

477

\$2 00 PER ANNUM INVARIABLY IN ADVANCE.

50 NO. IN A VOL.

COMMUNION is the key

pious believe and practice
 to this rule, not doubting
 along with the letter and
 the Holy Word; and not
 communicating with an uncon-
 versed, or disorderly person
 or, however, that no per-
 sonally baptized except the
 person truly converted to
 God be immersed in water
 by an administrator, in the name
 of the Father, Son and Holy Ghost.
 The walk is orderly and
 peaceable. Pedo baptists, using
 sprinkling for baptism, and
 due to unconscious infants
 comply with these requisitions
 that Baptists understand
 taught in the Scriptures; he
 do not act according to the
 sacred by all, and, at the


baptists are right, therefore the
 wrong in their communion also
 the Peto-baptists are right.
 before they can meet around the
 munion table, they must both
 agree to set at defiance what the
 agree is a scriptural rule; or e
 party must abandon its practice
 and adopt the practice of the o
 other words, before Baptists an
 gation can consistently commu
 gether, Baptists must become
 baptists, or else Peto-baptists
 and baptists. Now is there a
 liability that either of the chan
 tioned are likely to take place?

The commission of Christ's apostles, and the acts of the Apostolic Churches, leave us no ground to doubt that Conversion to God, Baptism, and Communion followed in regular succession. These facts are open to the view of all eyes in the Christian world. Besides, the opinion is held by all denominations among us, that conversion and baptism must go together, and that the Christian's communion is fully known. No Baptist Churches, in the face of the Bible, can enter into open communion, the members of which will perceive the violation of the principle, and hence the influence, should they do so. It may go, must be to lessen the importance of obedience to the


And notwithstanding a good 100,000 (Dr. Welen) appealed to the people, he overruled the decision. I saw him fighting a blind prejudice, and with much respect for my subject to-day. Always intending, whenever a question occurred for a discussion, that it would not be personal nor won't of discord, to take it up. We saw that I have in my humble mind been of my brethren, and an acknowledgment has occurred, I am surprised to see, that I am a discreet advocate will come out of place in respectfully vindicating sentiments and pain which they and experience of fourteen years enabled me better to understand. I freely acknowledge, however, that I am incompetent to the mighty

righteousness." It is in the
 of this alone "that the man
 of God's appointment) will be
 thoroughly furnished to *work*.
 The economy of gosp
 tion is, that our *faith* should
 in the "*wisdom of man*." I
 power of God, but the argu
 favor of Theological school
 this order of things, and sa
 in this day of improvement
 ister must now come "in the
 of speech which man's wisdom
 Ah! my soul, if the same
 story of the cross, in its heav
 does not save the sinners of th
 tion, they will "*all likewise*
 And so far as Christian con
 concerned, baptism if you p

"Will Mr. Jones proceed to
this money from you?" we a

Extract asked  Sloth wears out
while it corrodes the mind.

Before the case came to its last trial, Elder Collins died, and his name therefore dropped, and Lea's Graves' alone continued in the suit. What was done we know not; whether the case was defended or not, we were not prepared to say. Upon our returning home from the discussion in Mississippi, we learned to our astonishment that damages had been obtained to the amount of \$7,500 against Lea Graves. Such is the plain state

 Sloth wears out the body,
while it corrodes the mind.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

VOL. 7. NO. 8.

THURSDAY, JUNE 28, 1855.

The Sabbath Exercises.

The Commencement Sermon for the East Ala. Female College, was delivered at the College Chapel last Sabbath, by Elder J. H. De Votie, of Marion. The audience was very large, the singing delightful, and the discourse was a most excellent one. The excellency of piety in females was exhibited and enforced in language chaste and instructive in the highest degree. We have seldom heard any subjects discussed with equal ability, and it does not often fall to the lot of persons in our midst to enjoy so rich an intellectual repast.

Elder De Votie preached another sermon at night, upon a most instructive and impressive subject. Though he is always interesting to us, he was peculiarly so on that occasion. Some of his illustrations were beautifully exhibited and powerfully impressed upon the audience. We do not think his visit among us will leave its impress for good.

Tuskegee Scientific Institute.

This school has been for the last seven years under the management of the same Principal—Mr. WILLIAM JONES. In this age of restless change, this speaks no little for the credit of Mr. J., or the position and for the credit of the community in sustaining him, and all the vicissitudes to which especially male institutions of learning are incident. The spacious edifice which has recently erected, is quite auspicious for the future of the Institute. It is really one of the finest school buildings in the State, as well as an ornament to the town; and entitles its proprietor to the thanks and hearty patronage of Tuskegee and the surrounding country.

But our purpose in writing this article is to speak of the recent examination of the pupils under Mr. J., and his highly accomplished assistant, Mr. THOMAS. These exercises occurred on the 20th and 21st inst., in the presence of a respectable concourse of citizens and strangers. As we were present most of the time, we feel authorized in saying, that no similar occasion vindicated the claims of the Institute to the favorable regards of its patrons, friends and the public generally, more thoroughly than this. All the classes acquitted themselves honorably. The examination was fair and thorough, several literary gentlemen present assisting the teachers in conducting it. Indeed, the mode of instruction adopted in this school cannot fail to make scholars of all who have sufficient capacity.

One improvement we observed in the exercises, which struck us as peculiarly appropriate. The pupils are instructed in vocal music. Why should not our sons be taught to sing as well as our daughters? And really the singing was creditable alike to Mr. Thomas and to the school. We had no idea that such proficiency could have been made in so short a time by the juveniles of the sterner sex. We trust Mr. J. will never think of abandoning this most pleasing and profitable exercise in his school.

Exercises in declamation were interspersed at appropriate intervals during the examination. These were also quite entertaining.

On Thursday evening, at an early hour, the spacious chapel of the Institute was crowded by an eager auditory, to hear several original pieces by the young gentlemen in the Institute. The occasion was one of deep interest. After appropriate religious exercises, some seven or eight very creditable pieces were pronounced. Without making any discrimination as to merit, we may say, that the speeches on "Know Nothingism," and "Humburgery" made a decided impression upon the audience. At the close of the exercises, Mr. JONES introduced Mr. BULL to the assembly, who delivered the anniversary address. His theme was, "The Influence of the Bible upon Literature." To see one so young and yet so gifted, bringing the stores of a well cultivated mind, a chastened and refined imagination, and the powers of no ordinary eloquence to the elucidation of such a theme, was not a little refreshing to a Christian audience.

Mr. BULL is a graduate of the University of Georgia, and is to be associated with Mr. JONES hereafter in the Institute—Mr. THOMAS having accepted a position in the East Alabama Female College. We cannot but congratulate Mr. J. and the community in having secured such an accomplished scholar and refined Christian gentleman as an assistant in the school.

The Libel Suit against Rev. J. R. Graves.

Some two weeks ago we were taken by surprise in finding in the Macon Republican an editorial notice of the decision of the Supreme Court of Tennessee, by which Rev. J. R. GRAVES, editor of the Tennessee Baptist, was ruled in the sum of \$7,500, for a libel on Rev. G. B. JONES, a Methodist minister of that State. We had seen no notice of it and did not know what to think of it at the time. Mr. Graves' statement of the matter will be found on our fourth page. We publish it, that the public may understand the matter. This circumstance should be a warning to both correspondents and editors of newspapers.

Will the editor of the Macon Republican copy the article referred to?

MINUTES OF THE ALABAMA CONVENTION.—Minutes of the Alabama Convention have been through the press, and would have been printed several days since, but for the want of a printer. Not having suitable paper on hand, it was sent to Montgomery, Columbus and Mobile, but it has failed yet to procure it. It has since sent to Charleston and hope in a few days to have them completed. We will also that we tried to procure a better article of paper for the body of the Minutes but could not do so in time.

Rain and the Crops.

We enjoy occasional showers of rain that are very refreshing and that produce a fine effect upon the growing crops. Corn is generally very promising in this region of country, and a few more good rains will give us a bountiful harvest. The wheat crops were good and flour is getting down again to a living price. Corn is also declining in price, and but few weeks will pass away before the new crop will be coming in. We fondly hope that famine and scarcity will cease to disturb our dreams.

Old-Fashioned Religion.

We mean by old-fashioned religion, not every old habit or form held and practiced by our forefathers, for many of them were as faulty as any that are held and practiced now; but we mean that godly simplicity, that plainness of manners that was equally removed from vain show and dress on one hand, and from slovenliness on the other, and that spirit of earnest devotion and holy zeal that characterized so many of those who have walked with God before our day. This is the kind of religion that is needed now. Not something rigged up in gowags and attended with foolish parades. We have formality and show enough, yea much more than enough even to the overflows of Pharisaical formality and Sadducean indifference. We need more than anything else now, the native simplicity, Christian earnestness and holy zeal that were practiced by the primitive saints, and that have been so beautifully exemplified by others all along down the stream of time until now. For amidst the changes going on in the world we are too much driven along by the whirlpool of fashion and show, and are not actuated by the spirit of truth which is always plain, simple and pure in its operations.

Need we say that amidst the changes going on in this fashion-loving world, that learning and riches are valued above the religion of Christ? That too often the ability of ministers is measured by their literary attainments instead of their piety and zeal for the truth; and men are regarded with more than common reverence whose hearts are far better filled with gold than their coffers are with vital piety. How often mere morality is taken for religion, and men are regarded as good Christians because they commit none of the disgraceful crimes of the world, while there is a total absence of all the active virtues belonging to true religion. And how many there are who content themselves with their religious attainments, and who have but little if any of the indwelling influence of the Holy Spirit in their hearts, but who are worldly-minded, and vain in all their thoughts.

Oh let us again seek the old paths. Let us go back once more to the simplicity of truth, discarding all Pharisaical parade and all deceptive imaginations of the heart. Let us be clad in the habiliments of piety, and let us exhibit in all our manners the loveliness of simplicity and virtue. Then God will bless us abundantly with the riches of his grace.

Suggestions to Baptist Churches.

As the season when protracted meetings are usually held is near at hand, we offer for the consideration of our brethren the following thoughts with the hope that a mile may thus be contributed to the purifying and elevating of the churches:

Let each individual institute for himself a course of self-examination, prayer, reading the Scriptures, private religious meditation, and the cultivation of all the Christian graces. Let him consider his responsibilities to his family, his church and the world, and awake up to the discharge of those responsibilities. Let churches look well to the exercise of a Scriptural discipline among the members; and to the promotion of all the objects worthy of their consideration. Let the old leaven of worldliness, lawlessness and thoughtlessness be sought out and removed, and every evil be excluded from them. Let God's grace and mercy be sought with prayer and humility, and every blessing received, be received with thanksgiving.

Let a strict guard be placed at the door in the admission of members. Let strict scrutiny into the character and professions of individuals be instituted, and let none be received to doubtful disputations. Let every avenue be guarded, and every care be exercised and all will be well. Lastly, let all the members, both old and new, be solicited to subscribe for religious papers and read them with care.

REV. DR. BINSKY, OF AUGUSTA, DESIGNED.—Dr. Binsky, the late able pastor of the Baptist Church and congregation of Augusta, delivered his farewell discourse on last Sabbath. The Doctor goes to Washington City as President elect of the Columbia College, and will deliver his inaugural on the 21st of this month.—Times & Sentinel.

The N. Y. Recorder and Register.

The New York Chronicle says: "That which has been known as the Baptist Repository, The Baptist Repository and Home Mission Record, The American Baptist and Home Mission Record, The American Baptist, The Gospel Light, The Gospel Witness, The Baptist Advocate, The New York Recorder, and The New York Recorder and New York Baptist Register is about to assume its tenth form, having already determined upon its tenth name, which is to be THE EXAMINER."

SEND IN YOUR SUBSCRIPTIONS.—We could give many reasons why we should urge our friends to forward their subscription money to us at once and as far as extending our circulation; but one is sufficient and we will give it now, that is, we need the money just at this time.

Associational Record.

The CANAAN ASSOCIATION held its Twenty-first Annual Session at Calaba Meeting House, Jefferson Co., Ala., Sept. 30—Oct. 3, 1854. The Introductory Sermon was delivered by Elder A. J. Waldrop. Elder H. G. Smith was chosen Moderator, and A. J. Waldrop, Clerk. Number of churches, 19. Baptized, 43. Total membership, 828.

Minutes of the Twenty-second Annual Session of the TUSKEGEE BAPTIST ASSOCIATION, held at Salem Meeting House, Tuskegee Co., Ala., Sept. 16, 19, 1854. The Introductory Sermon was delivered by Elder Jesse Thomas. Elder R. Dodson was elected Moderator, and M. D. J. Slade, Clerk. Number of churches, 32. Baptized, 150. Total membership, 2320. Contributions, \$475 78.

Various interesting resolutions were adopted, among which was one in remembrance of the South Western Baptist, and Home and Foreign Journal.

Minutes of the Seventeenth Annual Session of the BUREAU BAPTIST ASSOCIATION (Anti-Slavery), held with the Union Church, Chambers Co., Ala., Sept. 16—19, 1854.

The Introductory Sermon was delivered by Elder Emanuel Brittain. Elder Josephus Barrow was elected Moderator, and Elder Wm. H. Mitchell, Clerk. One church was received. Number of churches, 38. Baptized, 55. Total, 1304. Two ministers deceased, Elder Absalom Blyth and Elder Tyre Freeman.

A resolution denouncing the purchase of lottery tickets by church members, was adopted; and the body thought contributing nothing for benevolent purposes, yet rewarded the Clerk handsomely for his services. This act was commendable, as he was both needy and worthy. 17 ministers were present during the session.

Our Book Table.

CORNEILL'S INTERMEDIATE GEOGRAPHY, designed for pupils who have completed a primary or elementary course in Geography. D. Appleton & Co., publishers, New York. This Geography seems to be a new achievement, though not a new idea, in name. It is well arranged, and adapted for the promotion of the student. The illustrations are well executed, and are calculated to instruct, while they amuse the pupil.

THE CHILDREN'S BOOK, No. 2. Published by Graves & Marks, Nashville, Tenn., at \$1 a year. This number is marked June and the publications will be continued monthly now, the next number will issue in July. The volume will end in May, 1856.

This little publication, issued in very neat pamphlet form and filled with pleasant little stories, is very attractive to children and we think deserves to be well sustained. We bid the publishers good success in their undertaking.

NORTH BRITISH REVIEW, May, 1855. This Review is republished by L. Scott & Co., of New York, at \$3 per annum. It is the organ of the Free Church of Scotland. It comprises the following articles:

1. Sir Walter Raleigh and his Times.
2. Scottish University—Reformed.
3. Works of John Scotus Erigena.
4. Reform of the Civil Services.
5. Muirhead's Life and Inventions of James Watt.
6. Literary Cortesies.
7. Our Military Disasters and their Causes.

ARTHUR'S HOME MAGAZINE for July, full of instructive and entertaining reading. It is prized by the ladies. Published at Philadelphia, \$2 per annum in advance.

CROWELL'S LETTERS TO WYCKOFF, 1855. We have received these letters in pamphlet form and shall lay them aside for reference in case of need. With the personal feelings exhibited we have nothing to do. The object of the publication of the letters by Mr. Crowell is his own vindication.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW for June is under the patronage of an able corps of editors. Louisville, Ky., at \$2 per annum.

The contents of this able Review are: The Moral State of Man Scripturally Defined, Paul the Man for all Time, William Wordsworth, The Bible for All, The Foolishness of Preaching, Our Country, Connection between Knowledge and Happiness, Responsibility, Origin of the Christian's Great Hope, Outlook of Life, Summary of Religious Intelligence, Flowers Culled from the Wayside of Reading, Notices of Books, all interesting and instructive to the family circle.

FAMILY PRAYERS, for each Morning and Evening in the Year. By Rev. JOHN CUMMINGS, D. D. 2 vols. pp. 436 and 428.

PUBLIC PRAYER BOOK, for Family Worship, and for other Private and Public Occasions. By W. H. EVERETS, D. D. pp. 244.

The above works have been lying on our table for some few weeks; but owing to a pressure of other business, have not been noticed. For a copy of the first, (Dr. Cummings) we are indebted to our friend PRISTER, and for the second to its esteemed author. While we eschew all attempts to fasten a ritual upon Protestant Christians, and especially upon Baptists, it is nevertheless true, that devotion must have its forms. The old blind poet, John Milton, has expressed the correct sentiment upon this subject. In his prose works, he says—"Well may men of eminent gifts set forth as many forms and helps to prayer as they please; but to impose them on ministers lawfully called, and sufficiently tried, as all ought to be ere they be admitted, is a supercilious tyranny, appropriating the Spirit of God to themselves." Suggestively such may be properly used. So far as they may inspire devotional feelings in the soul, they may contribute to the interest of social family and private prayer. In this respect the foregoing works will be of great service to all sincere Christians.

BAPTIST PREACHER, for April and May.

This issue of the Preacher contains two sermons by Rev. H. H. Teckler, late pastor of the Baptist Church in Alexandria, Va., the first on "the uses, beauties and symbolical teachings of the ordinance of baptism;" the second on "Justification by faith."

From some cause the printer left out the text of the second sermon, which as we learn from the body of the sermon, is, "A man is justified by faith, without the deeds of the law." Both the sermons are able productions. We think the one on the design of baptism to be by far the most lucid, argumentative, and withal scriptural defence of this much-misunderstood and perverted ordinance, we have ever read. It places that rite, in our best judgment just where it ought to be. We could wish that every Christian could read it. It is a most triumphant refutation of the dogma of baptismal regeneration. We thank brother T. most heartily for its timely appearance. We have marked several passages in it, which we intend to extract into the Baptist at no distant day.

By the way, we understand that Brother Teckler has engaged to furnish some half a dozen sermons for the Preacher during the present year.

For the South Western Baptist.

Deacon Todd.

Why does not Mr. Dozenberry give us the Sayings and Doings of Deacon Todd in book form? This inquiry has been frequently made in days of old, and of late. Many of the anecdotes of the old Deacon have found their way into the secular press. Anecdotes that appeared originally ten or a dozen years ago in the "Alabama Baptist," and "Christian Index," are occasionally turned up in a new remote region of the North, and in the far off West. I hope that Mr. Dozenberry will either answer the above inquiry through your columns, or bring out his anecdotes of the deacon in a neatly bound volume. They are not only interesting to read, but are suggestive of many practical duties and life-giving truths. I would vastly prefer that Mr. D. should adopt the latter alternative. If he does, he may put me down on his list for ten copies.

J. S. B.

COMMUNICATIONS.

For the South Western Baptist.

Books, Books, Books.
Verily, there is no end to the making of many books. The rapidity with which they are issued from the press, in the present day, is truly astonishing. The number of volumes issued in one month now, would probably exceed all the printed volumes that were in the world at the time that the translators of our English Bible entered upon their important work. In our own country, the Harpers, of New York, have attained a world-wide fame for the publications with which they have flooded land sea. Messrs. Lindsay & Blackiston, of Philadelphia, are not far behind the Messrs. Harper, and bid fair soon to outstrip them in the number of valuable publications issued.

I noticed, not long since, several of the recent works of Dr. Cumming, of the Kirk of Scotland. I have very recently received from the same publishers, (Lindsay & Blackiston,) three additional volumes, by the same author, viz:

1. MORNING AND EVENING PRAYERS, for each day in the year, in two volumes. They are designed to follow the reading of the Scriptures. References are placed at the head of each prayer to the portion of Scripture which they are designed to follow. I would not recommend the use of forms of prayer, either in the closet, the family circle, or in the sanctuary; but I have no doubt that the daily reading of these prayers in connection with the scriptures to which they refer, would greatly tend to promote a devotional life. Without such a spirit, neither wealth nor worldly wisdom will profit us much.

2. CUMMING'S MINOR WORKS.—Third series. This volume contains his views of Infant Salvation, Baptism, and the Lord's Supper. It is of course a denominational work. In what is strictly denominational, I do not think the author evinces any very deep research, or a very discerning mind. It is written, however, in his usual easy and pleasant style. His lectures on Communion are practical, principally, and may be read with profit by any one. I consider this volume as more likely to do us an injury than many more elaborated controversial works on the subject of baptism. It is adapted to the common mind. The common reader, pleased with the style and spirit of the author will be very apt to receive alike his errors and his truths.

3. The "LUTHERAN MANUAL," by S. S. Schmecker, D. D. This is a very valuable work as a book of reference. It contains the Augsburg Confession, with a copious commentary; the document entitled "Abusus Corruptus," presented to the Emperor at an early period in the progress of the Reformation; also the Formulae for the Government and Discipline of the Lutheran Church, and it throws much light on Lutheranism in Europe and America, and on the changes in its creed and practice at different times and places. J. S. B.

For the South Western Baptist.

DEAR BROTHER HENDERSON:

We close the labors of one year only to enter upon those of another. Thus it is in all the departments of life. Thus it must be, while we live, in our religious enterprises. And we shall have the same legacy of unceasing activity to those who come after us. We sometimes hear persons who have more of the love of this world than Christians ought ever to feel, inquire "When will this work of contributing funds for religious purposes be done with?" To such, and to all, we can say, "Never, while the world stands." We have no idea that God will permit his people to remain on earth without affording them in some way, the privilege of consecrating the products of their labor to his glory. We should think such a state a positive evil. What, to be forced to the luxury of doing good! To be placed in a condition where we have nothing to do but to procure for ourselves and families the means of personal gratification! What Christian would be willing to this?

We have a more enviable distinction. Our work is constantly increasing its demands. On every hand opportunities for increased Christian benevolence are afforded. We may all do what ever we can to-day, without any fear that we shall have nothing to do to-morrow. Nor need we entertain the apprehension of being overtaken. The God of Zion is the God of Providence. His hand opens the channels of Christian activity, and his kindness will supply the means for Christian effort. Let us then start upon the labors of the present conventional year with renewed diligence and earnestness, and a firm and lively faith.

My late visit to Alabama met fully the expectations formed before I left home; and I must say, that considering the hardness of the times, the brethren were liberal. There is a heart in the Baptists of Alabama, that can be stirred into noble and generous activity. God grant that influences may be brought to bear during the present year, which will give to its just expansion! We ought to get from Alabama by the spring of 1856, not less than FIVE THOUSAND DOLLARS, for Foreign Missions.

A calculation, based upon the number of missionaries now engaged, and expected to be sent during the year, shows the necessity for an increase of fifteen thousand dollars in our receipts. If the brethren here are able and agree to conform to our expectations, we shall need forty-five thousand dollars for the current year. We do not know how we can get this unless Alabama will give us five thousand dollars. Will it not be done? I believe it will; and I now ask brethren to contemplate it as something that must be done. To begin at once to impart information, to encourage prayer, to awaken interest for the heathen. Then, when the time for contribution arrives, the Lord's people will be ready with a liberal offering. Go to it, Bros. Henderson, Talliferro, Tichenor, Landy, Peebles, McIntosh, Baptist, Fox, Holman, and all your dear brethren, the pastors of the churches. Let us see what can be done for the heathen in Alabama for the year 1855-'56. I do not say forget, or overlook other interests. By no means. Give to each its appropriate share of attention and sympathy. What I mean is, spread your preparation over the whole year instead of crowding them, as is now too much the case, into a few weeks just before meetings of Associations and Conventions.

May God bless you in your labors dear brother.

Your brother in Christ.

A. M. POINDEXTER.

Cor. Secretary, &c.

For the South Western Baptist.

Revision of the English Scriptures.

NO. 8.

Many objections have been made to the revision of the common version of the Bible, a few of which it is my purpose to notice.

A prominent objection is, that the work of revision will destroy the confidence of the people in the present version. Is this a valid objection? Let us see: In the "special instructions" given by the Bible Union, to the revisers of the English New Testament, "I find, in the first 'instruction,' the following expressive words: 'The common English version must be the basis of the Revision.' We are charged with an attempt to destroy the popular confidence in the common version, and yet we require this version to be made the basis of the Revised Version. It seems, then, according to our opponents, that we wish the people to have no confidence in the basis of our forthcoming version. And surely if they have no confidence in the basis of it, they will have no respect for any portion of it, and thus it follows, if the objection of our opponents is a good one, that we are diligently, and at considerable expense, doing what we desire the people to have no confidence in! He that can believe this is deeply imbued with the spirit of credulity. The objection would be forcible and plausible if the revisers of the Union were required to disregard the common version altogether, and proceed in their work as if it had no existence. But the instruction already referred to shows that this is not the fact. I assert boldly that it is impossible for the new version to destroy confidence in the old, while the old is made the basis of the new.

We certainly and earnestly wish to see the Revised Version, when it comes out, circulate among the people. We intend to publish it, not for the benefit of angels, but for the benefit of men—men speaking the English language. The demand for it will, we hope, be extensive. The demand, however, will be regulated by the confidence the people have in it. And this shows again the incredible absurdity of the charge that we wish to destroy the confidence of the people in the version which is to be the substratum of our Revision.

But it will probably be said that whatever our purpose may be, the inevitable impression which the bringing out of a new version must make on the public mind, will be that the common version is not considered perfect. This we concede; for we make every concession that truth demands. It may be asked, however, in this connection, who regards the present version perfect? Can that man be found who believes in its perfection? If so he is deplorably ignorant, and his belief grows out of his ignorance. Do not the numerous translations, or rather revisions that have been made since King James' day, imply that his version has not been considered perfect? Do not all the Commentaries that have been written imply the same thing? When Adam Clark says, "Our translation of *testamentum*, such as should be varied, is improper and insupportable"—and when Albert Barnes says of the phrase "the four beasts"—"This is a very unhappy translation"—is not the implication irresistible that the present version is not perfect? And do not the innumerable pulpits revisers of the common version indicate that in the judgment of these self-appointed revisers, it cannot lay claim to perfection? Most assuredly. Why then is the proposed new version objected to when it can only do what has been done a thousand times? It will be an evidence that the old version is not regarded as a perfect representation of the original; but it will not be the first evidence of the kind, nor the last.

While Revisionists conscientiously believe that the obscurities and defects of the common version ought to be removed, and are faithfully attempting their removal, as a matter of principle, it is proper to say something of the propriety of their course on the score of policy, sound policy. Here I may ask whether it is good policy, to say nothing of principle, to ignore the obscurities and defects referred to? Will not the enemies of the Bible take advantage of them if it is friends do not remove them? Are there not mistranslated passages in the common version which infidels have availed themselves? We know that this is the fact. And it is not our duty, so far as we can, to "take away occasion from those that seek occasion?" This is a literary age—it is an age of investigation. Wicked men will compare the common version with the original and detect the discrepancies. Will they not attempt to cast contempt on the entire volume on account of these discrepancies? I insist, then, that any effort at a concealment of the defects of the present version is not only condemned by sound principle, but is at war with good policy. It is better to acknowledge them and seek their removal.

Another objection to the proposed new version is, that it will be a sectarian version. It is considered by many a Baptist movement, and they are greatly afraid of a Baptist Bible. They say if other denominations were engaged in the enterprise they would not object to it, while other objections have said that if Baptists alone were engaged in it their objections would be removed. Thus it is that objections are at war with one another.

But to the objection based on the supposed sectarianism of the new version: It has already been shown in a preceding article that the Bible Union requires its revisers to express the exact meaning of the original with "the least possible obscurity or indefiniteness." If this is done, the new version cannot be sectarian unless the inspired Hebrew and Greek are sectarian; and if they are sectarian, the Holy Spirit has been pleased to give the world a sectarian Bible. If this be so, we should desire no other. If it has pleased the Holy Spirit to "move holy men" to write a sectarian book, it is highly impertinent in men or angels to object. If the new version is made as the Revisers are required to make it, there will be as much sectarianism in it as in the original—no more, no less. But I deny that the Bible, as given by the Holy Spirit, is a sectarian book in the ordinary acceptance of the term sectarianism; and therefore the new version, if faithful to the original, will not be sectarian. If it is supposed that the Revised Version will be sectarian because all orthodox denominations are not engaged in bringing it out, what is to be said of the present version? Must it not be intensely sectarian? The King's Translators, as it seems to me, were all members of the Church of England. The different religious denominations were not represented

among them, though it has been often asserted that they were. It is rather ludicrous for men who object so strenuously to sectarianism to adhere with so much tenacity to a version some of whose sectarian features are too prominent to be concealed. The objection to the new version on the ground of its sectarianism falls to the ground.

J. M. PENDLETON.

For the South Western Baptist.

RICHMOND, June 12th, 1855.

Bro. Henderson:

Will please publish the following list of payments received by me for the For. M. B. S. B. C. in Alabama. The money has been paid to and duly acknowledged by the Treasurer in the Journal. Should any error be discovered by subscribers, it will be corrected upon information. It may be proper to remark, however, that some friends sent in payment of subscriptions made to me, were paid directly into the Treasuries of the Ala. and So. Conventions.—The pressure of other duties has prevented an earlier publication.

A. M. POINDEXTER.

Cor. Sec'y F. M. B. S. B. C.

TUSKEGEE.

A. J. Battle, \$5; J. W. Echols, 10; A. Howard, 10; J. Swanson, 2; Bro. Nickols, 5; E. Williams, 1; J. Womack, 1; J. P. Henderson, 1; Emily K. L. L. 5; Mrs. Swanson, 3; Mrs. N. Taylor, 2; A. Van Hoose, 2; A. J. Battle, (sub. to J. B. Taylor), 50; H. H. Bacon, 10; Miss Shearman, 5; John Wright, 3; R. Johnson, 5; G. Thomas, 1; C. A. Battle, 10; B. Graves, 10; Colored congregation, 4'40; Mr. and Mrs. Mason, 12; H. A. Howard 10, \$157 40

MONTGOMERY.

R. S. Wilson, 10; D. H. Shuler, 5; A. J. Williams, 5; Fort Hargrove, 5; Mrs. T. B. Maddox, 4; Mrs. J. P. Figh, 5; Ann Gorham, 1; D. S. Gorham, 1; Mrs. Whitesides and daughter, 2'25; J. R. Benson, 2; A. B. McGowan, 10; E. M. Dillard, 2; B. B. Davis, 10; J. J. Stewart, 5; Mrs. E. Bird, 3; L. N. Brown, 5; J. M. Newman, 20; Dr. Rambo, 10; T. Tichenor, 10; Mrs. Ellsworth, 11; Miss J. Smith, 2'50; Mrs. Leonard, 5; B. F. Noble, 20; A. Williams, 10; B. Whitley, 5; T. Tichenor, (on subs), 36'50; Colored Church, 21'25, \$226 50

WETUMPKA.

Mrs. Bradford, 1; W. T. Hatchett, 5; Richard Smoot, 3; Cash, 3; J. B. Hart, 2, \$14 00

TALLADEGA.

Collection, 42 80; Payment in full of sub. sent to Convention, 92 50; \$135 30; Good Hope ch. collection, 9 65; Mr. and Mrs. Carroll, 5; paid on subscription at Convention, 36 25. 50 90

Rev J. M. Scott, 10; Mrs. Bradford, 1; Carrie Scott, 1, 12 00

GREENSBORO.

Dr. D. Edwins, 5 00
Uniontown collection, 8 50
Dayton M. G. A., 50

Centre Ridge ch. collection, 54 12; colored congregation, 5 65; Balance on subscription sent to Convention, 47 50, 107 27

TUSCALOOSA.

Rev B. Manly, 5; Mrs. Manly, 2; Mrs. Pratt, 10; Misses M. C. and D. Drysdale, 15; S. W. Quarles, 50 cents; Cash, 9 50; cold ch. 8 46; Lucy B. Foster, (a little girl) 25 cents; Mrs. A. Prince, 2; Edward Prince, 10; R. Perrin, 1; A. Friend, 1; B. Jackson, 2; Mrs. Justice, 1; J. S. Caldwell, 2; O. Parker, 2; M. D. J. Slade and wife, 5; J. L. S. Foster, 5; W. W. Watkins, 5; J. H. Foster and wife, 30; Cold ch. cong'n balance, 4 34, 111 06

T. A. Carson, 3 00
Mrs. Carson and child, 1 00
S. W. Catts, 7 00
W. A. Butler, 2 50
J. H. Hickson, 2 00
Thomas Dunklin, 5 00

TOWN CREEK CHURCH.

Collection, 44 50; paid convention 7, 51 50
Berton, 5 70
Lowlandsboro, 10 18
Mount Gilead, 13 00

NEW ORLEANS.

J. H. Snow, 10; Cash, 10; —Perkins, 10, 30 00

MOBILE.

D. Palmer, 5; John Grant, 60; cold Church, 38 83; St. Francis Street Church, 598 35, 700 18

A friend to mission, 5 00
Selma church, 41 50
Selma colored church, 10 00
C. Hill, 1 00
Prattville church, 10 00
R. J. Bacon, 5 00
H. F. Buckner, 1 00
Mrs. E. Y. Hill, 5 00
N. A. Wilson, 2 00
Beverly T

