

# South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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

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## ORIGINAL.

For the South Western Baptist.

HICKORY GROVE, ALA.,  
June 7th, 1855.

Brother Editor:—I send you the following extract taken from a letter of a correspondent to the N. Y. *Express*. Said letter, as you perceive, was written in Rome:

"I was unanimously elected 'speaker' as I was 'up to' Italian, and having pulled off our gloves, the great doors were thrown open, and we were inside the room, which I merely threw my eyes once round to see the position of the Pope, when I fell upon my knees, and after a reverential inclination of my body, arose and walked slowly towards the old gentleman, who was standing gracefully at a table, at the extreme end of the Hall (some 60 feet long) and who, when I had reached him, extended his hand, which I took, and put to my lips, observing at the same moment, upon his little finger, one of the most splendid cameo rings I have ever seen; then passing to his left I turned about to allow the remainder of the party to come up, when I discovered that they were picturesquely scattered about the end of the room, and were bowing and kneeling and flourishing in a most ludicrous manner—one or two of the ladies had heavy velvet dresses, and found locomotion under such circumstances rather difficult—grating with ease and elegance was altogether out of the question. Despairing of their ever getting near us, I looked at *Plus*, who stood two feet from me, when he in his pleasant way and with an agreeable smile (just like a father, as I said before) asked me some question or other—'how long I had been at Rome,' I believe—whereupon we conversed amicably, and as I was not proud, we talked for some ten minutes, interrupted only when our company, having finished their genuflections, came up, kissed the old gentleman's hand, and arranged themselves in a semi-circle about him."

Such letters as this, written by Americans and Protestants, and published in American and Protestant papers, have been for years past, too common and too eagerly read. The novelty of the scenes depicted, has diverted the mind from their want of Americanism and Protestantism. Were I to see such in the *Freeman's Journal*, or some other *Roman Catholic* journal, I would be prepared to place upon their appearance a proper construction. They belong to such writers and to such presses. Their savour and odour are altogether of Rome. They are calculated to advance the interest of Romanism. But, when they are inserted without note and without comment, in the style first mentioned, I think our character as Americans and Protestants, is considerably lowered, our land and institutions are dishonored, and gross, irreligious complimented and revered. I think, Bro. Editor, that every true American and Protestant should give to such communications, and to their appearance also, his most unqualified disapproval.

There is no ground upon which the conduct of this or any other such American can be justified or defended. He says that this land is his home, I presume, therefore, he is an American and professes to feel identified with our government and institutions. He says also, that he is a Protestant, as were the five with him, who attended the "Pope's Levee on Sabbath evening." Then, too, he professes to honor the only true God, and acknowledges the rightfulness of his commands.

Can he be excused as an American for such conduct? 'Tis our glory, as Americans, to boast of our genuine liberty, to consider each American as a sovereign by nature, and to acknowledge no man on earth as superior in the great natural rights. We feel truly proud that no prince pope nor potentate, exercises the least control over our mind or body. Our only loyalty is a loyalty to our God and liberty.—The sentiments of the gallant Crittenden are engravened deeply in the heart of every true American, "An American kneels to none but God." This is "freedom worth the name"—this is the language and the conduct of every true freeman. Were we the subjects of a Persian, Indian, Chinese or African Prince, or were we the vassals of the Pope, then we might kneel, then we might bow, then we might raise the hand of the master to our lips, then we would be acting consistently to do all this, but, thank God, none of these we are on an equality with; indeed, we are above them. If so disposed, we can boast of our superiority, and tell them truly, "follow us as exemplars." For an American (?) to kneel, to bow and to kiss the hand of any man, shame! shame!! SHAME!!!

Will such conduct be defended on the score of form or custom? that "When we are in Rome, we must do as Rome does!!" Then, let us, for form's sake, be Protestants in the U. States, Infidels in France, Mohammedans in Arabia, Mormons in Utah, and Papists in Rome. This is legitimate reasoning. I admit, 'tis not so objectionable to

adopt form, when there is nothing wrong in that form. If any wrong is in it, then reject it. A man of honor never sacrifices principle for form—the substance is dearer than the shade.—A Christian never compromises truth and error—custom gives too much latitude to such "strict constructionists" of the "moral constitution," the Bible as Protestants profess to be. The habits of a true Protestant are all permanent habits. His principles are constancy, firmness perseverance, martyrdom.

But, brother editor, there is another light in which this conduct is to be viewed, in which, when clearly seen, it appears a thousand times more objectionable. It is in direct variance with the Word of God. What says the second commandment? "Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, &c. Thou shalt not bow down thyself to them," &c. Was not the "falling upon the knees, and the reverential inclination of the body," a palpable violation of the spirit of this commandment? Was it not a violation of the letter, also? Does not the Pope profess to be the image of God upon earth? Does he not exalt himself so high as to be called Holy Father, and indeed, the very God Himself? All this is true, and much more of his divine pretensions. Did our writer think of this? Did he remember how Paul and Barnabas acted when such honors were paid them? How indignant these two Apostles of Christ were on such an occasion! Did he recollect how Peter felt when Cornelius fell down at his feet? Oh! that he could have called to mind the x and xiv chapters of Acts, while engaged in—what shall I say? blasphemy and sacrilege—yes, these are the true names—such conduct was no more nor less than blasphemy, and sacrilege. Did the kiss come from the heart as well as from the lips? If so, was not our friend a pure Romanist? Was he not a traitor to the Protestant cause? If not from the heart, was not such conduct gross insincerity, unworthy of an honorable impulse? either way was disgraceful and brought a reproach upon our Protestant religion.

There was an old proverb in the days of Horace, which ran thus: "Not every one can go to Athens"—some say that this was used in reference to the dangerous voyage thither: others perhaps, with more propriety, say, that it was spoken in reference to the vices and licentiousness with which that city abounded so that it was almost an impossibility for one to return unharmed by them. With how much propriety can we now say, "Not every one can go to Rome?" If our people will go to Rome, let them carry with them Americanism and Protestantism, and let them cling to them while there, and elsewhere.

## AN AMERICAN AND PROTESTANT.

For the South Western Baptist.  
Justice and Mercy Harmonized both in the Salvation and Damnation of Sinners.

To understand this subject it is necessary to settle the meaning of each of these terms. The want of uniformity in using and understanding words, is one great source of obscurity, misapprehension, and not unfrequently of misrepresentation and error. In this article, Justice is used in a retributive sense, having respect to those legally guilty, as being the result of representative transgression, personal sin, or voluntary assumption. Justice requires that those in this condition have inflicted upon them the penalty of the law, under which they are placed. It demands satisfaction, and allows of no pity without satisfaction being rendered. Mercy is an emanation of Divine goodness, requiring the happiness of all, and not allowing the punishment of any without the very best of reasons. Mankind generally by reason of sin, are legally guilty, therefore justice requires their everlasting punishment—the infliction of the penalty of law incurred by its violation. Mercy requires that this punishment be not inflicted and demands their release from liability thereto or in other words their eternal salvation. Now to release the sinner from punishment, without satisfaction rendered to the demands of justice, would be an infringement upon its claims, and therefore it would not harmonize with mercy in his salvation. To inflict eternal punishment upon the sinner—that which justice demands—(specially for representative sin) without an opportunity afforded him to escape it, would be an infringement upon the claims of mercy, consequently it would not harmonize with justice in his eternal damnation. It is assumed that in all God's dealings with man, there is no infringement upon the claims of either justice or mercy, but that there is a complete harmonizing of one with the other.

Now how can justice harmonize with mercy in the salvation of a sinner, seeing it demands his damnation. And how can mercy harmonize with justice in the damnation of a sinner, seeing it requires his salvation, or at least the opportunity to obtain it. The sacrificial offering or atonement of Jesus

Christ is the ground of this harmonizing. Such was the infinite and nature of the satisfaction, which justice found in the atonement made by Christ, that, without any infringement upon its claims, it will allow of the salvation of a sinner, and harmonize with mercy in the same. The effects resulting from the atonement were such—the removal of legal barriers, the procurement of the Spirit's influence, &c.—that there is a possibility of salvation, or an opportunity whereby it may be obtained, and thus a way opened, for the exercise of mercy, in consistency with the claims of justice—it having found ample satisfaction in the death of Jesus Christ. Now if the sinner, having the advantages resulting from the atonement, obtains not salvation, but fails to avail himself, of the opportunity so to do, by living in sin, doing wickedly, neglecting his soul's salvation, disregarding the outstretched hand of Jehovah, refusing divine calls, resisting the Holy Ghost, doing despite to the spirit of grace, acting contrary to the teaching of God's Word, the dictates of his judgment, the admonitions of his conscience and the feelings of his heart, becoming hardened in sin and not obeying the Gospel, then mercy spared and slighted, may and will harmonize with justice in the damnation of the sinner thus acting. God is slow to anger, of great compassion and punishes not willingly, and when he does it, mercy's claims are not infringed upon, but there is good justifiable reasons for it. The actions of the sinner, as above described, constitute those reasons. Let sinners beware how they act in abusing God's goodness, and failing to avail themselves of the opportunity of obtaining salvation procured by the mediatorial work of Jesus Christ, our common Savior; for such a course of conduct, as above described, will be followed by the harmonizing of mercy with justice in their eternal damnation.

That part of the foregoing, touching the satisfaction, which justice found in the atonement of Christ, may be objected to on the ground that he was innocent, and in no sense guilty, that he was holy, harmless and undefiled, and therefore retributive justice had no claims upon him and consequently it found no satisfaction in all his suffering. That he was practically innocent is doubtless true. That he was inherently holy, harmless and undefiled is freely admitted. But that he was not legally guilty—guilty by imputation—is not admitted. Having voluntarily taken the sinner's place in law he assumed a legal responsibility, on account of which, became legally guilty, and brought himself under obligation to satisfy the demands of justice—that justice having claims upon the sinner, for whom he acted vicariously and penalty.

D. O. T.

For the South Western Baptist.  
"He that believeth not [on the Son] is condemned already, because he hath not believed on the name of the only begotten Son of God."

What is the meaning of this portion of Scripture? Is the sentiment here taught, that unbelief, or not believing on the Son of God, is the damning sin—the sin which brings those guilty of it, into a state of condemnation? That this sin is condemning it is nature is true, whether it be in violation of a moral or positive precept, for all positive precepts when given (but not otherwise) are morally binding, consequently their violation virtually amounts to a violation of the moral law. Yet it is believed (by the writer) that the ground of condemnation, is not unbelief but the violation of law, and the reason why deliverance is not obtained therefrom, why those in a state of condemnation remain so, or lie under it, is because of unbelief, or the rejection of Christ, and not that this rejection brought them into this state, or that it is the only damning sin. Assuming it to be true, that nothing but unbelief or rejection of Christ brings one into condemnation, that is the damning sin, two things follow by necessary consequence: First, that all acts of wickedness forbidden by the law, are harmless, at least not dangerous, as to man's future condition. Secondly, that those destitute of a kindness of the Gospel—for these incapable of rejecting Christ, for there must be an offer of him in order to rejection, will of necessity be saved. D. O. T.

A SHREW D MINSTER.—A minister had traveled far to preach to a congregation. After the sermon he had waited very patiently expecting some of the brethren to invite him home to dinner. In this he was disappointed. One and another departed until the house was almost empty. Summoning resolution, however he walked up to an elderly looking gentleman, and gravely said, "Will you go home with me to dinner to-day brother?" "Where do you live?" "About twenty miles from this." "No," said the man coloring, "but you must go home with me to dinner." "Thank you; I will cheerfully." After that time the minister was no more troubled about his dinner.—*Ex.*

## SELECTIONS.

From the Index.

"New Version"—Rev. Jas. Davis.

Mr. Editor:—The above is a caption of an article in the Southern Presbyterian, in which the editor comments upon a communication of this "some-what now notorious person" published in the Christian Index.

The editor of the Presbyterian is very charitable; he professes "not to be willing to believe" Mr. Davis "or any man who bears the name of Reverend, and is as we suppose him to be, in regular connection with a branch of the Christian Church, would willfully perpetrate so gross an outrage on the commonest principles of morality, as well on popular credulity," as he is pleased to see in my article. For his charity all thanks, but I can assure him that neither the public nor myself will feel that there was any occasion for his exercise.

What is the great "crime" for which "if duly convicted, he (I) would in some of our States be sent to the jail or penitentiary?" Why, I stated that persons of nine different denominations were employed by the American Bible Union, upon the revision of the English Scriptures in "such a manner as to convey the idea that this new version is a scheme which all the denominations approve, and are jointly engaged in prosecuting." Now this charge is positively false; and so preposterous, that it is a matter of astonishment that any one should make it. The Bible Union from its origin, has occupied an independent position. It stands apart from all denominations as such, and the constant aim of all its officers and agents has been to show that it is an organization in which all the friends of pure translations, without respect to denominational connections, can co-operate. The fact stated in my article was given as proof that the object of the Union was a pure version. How the editor of the Presbyterian can make anything else of it—even with the aid of a Presbyterian Microscope—I profess myself unable to see. Here is my language, taken almost literally from the Reporter: "We are striving to procure for those who use our own language, the exact expression of our Heavenly Father's will, and for that purpose, the best scholars are employed that can be procured, ecclesiastically connected with nine different denominations, as follows: &c." Now, what other "form" of words would the editor have had me use to express the fact intended? Would he have me say that there are no Presbyterian scholars employed on the revisions. But he, himself, tells us that there are "one" or "two." Perhaps the editor would have me state (what all the world knows) that this is not a scheme of Presbyterians or any denomination, as such; but (precisely what I did say) of "the best scholars, ecclesiastically connected with nine different denominations."

Verily, what does the editor mean? Is it denied that translators from the different denominations are employed as stated? He dare not deny it. Is it then "according to truth and righteousness" or even the plainest principles of gentlemanly courtesy, to charge me with the guilt of a "penitentiary crime" for stating plainly, and without disguise, a fact which the editor will not venture to call in question.

But he tells us that the "truth-loving" and "truth-speaking" will "naturally and certainly" draw the same conclusion which he drew. I propound this question for his serious consideration: Will the "truth loving" and "truth-speaking" distort plain language, and draw from it an "inference" not remotely expressed. Surely, South Carolina cannot be one of those States which send men to the jail or penitentiary when convicted of making statements in such a manner as to create false impressions.

What proof does he give that this is a deceptive arrangement, adopted to give the appearance of catholicity, while the parts assigned are so chosen as to preclude a fair expression of the views of some of the translators upon controverted points.—Nothing but the most wanton unfairness could have devised such an insinuation. The Editor does indeed tell us very gravely, and perhaps he intended it as proof that "Dr. Lillie who happens to be a Presbyterian, has consented for pay to translate certain parts of the Bible for the Union or its agents which have no reference to the subject of Baptism." I can assure the editor that had not the Agents of the Union a higher appreciation of Dr. Lillie than to suppose that he would engage in the work for pay without being convinced of its importance and necessity, they would never have employed him. Besides does not the editor know that each one of the translators is to review the revision of all the rest and make such suggestions of alteration as in his judgment is needed? How then is Dr. Lillie or any one of the translators precluded from a fair expression of opinion upon any controverted point? Now whatever the editor of the Presbyterian might be willing to do for pay—even were it

to pen such unfair and ungentlemanly articles as that under review—I feel certain that Dr. Lillie would scorn such a motive, as an inducement to undertake the revision of the English Scriptures, unless convinced of its necessity.

But I forbear. The editor has traduced the character of the wisest and best men. Why then should I complain?

Respectfully yours, in hope of a pure revision,  
JAMES DAVIS.  
Newman, May 18, 1855.

From the Recorder & Register.  
Religion of the Senses and of the Heart.

The old Roman poet, Horace, abounds in good sense. He utters many useful maxims, and clothes them in beautiful language. In his criticisms upon the drama, he shows how the senses of the audience are to be enlisted by the poet, and wisely discriminates between hearing and seeing. Narration is far less exciting than vision.

"What we hear  
With weaker passion will affect the heart  
Than when the faithful eye beholds the part."

This principle is everywhere active in all human affairs as well as upon the stage. The sight of a pugilistic combat, where blood is drawn, would affect us more than the reading of an ancient battle where thousands fell. The heart is sooner reached, through the eye, than the ear. Beauty, magnificence and sublimity all appeal to the eye.—Here description is tame; vision is irresistible. The Catholic religion addresses the eye more than the reason. It is chiefly a religion of the senses. It is admirably contrived to attract attention, to interest weak heads, through the outer man. The undisciplined mind fails to apprehend God as a pure spirit. The Church condescends to his weakness, fosters his ignorance, and provides for him a medium through which he may approach his Maker.—The lifeless image, or the pliant priest, may answer the purpose of moving the sensibilities of the stupid worshipper. He may regard the Pope, the Cardinal, or the ordinary clergyman, as the viceregent of Christ on earth. It matters not who his mediator is, as they are all visible and tangible, and all derive their power from the same source. In the absence of Christ's representative, he may gaze upon the material image of the Saviour, of one of his saints, and through this brute medium, elevate his senses to the Author of eternal life. So the wily Jesuit reasons. When these simple processes fail, the Church resorts to spectacles, processions, ceremonies and exquisite music, to charm the dull ear and arrest the wandering eye of the devotee. Take from the Romish Church her saints' days, her feasts, her cathedrals and their splendid adornments, and she would die of inanition. The religion of vulgar minds is kept alive by constant appeals to the senses. If the worshippers could not see and feel and handle the objects of their veneration, as they do their wares and their merchandise, they would cease to be devout. It was the deep conviction of this fact that led the Puritans to demolish so many works of art in Romish churches. They were convinced that the religion of the common people was so intimately associated with the pomp, ceremonies, ritual and splendor of Papal worship, that error could never be eradicated from their minds till these emblems of superstition were destroyed. Hence, they utterly refused to wear the square cap and surplice peculiar to Romish priests; not because it was sinful to do so, but because they were badges of a corrupt religion. John Knox said: "Pull down the nests, and the rooks will fly away." He knew that habit is so strong, in all men, that so long as the places of resort, and the symbols of church fellowship remained, the spirit and essence of Popery would remain in them. Many look upon this remark of his as prompted by a Vandal spirit, that could not appreciate works of art. It arose from a better source. He believed the destruction of the magnificence of the Church essential to its reformation. Everybody knows how much royalty is indebted to imposing parades, processions and gala days for its continued existence. Where hereditary monarchy has long existed, it is almost impossible to change the government so long as a solitary heir of the royal family exists. It cost England much blood and treasure to purge the throne of the worthless race of Stuarts. The realm never enjoyed security, till the last Pretender died in exile. The stronghold of the Catholic Church is in her architecture and statuary. So long as St. Peter's stands, so long will Popery exist. That church itself pleads more eloquently for the Church than a thousand Bishops, though each were a Chrysostom. The very impression, on entering St. Peter's, is said to be almost overwhelming. Many a Protestant has been converted to Papacy by a visit to this cathedral. The senses are smitten and captivated by its splendor, magnificence and sublimity. A thorough religious education of the common mind and heart is the one sure remedy for the errors of Romanism.

## Use of Helps in Studying the Bible.

Two extremes are to be guarded against. The first is that of those who reject all help—take the naked Word of God and rely upon their own judgments or the help of the Spirit for a complete understanding of it. The second is that of those who will not trust themselves in the least, but blindly adopt the opinions of others. The Spirit of course is needed to give us the deep-spiritual meaning of the Word, but that divine agent helps us when we help ourselves by the use of such aids as we would employ in the study of any other book.

One great help to an intelligent reading of the Scriptures is a knowledge of the languages in which they were originally written. Good as a translation may be, it can never give the full force of the original. But on this we will not dwell, for they who have this knowledge are the few among the many. We would that there were more. Again, no little light is received by reading the Scriptures in the original form, that is without division into chapters and verses. The division is quite modern. It is convenient for reference, but a considerable obstacle to the full understanding of the Word of God. The tendency is to look upon single verses as isolated passages. Sometimes, too, the divisions are most unfortunately made, disturbing the sense not a little. This evil has been aggravated by the popular mode of preaching. The preacher takes a single verse and builds a discussion of some proposition on it, instead of taking whole paragraphs and books and expounding them in order. Thus men may sit under preaching all their lives and learn little of the Scriptures. We should be glad to see the day come when every preacher should deliver an expository lecture once on the Sabbath, and every private Christian should be a reader of the Bible according to the arrangement of Cort or Townsend.

We would not advise any one always to read in course, as that is commonly understood, that is, to be always reading the Bible through from Genesis to Revelation. It is well to do this once or twice, but it would be difficult to convince us that we ought to spend as much time on the books of Esther, and Solomon's Song, and Ezekiel, as on the gospels, epistles, or Psalms. Nor, on the other hand should we read at random, selecting a chapter here or there without any particular rule to guide us. It is best to take some book, consider it as a whole, compare it with others, master it just as you would any other history or treatise. Most of the books of Scripture have a main design, a beginning, middle, and end connected, and it is a loss of time to dip into it here and there, and read separate portions. In connection, however, with such systematic reading we must make such selections as are called for by circumstances. Afflictions, temptations, mercies, &c., will all point us to some spot in the rich field of revelation where we may find just what our need demands.

In studying the Scriptures especially the historical part, regard should be had to geography and chronology, which are the two eyes of history. To read any history profitably we must bear in mind leading dates, and trace places on the map. So here we should fix leading dates in our memories and consult our maps whenever the name of a country or city occurs,—and when allusions are made to ancient, sacred or social customs, their meaning should be inquired into and parallel passages should be consulted.

Perhaps some one will say, This is very well for learned students, but a great, and difficult, and impossible work for the mass of readers who lack the time and training needful. We answer, no. It is perfectly easy and simple. It is the common reader whom we have in our eye. It is to him we would afford help. The apparatus we commend is nothing more than a Bible with references, a Bible dictionary, and an atlas, all of which may cost about two dollars. If to these he can add a concordance, and a single good commentary (which it is hard to find) so much the better. We would advise nothing more. Let him take these few simple helps, and begin with the gospel of Matthew, and never pass the name of a place without finding it on the map, or the name of persons or allusion to a custom without referring to his Bible dictionary, and I venture to say that yet in one month he will know more of the Scriptures than his neighbor who has for fifty years been gulling over them from Genesis to Revelation, without stopping to search out the meaning of any thing not perfectly obvious. How sad to think that there should be such ignorance of the Bible when it might so easily be otherwise, when one-tenth of the time now wasted over it would, if judiciously applied, make men mighty in the Scriptures!—*Ch. Intel.*

Receive blessings with thankfulness, and affliction with resignation.  
Repression, if you are wise, can never operate against you.

## The two Churches.

"PREFACE TO WHICH: THE RIGHT OR THE LEFT?"

In every temple dedicated to our LORD—that is to say, in every branch of the One Temple—there are two Churches, viz:

The Church of CHRIST, which is a Church of goodness, is productive of gentleness, humility, and single-heartedness, and leads its people to Happiness; And,

The Church of SOCIETY, which is a Church of evil, is productive of pride, arrogance, and selfishness, and leads its people to Misery.

The first is made up of The Few, who walk in the light of their Redeemer's countenance, and regard their Lord as their Patron.

The second is made up of The Many, who walk in the light of Money, and complacently regard themselves as The Patrons of The Lord.

The Few worship Him meekly, lovingly, devoutly; the Many fashionably, elegantly, superciliously.

CHRIST'S Christians measure all men by the goodness of their hearts, and the gentleness, simplicity, and correctness of their deportment, as prescribed by the Law of God;

SOCIETY'S Christians measure all men by the fullness of their pockets, the texture of their coats, and the correctness of their deportment, as prescribed by the Law of Society.

The former believe that all things should be done for the glory of their Blessed Lord, who is their all in all; the latter, that they should do everything for their own glory—which is their all in all.

The first believe that Life is a REAL, and an EARNST thing; that it is a season for Action, not Play;

The second believe it to be simply a Great Joke.

The Few believe that Man's first, last, and only business is, to secure his inheritance, in the Bright Beyond, whose duration is eternal. "I must work the work of Him that sent me, while it is Day—for the Night cometh wherein no man can work."

The Many believe that Man's first, last, and only business is, To accumulate Money, to make a show, and to be talked about—until he is gone.

The first believe that they should do good unto all men;

The second, that they should look out for Number One, and let others go the same.

CHRIST'S Christians believe that the Business of life consists in

Business truthfulness;

Church Membership; and

The right of every Man and Woman to glide onward to Everlasting Happiness, piously, peaceably, and lovingly.

SOCIETY'S Christians recognize as legitimate—

Business lying;

Church Membership without Religion; and,

The right of every Man and Woman to glide down to Everlasting Perdition, fashionably, gracefully, and respectfully.

When, therefore, it is said of a known knave, "He is a member of the Church,"—it ought always to be added, "of Society's—not Christ's."

From the Waverley Magazine.

## Immortality.

"And this mortal shall put on immortality." How this glorious thought buoyed me up, as I tread the "rough paths of my wayfaring." The unsled track has gone back to its fount, as I have opened the Holy Book and put my finger on the word immortality. It is written on the delectable hills that rise just beyond the haze that clouds material vision; yet there are times when the spirit asserts its supremacy, and rises on strong wings upward till it catches its affection on the burnished sky. The long grass takes no root in its soil, and the mould of time never creeps with its slimy feet over the beautiful structure. There is neither silence nor darkness around it, and the shadow of the grave passes before the sunlight of its glory.

Have you not heard its sound breathing, like an under tone through the long pauses of the tolling bell?—Mourners whisper it to each other between their tears, and wear it in their bosoms as an amulet when they lay one whose foot faltered in his course to rest, just outside the crowded thoroughfare of life.

Immortality! It has rung in my ears, till even the wind grew in harmonious, and the midnight thunder discordant with the melody that filled my soul. It has shone before my eyes till the sun went to sleep in its gold and purple chambers, and the sentinel stars come out on the high walls of night.—One by one the watchers ceased, and, strong as a giant, the sun rose up again at the bidding of day. Yet the brightness of this word paled not. It waxed brighter and brighter till my eyes grew dim with its insupportable splendor.

Henceforth the ways of life took a sunnier course, and the flower grew thicker and sweeter along their borders. So I learned to breathe it often to myself, as I lie down and rise up.—"This mortal shall put on immortality."

SARAH MARIE



THE S. W. BAPTIST.

TUSKEGEE, ALA.

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THURSDAY, JUNE 14, 1855.

Regular Contributors for 1855.

REV. JOSEPH S. BAKER, OF ALBANY, GA.  
REV. JOSEPH WALKER, OF MARION, ALA.

Agents for the S. W. Baptist.

Rev. 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. DAVIS, of Marion, Ala., is Financial Sec'y. For the CENTRAL INSTITUTE, J. A. FLYANT, Hanover, Ala.

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

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 PAVIS, of Newnan, Ga.

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

East Alabama Female College.

The Annual Examination of the Classes will take place between the hours of 8 and 12, A. M., and 2-4 and 5-7 P. M., on the 22d, 23d, 24th and 25th inst.

The Commencement Sermon will be preached in the College Chapel on Sabbath, the 24th inst., beginning at 10-12 o'clock, A. M., by the Rev. J. H. DE VOTIE.

The Commencement Exercises will be conducted on the 27th inst., beginning at 10 o'clock. The Literary Address on that occasion will be delivered by Prof. A. J. BATTLE.

JUDSON FEMALE INSTITUTE.—The Annual Examination of this College will commence on Saturday, the 30th of June, and close Thursday following. On the last named day, being the 5th of July, will be held the EXERCISES OF THE GRADUATING CLASS.

UNIVERSITY OF ALABAMA.—The Annual Meeting of the Trustees will convene July 7th. The Commencement Sermon will be delivered by the Rev. C. A. STILLMAN, of Gainesville, and the two Literary Sessions will be celebrated by an address from Senator CLAY.

The reader will excuse us for giving up so much space in our editorial page to correspondents this week. Our arrangements with them left us no other alternative.

Prof. S. S. Sherman.

This gentleman has disposed of "Brownwood Institute," Georgia, for the purpose of returning to Alabama, and taking charge of the "Judson." Our readers are already apprized that Bro. Jewett leaves that institution at the close of the present term. Bro. Sherman needs no epistle of commendation from us. He has been invited to the distinguished position he is soon to fill by those who have longest known him as a gentleman, a Christian and a teacher. We congratulate the Board of Trustees, and the friends of the "Judson," (and who is not a friend of that noble Institution?) on their having secured the services of so talented, learned and indefatigable a teacher as the late President of Howard College.

We learn that "Brownwood" has been purchased by our old friend HENRY C. HOOTEN and J. T. COX, of Orion, Ala. These gentlemen are fully competent to sustain the reputation of that school. Their past experience and success, will warrant the friends and patrons of that "Institute," to extend to them their unlimited confidence.

REV. I. J. ROBERTS.—Our Bro. B. of Greensboro' writes us to know the precise relation in which Mr. Roberts now stands relative to our Foreign Mission Board. We can only answer that upwards of two years ago, that Board found it necessary, for the most satisfactory reasons, to dissolve its connection with him. Through motives of kindness so that brother, however, they did not publish an expose of all the facts and circumstances which led them to take that step, preferring, so long as he did not interfere with them, to allow him to remain in China, and if he could do any good, to throw no obstacles in his way. But as he has seen proper to return to this country, and appeal from their decision directly to the denomination, forbearance was no longer a virtue, and they at once decided, should the Southern Convention concur, to publish a full statement of the whole matter to the world. A large committee, composed of some of the ablest ministers and members of that body at its last session in Montgomery, was appointed with instructions to enquire into all the facts of the case, both from the Board and Mr. Roberts, who was present on that occasion, and to report accordingly. After the most patient and thorough investigation, that committee reported, not only that the Board has acted wisely in dismissing Mr. Roberts from its patronage, but that they were only astonished at their singular forbearance in the premises. That report was adopted by the Convention without a dissenting voice.

We would say furthermore to Bro. B., that the minutes of the Convention will be out soon, we suppose, and he can then see and judge for himself. We cannot believe, under all the circumstances, that it is either charity to Mr. Roberts, or justice to the Board, for our Churches to contribute their funds to his new scheme of missionary operations.

Rev. T. G. Keen.

This brother, who has been for some seven years pastor of the Baptist Church in the city of Mobile, we understand has been called to the pastoral charge of the Baptist Church in Petersburg, Va., and that he has accepted the invitation. We very much regret that Brother Keen leaves Alabama, on several accounts.—His labors have been greatly blessed in Mobile during his pastorate there—he has endeared himself to a large circle of brethren and friends throughout the State, by his eminent preaching talents, and the urbanity of his manners—and more than all, he had become acclimated to the position he has been filling with so much success, so that he could remain at his post with comparative impunity during the prevalence of that great scourge of our Southern cities, yellow fever.

But he has judged it best to leave, and devote himself to another field in the great harvest. Our kindest wishes and fervent prayers accompany him to his new home. Our brethren in Petersburg will find in Bro. Keen, an able minister of the New Testament, and a pious, laborious and sympathizing pastor. It will always be a pleasure to us to recur to those seasons of religious and social intercourse we have enjoyed with this dear brother. Though duty to our common Lord requires that we should bow to His will, who assigns to each of his servants his field of labor, yet we cannot but deeply and sincerely regret a contingency which separates us so far upon the walls of our common Zion.

"Convention Fragments."

Under this head, we published last week a communication from our regular contributor, "W.," whose articles are always spicy and interesting, and, therefore, more than welcome to our columns. In that communication, we think "W." undesignedly no doubt, has done injustice to the late Southern Baptist Convention, in relation to the "Revision Meeting" which was appointed in connection with that body. Bro. "W." we humbly submit, has not stated all the facts. We shall proceed to do, without any reference to their bearing upon either side of the question.

On Tuesday morning, some of our revision brethren came to us, stating that they conceived themselves rather cavalierly treated by the committee of arrangements, in not being allowed some evening during the Convention to hold a meeting—that they had asked for Sabbath evening, and were answered, that that was to be devoted to preaching—that they then applied for Tuesday evening, and were given to understand that if the Convention adjourned in time, there would be no objection to their using the Church for their purposes, so far as they were concerned. In the mean time, the committee of arrangements, as they had appropriated Sabbath evening to the Domestic Mission Board, and Monday evening to the Foreign Mission Board, concluded to appropriate Tuesday evening to the Bible Board—as it had equal claims upon the Convention with the other two Boards. We promised these brethren that at a proper time, we should make a motion in the Convention, provided its business was finished, to adjourn Tuesday afternoon, and leave the Church to be used by the revision meeting. We made this motion, and we believe it would have passed if the friends of revision had not taken the precaution to have notices printed and posted up throughout the city, as well as printed in the city papers, that revision meetings would be held at "Central Hall," at 4 o'clock on Tuesday afternoon, confiding with the Convention, and also on Tuesday night. And inasmuch as the friends of that movement had taken it upon themselves, (said those who opposed the motion to adjourn on Tuesday afternoon), to advertise their meetings at a different place, and at hours, too, in which they knew they would conflict with the regular meetings of the Convention, they felt under no obligations to extend to them the courtesy asked. As a warm discussion was about getting up in the Convention on the motion, we felt it our duty to withdraw it. These are, so far as we can remember, the facts in the case.

We may in conclusion say, that if revision be the "great question of the age," (we ask the "Old Landmark's" pardon,) and if it is destined to sweep our country like an overwhelming deluge, as we are required to believe, its friends ought to be more magnanimous than to open its flood-gates upon us weak and insignificant a body as the Southern Baptist Convention. The mighty eagle that sweeps the air, is not wont to descend from her elevation, and pounce upon a despicable fly.

As to the "great question of the age," No. 2, (there being so many "great questions of the age" now, we are obliged to resort to some expedient to distinguish them,) we have but a single remark to make: That a vote of 99 to 43, (53 Bro. W. says,) should forever settle a question against such a majority in a deliberative assembly, is a new phase of republicanism in Baptist assemblies, of which we were not apprized.

But after all, Bro. W. always writes with so much good humor and spice, (a little pepper this time,) that we are always glad to get his communications on any terms. This time he seems to have gotten into the predicament of an old Dutch justice of the peace, who declared that he could never hear but one side of a case, because both sides confused him.

Our Book Table.

SOIL OF THE SOUTH, for June, contains its usual variety of reading for the farmer. Published by Lomax and Ellis, Columbus, Ga., at one dollar per annum.

HARPER'S STORY BOOK.—Virginia.—Published by Harper & Bro., New York, and edited by Jacob Abbott. A capital thing.

BLACKWOOD.—The articles of this number are of general interest. "The Length of Human Life," "Poetry of the War,"—Reviewed before Sebastopol,—"Modern Novelists," and one on the "Royal Scottish Academy," each article is worthy of an attentive perusal.

EDINBURGH REVIEW, contains articles of varied import for the reader. The correction of the Juvenile Offenders, Mr. Hue's Travel's in China, Chemistry of Common Life, and the Army Reform, &c., &c., &c.

AMERICAN BAPTIST MEMORIAL, for June, 1855. This number contains, as the numbers usually do, an interesting variety of useful reading.

COTTON PLANTER, for June is on our table.

Published at Advertiser & Gazette office, Montgomery, at one dollar per annum. It is worthy of patronage.

Wetumpka Spectator.

We have received from Mr. John H. Martin the Prospectus of a new paper which is to be commenced by him in the city of Wetumpka, about the first of July.

Mr. Martin is a writer of known ability, and stands, we believe, at the head of his profession as a printer and publisher. In 1853, he and his brother were the publishers of the South Western Baptist, in the city of Montgomery.—They executed their task with marked ability, and in a very satisfactory manner. Besides, the secular columns were filled the most of the time by Mr. J. H. Martin, to the entire satisfaction of the Proprietors, and we believe to the satisfaction of the readers.

We take pleasure in commending the forthcoming Spectator to all who may desire an interesting secular paper, not doubting that it will rank among the best of our city papers.

Additions by Baptism.

Liberty Baptist Church, Va., received an addition of 24 members by baptism, on the 12th ult.—Relig. Herald.

The Sixth Street Baptist Church, New York, has received an addition of 80 within the past few months.

Cadiz Church, Ky., has received within the past month an addition to its members of 13. Some of that number were among the oldest and most valued citizens of the place.—W. Rec.

CHEROKEES.—During the year past, one hundred and five persons have been added to their churches, by baptism; of these, five were colored persons, and the rest Cherokees; forty-six males and fifty-four females.—Amer. Rep. Memorial.

COMMUNICATIONS.

For the South Western Baptist.

The Methodist Press Religious and Secular.

Since the commencement of the war on the question of Episcopacy, the editor of the Baptist, has contended single-handed against the combined forces of Methodism. He has not only discharged his volleys—and deadly ones they have been—against the regular army drawn out upon the field, but has had to combat the guerrilla squads of editors and correspondents of Methodist "Advocates" and "Methodized" secular presses, who rushed to the rescue of their cherished Episcopacy. As long as the contest was confined to the regular combatants, it behooved all outsiders to remain *hors du combat*; and so far, we believe, not a single Baptist editor or contributor has discharged a single shot. Fully assured of the strength and prowess of the champion already engaged, and of the impregnability of his position, they seem to have scrupulously abstained all participation in the debate. But certain modes of attack adopted by these straggling assailants, can be fairly met, only by a force from without. It is, therefore, as an act of simple justice to the editor of the Baptist, that we have taken up our pen in his defense.

The editor of the "Texas Advocate," in quite a long article touching the discussion, wisely declines arguing the question and offers the excuse that he is at so great a distance from the scene of controversy. Then why does he allude to it at all? The editorial referred to, contains, among other things, statements injurious to the character of the editor of the "Baptist." The subject of the controversy is one in which the Methodist subscribers of the "Texas Advocate," are vitally interested. Now, Mr. G. refrains from the discussion of this question in which his readers are so directly and personally concerned, because, forsooth his paper does not circulate very extensively in the locality of the Baptist paper; while he does not scruple to diffuse among his subscribers representations concerning a distant minister of the Gospel, adapted to injure him where he is unknown. Now, would it not have been more manly, not to say Christian, either to have passed it by unnoticed, or to have attempted a refutation of the arguments presented, rather than to have made a personal assault upon the Baptist editor, when he knew him, by his distance, unable to vindicate his character?

We are sure Mr. G. would not have ventured to assert in East Alabama, what he has done in his Texas sheet, concerning the Baptist propensity of Bro. Henderson, and his failures in controversy. The writer of this communication has known Bro. H. intimately for a number of years, and he has never known, or heard of his having been engaged in a controversy with another denomination, previous to the one now pending. We have, moreover, inquired of others, who knew him before our acquaintance with him, and the invariable testimony is, that he has never been known to be engaged in a controversy on a subject upon which Baptists and other denominations were at issue, until the present time. Now, Mr. G. affirms it, as a veritable matter of history that Bro. H. has a decided penchant for controversy, and has been signally unsuccessful in past encounters. We are not one of those excessively nervous individuals, who are shocked at the very mention of controversy, but believing that the charge was made with the design of forestalling and prejudicing the minds of Texan Methodists against the force of certain unwelcome truths, we have taken some pains to ascertain the facts, and thus publicly to proclaim them. We now take leave of Mr. Gillespie and call upon him either for the proof of his statement or its retraction.

But we will not close this communication, without alluding to the course of a few of the political papers, in reference to this discussion. We allude particularly to the "Montgomery Advertiser," and the "Columbus Times & Sentinel." These journals, whose conductors are of Methodist proclivities, have attempted to silence controversy by "frowning upon the discourtesy" very cautiously. The fear of losing a respectable portion of their subscribers, no doubt, has taught them this caution; but that they are not neutral is very evident, from the tone of their paragraphs. Such expressions as "Intolerance," "War among the churches," "the Baptist editor refused to make the amende honorable," &c., show the leaning of their sentiments, and are offensive to Baptists. Until recently, we had never dreamed that Methodism was so inamenable, that no one might discuss or oppose the system without being guilty of profanity. The

cry of "intolerance" or "persecution," when investigation is proposed into the political tendencies of a church government is a most pitiable confession of weakness. If it cannot bear the ordeal of free discussion, and needs the outcry of "persecution" to shield it, the system must be deplorably rotten. The spirit of the age is inquiry; and every measure or economy demanding the adherence of men, must be submitted to the blazing torch of enlightened investigation. If it be genuine, it will bear the most fiery test, and like gold will come out the purer. If spurious, then the sooner it is exposed and crumbles to dust the better. And it is, obligatorily upon every one to employ all fair means in his power to eradicate error, and nothing but the sheerest Jesuitism will attempt to oppose him.

AMICUS JUSTITIE.

For the South Western Baptist.

Revision of the English Scriptures.

NO. 7.

The plan of the Bible Union for securing an improved version of the English Scriptures is a good one. If faithfully executed, as we have every reason to believe it will be, we shall read in our own tongue wherein we were born, a better translation than the world has yet seen. The "Rules for Revisers" given by the Union are the two following:

1. "The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures, at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. "The common English version shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require."

There are two important "Rules," and I cannot see how the Bible Union could have provided more effectually, than in their adoption, for a faithful revision of the English Scriptures. Fidelity in translating requires "the exact meaning of the inspired text" to be given. Unless this is done a faithful version is an impossible thing. And "the exact meaning of the inspired text" as that text expressed it to those who understood the original Scriptures, at the time they were first written," must be given. This is a very wise requisition. For persons may be acquainted with the original Scriptures, and yet fail to receive from them, in all cases, the exact ideas which they, when written, conveyed to the minds of those to whom Hebrew and Greek were vernacular. It is highly important, therefore, for the Revisers of the Union to give the precise "meaning of the inspired text," as that text expressed it to those who understood the original Scriptures at the time they were first written." To do this, "corresponding words and phrases" must be employed in the English tongue. It may be said, however, that these "corresponding words and phrases" cannot in all cases be found. Be it so. The Union virtually concedes this in the use of the qualifying phrase, "so far as they can be found."

The Revisers are to do the best the capabilities of the English language will enable them to do. They cannot do more than this; to meet their responsibilities they cannot do less. But the exact meaning of the inspired text must be given "with the least possible obscurity or indefiniteness." Who can object to this? Who would have a veil of obscurity thrown around a version, or any part of a version of the word of God? Who would be willing to render less brilliant than it might be, the light of the lamp of life? Who would have the meaning of Hebrew and Greek terms conveyed imperfectly and with indefinite uncertainty? Would not all prefer to know precisely what the Holy Spirit was pleased to say through the holy men who were moved by his impulses? There surely can be no rational objection made to the first "Rule" given to Revisers. And the second is as unobjectionable as the first. It requires that the common English version shall be made the basis of revision. The friends of the Bible Union recognize the general fidelity of the common version. Hence they wish it made the basis of revision. They admire, in a great degree, its phraseology—they love the Anglo-Saxon element of its strength—its majestic structure calls forth their encomiums—and they say "unnecessary interference with the established phraseology shall be avoided." This is self-evidently right; and it is equally right that only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require." These alterations ought to be made. Who will deny it? What! Not make alterations where "the exact meaning of the inspired text may require" it? and where "the existing state of the language may require" it? To oppose this, is virtually to say that God shall not say in English what he has said in Hebrew and Greek.

I insist that the Bible Union's "Rules for Revisers" are evidently judicious. I see not how they could be more so. The Revisers belong to different religious denominations, but their denominations are not responsible for what they do. This could not be the case with Presbyterians, Episcopalians, Methodists &c., unless their highest authorities had appointed Revisers, agreeing also, to endorse their work of Revision. This, of course, has not been done. Nor is it pretended that the Baptist Churches (for there is no Baptist Church coextensive with the territory of a nation) in America and England, have appointed Revisers. The Bible Union is formed of individuals favorable to revision and the Board of the Union appoints the Revisers. There are, it is said, about forty learned men in the employ of the Union. They are in Europe and America. They are not only scholars, but they can avail themselves of the Biblical learning of all past ages. The respective parts assigned to individual Revisers will undergo the critical examination of all. The whole work will then be subjected to the scrutiny of a competent Committee, and, after passing through their hands, will be published, not as a perfect work, but susceptible of improvement. Then its opponents will employ their wits. It will be made the theme of many a learned review, and of many a fugitive newspaper article. Let it be so. I am glad that this will be the case. Let those opposed to the version, show, if they can, wherein the Revisers

have mistranslated any passage. The error can be corrected in a second edition. And when errors are corrected in accordance with the suggestions of opponents, those opponents will begin to think more favorably of the Revised Bible. The Bible Union occupies a fortunate, a providential position. If the efforts of friends and foes can secure a faithful Revision of the English Scriptures, I think we shall have it. I am sure there has not been, at any time, since the world possessed the Bible, a combination of circumstances more favorable to such a result.

The object of the Bible Union is a good one—a very important one—and ought to be carried into effect. Still the Union has many opponents. It is a singular fact that all translations and revisions of the English Scriptures from the days of Tyndale till now, have encountered opposition. I will notice some objections in my next.

J. M. PENDLETON.

For the South Western Baptist.

The Judson Institute.

Bro. Henderson:

Your readers have been apprized of the resignation of the Rev. M. P. Jewett, as Principal of the Judson, to take effect at the close of the present session. It is but justice to this gentleman to say that under his judicious administration this institution of learning has attained a degree of excellence unsurpassed in the history of female education in the country. It has been his pet, but unlike most pets, it has not been spoiled, and like a well trained child, will pass kindly and gracefully into the fostering hands of his successor. The Trustees have been truly fortunate in securing as such, Prof. S. S. Sherman, the former popular and able President of Howard College. His finished scholarship, his systematic and laborious habits, and his admirable administrative abilities, have already won for him an enviable reputation as an instructor, while his high-toned character as a Christian gentleman furnishes a sure guaranty of his fidelity to those committed to his charge. Assisted as he will be, by an efficient corps of teachers, the Judson must continue to occupy its present high position.

Mr. and Mrs. Hornbuckle will continue to preside over the Steward's department, an arrangement which secures to young ladies boarding in the Institute every attention and kindness which the most earnest parental solicitude could desire.

W. H. M.

MARION, June 4, 1855.

For the South Western Baptist.

The Example of Paul.

A thoughtful mind can scarcely glance at the records given us of Saul of Tarsus, and Paul the elder, without thinking that those records reveal to us a man of no ordinary stamp; one whose life of toil and action must surely teach lessons worthy of being studied. And the more closely the Christian scholar investigates the life and characteristics of this great Apostle of the Gentiles, the more must he admire the man, revere the Christian, and adore the Savior's matchless grace in him displayed.

When painful feelings arise on reviewing the great men of different ages of the world, those splendid, massive, and glittering intellects which it has pleased God to kindle up in this world, who so commonly have exhibited the pride of human genius, who have raised to so great an elevation, human wisdom and mental power, who have so frequently refused to bow with their noble endowments before the Giver and the Author, then do I delight to turn away from them and view the great men of the Bible.

No feeling of sadness, joined with the natural admiration of genius, arises in the mind when meditating upon the sublime Josiah, the far seeing, clear sighted, grand expounding Daniel, the grand Ezekiel, the majestic Elijah, the poetizing, the sweet singer of Israel, David, the weeping Jeremiah, the venerated law-receiver Moses. But among all the great, the venerated, the renowned of the Old Testament history, on whose brief records the mind rests with such delight, no one seems to surpass in massive intellect, strength of will, singleness of purpose, the Christian hero, Paul.

How bright is the example left to this dark world, since his departure for glory, of what a Christian minister may, and ought to be. I look in vain upon the so called great men of the Christian church at this day, to find those coming up to the model. How very painful the contrast, between many of the celebrated Doctors of Divinity and leading Pastors that may be seen at the meetings of the joint Societies of our country—men who exhibit intellectual pride, love of human applause, a dictatorial spirit, sternness, want of brotherly love, worldly policy,—how painful the contrast between them and the humble, the gentle, the loving Paul. He warned his hearers night and day with tears. As a tender nurse watches over helpless infants, so was he gentle among the Disciples. He determined not to know anything among them save Jesus Christ and him crucified. It was the grand, sole purpose of his life to preach Christ to the world.

This distinguishing characteristic, which I think needs to be stamped more deeply on the hearts of the present ministry, before they will accomplish what they should accomplish, I cannot better exhibit than by the following glowing extract:

"From the record we have of Paul's proceedings, it would appear that, in the very hour when his darkened vision was restored, and he looked upon the face of Ananias in Damascus, he began to preach, to testify the Gospel of the grace of God. In the freshness and fervor of his recent conversion, his heart burdened with unutterable emotions of gratitude and love, he went up to Jerusalem to speak to his countrymen of the Savior, who had met him in the way. But he may not linger there. In the councils of heaven he had been designated to the foreign field. The Omnipresent Savior said to him, 'Depart, I will send thee for hence unto the Gentiles.' He obeys. Take now the map of the Roman Empire, and follow him from Jerusalem to Tarsus, Antioch, Cyprus, Attalia, Antioch of Pisidia, Iconium, Lystra, Derbe, and through all the provinces of Asia Minor. Look in upon him at Ephesus, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Malta, Rome; back and forth from Jerusalem round about to Illyricum; preaching, preaching, preaching, the glorious Gospel, in the audience, chambers of Kings and Governors, in synagogues and market-places, in the school of Tyrannus and in private dwellings, at meetings and partings, in the ship and on the shore, amid

the perils of the sea and the fury of the mob; morning, midday, evening, midnight, and some times till the break of day; pouring forth from the fervid depths of his soul the unspeakable riches of Christ, like a burning seraph that cannot rest. And how beautiful, how touching the fact, that, near the close of his long and laborious ministry when "The beloved physician" makes his last entry in the book of the Acts, this venerable and beloved old man, with the wrist of his left hand chained to a Roman soldier, is still preaching the kingdom of God in his own hired house in the imperial city, with all confidence, no man forbidding him. As he began so he ended, preaching Christ.

Blessed Apostle! Would to heaven the world in our day had ten such to rouse the slumbering nations, and bring the church of God up to a sense of her high privilege as a co-worker with Christ."

Such is the example of Paul in making known the glad tidings of salvation. Ye learned, ye talented, ye aspiring, men of mind, men of mark, who profess to be the chosen heralds of the Cross, imitate more closely the pupil of Gamaliel, if you would arouse your brethren to efforts to send the Gospel to the dying nations. Go ye abroad everywhere and carry it, and let your voices proclaim the glad sounds of salvation.

Y. N. L.

For the South Western Baptist.

CLINTON, ALA., June 11th, 1855.

Dear Bro. Henderson:

Enclosed I send you one of the most interesting letters that I have received from our beloved Sister Crawford in a long time, no doubt it will be read with great interest by her numerous friends in Alabama.

I have often thought that the great cause of our missionaries being able to accomplish so little good, is that those who profess to love the Lord Jesus Christ and his cause in heathen lands, do not pray as often and as earnestly, believing that their prayers will be answered, as they ought. If all the readers of the South Western Baptist, who are the children of God, will from this time resolve to make our missionaries in heathen lands and the cause of our blessed Redeemer their special objects in all their petitions, I have no doubt but before the close of another year thousands who are now worshipping idols will be worshipping the true God.

Preface the letter by any remarks you may think proper.

Your unworthy brother,

W. W. PASCHAL.

SHANGHAI, March 6th, 1855.

Dear Bro. Paschal:

I shall not attempt to detail the events of the month past. It would be but a story of starvation and human misery of almost every form.—The siege is ended. After the Governor, Reib, bought the north gate mission houses, and Messrs. Yates, Burton & Cunningham evacuated the only houses then occupied in dangerous positions, the imperialists took possession of the last place through which rice could be conveyed into the city. Food began to become scarce within. There were thousands of women and children shut up, and Tsung Ailing, the rebel chief of the Fohien party, refused to let them out. Occasionally some stole out—some bribed the watchmen on the walls—others were shot while attempting to escape. Affairs grew worse and worse. No foreigner was allowed to go except Dr. Lockhart. Through him we sent money to our school teacher and the servant who kept the house—but we began to hear complaints that money could not buy food. At last Dr. Lockhart was shut out, and we suffered most painful anxiety for those in our house.

The numbers who made their escape daily increased. Numbers were dying daily of starvation. Prayer was daily offered up for the sufferers. The teacher made his escape through a hole in the wall. He said he left his family with only food enough for seven days—if he had remained they would have had but enough for four. His wife did not attempt to escape, lest the crying of her infant should betray her. The week following was one of most painful anxiety to us all. We daily met with half starved refugees from the city, who brought out horrible tales of distress. On the night of the 17th of February, which was Chinese new year, the rebels attempted to evacuate the city. Owing to some want of unity, confusion was produced, the Imperialists were informed, rushed in, set fire to the town and captured large numbers of rebels. A large part escaped, but for days, and even up to the present, numbers are captured and beheaded. On the 19th, Mr. Crawford, succeeded in getting in, and found the persons at our house safe. The house had been plundered by the Imperial soldiers, but the value of the articles stolen has been refunded by the Governor, so far as we could remember what was missing. Nearly half of our books were stolen, a loss which cannot easily be repaired.—The north gate houses have been returned by the Governor, but are greatly injured. Mr. Yates', it is thought can be repaired, but Mr. Cabiness' is so injured and so near pulled down, that it must be rebuilt from the foundation.

At the capture of the city, the new house was just ready for occupancy, and we moved into it on the 20th ult. All four mission families now occupy it, and will until Mr. Yates' can be repaired. We thought best not to go into the city this Spring, as we should be compelled to leave it in the hot weather; and the city is so filthy, we fear pestilence. We shall resume our schools at the same places, hoping hereafter to live in that same region. One of the rooms is to be fitted up for a preaching place, in which Dr. Burton will also dispense medicine. It is nearly two miles from our present residence, which will cause many inconveniences. I expect to spend one day there every week, besides other visits. There are not enough girls near our residence here to have a school, and we have very few near neighbors, except foreign merchants.

On Sabbath last, I had the pleasure of witnessing the baptism of our teacher, Wong-Ping-San. In the presence of numbers of his idolatrous fellow countrymen, he renounced all trust in any other salvation than that through Jesus Christ the Son of the True God. There are a few others who seem somewhat interested for their soul's salvation. We have appointed Friday evening for Chinese prayer meeting in our study, and preaching at the same place Sabbath at twelve. Besides this, there will be preaching almost every day both at our former house and at the Sung-Way-Dong. I think there is more

of a disposition on the part of the people to turn to the truth than formerly. I trust that the very smallest beginning has been made. Continue to pray for us—pray for God's people cannot be ineffectual. I often and often resolve to write them, but have never been prevented. Love to all

Yours in Christian love,

MARTHA F. CRAWFORD.

For the South Western Baptist.

MOBILE, June 14th, 1855.

Bro. Henderson:

At the last Church meeting, held in the Francis Street Baptist Church, the pastoral relation of Bro. Keen to that Church was discussed, and he now goes immediately to Petersburg, Va. The reasons given for this change, as stated by Bro. K. in his farewell service on Sabbath, were, a greater sphere of usefulness, the pleasantness of an enlarged sphere of association, and greater educational facilities for his children.

As expressive of the doings and feelings of the Church, the following preamble and resolution were unanimously adopted:

Whereas, our Pastor, the Rev. T. G. Keen, at our last Church meeting, tendered his resignation to retain his services, agreed to discontinue his labors and raise his salary, yet as Brother Keen still deems it his duty to accept of a call to go to him from the Baptist Church of Petersburg, Va., therefore,

Resolved, That we highly appreciate the ministerial talent of our beloved brother, and that although we now reluctantly sever a connection which, as we believe, has been mutually agreeable and harmonious, for nearly twenty years, yet we will follow him with our Christian sympathy and earnest prayers, that his labor may continue to be blessed in the new field to which he is called.

Done by order of the Church



For the South Western Baptist.

## Domestic Mission Rooms.

Receipts from the 1st April to the 9th June, 1885.

## GEORGIA.

Received of the Georgia Baptist State Convention by Rev. Jos. Walker, Cor. Sec., \$641 35  
 Received of Thos. S. Baker, \$1; Rev. W. P. Hill, agent, \$50; Mrs. Francis Baldwin, \$5; a friend \$5; Rev. J. O. Scriven, agent, \$67, 128 00

## ALABAMA.

Received of Pine Flat Church, Perry Co., \$12; David Hogue \$5; J. Evans \$5; R. H. Mattison \$5; R. F. Pope \$5; Elizabeth Moore \$5; Saml Jonsson \$1; Eliza Tubb \$5; Jno. Lee and wife \$10; Jno. Hogue and wife \$5; Rev. S. R. Freeman \$10; John H. Lee \$5; Rev. S. R. Freeman collected \$10; Siloam Bap. Church, by Rev. W. McIntosh, \$91; Oakmulgee Baptist Church, by Rev. W. U. Wilks, \$12 50; W. B. Jones \$5; Thos. H. Miller \$5; Baptist Church, Selma, \$44 30; Dr. C. Battle \$20; R. P. Lide \$10; J. C. Hill \$1; Mr. McIver \$5; Prof. Bacon \$5; Mrs. Mary Sherman \$5; Mrs. Henley \$5; A. Andrews \$10; Mrs. Clay \$5; J. Michael \$2; A. J. Battle \$20; Rev. J. A. Collins, agent, \$30; Montgomery Church, by Rev. I. T. Tiche-son, \$80; Mrs. Figh \$1 25; Mrs. Sarah Bacon \$5; Alabama Baptist State Convention \$306 80, 751 85

Received of Elder T. W. Lewis \$5; a friend \$10; Tuscaloosa and James River Railroad \$12; W. H. Gwathney \$50; Mrs. S. W. Burnett \$2, 79 00

Received of Mrs. Ann Griffin \$1; Mrs. E. Sullivan \$2, 3 00

Received of Mr. Polsum \$2; Mrs. Law \$1; Mrs. James Wilson \$50; Mrs. H. Patterson \$50, 103 00

Received of Mrs. D. H. Garner \$1 00

Received of 1381 Baptist Church, by Rev. T. C. Teasdale \$50, 50 00

Received of Southern Baptist Convention, by Rev. H. Tablird \$103; by the Treasurer \$306 53, 409 53

Received of W. A. Lane, La., \$100, 100 00

WM. HORNBUCKLE,  
Treas. B. D. M. S. B. Convention.

## RELIGIOUS INTELLIGENCE.

The Annual Meeting of the Louisiana Baptist State Convention, will be held with Mt. Zion Church, Jackson parish, on Friday before the third Sabbath in July.

Among the passengers by the Baltic, were Rev. Mr. & Mrs. Arnold, Baptist Missionaries from Athens, Greece. They have been absent some ten years, and now return at the invitation of the Baptist Board of Missions.

The Troy (N. Y.) Times, May 16, reports that the Rev. F. Turcott, formerly a Catholic priest, was arrested, and committed to jail, on charge of defrauding the Trustees of St. John Baptist Church of their church property.

RELIGIOUS DENOMINATIONS.—The number of religious sects in the United States, is twenty, inclusive of the Chinese Buddhist in California, or several minor Christian Denominations. There are thirty six thousand edifices for worship, capable of accommodating fourteen millions of people. The total value of church property held by these twenty denominations is \$86,416,839. The average value of each church and its appurtenances is twenty-four hundred dollars.

## Canton Discussion.

In June 1852, Elder J. R. Graves, the editor of the Tennessee Baptist, delivered a sermon on Education, at the annual meeting of the Mississippi Baptist Convention. This sermon was published and extensively circulated. It was bitterly denounced by Rev. G. C. Light, of the Methodist Episcopal Church, and Rev. D. S. Todd, Old School Presbyterian, both residents at that time of Canton. Elder G. having expressed his willingness to defend the opinions expressed in that discourse against all assailants, and notifying those gentlemen to that effect, the challenge was accepted, and Elder J. L. Chapman, of the Methodist Episcopal Church, was selected as their champion.

The discussion commenced on the 2d inst. A correspondent of the Tennessee Baptist furnishes a notice of the debate on the first proposition which occupied three days, from which we draw the conclusion that the Baptist cause has been ably sustained by Elder G. The following are the three propositions agreed upon by the respective parties:

1. Professed believers are the only Scriptural subjects of baptism. Mr. Graves affirms—Mr. Chapman denies.
2. Affusion is the only Scriptural mode of baptism. Mr. Chapman affirms—Mr. Graves denies.
3. The Methodist Episcopal Church government, in its origin and organization, is republican and Scriptural. Mr. Chapman affirms—Mr. Graves denies.

Mr. Graves opens and concludes the third proposition.—*Religious Herald.*

## Southern Baptist Publication Society.

This firm of GEORGE PARKS & CO., having been dissolved by the death of Mr. Parks, and its own limitation, the business of the Depository of the Southern Baptist Publication Society in this city will be hereafter conducted by JULIUS C. SMITH and JOSEPH WHILDEN, under the firm of SMITH & WHILDEN, Depository Agents.

By order of the Board.

JAMES TUPPER,  
President Southern Baptist Pub. Soc.

Baptist papers please copy. June 31.

## Books for Sale.

The following works have been left on deposit at this office for sale at the following retail prices:  
 Graves' Great Iron Wheel, \$1.00  
 Orchard's Baptist History, 1 00  
 Start on Baptism, 1 00  
 Graves' Campbellism Exposed, 25  
 Bridenbath's Importance of Correct Belief, 10  
 Mell on Baptism, 60  
 One copy, five gilt, Ida Norman, \$2 00.

## GENERAL NEWS.

## BY TELEGRAPH.

## LATER FROM EUROPE.

## ARRIVAL OF THE



## AFRICA.

HALIFAX, June 5.

The Royal mail steamship Africa, from Liverpool, with dates to the 25th ult., arrived today.

The Africa arrived off this port Monday morning, and was detained most of the day by fog. Her letters will be due at New York Thursday evening.

**Markets.**  
 Milligan reports the extraordinary sale of 155,000 bales for the week, including 75,000 to speculators' quotations.

Fair Orleans 6 5-8d; Middling 6 1-8d; Fair Uplands 6 3-8d; Middlings 5 7-8d.

These quotations show an advance of 1-8 on Fair, and 1-4 on Middling. The market closed buoyant.

Advices from Manchester are more favorable. Breadstuffs are unchanged, and market closed dull. The weather is favorable for crops.

Canal Flour was selling at 40 a 42s. Ohio, 45 a 45s 6d. White wheat, 12s a 12s 6d. White corn, 51s 6d. Yellow, 55 a 55s.

Provisions have slightly advanced. The market closed steady.

The London markets were unchanged. Consols closed 91 3-4, an advance of 1-2 per cent.

**Miscellaneous News.**  
 The Vienna Conference will be re-opened on Monday, the 28th May.

A secret expedition is preparing for the Crimea.

The siege of Sebastopol remains without any change.

Gen. Pellissier, the new French commander, contemplates taking the field against the Russians.

In the latest engagement, the French destroyed the Russian outposts.

The English nation still show a want of confidence in the conduct of the war.

## Canadian News.

COLUMBIA, June 6.

It is rumored at Toronto that the British Government have decided to continue the seat of the Canadian Government at Quebec, because, in case of war with the United States concerning the Cuban question, Quebec would be more easily defended.

The last Canadian Parliament had selected Toronto as the capital.

## Washington City Election.

WASHINGTON, June 5.

The whole Know Nothing ticket is elected by 550 majority. They have elected also fifteen of the Councilmen.

B. B. French has resigned as Commissioner of Public Buildings.

## Liquor Riot.

PORTLAND, June 4.

Neal Dow, Mayor of this city, and the author of the Maine liquor law, has purchased a large quantity of liquor to sell to the city agency. It is claimed that he has violated the law, and a mob attempted to destroy the liquor. The military were called out, and fired into the crowd, killing one and wounding several.

June 5.—A committee was appointed to request Mayor Dow to resign. The building in which the liquor was stored, was mobbed by a crowd of boys. Dow gave orders to fire upon them, when one was killed and six wounded.

## From Mexico.

NEW ORLEANS, June 7.

We learn from Corpus Christi, that intelligence had been received there of an outbreak having occurred at Tampico, in consequence of the arrival of an emissary of Santa Anna's with orders to arrest and shoot some of the leading citizens of Monterey and Tampico. He was forced to surrender, but his life was spared.—The whole country is in arms. The Governor of Nueva Leon has fled.

## Report of Southern Baptist Publication Society.

The Eighth Annual Report of this Society including the meeting lately held in Montgomery, Ala., is now issued, and a copy will be forwarded to every Life Manager and Life Member, whose Post Office address has ever been entered on the Books of the Recording Secretary. But this list is very incomplete, inasmuch as a large number of such members have been entered, without a proper return of the Post Office address of the parties. In some instances the church is given to which an individual belongs; in other instances only the District or State; but this is no guide in sending a document by mail. All persons therefore knowing themselves to be Life Managers or Members of the Publication Society, who may not receive a copy of the Report, are requested to send directions, stating their residence or Post Office; and the proper entry will be made upon the books of the Society, and a copy of the Report will be sent to them. Such communications should be sent to

J. P. TUSTIN, Cor. Secy,  
S. B. P. S.

## BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 6.

Letters received and business attended to: Willis Nunnelee—remittance received and the credit appeared in Vol. 6, No. 48; O. B. Falconer, Dr. D. Heacock, E. W. Calloway, Nathan Y. Hunter, P. M.

Letters containing remittances: Thomas Davis, J. M. Travis, A. B. Cowles, T. M. Goodwin, P. L. Shamburger, J. Thornton, John Sanders, W. P. Spink, J. Humphrey.

Letters containing remittances for others: H. G. Glover for S. C. Bradley, Abner Williams for Mrs. Mary Curry and self, Rev. J. J. Harris for T. M. Davis, D. Paschall, Mrs. Elizabeth Drewry, R. S. Kendrick, W. Cato, D. Denon, G. W. Nelson, T. J. Hooks.

One copy, five gilt, Ida Norman, \$2 00.

34, J. W. Hogan for Mrs. Mary A. Huggins, Thomas Calley for James Emory and Baker Dulany, N. Lipscomb for Joseph Lipscomb and self, R. H. Baker, P. M., for Maj. J. Y. Jackson, E. A. Taylor, P. M., for I. F. Smith, R. Freeman for B. W. Justice, Rev. J. M. Russell for J. D. Letcher and J. A. Pearson.

## RECEIPT LIST.

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## OBITUARIES.

MARY ELIZABETH MILLER, daughter of Col. Wm. M. Miller and Louisa Elizabeth Miller (now Mrs. D. R. Lide), was born in Sumterville, S. C., Jan. 7, 1841, and died at the East Alabama Female College, Tuskegee, Ala., June 29, 1855. Obituary next week.

DIED, in Perry County, Ala., on the 16th of May, 1855, Mrs. ROSANNA S. TRAMMEL, wife of Elias E. Trammel, aged 34 years, 9 months and 12 days.

The deceased was a native of the State and County in which she died. She was married to Mr. Trammel on the 14th of March, 1837.

Sometime in the 15th year of her age she made a profession of religion and united with the Methodist Church. She lived in this connection until the year 1849. On the 12th day of November, of that year, she received the rite of baptism by immersion and became a member of the Baptist Church at Fellowship.—In both of these connections, as a Christian, and a member of the Church, she exercised a most happy and salutary influence. And in the latter with much efficiency, she filled the place of a deacon's wife.

Mrs. T. was a woman of very extraordinary natural goodness of heart. This being sanctified and properly directed by the religion of the blessed God, she became an ornament to society and beloved in many of the important relations of life. As a daughter, in connection with quite a number of amiable sisters, brought up and given off in happy marriages by the same pious, tender, parental hands, here in this circle of most excellent sisterhood, where cluster many of those virtues which so beautifully adorned the Christian woman, the wife and the mother, if any need of praise might be conferred upon one more than another, for amiableness of character, all would be hearty in awarding it to Rosanna, their dear departed sister.

The religion of Mrs. T. was not of that kind that dwelt not wholly upon the face and the tongue, it was of another order. It took root downward in humility, and brought forth upward in the substantial graces of the Christian, in love, chastity and modesty, in pure friendship, and sweetness of sociability. While she did not neglect the outward forms of godliness, she was particularly careful for the power of it, for the essential and useful parts of religion. She was a very regular and constant person at prayer, spent such time as she could spare from the necessary offices of household duties and government, in reading and religious meditation. She had a very great love to hear the word of God preached as when, whenever health and other circumstances would admit, she filled her seat in the house of God.

If Mrs. T. esteemed any class of good men above another, they were the ministers of Christ, these she esteemed very highly for their work's sake. Her pastor was her preacher and her house was his home. Among her numerous friends it may be said she had no particular ones, for they all seemed to be of that class. To these she endeared herself by a thousand little acts of friendship and words of kindness. As a wife she was faithful and loving, discreet, humble and pleasant. As a mother she was careful and prudent, kind and tender, but not so fond as to neglect the proper government and moral training of her children. Her servants found her fit to govern. She was just to exact duty and open-handed to reward. In religion she was even, and constant, silent and devout, and what she loved she now enjoys.

Mrs. T. died of Typhoid Pneumonia just four weeks from the time she was taken, about sunrise on Wednesday morning her dissolution took place. As she approached the Jordan of death the waters seemed deep and boisterous, but when the moment came for her to cross, the troubled waters gently parted while she walked so fully through. For this she seemed to wait in full view of the coming moment, when the curtain would be lifted,—when her spirit would pass the vale and soar above.

Let not the bereaved say they have lost their friend, but let them rather say they have parted with her, that is properly lost which is past all recovery, which we are out of all hope to see any more. It is not so with the friend for whom you mourn, she is but gone a little before you, you who are pious are following her, you all shall meet at your Father's house and enjoy each other more happily than you could have done here below.

J. S. F.

Tennessee Baptist will please copy.

DIED, after a short but severe illness, in Opelika, Russell County, Ala., on the 27th, of May, 1855, Mrs. ELIZABETH WATSON, wife of David Watson, and eldest daughter of William Trotter, in the 42d year of her age, leaving a husband, one single son, two married daughters and three grand-children and a large circle of relatives and friends to mourn her loss. She united with the Missionary Baptist Church at Bethlehem, Chambers Co., Ala., about the year 1839, and has lived a consistent member of the Church up to the time of her death, leaving the brightest hopes of her acceptance with the Savior, by calling her husband and children to her bedside a short time before she died and exhorting them not to weep for her, for she would soon be in the arms of her blessed Savior, that she was going home to rest where all her troubles and afflictions would be at an end; but to live for God and try to meet her in heaven. She had two little grand-children brought to her and she embraced and kissed them and then had the servants called in and exhorted them to be good servants and prepare to meet her in heaven. I then approached her and she immediately recognized me. I took her by the hand and told her that it was no trouble for a Christian to die, that Jesus could make a dying bed as soft as downy pillows are, and she replied that she felt that there was no trouble for her to die, that the sting of death was gone, and her last words were, "raise me up and let me go home," and in a few minutes she fell asleep in the arms of her blessed Savior. D. J. P.

Christian Index please copy.

DIED, at the residence of his father, in Coosa County, on Sunday, the 27th of May, JAMES HENRY BOZEMAN, eldest son of Col. D. W. Bozeman, in the 19th year of his age.

Thus prematurely was snatched from a large circle of relatives and acquaintances one, whose prospects for a long and useful life, were among the brightest. At the time of his attack, he was successfully prosecuting his studies at the Union School. His deportment, both in school and out, was, at all times, dignified and manly. He was respectful, affable and agreeable always. Though ardent in the pursuit of knowledge, and zealous to excel; yet he was neither envious nor jealous of his rivals; but naturally possessed of a kind and conciliatory disposition, he was respected and beloved by all who knew him.

He joined the Baptist Church at Union in the summer of 1851, under the pastoral care of Rev. Jas. M. Russell, and was an acceptable member of that Church at the time of his death. During his illness, which was only for the short space of ten days, he was patient and resigned, and "died in full hope of bliss beyond the grave."

E. SMITH WALKLEY,  
Lynchburg, Coosa Co., Ala., June 1st, 1855.

## NOTICE.

A assignment of all their effects, debts, dues, notes, bills, bonds and demands having been made to me by Messrs. John Stratford and Richard Stratford for certain purposes therein specified; all those indebted to the late firm of J. & R. Stratford are requested to call at my office and settle as and when appointed. I am, Sir, Yours truly, THOS. S. HOWARD, Assignee.

Tuskegee, Ala., June 7th, 1855. notf

## Appointments of Eld. F. Callaway.

Rev. F. Callaway will preach by divine permission at the times and places following:

To the colored people at the Hawthorn House, near Echols & Dowdell's Mill, on the first Sabbath, 3d day of June.

On the evening of the same day, at the school house near Thomas Flournoy's (mixed congregation).

Brethren W. Williams and J. M. Newman are expected to fill the two first appointments.

On Friday, June, at the plantation of James Fort, to the blacks.

On Saturday, 9th, 2 o'clock, P. M., at J. W. Starks', to the blacks.

On Sabbath, 10th, at Greenville.

On Tuesday, 12th, at Malachi Ivey's plantation to the blacks.

On Thursday, 14th, at 11 o'clock, Rehoboth, Barbours county, to the blacks.

On Saturday, 16th, at 11 o'clock Cowike Church.

On Sunday, 17th, at 11 o'clock, meeting house near Mr. Owens', for the benefit of Dr. Battle's slaves and others who may attend.—Brethren Sparlock and Ready are requested to make the meeting public, and the brethren at Rehoboth and Cowike are also requested to meet me at this appointment.

On Monday night, 18th, at Enon.

On Wednesday, 20th, at Mt. Zion Church.

On Thursday, 21st, at Aberfeldy.

On Friday night, 22d, at Sardis.

On Saturday night, 23d, at Union Springs.

On Sunday 24th, at Town Creek.

The brethren and friends in the vicinity of the places above designated are requested to give notice of these appointments, to let their slaves attend, and to be present with their families.

SHELDON, LAMPORT & BLAKEMAN.

PUBLISHERS, BOOKSELLERS AND STATIONERS, 113 NASSAU STREET, N. Y., keep a complete assortment of Books and Stationery, which are offered at low prices. They call the attention of book-buyers to the following list of valuable publications:

A Third Gallery of Literary Portraits. By Rev. George Gilman. Published Jan. 22d. 1 vol., 12mo. Cloth, \$1 25.

"This is the cream of our author's literary production."—*English paper.*

Campbell Examined. By Rev. J. B. Jeter, D. D. 1 vol., 12mo. Cloth, \$1 25.

"We think that it leaves nothing further to be desired, either for the unfolding or the refutation of Campbellism."—*Christian Review.*

Wisdom, Wit and Whims of Distinguished Ancient Philosophers. By Rev. Joseph Banvard. 1 vol., small 12mo. 75c.

This is an exceedingly valuable book for professional men.

Father Clark, the Pioneer Preacher. By Rev. John M. Peck, D. D. First issued, 1 vol., 18mo. No. 125, N. York.

Ida Norman; or, Trials and their Uses. By Mrs. Lincoln Phelps. 1 vol., 12mo. Cloth \$1 25.

We have rarely read a work of this description with a higher of satisfaction."—*Christian Review.*

The Almost Christian Discovered; or, The False Professor Tried and Cast. By Rev. Matthew Mead. Introduction by Rev. Wm. R. Williams. Cloth, 45 cents.

Bible Manual, comprising Selections of Scripture passages arranged for various occasions of Private and Public Worship, both special and ordinary, together with Scripture Expressions of Prayer, from Matthew Henry. With an Appendix, consisting of a copious classification of Scriptural texts, presenting a systematic view of the doctrines and duties of Revelation; the book for families; 12mo.; sheep, \$1 50.

The Baptist Library, a republication of standard Baptist Works; 1 vol., 8vo; sheep, \$3.

This valuable collection is truly a library of itself.

Churches and Sects of the U. S., containing a brief account of the origin, history, doctrines, Church government, mode of worship, usages, and statistics of each denomination, as far as known; by Rev. P. Douglass Gorrie; 12mo; cloth, 63 cts.

The Course of Empire, Voyage of Life, Cross and the World, and other pictures of Thomas Cole, embracing his Life and Writings; edited by Rev. A. L. Noyes \$1.



## POETRY.

[From the Portland Transcript.]

**Persistence.**  
We do not know who is the author of this sweet little poem, containing so excellent a moral, but any one might not only be willing to have written it, but really proud to claim its paternity. It is full of simplicity, and illustrates a noble truth. We have seen it several times floating, an unregarded waif, through columns where the beautiful and indifferent mingle indiscriminately; and anything is considered poetry that jingles in consecutive or alternate lines, and every line of which commences with a capital letter. We rescue it from any such oblivion, even at the risk of repeating a twice told tale. The moral is one that should be treasured, and it could not be illustrated more faithfully, or more sweetly:

A swallow in the spring  
Came to our granary, and 'neath the eaves  
Essayed to make a nest, and there did bring  
Wet mud, and straw, and leaves.

Day after day she toiled  
With patient art, but ere her work was crown'd  
Some sad mishap the tiny fabric spoiled,  
And dashed it to the ground.

She found the ruin wrought;  
But not cast down, forth from the place she flew,  
And with her mate fresh earth and grasses bro't,  
And built her nest anew.

But scarcely had she placed  
The last soft feather on its ample floor,  
When wicked hand or chance again laid waste,  
And wrought the ruin o'er.

But still her heart she kept,  
And toiled again—and last night, hearing calls,  
I looked, and lo! three little swallows slept  
Within its earth-made walls.

What truth is here, oh! man:  
Hath he been smitten in his early dawn?  
Have clouds o'ercast thy purpose, trust, or plan?  
Have FAITH AND STRUGGLE ON!

## The Will.

One Sunday morning, during the reign of James II. of England, as a captain of a party of soldiers went out to "hunt down the Protestants," as they used to say, they met a young woman, a servant maid, running along the road, early in the morning, without either shoes or stockings. The captain of the band asked her where she was going so early in the morning, and what the business was that made her run so fast. She told him that she had learned that her elder brother was dead, and she was going to receive her share of the riches he had left to her, as well as to her other brothers and sisters, and she was afraid she should be too late. The captain was so well pleased with her answer that he gave her half-a-crown to buy a pair of shoes, and also wished her success; but if he had known what she really meant (for she was on her way to take the Lord's Supper), he would most likely have kept her from going that day to the place where she hoped to get true riches, more of the grace of God; a treasure indeed, for "grace in the heart is glory begun."

Both grace and glory have been left by will to the Christian by his elder Brother, and yet few so well know where to find his will, and how to read it, as did a little Irish boy, who, one day, going to school with a Bible under his arm, was met by a priest, who asked him what book he had there.

"It is a will, sir," said the boy.  
"What will?" asked the priest.  
"The last will and testament that Jesus Christ left to me, and to all who wish to claim a title to the property therein left," said the boy.

"What did Christ leave you in that will?"

"A kingdom, sir."  
"Where does that kingdom lie?"

"It is the kingdom of Heaven, sir."  
And do you expect to reign as a king there?"

"Yes, sir, as joint heir with Christ."  
And will not every person get there as well as you?"

"No, sir; none can get there but those that claim their title to that kingdom upon the ground of the will."  
The priest who spoke to the boy was one who daily read the Bible himself, and wished children to go to schools where it is read, which most of the priests oppose; he was so much pleased with the boy's answer that he said,

"Indeed, you are a good little boy; take care of the book in which God gives you such precious promises; believe what he has said, and you will be happy here and hereafter."

Some child who reads this story will say, "How well this boy knew the meaning of the Bible! I wish I were as wise." The word of God tells you how you may become so; it says, "If any man lack wisdom, let him ask of God." It adds, "and it shall be given him." When you are going to read your Bible, always say in your heart, "O God, make me wise unto salvation, for the Lord Jesus Christ's sake."

Let us follow out the little boy's thought, and ask ourselves how we can claim a title to the kingdom of heaven on the ground of the will. Perhaps we cannot answer the question better than in the words of a well-known and beautiful hymn:—

"When from the dust of death I rise,  
To claim my mansion in the skies,  
Even then shall this be all my plea,  
Jesus hath lived, hath died for me."  
Catechism Reporter.

[From the New-York Evangelist.]

## Boys and Girls.

The expression is frequently heard: "One boy is more trouble than a dozen girls."

Who says so? Surely it must be some one who has taught her boys but half the fifth commandment, and omitted "honor" thy mother. Boys are

no more trouble than girls, unless their training makes them so. If mothers suppose because they are boys, they must obey only their fathers, they will reap the fruit of their error, and will find them little else than trouble. But teach them to respect, honor, and obey their mothers, and they are as easily influenced and governed as their sisters. Boys can be injured by this belief in their tenfold depravity. I have never seen, in any account of "the fall," proof that one sex became more prone to evil than another; and I believe if boys are treated as they should be, one boy is no more trouble than one girl.

ANNIE H.

From the Christian Observer.

**Views of Eminent Men on War.**  
D'Aubigne, though asserting only the general contrariety of War as a custom to the spirit and principles of Christianity, has scattered through his History of the Reformation some very strong views on this subject:

"The Reformation and War."  
"France, after having been almost reformed, at last found herself definitively Roman Catholic; and the sword of her princes cast into the balance, had swayed it down. Another blade, alas! that of the reformed themselves, insured the fall of the Reformation. Hands habituated to the sword, forgot the habit of prayer; it is through the blood of its confessors, not with that of its adversaries, that the Gospel seals its triumphs; the blood shed by the sword of its defenders, extinguishes its fires or stifles them."

With reference to the Reformation in Switzerland, he observes, "There is a principle which the history we are narrating sets forth in capital letters; it is that professed in the Gospel, where it says—'THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD.'"  
Rebuke of Zwingle for Reliance on the Sword.

"Nurtured in the exploits of the heroes of antiquity, he threw himself, to save reform, in the footsteps of Demosthenes and Cato, rather than in those of St. John and St. Paul. His prompt and penetrating looks were turned to the right and to the left—to the cabinet of kings and the councils of the people, while they should have been directed solely to God."

"This political phase of Zwingle's character, is, in the eyes of some persons, his highest claim to glory; we do not hesitate to acknowledge it as his greatest fault. The reformer, deserting the paths of the apostles, allowed himself to be led astray by the perverse example of Popery. The primitive church never opposed their persecutors but with the sentiments derived from the Gospel of peace. Faith was the only sword by which it vanquished the mighty ones. Zwingle felt clearly that, by entering into the ways of worldly politicians, he was leaving down of a minister of Christ."

"Christians could not have recourse to famine and war to secure the triumph of the Gospel, without their consciences being troubled. The Zurichers walked not in the spirit, but in the flesh; now the works of the flesh are hatred, variance, emulations, wrath, strife, seditions."

"Zwingle was dead. If the might of God always accompanied the might of man, what would he not have done for the reformation in Switzerland and even in the empire! But he wielded an arm that God had forbidden; the helmet had covered his head, and he had grasped the halberd. His more devoted friends were themselves astonished, and exclaimed, 'We know not what to say! a bishop in arms!'"

"An inconceivable infatuation had taken possession of the friend of the Bible. They had forgotten that our warfare is not carnal, and had appealed to arms and to battle. But God reigns; he punishes the churches and the people who turn him aside from his ways. We have taken a few stones and piled them as a monument on the battle field of Chappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book, 'Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.' And on the other, this declaration of the Head of the Church, 'My kingdom is not of this world.'"

**Waitlike influence of History on the Young.**  
All the entertainment and talk of history is of nothing almost but of fighting and killing; and the honor and renown which are bestowed on conquerors, who for the most part are mere butchers of mankind, mislead growing youth, who by these means come to think slaughters the laudable business of mankind, and the most heroic of virtues.—[John Locke.]

[From the Bienville Times.]

**VERNON, La., May 10, 1855.**  
Bro. Lee:—For lack of a personal acquaintance, I feel diffident to write for the columns of the "Times"; but under present circumstances I feel compelled to forego all, and, by your permission, speak out.

The subject that calls my attention is the propriety of closing Baptist pulpits against all who are not regular Baptist preachers. This subject is increasingly agitated in the Baptist papers in other States, and has come over to us, containing the arguments on both sides by able men. The position mainly in question is, the inconsistency of inviting those to preach for us

whom we will not invite to commune with us. Lengthy as others have written on this subject, I shall endeavor to be short, and intend simply to touch on a point which has been overlooked. My ground is, to continue to do as heretofore, and deny inconsistency about restricted communion. My argument is, based on union, and succeeds to a church covenant, where there is mutual liability, and accountability, between the various members, and is a part of the discipline of the church, and therefore it should be restricted to the membership so bound and liable, and accountable. Not so of receiving, not of other acts of public devotion. We may preach and pray in a jail with convicts, and mix in the devotions of other denominations, with perfect impunity.

Liberality of sentiment ought as a reformation to be cherished by Baptists; for so we have been greatly blessed, and so let us continue.

I am yours fraternally,

R. M. STELL.

## Sit Upright.

"Sit upright! sit upright! my son!" said a lady to her son George, who had formed a wretched habit of bending whenever he sat down to read. His mother had told him that he could not breathe right unless he sat upright. But it was of no use; bend over he would, in spite of all his mother could say.

"Sit upright, Master George!" cried his teacher, as George bent over his copybook at school. "If you do not sit upright like Master Charles, you will ruin your health and possibly die of consumption."

This startled Master George. He did not want to die, and felt alarmed. So after school he said to his teacher, "Please sir, explain to me how bending over when I sit can cause me to have the consumption?"  
"That I will, George," replied his teacher, with a cordial smile. "There is an element in the air called oxygen, which is necessary to make your blood circulate, and to help it to purify itself by throwing off what is called carbon. When you stoop you cannot take in a sufficient quantity of air to accomplish these purposes, hence the blood remains bad, and the air-cells in your lungs become irritated. Presently the lungs inflame. The cough comes on. Next, the lungs ulcerate, and you die. Give the lungs room to inspire plenty of fresh air, and you will not be injured by study. Do you understand the matter now, George?"

"I think I do, sir, and I will try to sit upright hereafter," said George.  
George was right in this resolution. Will the boys and girls who read this article imitate him? They will, I know if they wish to live healthy lives. Make it your motto, my little reader, sit upright, whether you sit to eat, to sew to read, or to converse. Now don't forget it. You must sit upright.

**RELIGION OF THE AMERICAN PRESIDENTS.**—The religious belief of the fourteen persons who have filled the Presidential chair in the United States, as indicated by their attendance upon public worship, and the evidence afforded in their writings, may be summed up as follows:

Episcopalians—Washington, Madison, Monroe, Harrison, Tyler and Taylor.

Unitarians—Jefferson, John Adams, J. Q. Adams and Fillmore.

Presbyterians—Jackson and Polk.

Dutch Reformed—Van Buren.

Trinitarian Congregationalist—Pierce.

## BUSINESS CARDS.

**BEELSER & WAYS.**  
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. BEELSER, ROBT. L. WAYS,  
Montgomery, Ala. Tuskegee, Ala.

ROBERT L. WAYS being general Administrator for the County of Macon, will attend to the settling up of Estates.  
March 1, 1855. n41-ly

**MORGAN, MARTIN & CHILTON,**  
ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.  
SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN,  
THOMAS G. CHILTON, Talladega, Ala.  
Selma, Ala. march 1, 1855. n42-ly

**THOMAS S. HOWARD,**  
Attorney at Law and Solicitor in Chancery.  
TUSKEGEE, ALABAMA.

Will give prompt attention to business committed to his care.  
Office next door to Drs. HODNETT & HOWARD.

**MARQUIS & BATTLE,**  
ATTORNEYS AT LAW,  
In connection with the Talladega Hotel.

Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drivers 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. n38-ly

**JOEL ELAM PROPRIETOR.**  
Brick Fire-proof Livery Stables,  
HORSES, BUGGIES, CARRIAGES AND HACKS,  
At the Shortest Notice,  
In connection with the Talladega Hotel.

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In connection with the Talladega Hotel.

**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 bad and doubtful demands.  
Office over Adams & Gunn's Shoe Store.  
Tuskegee, Ala., Nov. 20, 1854.

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

W. F. HODNETT, M. D., J. R. N. NUCKOLLS, M. D.

**DRS. HODNETT & NUCKOLLS.**  
HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of TUSKEGEE, and vicinity. They hold the most prompt and faithful attendance 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. n45-ly.

**STEWART, PHILLIPS & CO.,**  
WHOLESALE & RETAIL  
GROCERIES,  
Montgomery, Ala.

October 5, 1854.—ly.  
W. C. PURYEAR, [C. L. SIMMONS]

**DRS. PURYEAR & SIMMONS,**  
Surgeon Dentists:  
Office above stairs over the Post-office. n39-ly

**DR. W. A. HOWARD,**  
TUSKEGEE, ALA.  
Office north corner of the public square.  
February 8, 1855. [n39-ly]

**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. [n41-ly]

**PORTER, ISBELL & CO'S**  
LARGE and ELEGANT stock continues to be replenished by receipts of fresh produce. It is their object to keep on hand a large assortment of such prices and do business on such principles as will merit unabated public favor.  
May 17, 1855. n2-3t

**COPARTNERSHIP.**  
ON the 1st of January inst., Dr. Thos P. Gary became a partner with Mrs. R. H. Jones, which will from that date be conducted under the name and style of FOWLER & GARY.  
Tuskegee, Jan. 18, 1855. C. FOWLER.

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

**PER 1ST SESSION OF 20 WEEKS.**  
First Class.—Spelling, reading, writing, primary geography and arithmetic. \$8.50  
Second Class.—Geography, Arithmetic, English Grammar, Natural History, Dictionary, and Composition. \$10.00  
Third Class.—Natural and Moral Philosophy, Evidence of Christianity, Botany, Mythology, Chemistry, Rhetoric and Astronomy. \$15.00  
Fifty cents will be charged each scholar per session to defray incidental expenses.  
Young Ladies from a distance can get board with the teacher.  
Tuskegee, Dec. 28, 1854.—6m.

**J. S. PARKS'**  
DAGUERREAN INSTITUTE  
AND  
GALLERY OF FINE ARTS.  
Auburn, Ala.

There has long been felt the necessity for an institution for persons desiring to enter this art as an avocation where they could be taught in the most perfect manner, and pertaining to a successful prosecution of it. Where they are made not only Daguerreans but understand its principles and philosophy. The proprietor has a Good Daguerrean Library, besides Paintings Engraving's & a Statuary for illustrating the general rules of art without a knowledge of which no man can be an accomplished or successful Daguerreotypist. Young men desiring to learn this beautiful and useful as well as profitable business have advantages here they can not obtain elsewhere. For further particulars address  
J. S. PARKS,  
Auburn, Ala.

**NOTICES OF THE PRESS.**  
Pictures taken by Mr. Parks are equal to paintings on ivory.—[Auburn Gazette.]  
"The Daguerrean Institute is conducted by J. S. Parks, an artist a gentleman and an ornament to the profession. His pictures are good enough for any place and the residents of Auburn have no occasion to go elsewhere for well executed likenesses."  
Photographic Art Journal, N. Y.  
"J. S. Parks is taking the finest pictures we ever saw."—[Temperance Times, Montgomery.]  
We regard Mr. J. S. Parks as a very skillful Artist.—[South Western Baptist, Jan. 25, 1855. 6m.]

**LADIES AND GENTLEMEN'S DRESS GOODS.**  
PORTER, ISBELL & CO'S  
have been greeted with such eclat, as to make the Western world take notice of them—that the proprietors desire in this public manner to express their warmest thanks to an appreciative public especially to those true connoisseurs in Dress, their lady friends, are they infinitely obliged.  
Tuskegee, Ala., April 12, 1855.—4t.

**PORTER, ISBELL & CO.**  
RESPECTFULLY invite attention to their stock of  
**SPRING & SUMMER GOODS.**  
which in all respects AFFORDING THE INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.  
April 12.—4t.

**PORTER, ISBELL & CO.**  
HAVE just received a beautiful lot of EX-BROTHERS, comprising Swiss and Lace Habits, Chemisees, Sleeves, Collars, &c., &c. Also some superb French wrought Handkerchiefs.  
May 17, 1855. n2-3t

**SAWYER, ANDERSON & ROBERTS.**  
DENTISTS.  
And Manufacturers of Incomparable TEETH.  
TUSKEGEE, ALABAMA.

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

**WILSON SAWYER.**  
Tuskegee, Ala.  
ANDERSON & ROBERTS,  
TALLADEGA, GA. (1854-5)

I take this occasion to return thanks for the very liberal patronage bestowed during the past year. 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 secured them a high and honorable reputation as practical and skillful workmen, and can now guarantee with safety; that all operations performed by us in point of EXHIBIT ADAPTATION AND DURABILITY SHALL BE INFERIOR TO NONE.  
n39-ly. WILSON SAWYER.

**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 June, 1855. The Institution will be divided into two terms of twenty weeks each. The first will close on the 31st of January, and the second, on the 21st of June. There will be a vacation of two weeks at Christmas.

**Rates of Tuition per Term**  
For Spelling, Reading, Writing and Mental Arithmetic. \$12.50  
The Ancient Languages, higher than 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 and without the English branches in the ordinary College course. 25 00  
Students will be charged by the term. There will be no deduction for absence, nor in cases of expulsion or dismissal. Tuition fees payable in advance.

**General Regulations.**  
In this age of steam, electric telegraphs, clairvoyance, and spiritual communications, it may be expected that we will present some new and wonderful method of instruction, by which in a few weeks, or months, tyroses are metamorphosed into learned men and profound philosophers. But, alas! and we have to repeat the old story; for we know of "no royal road" to science; we know of neither magic nor machinery by which little labor, or in a short time, boys may be made scholars, and men of letters. The way, but each individual must ascend the mountain by his own effort, or grope 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 as pledged to unconditional obedience to all the rules and regulations of the institution.  
The discipline and rules of conduct will be such as are recognized and taught in the Sacred Scriptures; such as comport with reason and propriety; and such as are approved by experience and common sense. In short, every pupil will be required to do right or suffer severely, as the teachers may deem expedient.  
Students will be required to study a reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation either as members of a literary society, or under the supervision of one of the teachers.

Repeated absence, except for necessary causes, idleness, or inattention to business, as well as positive immorality, will be sufficient reason for dismissing a pupil at any time. Absence from tuition without the consent of the teachers, parent or guardian will be treated as a misdemeanor.  
The decided co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time.  
Each student will be expected to attend the church and sabbath school of the choice of his parent or guardian. Students from abroad will be expected to occupy rooms at the Institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.

Any one from another institution, making application for membership in this, will be required to present a certificate from his late teacher, of his moral and student-like deportment. No one who has been expelled from another institution, or has left under censure, need apply.  
The Institute is pleasantly situated one mile south east of the Court House; sufficiently remote to be free from the noise and temptation incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a street locality.  
The buildings have been newly and neatly fitted up—remodeled and greatly enlarged; so that nothing in the outfit 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, 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 studies of their comfort.  
As a place of health and pleasantness, Tuskegee is proverbial and needs no comment. Being but a few miles from the Montgomery and West Point railroad, with which it has regular communication by Stage and Omnibus, 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 excellent success as a scholar, and his great worth as a man. We have not 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 Institute, and its practical operations, we say to all—come and see, or enquire of WM. JOHNS, Principal and Proprietor.  
TUSKEGEE, Ala., July 1854.

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