

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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

\$2 00 PER ANNUM IN ADVANCE.

VOL. 7, NO. 4.

TU SKEGEE, ALABAMA, THURSDAY, MAY 31, 1855.

50 NO. IN A VOL.

As we Think we Act.

When good things dwell in our minds, evil ones are excluded. We must think of something. The soul is never tenantless. Its activity forbids it. Rather than this, it would rather create, construct, and call entities out of nothingness. Hence the good within cannot fall of phantasms of some kind, good or bad. How many a mind, dispirited by realities, pores over fiction's events, and consumes itself amid the unreal creations of poetry and romance! More is the literature of fiction than of fact.

We cannot stop thinking. The activity of the mind forbids it. But there is a choice of what we think. The mind is not necessarily a machine without a regulator, to go at random and to ruin. We can determine the subjects of thought, as we can direct our eyes; and the mind can no more look two ways at once, than the visual organ. If thoughts of a given character interest us, those of an opposite character are precluded. If Christ dwells in our hearts by faith, the world will be shut out. If truth, honor, justice, purity, things amiable, lovely, and of good report, with whatever is virtuous and praiseworthy have engaged our thinking, the unjust, impure, dishonest and unworthy will gradually lose their power over us. To keep the temper out, we must let the King of Glory in. If the mind is left vacant for a moment, it is sure to be filled with what is evil. As well produce a vacuum in the ocean caverns, where liquid mountains are struggling for admission, as in minds exposed to so many images, which, through the eyes, the ears, and all the senses, are continually crowding in upon it.

A pure mind is as necessary to purity of action, as a pure fountain to a pure stream. The thought of foolishness is sin. A sinful thought cherished, as surely disturbs all the mental and moral movement, as magnetic iron in a watch all its machinery. This makes it necessary that our thoughts should be occupied with the love of Christ, with the blessed truths of the Bible, with plans of doing good, with the graces of the Holy Spirit, with prayer, with the hope laid up for us in heaven, and with every thing noble, and virtuous.—*V. Y. Chronicle.*

AN INTERESTING LITERARY FACT.—The fame of Bunyan, during his life, and during the century which followed his death, was indeed great, but was entirely confined to religious families of the middle and lower classes. Very seldom was he during the time mentioned with respect by any writer of great literary eminence. Young coupled his prose with the poetry of the wretched D'Urfey. In his "Spiritual Quixote," the adventures of Christian are ranked with those of Jack the Giant-Killer and John Hickathrift. Cowper ventured to praise the great allegorist, but did not venture to name him. It is a significant circumstance that till a recent period, all the numerous editions of the "Pilgrim's Progress" were evidently meant for the cottage and the servant's hall. The paper, the printing, the plates, were all of the meanest description. In general, when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority prevails. The "Pilgrim's Progress" is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.—*Macaulay.*

The best thing to give your enemies is forgiveness; to your opponent, tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to a mother, conduct that will make her proud of her son; to yourself, respect; to all men, charity; to God obedience.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant. While its opponent, ingratitude, is a deadly weed; not only poisonous in itself, but impregnating the very atmosphere in which it grows with fetid vapor.

PROCEEDINGS OF THE CONVENTION CONCLUDED.

REPORT F. Of the Committee on Periodicals.

There are many valuable periodicals which your committee might recommend as worthy of the patronage of the denomination, only two of which we say mention, viz: *The Banner* and *Foreign Journal*, the organ of the Southern Baptist Missionary Enterprise, which is a monthly sheet published at Richmond, Va., at 25 cents a year; one copy of which is worth the subscription price. Baptists should take it, because it is the only sufficient means of obtaining correct information concerning the missionary operations of the denomination.

We could never call special attention to our own State organ, the *South Western Baptist*, which we are glad to say is improving, although still struggling for existence. Its interests are associated with our denominational operations. It has however reached a crisis which claims the attention of this Convention, and of the denomination throughout the State. As the committee are divided in their views as to the best means of sustaining the paper they have concluded to submit the whole matter to the consideration of the Convention without suggesting any plan for its adoption.

Respectfully submitted,
D. PEEBLES, Jr., Chairman.

REPORT G.

Of Board of Trustees of Judson Female Institute.

In presenting their annual report to the Convention, the Trustees of the Judson Female Institute, are happy to state that the institution is enjoying a degree of prosperity never attained at any former period. The whole number of pupils entered on the catalogue, this session, is 235. The number of Professors, teachers and other officers is 17.

The general health of the Faculty and students has been highly satisfactory. In the latter part of March the measles appeared in the institution, and about 75 cases occurred, all, however, of the mildest type. The disease has now entirely disappeared, under a kind Providence, no death, and no instance of dangerous illness, has resulted from this visitation; yet there has been a serious interruption in the studies of many individual pupils, which may reasonably be expected to affect, in some degree, our approaching examination.

It is with the deepest regret that the Trustees inform the Convention, that our esteemed brother, Prof. M. P. Jewett, has tendered his resignation to the Board, as Principal, to take effect at the close of the present Session, July 30th. The Judson was opened by Prof. Jewett, in January, 1853, and the history of its success up to the present time, under his able management, is too well known by its friends and the public, to require more to be said by us, than the announcement of the fact, that its growth and prosperity has no parallel in the history of any similar institution in this country. And this is owing mainly and entirely to the fact, that his peculiar qualifications as a teacher and disciplinarian, fit and qualify him in a pre-eminent degree to fill the position he has so long filled with credit to himself, honor to the institution and satisfaction to its friends.

The connection which has existed between us as Principal and Trustees, has been one of peculiar interest. During the past sixteen years, (the length of time he has been Principal of the Institute) nothing whatever has occurred to interrupt or mar, in the least, the good feelings and harmony between us, and we have not but been doing violence to our own feelings, when we do not express our very deepest regret, that the tie, which has so long bound us together, is so soon to be severed. As citizens, as friends of the Institute, as Trustees we say again, that we regret to part with him, and in doing this, we are fully assured, that we only reiterate the feelings that pervade this entire community. We wish him abundant success, and a long life of usefulness, in whatever enterprise he may in future engage.

In filling the vacancy occasioned by Prof. Jewett's resignation, the Trustees take pleasure in announcing to the Convention, that they have engaged as a future Principal, Prof. S. S. Sherman, of Brownwood Institute, Ga., and for many years well known as the able and popular President of Howard College. His talents and learning, his skill as an instructor and disciplinarian, his long and successful experience in conducting institutions of learning, joined to untiring industry and energy, are a pledge to the denomination and to the public, that the Judson will continue to maintain under his able management the commanding position which it now occupies.

The next Annual Examination will be held on the 30th of June, and the Trustees would be happy to see the members of the Convention on the occasion.

Respectfully submitted,
WM. N. WYATT, President, Pro. Tem.
S. H. FOWLER, Secretary Board Trustees,
Marion, Ala., May 7, 1855.

REPORT H.

The Board of Trustees of Howard College respectfully report.

That since their last report they have contracted for the construction of two buildings for the College on a site within the corporate limits of the town of Marion, considered more beautiful and eligible than the one formerly occupied. One of these buildings is intended for a Chapel, rooms for the Literary Societies, Chemical Department, College Library, President of the College, &c., the other for dormitories for the students and recreation rooms. The former is progressing with the work, and it is expected that the dormitory building will be completed by the commencement of the next Session, and the Chapel building is to be completed as soon thereafter as practicable. These buildings, when finished, will afford accommodations for more students and many more conveniences, and facilities of education, than the edifice destroyed by fire in October last. But the Board have not College will demand another dormitory building, which the Board have not now the means of procuring. It is hoped that the liberality of the friends of the College, will, at some early day, enable them to accomplish this much desired object, which so far as the buildings are concerned will place the College in a condition, satisfactory to the denomination and will enable it to compete successfully with other literary institutions in the country.

Since the last meeting of your body, the Board have secured the services of Rev. Jas. H. De Votie as financial secretary. His ability, fidelity and efficiency are too well known to require comment, and his success thus far, considering the severe pecuniary pressure of the times, sufficiently attests the wisdom of the selection. He has, however, only been able to procure good subscriptions to the amount of about thirty thousand dollars, for the endowment and buildings of the College. This permanent fund added to the available funds heretofore subscribed will not make an amount so large that the annual interest will defray the expenses of the College—one hundred thousand dollars at least being necessary for this purpose.

The Board are making strenuous efforts to collect the subscriptions long due them, which are regarded doubtful from any cause, especially where the interest has been allowed to accumulate for a number of years. They are also endeavoring to place other claims due the College in a most available condition, and it is hoped that heavy losses will be thereby avoided in future.

The history of the Preparatory Department attached to the College, shows that it has fallen short of defraying its expenses, and it is submitted whether or not, it would be advisable to stop this constant drain on our treasury by discontinuing altogether with this department. The whole number of students attending the College is 131, of which 79 belong to the proper College department. The comparatively small difference between this number and the number heretofore belonging to the College—when the diminished conveniences and facilities for giving instruction are considered—affords good evidence of the firm determination of the friends of the College to sustain it amid its most serious adversities. The means provided for the support of the Beneficiaries, is inadequate and their number must be less than it would be if these means were increased. It will be a source of sorrow and regret to have to deprive young men of the ability to acquire education, who are competent, willing, and nobly struggling, to prepare themselves to be useful in the great cause of the Redeemer, and they beg leave to urge upon your body the propriety and necessity of giving special attention to the subject of their support.

The Theological department is in as good condition as could reasonably be expected, the consequences of the late fire considered. The number belonging to this department is twelve, some of whom are young gentlemen of great promise.

All of which is respectfully submitted.

L. W. GARROTT, President of Board of Trustees.

REPORT J.

Of the Committee on Education.

In presenting a report on Education, your Committee are restricted mainly to the Institutions under the patronage of this Convention; yet, as well wishers and promoters of the good cause through other media, we will allude incidentally to the subject in our State. We can but generalize.

The Act of our late Legislature, establishing a system of "Free Schools," is, though defective in detail, and limited in its operations for want of funds, is, notwithstanding this, in the hands of the present indefatigable and efficient Superintendent, moving forward to the attainment of the sceptical and apathetic, and to the admiration and gratification of its uniform friends. The end aimed at, is a noble one, and though the plan, in its incipency is defective, we predict for it, with perfect assurance, ultimate success. It is a day of small things should not be despised, but hailed and welcomed as a harbinger of good, to the coming generation.

With pleasure, we behold our State University, headed by its venerable President, assisted by an able Faculty, moving majestically forward, prospering and to prosper. Amid envy and jealousy, and the froaks of boys, it stands a monument of wisdom, affection and energy. Nor can we travel in any direction without beholding the plains and mountains, dotted with

High Schools for both sexes, reared by the munificence of Christian Denominations, and benevolent Fraternities. And still, more numerous are the buildings of less pretension—the results of neighborhood and individual enterprise.

From this brief array of facts it is evident that the cause of Education, literary and scientific, has gained a mighty hold upon the public mind, and is rapidly advancing in Alabama.

Add to these educational forces, the names of the Judson Institute and Howard College, children of this Convention, and the momentum is greatly increased.

The Judson, its praise is in all the States, particularly in the South and South West. This popularity is the result of the indefatigable labors of Prof. M. P. Jewett, its long tried and able principal, (who, we regret to learn, is recently returned to his native land, and is now pursuing his studies at a wise and skillful Theological Tutor, with the cooperation of numerous and warm friends, and devoted Alumni scattered over an immense territory. We are much gratified to learn that the Board have been so fortunate as to secure the services of that ripe scholar, well known and able teacher, S. S. Sherman. We conclude therefore, from the Judson's past success, and usefulness; and being placed under the Rectorship of President Sherman, its future success is not problematical. But Howard College is the burden of this report; particularly the Theological Department of it. We merely hint a reason for this preference; the Literary and Scientific Department will not be neglected; but this cannot be said, judging from the past of the Theological.

And at this point your Committee would, if not restricted by the subject and State limits, urge the absorption of the Theological funds of Howard College, and all other Baptist Colleges in the South and South West, into their Union into one Theological Institute, somewhere in the above indicated territory, which would meet the wants, gratify the wishes, command the respect, and secure the best talent of the Denomination as teachers. But we suppose this cannot be done, as the funds raised in the different States for their respective Colleges, are so bound up by local considerations, that they would not surrender them, if demanded for such an enterprise.

That such an Institution, in the North or South West, is a desideratum, is the opinion, we presume, of every reflecting member of our Convention. We will not subject ourselves to the just indignation and contempt of the intelligent and well-informed, by proclaiming to the world, that we have one Theological Institution worthy of the immortal strength, wealth and talent of the Baptist Church. The announcement is mortifying to our pride, and a fearful wound on our pity. But, though pride forbid and pity blush and weep, the fact shall be proclaimed upon the house-tops; "that we are behind the age in its intelligence and wants."

In this frank declaration of our criminal negligence, we do not intend (God knows) to reflect either upon the talents, piety, or soundness in faith, of any Professor of Theology South of Mason's and Dixon's line. Nay, we love, and heartily sympathize with them in their arduous and unequalled position. Awarful and unimpaired, we say, because of the union of the Theological, literary and scientific departments in the same College. Neither God nor common sense joined them in ungodly wedlock, and their divorce should be decreed immediately. In the present state of wedlock the Theological Professor is a Professor and Teacher in some other department in College, and hence, he cannot thrust shovels, tongs, poker—all from the fire and keep them from verifying the old adage, Dr. Clark's opinion to the contrary notwithstanding.

The best Theological schools in the world are those that have no direct connection with other Colleges, either in endowment or professors—Students having their Christian military in view, graduate in other Colleges, are then sent to an amply endowed, and thoroughly furnished Theological Institution, and placed under an able Faculty for Graduation in Divinity, or to receive such a course of instruction as their circumstances will allow. We will not insult the intelligence of this Convention, by a labored argument in favor of such an arrangement.

How much better would it be, then, to abandon sectional feelings, and surrender at once, to the urgent and reasonable demands of our wants, the funds of every College insufficient at any one point, where all are fused and merged into one strong Institution at some point as indicated above.

The thought is now in many a mind, "you are urging an important subject, but an impracticable one." Very well, but does that reply stop our numerous and open-mouthed mouths? Do they not come up from every quarter, beseeching us continually, stirring our ears with piteous wails, like the cry of the starving poor for bread?

Does it shield and protect from shame, disgrace, injury, almost ruin? If cherish, you will remain, attack these wants and compel them to raise the siege, and begone, but remember the consequences must be your own. Eternity alone, can disclose the injury done to our Church by sectional feeling and prejudice growing out of an abuse of our independent form of Church government. Discerning men now see much of the desolation, and deplore it.

But suppose the plan suggested is impracticable, grant that it is; does this constitute us idle, to do nothing to establish such an Institution by the creation of other funds? The Baptist Church recently poor, now possesses immense wealth, and like individuals who make their money by the sweat of their brow, they do not surrender their means at the demand of every visionary man to promote his reckless schemes. It takes practical men—men of sound judgment, to make money, and the same attributes can alone keep it from them. Men of sanguine temperament, extreme benevolence, and over-heated zeal, have to purchase the various means of the age sought without the success of an "All India," for the "Open Sesame" to their hoarded wealth. Being a highly practical people, they cannot be easily driven into enterprises that will not pay, in some way. Present however, something through which they can see, and they will pay readily from their pockets, or with their talents. In commercial language, they will "take stock" unhesitatingly. This experiment has never been tried, and who can tell but that it would prove to be anything much sought for and sought for. Dr. Chubb, the true, once said, "Baptists of our Church, had we sold a book without there was a *deducting* hence, their works generally produce a sensation in the public mind. Why should it not be so in Theological Education? The desideratum is much greater."

That there should be a mighty interest aroused in the Baptist mind, in favor of ministerial education is apparent, but alas! felt by few. We have arrived at a crisis in our denominational history which will compel us to take a higher and nobler stand of Literature, or we will sink into insignificance. No sophism under heaven, can evade this conclusion. It would be ungenerous, cruel and wicked to conceal this fact from our people. It will not do to steel our hearts with pride, blind reason with vanity and proclaim to the world, that we are doing well; we cannot deceive it or ourselves. We have many reports on Theological Education, filled with false statements, and hollow compliments, which have been circulated by men crying "peace, peace, when there is no peace." We are heartily sick of such groundless professions and "untempered words," and its ruinous use. The fact is, we have come to the Red Sea, on our brink, pursued and environed, but where is the rod of power and deliverance?

The man who believes that truth, might as it is, can prosper much, in an educated community, pleaded by an uneducated man, when he is opposed by an error of false talent and good education, is but a poor philosopher, a careless observer, and a mere novice in history. We have the utmost confidence in the truth, once said, "Baptists of our Church, had we sold a book without there was a *deducting* hence, their works generally produce a sensation in the public mind. Why should it not be so in Theological Education? The desideratum is much greater."

But what are Baptists doing towards ministerial education? Would that we had statistics to show, and let figures proclaim in their potent way our indifference upon that last and all subject of our denomination, in any way. But we can only answer in a general way, nothing compared with their ample means. What is that? "Bapt" with the "far seeing eyes of a man" doing towards educating his falsely called ministry? Let the Convention attend. There are thirty-one Roman Catholic Seminaries in the United States with three hundred and ninety-three students. Besides these, there are about one hundred and eighty students in institutions and establishments of the regular clergy at home. As regards to this country, there are five hundred and eleven Theological Students altogether. The Baptists have about thirty Colleges of one grade or other, two Theological Institutions, a Theological department in several others, and probably not half the above number of Theological Students. This statistical comparison is humiliating to the pious, and alarming to the thoughtless.

We are in danger of lulling in the Asylum upon the subject of educating our sons and daughters, increasing the number of our Colleges and High Schools, while the preacher is educated almost as much as the layman. The provision is made for him, it is done in an incidental way—a little solemn parade and mockery. It will result in this; our children will be well educated to laugh at the unlettered Pastor, port the lips at the truths he rustically proclaims, forsake his pulpit in disgust, seek the ministry of some learned errorist, and perhaps lose their souls. Who can abide this? We answer Baptist parents say practically "we can."

In the South and South-West, we are doing less for this cause than in any other portion of Baptist lands. In our State Colleges we have a small Theological force too insignificant to mention, and in such a few Theological Students, so called, pursuing more of a literary and scientific course than a Theological one. At the North they are doing better in number and in provision for them. In addition to the pitiful arrangements we have in our own State Colleges, they have the Newton Theological Institution, and a Theological School in Madison and Rochester Universities. Talk to us of Southern chivalry and liberality! Staff! vapor! thin air! not a Theological School in all your territory, not one hundred and fifty Theological Students in all your Colleges, and they penniless and ragged, their wants bidding them go home. Meanwhile, hundreds would enter if you would only make provisions for them. Your land full of unlearned ministers, obscure

necessarily, while every intelligent community, village and city, are calling upon you for men "who are able to teach." While looking at this gloomy picture, we are some times ready to conclude that the Baptist Church has seen its day, and run its race. As neglectors and despisers of the Christian ministry, they should take care, lest that awful requisition come upon them, "Give an account of thy stewardship, for thou mayest be no longer steward."

From this lengthy parenthesis, we return to our subject, Howard College, and "be that has ears to hear, let him hear."

Your Committee have already stated as a reason, why they plead mainly for Theological Institutions that they did not fear that the literary and scientific departments of Howard College would be neglected. We will now qualify this somewhat. Wealthy Baptists, and wealthy men of the world will educate their sons, and to prevent their minds from being dulled, they will afford them the best facilities. Interest, that great motive power will influence them to endow the College. It is Caesar's business to do that, and he seldom neglects his business; but he is almost sure to neglect Theological education. True, there is a tardiness about its endowment, but that is true of the endowments of some of the richest and best Colleges in the United States. Yale, Harvard, Princeton, Brown, and many others in 1821, and its endowment fund may be set down in round numbers at \$60,000. From the length of time it has been founded, and take into consideration the numerical strength and wealth of our denomination in Alabama, it must be evident to the thoughtful, that the heart and purse of our people are not in the Institution. "This clear at least, that there is something like Howard College, in New where? Let us compare Howard College with the Acadia College, in New Brunswick, and we shall find that it is something like Howard College, in New where? The Acadia College," says a late paper, "but recently founded, has already an endowment of \$65,000, and expects soon to raise it to \$100,000. This was done in British America by a membership of 8000 souls heavily taxed by the government, while Alabama with a better soil, less taxed, wealthier by millions, with a membership of from 40 to 50,000 souls has not exceeded \$10,000."

In ascribing reasons for this difference against us, some are ready to say it is "downright stinginess." But "Charity thinketh no evil," and we will not say it; besides we might be convicted of that error, so frequently committed, which logicians call *pro non causa non sequitur*. Making all allowances for the mischief done by some of the impetuous agents and advocates of Howard College and their intemperate zeal at its foundation, we venture to affirm that the main cause of the failure up to this point, has been owing to the evil working of that down pulling demon which has ever too much influenced the Baptist Church, Sectional prejudice. God forbid that we should ever lift up our voice against the independent or congregational form of government, held to by the Baptist Church; (we would not oppose Christ and his Apostles) but against their frequent abuse of it, we would lift up our voice like a trumpet, and tell our people of their transgressions.

We would go further, and become correct, for if the Holy Messiah would be true, as against a demon so loathsome and filthy, we would, if Satan would for once, depart from his usual policy, form an alliance with him, and it should be proclaimed to an astonished world, that "Satan had cast out Satan." This infernal spirit gets in a every Baptist community, however small, magnifies their territory into the dignity and importance of an empire, makes their existence depend upon the ill success or downfall of other inferior unpromising of their own. "God shall smite them that they will not lift up their voice to vindicate him, and say, 'thou shalt not speak evil of the Lord thy God.'" Take a specimen of their ranting "to our purpose quite," Howard College is at Marion—let them sustain and endow it; they wish it done; they will never do us any good. They wish to engross every thing; they can't Marionize us; other locations would have been better; "it's a proud, vain, expensive place. We must attend to our common schools, our high schools, &c. As long as this feeling exists, and a tongue is given to it, just so long will the College remain in a crippled condition and unendowed."

As to the question of its location that should no longer be kept before the Baptist mind. The Convention unanimously located it at Marion in 1841. That place is now the centre of the State; has a strong and liberal community; they moved first in the matter and it was wisely given. Besides it is a moral, refined and healthy town, and the most capacious in the State. As long as this feeling exists, and a tongue is given to it, just so long will the College remain in a crippled condition and unendowed."

The incidental advantages that have accrued to Marion in its location, have nothing like equalled the money expended in its erection. It has been a consumption in their purses.

But the Convention gave it to them with this weighty injunction—"Take this child and nurse it for me, and I will give thee thy wages." And like noble and liberal hearts, they have watched with intense solicitude their child's growth, even in the midst of dire, and what have they to show? They have secured a good conscience, "purchased to themselves a good conscience" in the estimation of the beneficent, and ingratitude, expressed in the coarsest manner, from the captious and censorious.

Were we to blame the Marion brethren at all, it would be for holding out too encouraging ideas in regard to the prospects of the College. Generally if a crisis must come, the sooner the better, and this was only stating the fact. Their music was in the major key when it should have been in the minor. But the motive that influenced them, disarms us; we cannot be Cato. They thought it best to encourage the denomination to do its duty; hence, in their reports they "piped" in the major key, but the crisis has come at last and they "mourn" in the minor. As we did not "dance" to the cheerful music of the former, shall we now "lament" to the plaintive tones of the latter? or shall we still continue to sit in the "market place" like sulky children, and do nothing?

At the last Session of this body, the Board of Trustees made a frank and painful disclosure of the financial condition of the College. The issue is now before us—life or death. Heartism: "Cato requires that it should be examined that the financial condition of the College is not such as it should be. An examination of the late reports of the Board heretofore submitted to the Convention, will show, and the fact is unquestionable, that the funds of the College are gradually diminishing, and unless some remedy is provided, one of two results must follow; either the College exercises must cease at once, or they will be kept up for a few years, and then its existence will terminate for want of funds to sustain it."

Rather than a result so dishonorable to the denomination should follow, Bro. J. H. De Votie, was appointed by the Board, Financial Secretary to make over more effort to endow it. But what success he has had we know not. Now what shall be done? After all our parade about Howard College, shall it sink into the insignificance of a High School? Humiliating as it is the thought, better for it to do so unless speedily and amply endowed. Shall it be said that the Baptist were unwise; commenced building without first counting up the cost, and were unable to finish it; or that they are so divided in council and sentiment that they are unable to do any thing great and noble?

Shall we plead guilty to the charge of parsimoniousness? Shall we our time to hear, with a patience amounting to stupidity, the taunts of our enemies? Hear them! "What will these Baptists do? Will they build? Will they endow? Will they make an end in a day?" Shall we continue to increase the number of our local High Schools and neglect our State College? Time alone can respond to these questions.

Your Committee deeply deplore the weakness of Theological Students in Howard College and the poor provisions made for their wants. From a State whose population is—15 Theological Students in the whole number; we blush to record the fact, but we are "Watchmen upon the walls of Zion," and we do it to open the eyes of our brethren to our alarming condition as a denomination. We are no false alarmist, but we proclaim, and God grant that every Baptist may hear it, that unless we educate a greater proportion of our ministry, we must retrograde in number and influence on the church and public mind. Education in every department, except Theology, is rapidly advancing in Alabama. And your Committee do not see, that if our ministry do not fall into contempt, it must lose its influence upon the educated public mind? We have been acquainted with the Baptist ministry in Alabama 18 years, and while we admit with pleasure that in some sections, it has improved, in others we regret to say, it has retrograded in point of intelligence. We challenge any one to investigate this position, and if this statement of things, say a quarter of a century long, is untrue, we will be the condition and standing of the Baptist Church in this particular? We thank the ascended and glorified Messiah for the few men we now have who sustain as men of learning, the honor of our Denomination in this State, but what are we doing instrumentally in the way of training and setting forward pious young men to fill the places of those who most soon sleep with their fathers. The demand is increasing daily for educated and well informed men and scarcely any thing is being done to meet it. The disciples said solemnly to the Lord, "What are we to do? We have two small tribes among us, and we are unable to feed them." And your Committee, with depressed spirits, what are 15 students in Howard College to so many wants and demands? We said, in founding that Institution, that we looked to it as our instrumental supply of the ministry. Were we in earnest? or was it an unmeaning compliment? If, under Messiah, it is our source of supply, we urge it upon pastors and churches to search diligently for men "whose hearts God has touched" for the Christian ministry, and send them forth to be educated and qualified for the great work—The means to feed and clothe them should be sent also. Forbid it said to some, some have had to leave, and but for the liberality of a few noble hearts no beneficiary would have been materially benefited. And here allow us to remark to the credit of the Marion brethren, that they have done more to sustain beneficiaries by money and other means than any other portion of the State. Churches should not forget that their preachers are to come from the poor young men of the land; for the Lord Jesus has seldom chosen from any other class of men. If they are educated at all, then the means must be given them. The Sovereign Messiah will not desert, from his rule of calling the poor, and call the rich who are able to educate themselves, to gratify our cupidity. To moral beings the injunction "whatsoever thy hand findeth to do, do it with all thy might," is full of point and en-

ergy. It applies in regard to Howard College. Its faculty and friend should be mortified no longer. Its disgrace should be immediately wiped away. It should be filled with Theological Students.

It should be so simply endowed that it will command the respect of all—friends and foes. It has stood cruel mockery from its foes—apathy and neglect from those who were recognized as its friends, poverty by the action of those who professed devotion to its interest, and fire from heaven. Truly an Institution which has clung to life with such tenacity, would greatly flourish with a little aid from all.

It has been our misfortune in the past to attempt too many things without judicious covert, and have gone in advance of the liberality of the church; hence, nothing is well done. All of our many enterprises are more or less straitened, dwarfed or crippled. Like too many men who fail in business by diverting their capital and energies to too many projects. So have we often failed "with confusion of face" as it is this day. We should alter this wretched policy and if we have not sufficient liberality to carry out all our enterprises honorably and usefully, we should discriminate and abandon the less important ones. The children of this world act upon and carry out this suggestion of common sense, and why do not the children of light? If then it is by the "foolishness of preaching," men are to be saved, "no enterprise in which the Christian church is now engaged is of greater magnitude than that of qualifying and educating men to "preach the word." And how can they be educated and prepared without money? And how can Colleges be built and endowed without money? And how can money be obtained for that purpose without it is given?

We have examined the Reports of the Board of Trustees of Howard College and Judson Institute, and recommended their adoption; calling the attention of the Convention particularly to the suggestion in regard to the Preparatory Department of Howard College.

H. E. TALLAFERRO, Chairman.

MINUTES OF THE ALABAMA BAPTIST BIBLE SOCIETY, 1855.

MONTGOMERY, ALA., May 10, 1855.

The Alabama Baptist Bible Society was called to order, J. H. De Votie President in the Chair.

J. H. De Votie, President	\$5 00 Pd.	A. G. McCraw, Secretary	\$5 00 Pd.
Thos. Watts, Treasurer	5 00 "	H. H. Watson, Corresponding Secy	5 00 "
Wm. P. Chilton, Corresponding Secy	5 00 "	A. J. Battle, Corresponding Secy	5 00 "
Thos. Malton, Corresponding Secy	5 00 "	Miss Shields, Corresponding Secy	10 00 "
David Lee, Corresponding Secy	5 00 "	Mrs. Healy, Corresponding Secy	5 00 "
G. Henderson to Law, Corresponding Secy	1 00 "	R. P. Lisle, Corresponding Secy	5 00 "
David Gordon, Corresponding Secy	5 00 "	John C. Foster, Corresponding Secy	2 00 "

Treasurer's Report.

E. A. BLUNT, in account with Alabama Baptist Bible Society.

1854. Dec. 13. To amount cash on hand, \$1143 43

Jan. 1. " " received of T. P. Miller per the hands of Rev. J. H. De Votie, 5 00

Jan. 1. " " received of Rev. J. H. De Votie for sale of Bibles by B. Wooly, 19 32

Apr. 12. " " received from a friend in Howard College, 10 00

Apr. 12. " " received of R. H. Irvin, Treasurer of Pine Barren Baptist Bible Society, 40 00 \$1217 75 Cr.

1855. Jan. 3. By amount appropriated to Bible Board to be used by Domestic Mission Board, \$200 00

" " appropriated to Foreign Mission Board, S. B. C. for China, 200 00

" " appropriated to Bible Board at Nashville, for the use of Rev. Mr. Oncken in Germany, 100 00

" " appropriated to Bible Board at Nashville, 143 00 \$643 00

Balance on hand, \$574 75

All of which is respectfully submitted.

E. A. BLUNT, Treasurer of A. B. B. Society.

May 8, 1855.

The Existence of God.

The construction of the following argument, in my own mind, originated in the necessity of my nature. Some years ago, I had the misfortune to meet with the fallacies of Hume, on the subject of causation. His specious sophistries shook the faith of my reason as to the being of a God, but could not overcome the fixed repugnance of my heart to a negation so monstrous; and consequently, felt that infinite, restless craving for some point of fixed repose which atheism cannot give, but absolutely and madly disarms.

One beautiful evening in May, I was reading by the light of the setting sun in my favorite Plato. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distant West arose, with smoky outlines massy and irregular, the blue cones of an off-shoot of the Rocky

THE S. W. BAPTIST.
TUSKEGEE, ALA.VOL. 7, NO. 4.
THURSDAY, MAY 31, 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 our office.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. DOWNS, of Marion, Ala., is Financial Sec'y.

For the CENTRAL INSTITUTE, J. A. PLANT, 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, Edmund Va. Rev. C. F. STUBBS, 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. HAWTHORN, 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.

The delay of our issue is caused by the insertion of the minutes of the Convention which include an extra amount of type setting.

RAINS! RAINS!—This morn'g had for the last three or four days we have had the best rains that have fallen since last winter. We have cheering news of rain from nearly every section around us.

"The Baptists, Anti-American."

We notice in the New Orleans Christian Advocate of the 19th ult., is a communication signed "F. G. PERKINS," bearing the above caption, intended as a counterpart of the discussion in this paper between Brother Hamill and the editor, as to whether the Episcopal feature of the Methodist Church is in strict accordance with the principles of republican government.

The Rev. gentleman seems to be out of temper, and raves like a madman, and the editor, while he fears that in some general remarks his brother has "done injustice to the larger minded and highly honorable portion of the Baptist Church," by visiting on them indiscriminately the odious of an obscure and local organ, yet he gives to his production a sort of qualified endorsement. "He has shown, at a single blush, and effectually, how a counter charge can be filed." All very well, Bro. McKee. The Devil him-elf can bring "a railing accusation" against us; but can he prove it? We say he cannot.

We challenge both men and devils to prove that Baptist Churches, founded as they are upon the written constitution, indited by the Holy Spirit, and governing themselves accordingly, can, in the nature of their constitution and church government, when properly administered, contain any thing inconsistent with the purest and noblest principles of republican liberty.

For the present, we shall make no reply to the Rev. Mr. Ferguson. We insert his piece in our paper to let our readers see what kind of spirit can be exhibited by those who are so much concerned about the Baptists' having "pure piety and true doctrine." If his article is a specimen of the truth, purity and piety which are hated by episcopacy, may the good Lord deliver the world from it as soon as possible. Mr. F. was for many years a believing, a Presiding Elder in the Alabama Conference, a position next in order to the Bishop's Chair. We suppose, therefore, he may fairly represent the ratio of piety and refinement, to the degree of promotion in the system of Episcopal Methodism. He is "going on to perfection," (1) and by the time he reaches the august degree of Bishop, what scintillations of meekness and patience, and brotherly kindness, and charity, will flash from his pen! Perhaps, however, if Mr. F. has not already attained to "sinless perfection," he ought to be permitted to claim the benefit of the Apostolic apology, slightly varied—"It is no more I that do it, but episcopacy—that dwells in me."

We would say to our Methodist clergymen who are disposed to make war on us for daring to suggest that it would be more in consonance with republicanism to let the governed have a voice in their ecclesiastical councils in making their laws, &c., that we should be greatly obliged in return for any respectful articles suggesting improvements in the Baptist Churches. The Baptists profess to be an improving, progressive people. They want all the light they can obtain, and they can have their principles discussed with composure. It is only the bigot who flings into a passion, when a calm argument couched in respectful language, is dealt against his views. Now, brethren, keep cool. Don't abuse us, and belch forth a-bombardment of bile in response to solid argument. "Come, let us reason together." If you cannot sustain your cause, do try and maintain the spirit of Christians; and if you fail in this, we do hope you will try and extend to us the common courtesies of gentlemen. True, we may have touched you in a tender point. If episcopacy is shorn of her mitre, why then, "Orthodoxy's occupation's gone." But while we shall handle you with gloves off, we shall try to imitate the example of our Master in combating error. We shall be attacked solely by the desire to let men see the truth and embrace it, and be brought to the enjoyment of that "liberty wherewith Christ hath made them free." You may rely upon it, your church polity possesses features utterly irreconcilable with republican liberty, and many of your most enlightened members have seen it, and do now see it. We have ventured calmly and dispassionately, and in a Christian spirit, to point out some of these features, and you come back at us with hard names—such as "demagogism and narrow-minded bigotry that has yet to be asphyxiated." To all this, we make no reply—we "revile not again." If you have any arguments, we will reply to them, and we doubt not they will be much more highly appreciated by the great mass

of your own membership, who will have the light on this subject, whether you give it to them or not. You can neither frighten us by abuse, nor terrify us by your wholesale denunciations, from going to the bottom of this matter. And although you may flatter yourselves that the talismanic name of "Methodist" is sufficiently powerful to induce your membership to withhold a strict scrutiny into your church polity, you are greatly mistaken. The Eagle-eyed genius of republicanism is peering into every institution, ecclesiastical as well as secular, and wherever she detects what is conceived to be the vestige even of tyranny, or a want of conformity to her own nature, she will raise the alarm, and her votaries will speak out—will demand a discussion of the objectionable feature. Her spirit is now pervading the land, and an influence such as the dew, yet terrible as the storm, is demanding investigation as to the spirit and tendencies of unbridled ecclesiastical power. If episcopacy is right, let it be sustained; but in God's name, if it is wrong, let it be exposed and abandoned. Believing, as we do, that it is opposed to the spirit and genius of democracy, we shall manfully maintain our ground. Having truth on our side, we feel that we are a tall match for as many may come against us, and our motto shall be—

"No tyrant's frown shall drive us from our post, We'll fight for liberty, although against a host."

In conclusion, we would say to brother Ferguson that when he and his brethren conclude to give us the threatened "long, loud, general thrashing," we shall be there; but in the mean time, since we have our net set for larger fish, we shall allow him to escape with the minnows.

This libel comes without the palliation of ignorance from Judge Clifton's paper. The Supreme Court he now honors with his ability, and integrity, was honored before him by Collier, Ormond, and Goldthwaite, than which Alabama never has known an able and pure bench.

Might Judge Clifton's predecessors not be allowed to know what right and law, and reason were? Might they not be allowed to be patriots and sound republicans too? Yet they were Methodists.—*New Orleans Christian Advocate.*Good, brother T. McKee! Just what we expected. You are acting within the legitimate scope of your ecclesiastical jurisdiction when you connect Judge C. with every thing you esteem odious in the publication to which you take exception. True, the Judge had no more to do with its insertion in this paper than you had; and in the same number in which it appeared, over his own signature, he stated that the paper was taken upon his shoulders, *in invitum*. It is also true, that shortly thereafter, and before your piece above referred to was published, the Judge had disposed of the press to the Alabama Baptist State Convention, and has no more to do with its editorials and selections than yourself.

Yet my good Bro. McKee, he is a brother-in-law to your church, and has for years to our knowledge, contributed liberally to its support—perhaps as liberally as any member of it possessed of a greater means, and he is, therefore, clearly within the reach of your ecclesiastical lash. We therefore say, "Lay on, McKee—Tiere!"

We do not think, however, you should require the Judge, or any of your readers to adopt your conclusion, that because Judges Collier, Ormond and Goldthwaite were all excellent jurists and pure patriots as well as pious, consistent members of the Methodist E. Church, *ergo*, a government by the clergy of that church is as republican in its structure and tendencies, as a government by the membership. This is such an obvious *non sequitur*, that should the Judge adopt it as a specimen of sound reasoning, we think he should quit the bench and seek an assistant editorship of the Advocate with you; for in so doing, he would find a kindred colleague. The exhaustion consequent upon the mental process of evolving such stern logic would evidently require sympathy, but in all seriousness, we are bold to say that, if either of the gentlemen above alluded to, is so obtuse of intellect or dull of apprehension, as not to be able to see that a government by the clergy, whose action cannot be controlled by the governed, is as purely republican in its structure and tendencies as a government by the governed themselves, he may make a good Episcopal Methodist we grant—but he could lay no claim either to republicanism or democracy.

Brother McKee, calls the South Western Baptist an obscure local paper. See what we get for daring to suggest that it would be more consistent with the great republican principle for which our fathers of the Revolution fought, for men to have a voice either directly or indirectly, in the body that makes the laws which govern them. In other words, because we ventured to question the right of the clergy to govern the laity without their consent upon principles of American republicanism.

Is it not a little singular, however, that "an obscure local organ" could disturb the repose of the editor of the Advocate and his truthful, refined and courteous correspondent, Mr. Ferguson? About two and a half columns of the Advocate are devoted to our special benefit by the resolute champions of episcopacy. Perhaps Bro. McKee, we may become better acquainted. Judging from the past, we rather guess you will be occasionally informed of our whereabouts.

TEXAS CHRISTIAN ADVOCATE.—Our old friend, Rev. C. C. GILLESPIE, the editor of this paper, intimates that he would pitch into us for our temerity in questioning the divine right of episcopacy to lord it over God's heritage, "but for six reasons, occupying nearly a column of a sheet. 1st. The circulation of his paper is not sufficiently extensive in this region of country. 2ndly. *Nichorn* can come of our articles. (None in the world, we trust, Bro. G.) 3rdly. The editor of the S. W. Baptist, "does not mean much harm, after all. (None whatever.) 4thly. "Want of success in past controversies" has made us wonderfully "belligerent." (Wonderfully calculated it is, Bro. Gillespie, to make a man "belligerent" when he is flooded in every controversy.) 5thly. We are "totally ignorant of much of the subject" we are discussing. (Do have compassion on our ignorance, brother, and enlighten us, even at the cost of "some pains.") 6thly. "The editor so glaringly begs the whole question, and so demagogically appeals to political prejudices," &c. Will our brother pardon us, if we suggest one other reason that he might have added to perfect the number? Then you will have the "mystic number seven." Let us see how it chimes in with the other six. 7thly. Methodist Episcopacy must not be discussed before a Methodist constituency. All that the "rank and file" of the Methodist E. Church must be allowed to see on this subject, in the *chartered sheets* of our episcopacy, must be unmeasured denunciation of every attempt to discuss that question—the poor whig who shall dare to call in question its r-p-b-l-i-c-a-n-i-s-m, must be "black-balled," and denounced as "ignorant of the subject"—"accu-

ser of the brethren"—"demagogue"—"a legitimate child of the father of lies!" and such like amiable christian terms must be employed to blacken his name. Yea, the secular press, subsidized to the interest of episcopacy, must "frown upon" such a discussion.

It reminds us of the tone of some of the English papers in reference to the Eastern war. They recommend that the allies shall raise the siege of Sebastopol. 1st. Because it is an important place any how. 2ndly. Because its possession is not essential to the occupancy of the Black Sea. 3rdly. Because the valor of the French and English arms has long since been established, and does not need the pitiful trophy of Sebastopol, to vindicate it—and many other similar reasons.

But seriously, brother G., is it not much easier to give six or a hundred reasons, why this subject ought not to be discussed, than one good reason why the local preachers and private members of your church should have no voice in your law-making councils?

MONTGOMERY ADVERTISER & GAZETTE.—The editors of this journal maintain, that the article which they copied from the *Reichland (Pa.) Examiner*, in relation to the late Rev. THOMAS CHURCH, did that gentleman's memory no injustice, and was nothing but a fair and honorable criticism upon his character while living. The *Democratic Watchtower* of Talladega, whose editors know Mr. C. long and intimately, replied in many and indignant terms, the article of the Examiner as abounding "with error and injustice seldom equaled"—and as being both a "libel" and a "slandar." "We gave it to our readers," says the editor of the *Watchtower*, "in order to show the depths to which some of the political cultures of the country are willing to descend, to prey upon the worthy dead, and to enable us to repel, as far as we can, whatever on account of influence may attach to the article."In our vindication of the name and memory of that good man from the calumnies of that article, we thought we had contrived to keep within the bounds of christian candor. But the Advertiser could not publish our article because, for sooth, it was waiting in christian spirit! Well, gentlemen, we shall not debate that question with you any more. We know not in what school you learned your ethics. You can publish an article in your paper in regard to the character of a Baptist minister, which, in the estimation of a respectable journal of your own party, is a *libel* and a *slandar*, and it is all right and proper—but if the South Western Baptist chooses to discuss a principle in ecclesiastical polity, without implicating the character of any man or set of men, *horrible dicta*! the offence is intolerable.

We are charged by some political papers, and one of the organs of the Methodist Episcopal Church, with seizing upon "Know-Nothingism," and attempting to turn it against the polity of that Church. Nothing can be more gratuitous. We are not even a member of that order, or party, or whatever else it is proper to call it. That some political editors, who have been so long engaged in party strife, should not be able to comprehend either the existence of a conscience, or the force of a religious conviction, is not so surprising; but that religious editors should thus join in the imputation of sinister motives to each other when one dares to discuss an ecclesiastical question, is not a little humiliating. Reader, you may lay it down as a general rule, if not a universal rule, "That those men who are always imputing selfish and despotic motives to others, are actuated by such motives themselves." The illustration that we are attempting to turn "Know-Nothingism" against Methodism, is unjust, and without the shadow of truth.

The Late Anniversaries.

Our space will not allow us to say much in regard to the late meetings in the city of Montgomery. Indeed it is not necessary that we should, since we have already published a pretty full account of the proceedings of each body, from the city papers.

The Alabama Baptist State Convention, although an adjourned meeting, was one of unusual interest. The business was transacted with great harmony and good feeling. We never listened to more able reports than were read to that body. They were truly model reports, and such as ought always to be read to such a body. The minutes of this session will be preserved by our brethren with solemn care.

The Indian Mission Association held its annual meeting on Wednesday evening, the 10th ult., by the courtesy of our State Convention. It was resolved to make a tender of its interests to the Southern Baptist Convention, and a committee was appointed to negotiate the transfer. After much discussion in the latter body, it was finally accepted, and placed under the patronage of the Domestic Mission Board at Marion.

The Southern Baptist Convention met on Friday, the 11th. It was refreshing to greet such an assemblage of ministers and members from almost every part of the spiritual compass, with our own sunny South and the great West. It was the ablest body in whose deliberations we were ever permitted to mingle. The resolute champions of episcopacy, the South, they did themselves much honor by the quiet and unostentatious manner in which they provided for the comfort of their guests, and bestowed their liberal hospitality. The citizens of Montgomery have proved to a demonstration, that one or two, or if need be, more Conventions can be magnificently entertained, even in times of monetary embarrassments and parching drought.

THE DEBATE.—As is usual at the opening of large deliberative bodies, there was a considerable amount of desultory debate expended in the settlement of preliminaries. To use a familiar figure, there seemed to be a very rapid accumulation of "surplus gas," which, to keep the body comfortable, must needs escape before sober reason could proclaim her behests with the least hope of being obeyed. However, in the course of time, the turbulent elements became calmer, the ballots were taken for the election of officers for the Southern Baptist Convention, and while the committee were out counting the ballots—perhaps a full hour—one of the most delightful prayer meetings supervened that it was ever our privilege to attend on this footstool of our blessed Lord.

FIRST GREAT QUESTION.—Some good brethren felt that it would be right, proper and courteous, to frame a resolution of invitation to seats in the Convention to visitors who were not delegates, and so to arrange its phyllophary as to include *Pedo-Baptists*. There cannot be the least doubt that this resolution was prompted by the purest "milk of human kindness" on the part of its authors, and yet, that it was dictated by sound wisdom is highly questionable. It gave rise—as it ever has given, and always must give—to a warm, perhaps too much excited, discussion; the advocates of the measure pressing its passage with vehement pertinacity, and its opposers resistingit with equal vigor and zeal. Side issues, wrong issues, irrelevant positions and glaring sophistry, were, in our opinion, resorted to by those favoring the resolution. We shall, however, do them the honor to believe that all this was owing to—what they benevolently affirm of the other party—"errors of the head and not of the heart." After withdrawals, amendments, reconsiderations and substitutions, the resolution was finally passed, in its most objectionable form, by a vote of 39 to 53; an overwhelming defeat of the measure, to all intents and purposes!! Yes, we say, *defeat*—a minority of one-third of such a body and on such a question, *defeat* that question. No *Pedo-Baptist* would ever take a seat against so large a minority. Disguise it as we may, an affirmative vote on such a resolution amounts to this. *To respect the feelings of Pedo-Baptists more than the conscientious scruples of Baptists.* It is to be hoped, then, that the recent large majority has settled this question forever, and that it will not again be introduced.THE LATE WILLIAM CURRY, ESQ.
It is with sincere sorrow that we record the death of this servant of Christ. About ten years ago, it was our privilege, as pastor of the Lebanon Baptist Church, to welcome him to its fellowship. From that day, he seemed to live under the habitual conviction, that "he must redeem the time." Into the last ten years of his life, "works of faith and labors of love" have crowded which have given "him a name and a praise in all the Churches" in the region where he lived. Alas! what sad changes have passed over the fortunes of Lebanon Church within a few years. The two Adams, father and son, Shaffer, McGee, and now Curry—besides a number of excellent sisters in Christ—have all gone to their reward! Bereaved Lebanon! so rich in the memories of the past—so desolate in the reality of the present! The heart becomes sad as the eye weeps over your afflictions.

Read the obituary of Bro. Curry, prepared by the gifted pen of one who, for many years, was pastor of this afflicted Church. We tender to the dear family of our deceased brother, our kindest sympathies in this day of darkness. May his bereaved widow receive the consolations of the widow's friend, and his sons rise up and call him blessed!

REVIVALS AND CONSTITUTION.
The Religious Herald reports an interesting revival at Redwood in Carolina on 3d and 4th. Eight have been added, with a probability of several more being added.

The Christian Index, reports from A. T. Spalding, an interesting revival at Aiken Baptist Church. Sixty candidates have been baptized and two restored—from the fruits of two weeks' labor.

Elder A. B. Smith, baptized sixty colored persons at Webster's church, Goodland county, Va., on the 6th inst.—*Religious Herald.*Brother N. M. Almond, writes that a new Baptist Church was organized in Fayette Co., Texas, on the 14th ult. Bro. Noah Hill, was appointed Moderator and Bro. Black, Clerk. Thirteen members presented their letters, and were constituted of a church to be called Chappel Church.—*Index.*

The Journal & Messenger reports that 29 were baptized at Hollonsville, Ohio, including six Methodists and three reformers.

In the Sixth St. Baptist Church, N. Y., over 80 have been recently baptized.

Ordination.

On the 22d of April, Thomas P. Boon was ordained to the work of the ministry at Helena, Arkansas.—*Tenn. Baptist.*Brother Isaac Newton, on 13th of February, was ordained to the full work of the ministry, at Hurricane Creek Church, Georgia.—*Tenn. Baptist.*On the third Lord's day, April, Rev. T. D. Gwin was ordained to the work of the ministry at New Bedford, York District S. C.—*Southern Baptist.*

A new Baptist Church was organized in Columbus, Colorado county, Texas. The following ministers were present, viz: J. A. Kimbell and J. N. Key.

Our Book Table.

ARTHUR'S HOME MAGAZINE for June, still retains its usual variety of reading, both original and select, with beautiful embellishments.—Address T. S. Arthur & Co., Philadelphia, with two dollars per annum in advance.

WESTMINSTER REVIEW for April. It is reprinted by Leonard Scott, & Co., 79 Fulton St., N. York—at three dollars per annum.

1. Memoirs of the Court Austria.

2. Dryden and his Times.

3. Our Army; its condition, and its wants.

4. Lord Palmerston as premier.

5. Victor Hugo and his writings.

6. Reorganization of the Civil Service.

7. Administrative example of the United States.—Contemporary Literature.

HARRIS'S MAGAZINE for June, contains its usual amount of interest, both in the way of embellishments and varied reading.

COMMUNICATIONS.

For the South Western Baptist Convention Fragments.

The second week in May was a great week in the city of Montgomery. Besides other events of interest, the Alabama Baptist State Convention, and the Southern Baptist Convention were held there. The Baptists of the city were fully prepared for all possible contingencies, and if they were honored by the presence of so much talent and distinction from all parts of the South, they did themselves much honor by the quiet and unostentatious manner in which they provided for the comfort of their guests, and bestowed their liberal hospitality. The citizens of Montgomery have proved to a demonstration, that one or two, or if need be, more Conventions can be magnificently entertained, even in times of monetary embarrassments and parching drought.

THE DEBATE.—As is usual at the opening of large deliberative bodies, there was a considerable amount of desultory debate expended in the settlement of preliminaries. To use a familiar figure, there seemed to be a very rapid accumulation of "surplus gas," which, to keep the body comfortable, must needs escape before sober reason could proclaim her behests with the least hope of being obeyed. However, in the course of time, the turbulent elements became calmer, the ballots were taken for the election of officers for the Southern Baptist Convention, and while the committee were out counting the ballots—perhaps a full hour—one of the most delightful prayer meetings supervened that it was ever our privilege to attend on this footstool of our blessed Lord.

FIRST GREAT QUESTION.—Some good brethren felt that it would be right, proper and courteous, to frame a resolution of invitation to seats in the Convention to visitors who were not delegates, and so to arrange its phyllophary as to include *Pedo-Baptists*. There cannot be the least doubt that this resolution was prompted by the purest "milk of human kindness" on the part of its authors, and yet, that it was dictated by sound wisdom is highly questionable. It gave rise—as it ever has given, and always must give—to a warm, perhaps too much excited, discussion; the advocates of the measure pressing its passage with vehement pertinacity, and its opposers resistingit with equal vigor and zeal. Side issues, wrong issues, irrelevant positions and glaring sophistry, were, in our opinion, resorted to by those favoring the resolution. We shall, however, do them the honor to believe that all this was owing to—what they benevolently affirm of the other party—"errors of the head and not of the heart." After withdrawals, amendments, reconsiderations and substitutions, the resolution was finally passed, in its most objectionable form, by a vote of 39 to 53; an overwhelming defeat of the measure, to all intents and purposes!! Yes, we say, *defeat*—a minority of one-third of such a body and on such a question, *defeat* that question. No *Pedo-Baptist* would ever take a seat against so large a minority. Disguise it as we may, an affirmative vote on such a resolution amounts to this. *To respect the feelings of Pedo-Baptists more than the conscientious scruples of Baptists.* It is to be hoped, then, that the recent large majority has settled this question forever, and that it will not again be introduced.THE LATE WILLIAM CURRY, ESQ.
It is with sincere sorrow that we record the death of this servant of Christ. About ten years ago, it was our privilege, as pastor of the Lebanon Baptist Church, to welcome him to its fellowship. From that day, he seemed to live under the habitual conviction, that "he must redeem the time." Into the last ten years of his life, "works of faith and labors of love" have crowded which have given "him a name and a praise in all the Churches" in the region where he lived. Alas! what sad changes have passed over the fortunes of Lebanon Church within a few years. The two Adams, father and son, Shaffer, McGee, and now Curry—besides a number of excellent sisters in Christ—have all gone to their reward! Bereaved Lebanon! so rich in the memories of the past—so desolate in the reality of the present! The heart becomes sad as the eye weeps over your afflictions.

Read the obituary of Bro. Curry, prepared by the gifted pen of one who, for many years, was pastor of this afflicted Church. We tender to the dear family of our deceased brother, our kindest sympathies in this day of darkness. May his bereaved widow receive the consolations of the widow's friend, and his sons rise up and call him blessed!

REVIVALS AND CONSTITUTION.
The Religious Herald reports an interesting revival at Redwood in Carolina on 3d and 4th. Eight have been added, with a probability of several more being added.

The Christian Index, reports from A. T. Spalding, an interesting revival at Aiken Baptist Church. Sixty candidates have been baptized and two restored—from the fruits of two weeks' labor.

Elder A. B. Smith, baptized sixty colored persons at Webster's church, Goodland county, Va., on the 6th inst.—*Religious Herald.*Brother N. M. Almond, writes that a new Baptist Church was organized in Fayette Co., Texas, on the 14th ult. Bro. Noah Hill, was appointed Moderator and Bro. Black, Clerk. Thirteen members presented their letters, and were constituted of a church to be called Chappel Church.—*Index.*

The Journal & Messenger reports that 29 were baptized at Hollonsville, Ohio, including six Methodists and three reformers.

In the Sixth St. Baptist Church, N. Y., over 80 have been recently baptized.

Ordination.

On the 22d of April, Thomas P. Boon was ordained to the work of the ministry at Helena, Arkansas.—*Tenn. Baptist.*Brother Isaac Newton, on 13th of February, was ordained to the full work of the ministry, at Hurricane Creek Church, Georgia.—*Tenn. Baptist.*On the third Lord's day, April, Rev. T. D. Gwin was ordained to the work of the ministry at New Bedford, York District S. C.—*Southern Baptist.*

A new Baptist Church was organized in Columbus, Colorado county, Texas. The following ministers were present, viz: J. A. Kimbell and J. N. Key.

Our Book Table.

ARTHUR'S HOME MAGAZINE for June, still retains its usual variety of reading, both original and select, with beautiful embellishments.—Address T. S. Arthur & Co., Philadelphia, with two dollars per annum in advance.

WESTMINSTER REVIEW for April. It is reprinted by Leonard Scott, & Co., 79 Fulton St., N. York—at three dollars per annum.

1. Memoirs of the Court Austria.

2. Dryden and his Times.

3. Our Army; its condition, and its wants.

4. Lord Palmerston as premier.

5. Victor Hugo and his writings.

6. Reorganization of the Civil Service.

7. Administrative example of the United States.—Contemporary Literature.

HARRIS'S MAGAZINE for June, contains its usual amount of interest, both in the way of embellishments and varied reading.

COMMUNICATIONS.

For the South Western Baptist Convention Fragments.

The second week in May was a great week in the city of Montgomery. Besides other events of interest, the Alabama Baptist State Convention, and the Southern Baptist Convention were held there. The Baptists of the city were fully prepared for all possible contingencies, and if they were honored by the presence of so much talent and distinction from all parts of the South, they did themselves much honor by the quiet and unostentatious manner in which they provided for the comfort of their guests, and bestowed their liberal hospitality. The citizens of Montgomery have proved to a demonstration, that one or two, or if need be, more Conventions can be magnificently entertained, even in times of monetary embarrassments and parching drought.

THE DEBATE.—As is usual at the opening of large deliberative bodies, there was a considerable amount of desultory debate expended in the settlement of preliminaries. To use a familiar figure, there seemed to be a very rapid accumulation of "surplus gas," which, to keep the body comfortable, must needs escape before sober reason could proclaim her behests with the least hope of being obeyed. However, in the course of time, the turbulent elements became calmer, the ballots were taken for the election of officers for the Southern Baptist Convention, and while the committee were out counting the ballots—perhaps a full hour—one of the most delightful prayer meetings supervened that it was ever our privilege to attend on this footstool of our blessed Lord.

FIRST GREAT QUESTION.—Some good brethren felt that it would be right, proper and courteous, to frame a resolution of invitation to seats in the Convention to visitors who were not delegates, and so to arrange its phyllophary as to include *Pedo-Baptists*. There cannot be the least doubt that this resolution was prompted by the purest "milk of human kindness" on the part of its authors, and yet, that it was dictated by sound wisdom is highly questionable. It gave rise—as it ever has given, and always must give—to a warm, perhaps too much excited, discussion; the advocates of the measure pressing its passage with vehement pertinacity, and its opposers resisting

For the South Western Baptist. Biographical.

From his early residence in Talladega Co., Ala., Deacon WILLIAM CURRY departed for his heavenly home on the morning of May 7th, 1855, in the 62d year of his age.

No false delicacy or canting humility deterred Paul from perusing before his readers the moral heroism, Christian graces and virtues of patriarchal worthies in his epistle to the Romans. He knew well the value of sacred biography in the stimulation and formation of Christian character. Nor will the driven from the duty of offering an humble tribute to the memory of my departed friend and brother, because ordinary sketches have sometimes been handed with false flattery and praise, and honor gratuitously given when it was not due.

Nor are genealogies to be condemned, unless we are allowed to despise the Scriptures. And there are surely now but few who would not greedily trace their ancestry through such records as are furnished us in the Bible. But owing to reasons which must suggest themselves to every thoughtful reader, the genealogy of every American family must necessarily be imperfect. It is so in the present sketch but not destitute of interest.

The few family records preserved show that Bro. Curry's ancestors were of that intelligent, stern and noble variety of mankind, the Teats. His great-grand father held a commission in the British navy, and at an early day, emigrated to America, to the charted territory of Pennsylvania. His son, the grand father of the deceased, kept and owned an interest in a ferry on the Schuylkill near the place where Philadelphia now stands. This was then the only ferry on the Schuylkill. On the West side of said river, near the city of Philadelphia, in 1745, the father of the deceased was born; and lived successively with his father in Pennsylvania, Virginia, South Carolina and Georgia.

Deacon WILLIAM CURRY was born in Lincoln county, Ga., in 1793; and lived in that county until 1838, when he removed to Alabama. His first wife was Susan Wynn, a descendant of Gen. Wynn of Winchester, South Carolina. By her he had three sons, two of whom are now living. She dying, he married Mrs. Mary Ransom, who was a sister of Col. Thos. Murray, a prominent politician in Georgia. By her he had six sons and two daughters. The sons are all now living.

The county of Lincoln in which he was born and raised knew well his moral and intellectual worth. First elected clerk to the Colony of the militia which was then a mark of honor and distinction; and then honored him for six successive years in their sessions for a seat in the State Legislature, and never allowed him to "fade." He was a firm and consistent politician of the Democratic school, but catholic and liberal in his opinions. During his residence in Alabama, he was often pressed to accept of similar honors, but uniformly refused, preferring the quietude of home, the society of his family and neighbors, the interests of the religion of Christ, to the strife and contention of political life. His humble and quiet soul loved peace.

He was baptized into the fellowship of Lebanon Church, 1816, by Elder Samuel Henderson. He was converted long before; but was harassed with "doubtful disputations" for many years in regard to the reality of his change of heart. He belonged to that class of fortunate Christians who get a deep insight of the depravity of the heart, and a clear view of the holiness of God, and the rigid exactions of his holy law. Hence his continual self-abhorrence; and like the wise man he dug deep and built his house upon the rock, before he "put on Christ by baptism."

State his connection with the Baptist Church it has been the good providence of God to me to be much in his company. Paul calls a class of godly men "laymen," "helps, governors." Bro. Curry belonged to that distinguished class of men, for they still exist in the Church of Christ. He helped the minister to preach the Gospel by his prayers; and helped to support his family by his purse. He helped Churches to build meeting houses, camp grounds support their pastors and settle their ministers. He helped by his liberality the missionary enterprise, to build Colleges and high schools. He helped the poor to live, support and educate their families. The blessing of him that was ready to perish came upon him.

"Government men." Since 1847 he has been an ardent advocate for the *Cross River Association*; and not only gave aid and abetted the numerous denunciations of that body, can testify as to how much it was indebted to Bro. Curry for its recovery and peaceful results. By his own devoted efforts, was ever ready to aid the *agitating* *agitating* that body in the following of personal and tumultuous high, in round about ways, peace, he still, and a calm success. As Deacon in the Lebanon Church he ruled and governed well; "purchasing to himself a good name and great blessing in the land." He governed his family with patriarchal dignity, love and forbearance. Probably the greatest earthly care that burdened his benevolent heart was his temporal and spiritual welfare of his servants. To feed and clothe them well was not enough for him. They must be taught the Christian religion—they must be saved or he was not satisfied. He loved the service of God with his whole white-headed brethren dearly, but his soul

Greek scholars than have lived subsequently. I believe it has been said of one of them that he read Hebrew before he was six years old! He was a precocious child certainly! But precocious is to be deprecated rather than encouraged.

I could not be uncharitable, but I honestly wonder if there is a living man outside of a lunatic asylum who believes that Hebrew and Greek have not been better understood since, than in the reign of James? Is there a man in England or America who believes that they are not now better understood? I doubt not Professor Porson knew more of Greek than all James' Translators together. And I believe Dr. Conant or Dr. Addison Alexander knows more of Hebrew than all of our own. There is in some a strange propensity to depreciate the present and magnify the past. It is absurd to say that the cause of Biblical learning has made no progress since the reign of the pedantic James. What has England been doing? What has Germany been doing? What has Scotland been doing? What has America been doing? If what some of the opponents of Revision say of the present age is true, it ought not to be a matter of regret if all Colleges, Universities, and Theological Seminaries were instantly abolished. If the labor of two hundred and fifty years in the cause of learning has not advanced it, I see no propriety in protracting the labor longer.

But the view I oppose is utterly untenable. There is more learning in the world now than ever before. There is more Biblical learning. There is more general knowledge, and there is more knowledge of the Bible. Translators in ages past did not, and could not possess such qualifications for their work as may be possessed, and are possessed by Translators of the present age. A faithful translation of the Bible conveys the ideas of the original accurately. A competent translator must understand the original. Now who will say that the meaning of the Bible is not better understood than it was in the days of James? Have commentators written their commentaries in vain? Have Biblical critics employed their powers and their pens in vain? Is all that has been written on Hermeneutics of no value? Have travellers in the East shed no light on the meaning of passages somewhat obscure? Has the increased acquaintance with Oriental manners and customs been turned to no good account? Who will say that the sacred literature is where it was two hundred and fifty years ago? Did not George Campbell, MacKnight, Doddridge, Lowth, Wesley, &c., in other times, believe that there had been since James' day such progress in the cause of Biblical learning as to justify their attempts to improve the King's version? And among the living do we not find Conybeare, Barnes, Alexander, Hackett, &c., who, by retranslating certain portions of the word of God, say in language not to be misunderstood, that modern Translators possess advantages altogether superior to those enjoyed by the King's Translators? These men know that there is more biblical learning in the world than ever before, and they think many passages in the common version can be improved by a new translation. They can make no rational objection to Revision, for they are revisers themselves.

As biblical learning has reached a point never attained before, I argue that the present is a suitable time to revise the English Scriptures. Availing themselves of all antecedent scholarship, Principles of Translation, Criticism, &c., competent revisers may now furnish a better version than the world has yet seen. J. M. PENDLETON.

RELIGIOUS INTELLIGENCE.
REMOVED AMERICAN BAPTIST MISSIONARY SOCIETY.—The Religious Herald, states, this is one of our oldest Missionary Societies, having been formed prior to the departure of Lott Cary, one of our first missionaries to Liberia. At its 40th annual meeting was held at the First Baptist Church, in this city, April 9th. Delegates were present from three sister Societies. Dr. J. L. Burrows, was selected to preach the next Annual Session.

The Annual report states that the Southern Board had expended in the preceding year, \$6,800.27, for African Missions. Ten missionaries and teachers are now laboring in Liberia with good success—one of the missionaries, Elder J. T. Richardson, baptized on the 24th of last September, 23 candidates. All of these missionaries are colored men, and acceptable preachers, and that our missions in Africa are increasing in importance, in interest and indicative of much future success.

GERMANY AND SWEDEN.—One of the editors of the N. Y. Recorder & Register has just received a letter from J. G. Oncken, dated Hamburg, April 18th, 1855. We make the following extract:

"I send you the following missionary intelligence from a section of our missionary field—East Prussia—in which the Lord is shedding His richest blessings. A wide and fruitful harvest is opened throughout Vor and Hinder Pomerania—extending from Stettin to Memel—for the spread of the gospel. Many sinners have been converted, churches organized, but also, for the want of means, the sick have been withheld from the inviting fields. He reports our resources for Missionary, Bible, and Tract operations are exhausted. We circulated in 1854, at the expense of the A. and F. B. S., and the A. B. U., upwards of 90,000 copies of the Holy Scriptures, and during the same period more than 1,000,000 of good Religious Tracts and pamphlets were circulated."

BAPTISTS OF ROMAN CATHOLICS.—We find startling evidence in reports of various revolts, that all Roman Catholics are not inaccessible to divine truth. Rev. J. W. Eaton, writes

to the New York Recorder & Register from Keeseville, N. Y.

Let me say that since writing the communication referred to, 8 have been baptized, and 14 more are soon to be added, making the number of church members 40, all of whom were once declared Papists.—S. Baptist

CHURCH TREASURY.—The Protestant Clergyman says that by the last census, the number of Methodist Churches in the United States is 13,328; the value of Church property \$14,826,148; and the amount of accommodations 1,334,161. The number of Episcopal Churches 1,461; value of Church property, \$11,384,210 and Church accommodations, 641,528. Thus it appears that while the Methodists have nearly twice as many churches, Church buildings their property exceeds only by three and a half millions. Deducting say two millions for Episcopal Church property not represented in buildings, the average cost of the Episcopal Churches is nearly \$7,000 apiece, and that of the Methodist churches a little more than \$1,000 each.—While, however, the Episcopal churches cost seven times more, they have nine times as many, and seat ten times the number.

There are in the Episcopal diocese of Illinois, 54 parishes, 41 clergymen, and 1,821 communicants; the diocese of Louisiana, the number of parishes is about fifty-eight, of which are in New Orleans; when Dr. Polk was consecrated to this Episcopate in 1841, there were only four organized congregations, and a mere handful of members—now increased to 1,500.

The King of Belgium is a Protestant, though his subjects are mostly Catholics. The King of Saxony is a Catholic, though the greater part of his subjects are Protestants. The King of Greece is a Catholic, though most of his subjects are of the Greek Church. Of the 15,000,000 European subjects of the Sultan of Turkey 11,370,000 are of the Greek Church, and 2,600,000 are Catholics, while only 3,800,000 are Mohammedans.

EXCELLENT ADVICE.—A young man who was about entering life wrote to Thomas Chalmers for advice in regard to his future course. He received an answer of which the following is an extract:

Study to do faithfully whatsoever things in your actual situation you find expressly or tacitly laid down to you—charges—that is your post; stand to it like a true soldier. Shrink not from the many charges of it—all conditions have many—and see you aim not to quit it without doing all your duty.

A PRAYER DRIVEN FROM MISSOURI.—David White preached in Chillicothe, Missouri, on Sunday, the 18th ult., and having spoken dispassionately of slavery, a lot of know-nothings waited upon him and informed him that he must leave the State immediately, or the "order" would administer a coat of tar and feathers, and conduct him out on a rail. They informed him that his name would be forwarded to every county in the State, with a notice of his crime!

Spain, field Herald.

We suppress the "order" in Massachusetts will not have fully noticed.—Boston Post

GENERAL NEWS.

BY TELEGRAPH.

LATER FROM EUROPE.

REMARKS OF THE U. S. MAIL

The U. S. Mail Steamer Pacific, with Liverpool dates to the 19th, inclusive, has arrived, being seven days later.

Cotton is abundant in Liverpool, with active speculative demand. Advance of 1-8 to 3-16th.

Market closed active and firm. Sales of the week 112,000 bales, of which speculators took 49,000, and exporters 5,000. Fair Orleans 6 1-2, Middling 5 7-8, Fair Upland 6 1-4, Middling 5 3-4.

Breadstuffs dull, unchanged.

Crop prospects good.

Cereals advanced to 89 3-4.

Money easier.

Sevastopol siege unchanged up to May 12th.

Expedition of 15,000 men embarked from Kanich and put to sea in the direction of Azoff. They returned without landing.

Omar Pasha's force has returned to Eupatoria.

Large reinforcements are expected to reach the allies in ten days.

Relations between Austria and the western powers are unchanged, but between Prussia and Austria they are more intimate.

Russia notifies the German states that the Czar only holds to the first two guarantees on condition of the neutrality of Germany.

France and England have presented an ultimatum to Sweden which Sweden is inclined to reject.

The French Exhibition has opened. The ceremonies were dull.

Pianor has been executed.

LATENT.—Carbott, the French General, has resigned, owing to ill health. He has been succeeded by Pellissier.

Later From Havana.

ARRIVAL OF THE EMPIRE CITY. NEW ORLEANS, May 28.—The Steamship Empire City, with dates from Havana to the 24th inst., has arrived here.

The U. S. steamship Fulton and ship Crane, were at Havana.

Capt. General Cancha had returned from a trip to the interior.

All the State prisoners confined on the prison hulks, with some few exceptions, have received passports to proceed to Spain.

The yellow fever and small pox were prevailing in Havana to considerable extent, and the acting U. S. consul had issued a circular warning of the danger to American sailors of the fact.

Sugars were quiet, and the increased duties in Great Britain had not materially affected the prices. The stock at Havana was about 200,000 boxes, and at Matanzas, about 400,000 boxes.

Molasses was brisk and in demand at full rates. Holders were demanding higher prices

8 lbs made at 3 and 3 1/2 cents per keg. Ex-Ferns College in last June. She had been

the first to enter this institution after its establishment; and during her whole career, within its walls she was distinguished for her

scholarship and through proficiency in study, as well as for the most praiseworthy deportment.

This shines brightly in her memory is offered to you, who know her intimately in the relation of pupil, and who never knew her to step aside from the line of duty or propriety, but who has marked her silent yet benignant influence. She rests from her labors, and is, doubtless, blessed in the bosom of her savior.

A. J. B. Tinsdale, May 28, 1855.

THE COTTON MARKET.

CHARLESTON, May 28th. Good Middling 11

SAVANNAH, " 29 " 10 1/2

NEW ORLEANS, " 29 " 11

CHICAGO, " 28 " 10 1/2

MOBILE, " 28 " 10 1/2

COUNCIL, " 28 " 10 1/2

The market continues to show a fair degree of activity, considering the advanced period of the season, the low stage of the rivers, and the prevailing drought. As regards cotton, the market is highly important—business seems to be active, with an advance of one cent for the better. Segars, tobacco, and molasses are well sustained. The receipts of flour and grain have been dull owing to the security of purchasers. We again present our market scale, as there has been no permanent change in the markets, owing to the low stage of rivers and drought.

MARKETS.

The market continues to show a fair degree of activity, considering the advanced period of the season, the low stage of the rivers, and the prevailing drought. As regards cotton, the market is highly important—business seems to be active, with an advance of one cent for the better. Segars, tobacco, and molasses are well sustained. The receipts of flour and grain have been dull owing to the security of purchasers. We again present our market scale, as there has been no permanent change in the markets, owing to the low stage of rivers and drought.

MAY 17, 1855.

Flour per bushel, 11 1/2

Wheat per bushel, 11 1/2

Barley per bushel, 11 1/2

Oats per bushel, 11 1/2

Rice per bushel, 11 1/2

Sugar per bushel, 11 1/2

Coffee per bushel, 11 1/2

Tea per bushel, 11 1/2

Spice per bushel, 11 1/2

Oil per bushel, 11 1/2

Butter per bushel, 11 1/2

Eggs per bushel, 11 1/2

Meat per bushel, 11 1/2

Fish per bushel, 11 1/2

Poultry per bushel, 11 1/2

Game per bushel, 11 1/2

Wild fruit per bushel, 11 1/2

Vegetables per bushel, 11 1/2

Herbs per bushel, 11 1/2

Flowers per bushel, 11 1/2

Seeds per bushel, 11 1/2

Grains per bushel, 11 1/2

Legumes per bushel, 11 1/2

Roots per bushel, 11 1/2

Stems per bushel, 11 1/2

Leaves per bushel, 11 1/2

Branches per bushel, 11 1/2

Twigs per bushel, 11 1/2

Bark per bushel, 11 1/2

Wood per bushel, 11 1/2

Stones per bushel, 11 1/2

Shells per bushel, 11 1/2

Corals per bushel, 11 1/2

Conch shells per bushel, 11 1/2

Nautilus shells per bushel, 11 1/2

Ammonite shells per bushel, 11 1/2

Trilobite shells per bushel, 11 1/2

Brachiopod shells per bushel, 11 1/2

Bryozoan shells per bushel, 11 1/2

Hydroid shells per bushel, 11 1/2

Medusa shells per bushel, 11 1/2

Scyphozoan shells per bushel, 11 1/2

Cnidarian shells per bushel, 11 1/2

Mollusk shells per bushel, 11 1/2

Gastropod shells per bushel, 11 1/2

Bivalve shells per bushel, 11 1/2

Trilobite shells per bushel, 11 1/2

Brachiopod shells per bushel, 11 1/2

Bryozoan shells per bushel, 11 1/2

Hydroid shells per bushel, 11 1/2

Medusa shells per bushel, 11 1/2

Scyphozoan shells per bushel, 11 1/2

Cnidarian shells per bushel, 11 1/2

Mollusk shells per bushel, 11 1/2

Gastropod shells per bushel, 11 1/2

Bivalve shells per bushel, 11 1/2

Trilobite shells per bushel, 11 1/2

Brachiopod shells per bushel, 11 1/2

Bryozoan shells per bushel, 11 1/2

Hydroid shells per bushel, 11 1/2

Medusa shells per bushel, 11 1/2

Scyphozoan shells per bushel, 11 1/2

Cnidarian shells per bushel, 11 1/2

Mollusk shells per bushel, 11 1/2

Gastropod shells per bushel, 11 1/2

Bivalve shells per bushel, 11 1/2

Trilobite shells per bushel, 11 1/2

Brachiopod shells per bushel, 11 1/2

Bryozoan shells per bushel, 11 1/2

Hydroid shells per bushel, 11 1/2

Medusa shells per bushel, 11 1/2

Scyphozoan shells per bushel, 11 1/2

Cnidarian shells per bushel, 11 1/2

Mollusk shells per bushel, 11 1/2

Gastropod shells per bushel, 11 1/2

Ex-Ferns College in last June. She had been

the first to enter this institution after its establishment; and during her whole career, within its walls she was distinguished for her

scholarship and through proficiency in study, as well as for the most praiseworthy deportment.

This shines brightly in her memory is offered to you, who know her intimately in the relation of pupil, and who never knew her to step aside from the line of duty or propriety, but who has marked her silent yet benignant influence. She rests from her labors, and is, doubtless, blessed in the bosom of her savior.

A. J. B. Tinsdale, May 28, 1855.

THE COTTON MARKET.

CHARLESTON, May 28th. Good Middling 11

SAVANNAH, " 29 " 10 1/2

NEW ORLEANS, " 29 " 11

CHICAGO, " 28 " 10 1/2

MOBILE, " 28 " 10 1/2

COUNCIL, " 28 " 10 1/2

The market continues to show a fair degree of activity, considering the advanced period of the season, the low stage of the rivers, and the prevailing drought. As regards cotton, the market is highly important—business seems to be active, with an advance of one cent for the better. Segars, tobacco, and molasses are well sustained. The receipts of flour and grain have been dull owing to the security of purchasers. We again present our market scale, as there has been no permanent change in the markets, owing to the low stage of rivers and drought.

MARKETS.

The market continues to show a fair degree of activity, considering the advanced period of the season, the low stage of the rivers, and the prevailing drought. As regards cotton, the market is highly important—business seems to be active, with an advance of one cent for the better. Segars, tobacco, and molasses are well sustained. The receipts of flour and grain have been dull owing to the security of purchasers. We again present our market scale, as there has been no permanent change in the markets, owing to the low stage of rivers and drought.

MAY 17, 1855.

Flour per bushel, 11 1/2

Wheat per bushel, 11 1/2

Barley per bushel, 11 1/2

Oats per bushel, 11 1/2

Rice per bushel, 11 1/2

Sugar per bushel, 11 1/2

Coffee per bushel, 11 1/2

Tea per bushel, 11 1/2

Spice per bushel, 11 1/2

Oil per bushel, 11 1/2

Butter per bushel, 11 1/2

Eggs per bushel, 11 1/2

Meat per bushel, 11 1/2

Fish per bushel, 11 1/2

Poultry per bushel, 11 1/2

Game per bushel, 11 1/2

Wild fruit per bushel, 11 1/2

Vegetables per bushel, 11 1/2

Herbs per bushel, 11 1/2

Flowers per bushel, 11 1/2

Seeds per bushel, 11 1/2

Grains per bushel, 11 1/2

Legumes per bushel, 11 1/2

Roots per bushel, 11 1/2

Stems per bushel, 11 1/2

Leaves per bushel, 11 1/2

Branches per bushel, 11 1/2

Twigs per bushel, 11 1/2

Bark per bushel, 11 1/2

Wood per bushel, 11 1/2

Stones per bushel, 11 1/2

Shells per bushel, 11 1/2

Corals per bushel, 11 1/2

Conch shells per bushel, 11 1/2

Nautilus shells per bushel, 11 1/2

Ammonite shells per bushel, 11 1/2

Trilobite shells per bushel, 11 1/2

Brachiopod shells per bushel, 11 1/2

Bryozoan shells per bushel, 11 1/2

Hydroid shells per bushel, 11 1/2

Medusa shells per bushel, 11 1/2

Scyphozoan shells

[From the N. O. Christian Advocate].
The Baptists, Anti-American.

Mr. Editor:—For the sake of our common Protestant Christianity, I would forbear the following expose of the Baptists in this country, if I were not persuaded that the forbearance would be a greater sin than the publication of this article.

The grievance is this: The South-Western Baptist, a so-called religious journal of that sect, published in Tuskegee, Ala., and edited by elder Sam'l Henderson, puts forth in a late number four columns on the anti-republican and anti-American tendencies of Episcopal Methodism! This appeared as an extract from the Western Watchman, but appearing without note or comment of modification, or apology, the Methodists in and about Tuskegee felt grieved and insulted, but disposed to seek a disclaimer on the part of the Baptists of Alabama, at least, through this acknowledged organ. The Rev. E. J. Hamill addressed to Mr. Henderson a calm and dignified statement of the outline policy, endorsed by three of the worthy brethren of his charge. But Mr. Henderson has nothing to take back, but reaffirms, "boldly," all that is false and offensive in the article. So that the issue is fairly made—viz: That the Methodist Episcopal Church, in its government, is alien to and inimical to the Republic of the United States; while the Baptist Church is not only the great moral substratum on which rests our civil institutions, but its democracy glows like the fires of pure "firmamentum," and warms the Republic into a white heat—leaves no residuum, nor emits a particle of smoke! Now if the editor had said that the Methodists were heretics in doctrine, disobedient to gospel law, we would have replied. But then that is the battle ground on which we have encountered all our champions and laid them low. But this is a new field and a new fight, for it is not theology of Methodism which is attacked, but its patriotism. A man may call me a fanatic, a hypocrite in religion, and I, for Christ's sake, may turn the other cheek; but when he attempts to attain to treason to my country's government, before heaven and earth, for myself and my Church, I proclaim him a legitimate child of him who is the "father of lies!" But, not to waste time nor space, I now propose to enquire or heighten the interest of this discussion, by proclaiming that both history and facts, existing facts, warn the people of these United States to have an eye on the doings, sayings and tendencies of the sects claiming Baptist affinities. For, having no form of church government of their own, is it not the most natural thing in the world that they "despise government?" And this is the more to be apprehended, because of their being regular descendants (ecclesiastically) of Munzer, Stubner, Storick, &c. These men taught that among Christians, who had the precepts of the gospel to direct and the Spirit to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature nor the precepts of the New Testament had prohibited polygamy, they should use the same liberty as the patriarchs in this respect. (See Buck.) Now, I guess Elder Henderson will surely admit that if the old repeated quotation,

"We are no republicans, and never intend to be,"

is an antecedent showing the tendencies of Methodism, the above is equally conclusive as to what the American people are to apprehend from the pure democracy of the Baptist sect!

The Elder, in his reply to Brother Hamill, raises two inquiries, and these are the texts from which he eliminates his yard of baldness—he will permit me to repeat them with a slight change: 1st. Is the anarchical, mobocratic feature of the Baptist Churches a legitimate subject of newspaper discussion?

2d. Is church polity, as an element in the formation of political character, of sufficient importance to merit the attention of politicians and statesmen? Like the Elder, I will say nothing of the piety and the doctrines of the Baptist people, only to wish one purer and the other truer. But it is with the error into which they have fallen in pretending they have any church government at all that I have to do; or if they have any, it is the great embodiment of anarchy, and therefore dangerous to civil liberty and the maintenance and perpetuation of constitutional democracy. This feature of the Baptist Churches "is of foreign birth, a transplant" from Holland; has yet plenty of offshoots, who glory still in the monstrous errors of their original; such as the Menonites, who, according to Benedict, (a Baptist historian), had in the United States, in 1824, some 200 churches, and "one article of their faith is, never to bear arms." Fine supporters of republicanism, these! But the best specimen is the Menonites, who claim to be the only true church, the saints par excellence; claim the world and all its riches; glory in polygamy; have had several brushes at arms against "the powers that be," one of these of very recent date, with Uncle Sam's own troops!

Now to the second question. And right here let us agree, if we can, as to what American Republicanism is—or rather, Democracy. Elder H. appeals to Noah Webster

for the definition of words. Why not seek to learn from Daniel Webster the definition of the thing itself? To these words and their meanings I have no objection, but they do not fully cover the ground; for ours is a democracy or government by the people, under a written constitution, which constitution is as clearly supreme as the autocrat of Russia. The Elder will please let me try my hand at definition. The written constitution, made by delegates chosen by the qualified electors of the States, and ratified by the same, is the supreme law of the land. This supreme law or instrument of power hath its exponents in its prerogatives in the Executive, the Legislative and the Judicial Departments. In the first of these we have presidents and governors, chosen by the people; in the second, legislators; and in the third, judges. The legislators make the laws; the judges decide questions of law; and the executives execute the laws in obedience to the will of the other two; but all these act in subordination to the constitution. Now, attention the whole! Has the Baptist Church, so called, anything like this aboveground? Is there any such thing as the Baptist Church? I know there are thousands of independent congregations, but what bond of union, connectional tie, have they? Where is its written constitution, defining rights, powers and prerogatives, and duties of its ministers and members? I know of none, unless it can be found in their speech and practice—to wit: Article 1.—Baptism by immersion. Art. 11.—Close communion. By Laws—1. Be very bigoted. 2. Be very exclusive. But how unlike all this is to the Government of the United States! Where is its executive, its legislature, its judiciary? I doubt not some of my Baptist friends are getting hot as they read along here, for, say they, have not Brother Graves and Brother Sturgis, and others, of late, been preaching that the United States Government was modelled after the government of the Baptist Church? And surely they know. Very well, we shall see. Brother Graves plays at brag, and others to bet largely, some times, in the way of proffered rewards. I hope therefore, that I shall not be severely censured if I offer a reward of one thousand dollars for the original document or a well authenticated copy of the same. That is to say, if the convention that framed the constitution worked by a pattern, which pattern was the written constitution of the Baptist Church, it was before that convention, either in a printed book or manuscript. Where is the precious relic? I'm sure if I get it, Barnum will give me ten thousand dollars for it!

Now, gentle reader, that you may assure yourself on these points, ask the first intelligent Baptist preacher you meet, what powers have your associations and conventions over the churches? And he will answer you, none; that they are only advisory councils of the churches in certain bounds. Then, am I not fully vindicated in saying that the Baptist Churches present to the eye of the statesman a wide spread anarchy? "Anarchy—Want of government; a state of society where there is no law or supreme power, or where the laws are not efficient, and individuals do what they please with impunity; political confusion." Was there ever anything more descriptive of the case in hand?

In conclusion, what has Americanism to hope for from a Church with such antecedents as Munzer and his crowd of marauders? with such living offshoots as the Menonites and the Mormons? with such abhorrence of written constitutions that, as a great Church, it has none? After an existence of more than 200 years, they still have none. And now that the din of Fomalism, Communism, &c., is heard in all our borders, is it not right that we shall inquire who is on the side of good, well defined, well understood civil government? Is it not a pity that Elder Henderson did not know that he lived in a glass house, and therefore it was naughty to throw stones? I hope he will patch his own panes awhile, and let his neighbors alone. Let me assure him and all his sympathizers, if they think they can demolish Methodism, I hope they will declare war in due form, not cry peace, brother, and all that, when the malice of the old serpent is in the heart. For the present, I forbear, hoping that, for the sake of the Christian name, we will not be compelled to give them one long, loud, general thrashing.

Very respectfully,

E. G. FERGUSON.

Summerfield, Ala.

The Sin and Folly of Scolding.

Fret not thyself to do evil.—Psalms xxxiii, 2.

1. It is sin against God. It is evil and only evil, and that continually.—David understood both human nature and the law of God. He says:—"Fret not thyself in any wise to do evil."—If you cannot speak without fretting or scolding, keep silence.

2. It destroys affection. No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful, fault-finders.

Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them; but they cannot love them better than the sting of nettles or the noise of musquitos.

Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. It is the bane of domestic happiness.

A fretful, peevish, complaining, fault-finder in a family, is like the continual chafing of an inflamed sore. Woe is the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company—that her children give her so much trouble—that domestics do not like to work for her—that she cannot secure the good will of young people. The truth is, she is so peevish and fretful. Children fear her, and do not love her. She never gained the affections of a young person, and never will till she leaves off fretting.

4. It defeats the end of family government. Good family government is the blending authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, treating a child as though it had no feelings, inspires a dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets and scolds her children. She is severe upon their faults. She seems to watch them in order to find fault. She sneers at them—treats them as though they had no feelings—seldom gives them a command without a threat, and a long-running, fault-finding commentary.—When she chides, it is not done in a dignified manner; she raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, thumps their heads, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband because he does not fall in with her ways, and chime with her as chorus.

5. Fretting and scolding make hypocrites. As fretters never receive confidence and affection, so no one likes to tell them anything disagreeable, and procure for themselves a fretting.—Now, children will conceal as much as they can from such persons. They cannot make up their minds to be frank and open open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and musquitos.

6. It destroys one's peace of mind. The more one frets the more he frets. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be dirt somewhere. Others will not eat right, look right, talk right; he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. It is a mark of vulgar disposition. Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others.—All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature is discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up they pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or scolding, taunting their husbands, wives, children, or domestics, shows either a bad disposition or else ill breeding.—N. E. Farmer.

ON the 1st of January inst., Dr. Thos. P. Gary became a partner in my business, which from that date is conducted under the name and style of FOWLER & GARY.

Tuskegee, Jan. 18, 1855.

N. B., I would particularly remind those indebted to me that I am needing money and they will confer a favor by paying up at as early a day as possible, and I hope on account of the "hard times" those owing me will not pass by on the other side.

C. FOWLER.

PORTER, ISBELL & CO.'S

LARGE AND ELEGANT stock continues to be replenished by receipts of fresh goods. It is their object to keep such an assortment, sell at such prices, and do business on such principles as will merit unqualified public favor.

May 17, 1855.

PORTER, ISBELL & CO.

HAVE just received a beautiful lot of European goods, comprising Swiss and Lace Habits, Chemises, Sleeves, Collars, &c., &c.—Also some superb French woven Handkerchiefs.

May 17, 1855.

JUST RECEIVED AT

PORTER, ISBELL & CO'S.

ELEGANT white, black and colored Applique and Lace Mantillas.

May 17, 1855.

PORTER, ISBELL & CO.

RESPECTFULLY invite attention to their stock of

SPRING & SUMMER GOODS.

which in all respects affecting the INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.

April 12—11.

JUST PUBLISHED:

THE COVENANTS, by Rev. R. B. C. HOWELL, D. D.

This book need only to be announced, in order to secure the attention which Dr. Howell's previous publications have already secured for him. It aims to settle some of the vexed questions in Theology, in a very brief, simple and comprehensive manner. It is a large 12mo. page, though only comprising 144 pp. Price 50 cents.

Sent free of postage on receipt of 50 cents. Published and for sale by

SO. BAP. PUB. SOC., 229 King St., CHARLOTTE, S. C.

BUSINESS CARDS.

BEISER & 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 E. BEISER, ROBT. L. MAYS.

Montgomery, Ala. Tuskegee, Ala.

W. ROBERT L. MAYS being general administrator for the County of Macon, will attend to the settling up of Estates.

March 1, 1855.

MORGAN, MARTIN & CHILTON,

ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.

SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN, THOMAS G. CHILTON.

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. HOSNETT & HOWARD.

GEORGE MARQUIS, CULLEN A. BATTLE.

ATTORNEYS AT LAW,

Montgomery, Pike Barbour, Russell, and Tallapoosa 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—1y.

GEORGE W. GUNN,

ATTORNEY AT LAW,

and Solicitor in Equity.

Will practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing had and doubtful demands.

Office over Adams & Gunn's Shoe Store.

Tuskegee, Ala., Nov. 29, 1854.

W. F. HOSNETT, M. D., J. N. NICKOLLS, M. D.

DRS. HOSNETT & NICKOLLS.

HAVING associated themselves in the practice of Medicine and their collateral branches, would respectfully offer their services to the citizens of Tuskegee and vicinity. In doing this, we are prompted and fortified by evidence upon all cases submitted to their care, they solicit a share of the public patronage.

Office in the building on the corner of Main street opposite to Brewer's Hotel.

Tuskegee, March 29, 1855.

J. J. STEWART, CYRUS PHILLIPS, W. B. FARISS.

STEWART, PHILLIPS & CO.,

WHOLESALE & RETAIL

GROCERS,

Montgomery, Ala.

October 5, 1854—1y.

JOEL ELAM, J. P. A. STAMPS, W. E. ROBERTS.

ELAM, STAMPS & ROBERTS,

CARLETON HOTEL.

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stables,

HORSES, BUGGIES, CARRIAGES AND HACKS.

At the Shortest Notice,

In connection with the Talladeega Hotel.

Wm. F. Roberts, on the corner of Court House, is prepared with lots of feeders of every description. Corn, Fodder, 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.

W. C. PURVEAR & SIMMONS,

Surgeon Dentists.

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 despatch 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. E. A. HOWARD,

TUSKEGEE, ALA.

Office north corner of the public square.

February 8, 1855.

SAWYER, ANDERSON & ROBERTS,

DENTISTS.

And Manufacturers of Incomparable TEETH.

TUSKEGEE, ALABAMA.

WOULD respectfully announce to the citizens of Tuskegee and vicinity, 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 nearest 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, ANDERSON & ROBERTS.

February 8, 1855.

I take this occasion to return thanks for the very liberal patronage bestowed during the past four years. And I will add in behalf of my present associates Drs. ANDERSON & ROBERTS, that an extensive practice for more than twelve years in every department of the business has won for them an enviable reputation as practical and skillful workmen, and that now, united in partnership, they will endeavor to give satisfaction in every point of FINISH ADAPTATION and DURABILITY shall be inferior to none.

WILSON SAWYER.

WM. C. GRAY, J. P. J. SEMMES, W. A. BEDELL, J. M. D. STEWART.

STEWART, GRAY & CO.,

WAREHOUSE, GROCERY & COMMISSION MERCHANTS.

COLUMBUS, GA.

Liberal advances made on Cotton, either in store or for shipment. Particular attention paid to filling orders for goods, and to the forwarding business.

March 5, 1855.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The Seventh Annual Session of this Institution 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 twenty weeks each. The first will close on the 21st 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

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 novel methods of instruction, by which in a few weeks or months, types are now imprinted into learned men and profound philosophers. But, alas! we have to repeat the old story: for we know of "no royal (rail) road to science!" We know neither magic nor machinery by which with little labor, in a short time, boys may be made scholars. And we must say to those who are unwilling to exercise patience and industry, 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 the way, but each individual must ascend the mount by his own effort, or arduous in 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 are pledged to unconditional obedience to all their regulations of the Institution.

The discipline and rules of conduct of the Institution are rigorous and strict, and such as are required to secure the highest quality of scholarship, and such as are approved by experience and common sense. In short, every pupil will be required to do right, or suffer the consequences of doing wrong.

Students will be required to attend the Institution for a term of at least one year, and to devote the forenoon of each Saturday to exercises in composition, and declamation either as members of an oratorical society, or under the supervision of one of the teachers.

Repeated absence, except for necessary causes, illness, or intemperance to business, as well as immorality, will be sufficient reason for dismissing a pupil at any time. Absence from school without the consent of the teachers, parent or guardian will be treated as a desertion.

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 church and Sabbath-school of the choice of his parent or guardian. Students from abroad will be expected to occupy rooms at the Institution, and to have relatives or friends in the community, who will take their acquaintance, 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 teacher, of his moral and student life, and of his previous attainments.

No one who has been expelled from another Institution, or has left under censure, may be received.

The Institute is pleasantly situated one mile south-east of the Court House, and is removed to be free from noise and excitement, and to places of public resort, and at the same time, suitably near to enjoy all the advantages of the city locality.

The buildings have been newly and neatly fitted up, remodeled and greatly enlarged; so that nothing in the out-fitting will be wanting for convenience and comfort.

The boarding department will be under the control of Hon. Lewis Alexander and lady, with whom boarding, including lodging, 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 struggles of their coming.

As a place of health and pleasantness, Tuskegee is pre-eminently and needs no comment. Being but a few miles from the Montgomery and West Point railroads, with which it has regular communication by Stage and Foot-paths, it is easy of access, 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. is by education and profession 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 Mr. J. JOHNS, Principal and Proprietor.

Tuskegee, Ala., July 1854.

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 work is now admitted to be the highest and most reliable of its kind, and its 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. No subscription will be received for less than one year.

COLBY & BALLARD,

122 Nassau street, New York.

March 25, 40

LADIES' AND GENTLEMEN'S DRESS GOODS.

have been greeted with such eulogy, as unanimously 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 of dress, their lady friends, are they infinitely obliged.

Tuskegee, Ala.,