

flame; and though my tears are the sooner dried up when they run upon my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp we unite the glories, and make them radiant like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and harmony.

**BUSINESS CARDS.**  
**BERLSER & MAYS.**  
Attorneys at Law and Solicitors in Chancery.  
TUSKEGEE, ALA.  
Will practice in the various Courts of Macon County.

**Office over the Jewelry Shop.**  
JAMES K. BERLSER, ROBT. L. MAYS,  
Montgomery, Ala. Tuskegee, Ala.  
Berkner & Mays being general administrators for the County of Macon, will attend to the settling up of Estates.  
March 1, 1855. n41-ly

**MORGAN, MARTIN & CHILTON,**  
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.  
SELMA, ALABAMA.  
JOHN T. MORGAN, JAMES S. MARTIN,  
THOMAS G. CHILTON, Talladega, Ala.  
Selma, Ala. March 1, 1855.

**THOMAS S. HOWARD,**  
Attorney at Law and Solicitor in Chancery.  
TUSKEGEE, ALABAMA.  
Will give prompt attention to business committed to his care.  
Office next door to Drs. HODNETT & HOWARD.

**GEORGE MARQUIS, CULLEN A. BATTLE,**  
ATTORNEYS AT LAW,  
WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Talladega counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.  
Office in the brick building, over Morton and Stevens' Store.  
Tuskegee, Ala., August 17, 1854.—ly.

**GEORGE W. GUNN,**  
ATTORNEY AT LAW,  
and Solicitor in Equity.  
WILL practice in the Courts of Macon, Chambers, Russell, and Talladega, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing bad and doubtful demands.  
Office over Adams & Gunn's Shoe Store.  
Tuskegee, Ala., Nov. 29, 1854.

**HENDERSON & MCGEE.**  
HAVING this day associated themselves in the practice of the Law, will attend to all business intrusted to their care, in the counties composing the 9th Judicial Circuit, also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladega Alabama.  
January 25, 1855.

**DRS. HODNETT & NUCKOLLS.**  
HAVING associated themselves in the practice of the Law, will attend to all business intrusted to their care, in the counties composing the 9th Judicial Circuit, also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladega Alabama.  
January 25, 1855.

**ELAM, STAMPS & ROBERTS.**  
TALLADEGA HOTEL.  
JOEL ELAM PROPRIETOR.  
Brick Fire-proof Livery Stables,  
HORSES, BUGGIES, CARRIAGES AND HACKS,  
At the Shortest Notice.  
In connection with the Talladega Hotel.  
P. A. STAMPS & CO.  
Wm F. Roberts, one mile East from the Court House, is prepared with lots for drivers of every description, Corn, Potatoes, Oats and Hay always on hand. He has also engaged at the Livery Stables of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.  
Feb. 1, 1855. n38-ly

**DR. P. R. KAY.**  
Office above stairs over the Post-office.  
HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a neat and durable manner. They are prepared to mount teeth on plate from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.  
Tuskegee Ala. July 26, 1854.

**DR. H. A. HOWARD,**  
TUSKEGEE, ALA.  
Office north corner of the public square.  
Feb. 8, 1855. n39-ly

**SAWYER, ANDERSON & ROBERTS.**  
DENTISTS.  
And Manufacturers of Incorruptible TEETH.  
TUSKEGEE, ALABAMA.  
WOULD respectfully announce to the citizens of Macon and adjoining counties that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.  
Having been engaged for a number of years in an extensive practice and being thoroughly acquainted with all the latest and most scientific improvements in the Manufacture and construction of full and partial sets of teeth, we can with confidence say to those in need of Dental substitutes, that work will be executed in any desired style in the neatest and most durable manner, and at the shortest notice, and in adaptation, beauty and finish we guarantee as ample satisfaction as can be obtained of any Dentist north or south.

**WILSON SAWYER,**  
TUSKEGEE, ALA.  
ANDERSON & ROBERTS,  
TALBOTTON, GA.  
February 8, 1855. n42-ly

**THE CHRISTIAN REVIEW.**  
THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau street, New York. This review is now admitted to be ably and judiciously conducted. It holds a high rank among the best reviews of the age, and what is still more gratifying, its value is being appreciated by the denomination, and its patrons are rapidly increasing. It is the purpose of the proprietors to make it, both in its religious and literary character, what the interest of our churchmen and the whole country require. Each number contains one hundred and sixty pages of original matter is furnished by many of our best writers from all parts of the Union.  
Terms: Three dollars a year, in advance. All who pre-pay will receive their numbers free of postage. New subscribers will please address COLBY & BALLARD, [122 Nassau-st., New York, N. Y.]  
March 25, 40

**PORTER, ISBELL & CO'S**  
LADIES' AND GENTLEMEN'S  
DRESS GOODS.  
have been greeted with such eclat—as merits takably indicated by unprecedentedly large sales—that the proprietors desire in this public manner to express their warmest thanks to an appreciative public, especially to those true connoisseurs in Dress, their lady friends, are they infinitely obliged.  
Tuskegee, Ala., April 12, 1855.—ly

**THE SEVENTH ANNUAL Session of this Institute**  
will commence on the first Monday in September next, and close on Thursday, the 21st of October, 1855. The session will be divided into two terms of ten weeks each. The first will close on the 31st of January, and the second, on the 21st of June. There will be a vacation of two weeks at Christmas.

**Rates of Tuition per Term**  
For Spelling, Reading, Writing and Mental Arithmetic, \$12 50  
The above, with Modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, 15 00  
The foregoing with English Grammar and Civil History, 20 00  
The Latin and Greek languages, with any of the English branches in the ordinary College course, 25 00  
Students will be charged by the term, and there will be no deduction for absence, nor in cases of expulsion or dismissal. Tuition fees payable in advance.

**General Regulations.**  
In this age of steam, electric telegraphs, clairvoyance, and spiritual communications, it may be expected that we will present some new and wonderful method of instruction, by which in a few weeks, or months, tyros are metamorphosed into learned men and profound philosophers; but, alas! alas! how far we are from the reality, that the Tuskegee Classical and Scientific Institute is not the place for them. But to those who are willing to "pay the price," we guarantee "the purchase," and most cordially tender our sympathy and aid. We can point out the way, but each individual must ascend the mount by his own effort, or grope in the darkness or dim twilight amid the drift wood and reptiles at his base.

The pupils will be considered as under the immediate control of the teachers, and as pledged to unconditional obedience to all the rules and regulations of the institution.  
The discipline and rules of conduct will be such as are recognized and taught in the Sacred Scriptures; such as comport with reason and propriety, and such as are approved by experience and common sense. In short, every pupil will be required to do right or suffer the penalty, as the teachers may deem expedient.  
Students will be required to study a reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation either as members of a literary society, or under the supervision of one of the teachers.  
Repeated absence, except for necessary causes illness, or unavoidable business, as well as positive immorality, will be sufficient cause for dismissing a pupil at any time. Absence from room after night, without the consent of the teachers, parent or guardian will be treated as a misdemeanor.  
The decided co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time.  
Each student will be expected to attend the school, and submit to the choice of his parent or guardian. Students from abroad will be expected to occupy rooms at the Institute; unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.  
Any one from another institution, making application for membership in this, will be required to present a certificate from his late school, showing his moral and academic deportment. No one who has been expelled from another institution, or has left under censure, need apply.  
The Institute is pleasantly situated one mile south of the Court House, and is easily accessible by the railroad, and is in a healthy and salubrious place of public resort, and at the same time, suitably near to enjoy all the advantages of a street locality.  
The buildings have been newly and neatly fitted up, and are greatly enlarged; so that nothing in the out-fit will be wanting for convenience and comfort.  
The boarding department will be under the control of Mrs. Lewis Alexander and lady, with whom boarding, including washing, and fuel, may be obtained at twelve dollars per month. Students who board in the institution, may be assured that they will have a pleasant home with friends, who will be attentive to their interests and studious of their comfort.  
As places of health and pleasantness, Tuskegee is proverbial and needs no commendation. Being but a few miles from the Montgomery and West Point railroad, with which it has regular communication by Stage and Omnibus, it is accessible, and yet exempt from the contagions and alarms, common to places immediately on the great thoroughfares.  
Mr. George W. Thomas, Rector of the Brandon Academy, has been engaged as associate Principal and Instructor in the Latin and Greek languages. Mr. T. H. Roberts, a native of Tuskegee, and a teacher, and has been selected because of his excellence as a scholar and his great moral worth. We have no space to insert his numerous testimonials. It is sufficient to say that they are of high authority.  
For particulars relative to the internal regulations of the institution and its practical operations, we say to all—come and see, or enquire of W. S. JONES, Principal and Proprietor.  
TUSKEGEE, ALA., July 1854.

**SCHOOL.**  
MRS. WM. REED will resume her school on the 2nd Monday in January next, in the large and convenient house, formerly occupied by Mr. Douglas, as a school room, and recently moved to a pleasant and retired location on her own lot. Thankful for the patronage of Mrs. H. Roberts, she is desirous to merit a continuance of favor; and assures those who may entrust their children to her care, that she will give her undivided attention to their moral and intellectual cultivation.

**Tuition per 1st session of 20 weeks.**  
First Class—Spelling, reading, writing, primary geography and arithmetic, \$8 50  
Second Class—Geography, Arithmetic, English Grammar, Natural History, Dictionary, and Composition, 12 50  
Third Class—Latin and Greek, 15 00  
Evidence of Christianity, Botany, Mythology, Chemistry, Rhetoric and Astronomy, \$15 00  
Fifty cents will be charged each scholar per session, to defray incidental expenses.  
Young Ladies from a distance can get board with the teacher, from Dec. 28, 1854.—6m.

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## TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The following simple, yet touching little story illustrates forcibly how much more blessed it is to give than receive.—Ed.

THE LITTLE SISTERS.—"You were not here yesterday," said the gentle teacher of a little village school, as she placed her hand kindly on the curly head of one of her pupils. It was recess time, but the little girl addressed had not gone to frolic away the ten minutes, not even left her seat, but sat absorbed in what seemed a fruitless attempt to make herself mistress of a sum in long division.

Her face and neck crimsoned at the remark of her teacher, but looking up, she seemed somewhat reassured by the kind glance that met her, and answered, "No, ma'am, I was not, but sister Nelly was."

"I remember there was a little girl who called herself Nelly Gray, came in yesterday, but I did not know she was your sister. But why did you not come? You seem to love to study very much."

"It was not because I did not want to," was the earnest answer, and then she paused and the deep flush again tinged that fair brow; "but," she continued after a moment of painful embarrassment, "mother cannot spare both of us conveniently, and so we are going to take turns. I'm going to school one day and sister the next, and to-night I'm to teach Nelly all I have learned to-day, and to-morrow night she will teach me all she learns while here. It's the only way we can think of getting along, and we want to study very much, so as to some time keep school ourselves, and take care of mother, because she has to work very hard to take care of us."

With genuine delicacy, Miss M— forbore to question the child further, but sat down beside her, and in a moment explained the rule over which she was puzzling her young brain, so that the difficult sum was easily finished. "You had better go out and take the air a few moments, you have studied very hard to-day," said the teacher, as the little girl put aside the slate. "I rather not—I might tear my dress."—I will stand by the window and watch the rest."

There was such a peculiar tone in the voice of her pupil as she said, "I might tear my dress." Miss M— was led instinctively to notice it. It was nothing but a ninetynine print of a deep hue, but it was neatly made, and had never yet been washed. And while looking at it, she remembered that during the whole fortnight previous Mary Gray had attended school regularly, she had never seen her wear but that one dress. "She is a thoughtful little girl," said she to herself, "and does not want to make her mother any trouble. I wish I had more such scholars."

The next morning Mary was absent but her sister occupied her seat.—There was something so interesting in the two little sisters, the one eleven, and the other eighteen months younger, agreeing to attend school by turns, that Miss M— could not forbear observing them very closely. They were pretty faced children, of delicate forms, and fairly like hands and feet—the elder with dark lustrous eyes and chestnut curls, the other with orbs like the sky of June, her white neck veiled by a wealth of golden ringlets. She observed in both the same close attention to their studies; and as Mary tarried within, during the play time, so did Nelly; and upon speaking to her as she had to her sister; she received the same answer, "I might tear my dress."

The remark caused Miss M— to notice the garb of her sister. She saw at once that it was of the same piece as Mary's, and upon scrutinizing it very closely, she became certain that it was the same dress. It did not fit quite so pretty on Nelly, and it was too long for her, and she was evidently ill at ease, when she noticed her teacher looking at the bright pink flowers that were so thickly set on the white ground.

The discovery was one that could not but interest a heart so benevolent as that which pulsated in the bosom of the village school teacher. She ascertained the residence of their mother, and though sorely shortened herself by a narrow passage, that same night, having found at the only store in the place a few yards of the same material, purchased a dress for little Nelly; and sent it to her in such a way that the donor could not be detected.

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## Baptist Male High School, TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantages for obtaining a sound and thorough education.

The healthfulness of Talladega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public. Prior, June 1st, 1855, the Talladega Academy at Selma has accepted the charge of the Institution and will be aided by able and accomplished teachers. Students will be prepared for any college, or taught an extended English course, and daily use is made of the apparatus during the recitations on Natural Sciences, and familiar Lectures will be delivered steadily before all the pupils. While no Sectarian tenets are inculcated or efforts made to bias the religious belief of the pupil, the Bible is our Text Book, and daily use is made of it to improve on the mind and conscience its sublime lessons of Wisdom, Virtue and Truth.

The system of instruction adopted includes not only the cultivation of habits of abstraction, and minute searching, and the date of the Academy, but also the study of the Bible, and the theory to practice—it requires the study and therefore