

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

VOL. 7, NO. 12.

ORIGINAL.

Judson Institute—Examination and Commencement.

Dear Bro. Henderson: In my last communication I mentioned that the Examination in the Judson Institute was in progress. As I am informed that the Board of Visitors will publish a detailed account of the exercises, I will speak in general terms and briefly. All who were present were gratified by the evidences of the continued prosperity of this favorite institution of learning. Its past history is creditable to those who have directed its destinies, and to those also who have been the recipients of its favors. Such we have every reason to believe it will continue to be, under the superintendence of the future Principal.

This was the seventeenth anniversary. On the day that the school opened seven scholars were in attendance; the number during the first week was increased to eighteen. At the close of the first session of five months, forty-two were counted. The second session closed with seventy-one, and at the termination of the next session embracing six months, the number had increased to ninety-eight. Since that time it has always exceeded one hundred—gradually increasing, until the session just ended, in which there have been in attendance two hundred and thirty-nine. Not less than fifteen hundred young ladies from almost every State in the South, and South-west, have enjoyed its benefits.

The exercises of Commencement day were unusually interesting. Thirteen young ladies graduated with the honors of the institution, who at the close of the services as a testimony of their affection, presented Mr. Jewett with a beautiful service of silver, consisting of six pieces, of exquisite workmanship. Pupils are not permitted to make presents to the teachers, but in this case it was done with the knowledge and approval of their parents or guardians. I send you as follows the valedictory to the Principal, the address accompanying the present and the response.

Valedictory to the Principal.

BY MISS JULIA GORRE MARION, ALA.

Honored and beloved Principal:

To thee we turn, to breathe our last, most sacred adieu. How shall we express the feelings that rush from the inmost depths of every heart. In other years, when trembling lips have said, Farewell! when the parting hand has been given, your pupils have gone forth, cheered by the hope that, year after year, they should return to greet you, and to your sympathizing heart unfold their hopes and fears, joys and sorrows; but no such pleasing anticipations now cluster around our saddened hearts—We go, and mournfully the echo sweeps over our spirits, that should we ever return, yours will not be here. Thou, who for more than sixteen years, hast made thy home beneath our Southern skies, and from the mind's vast storehouse hast scattered rich treasures far and wide. And in the land of the Sunny South, thou hast raised for thyself a glorious monument. While lingering on the shores of Time, thou hast labored for Eternity. Upon the imperishable tablet of mind, thou hast traced inscriptions that "Time's effacing fingers" shall ne'er erase. To-day, throughout the length and breadth of the South-west, the name of "Judson" is a household word, and indissolubly blended with it, is the name of its honored Principal. Through thy untiring efforts, the halls of the Judson have been filled to overflowing. Its fame has reached the daughters of other States, and many a tender parent has brought the cherished pet of the family circle, to entrust to thy fatherly care, above all others. Yea, from our hearts we affirm, that we love thee as a father, rather than as an instructor.

The walls of the Judson may crumble back to their native dust, but thy name shall live in the hearts of thousands, and to the youthful daughters of the South thou shalt speak, long after thy lips are hushed in the silence of the grave. For the enduring epitaph upon the monument thou leav'st behind, we would write, "Circumspect."

And may I be permitted to say a few words for myself. Led by your hand, beloved Principal, from childhood's hour, to the present moment, how can I leave that faithful guidance, without expressing the sincere love and gratitude, that swells my throbbing heart. Words fail, but be assured that you will never be forgotten; and when far away in your Northern home, may I claim for myself and class-mates, a place in your memory; and in their name I give the earnest pledge, that we will remember, and strive to profit by all your precious precepts.

Thou goest: FAREWELL! May the God of our fathers go with thee! Long may'st thou live and labor, though thy lot be far from us.

"When when all thy throils are ended,
When thy last heart-throb is given,
When the grave thy form receiveth,
Upward then rest in heaven."

Presentation Address.

BY MISS EMILY MCINNIS, SUMTER COUNTY, ALA.

Kind and wise teacher, and beloved friend; Would that the Prophet's signet flame might rest, Upon thy lips and lend to them that power That dwells not with mere mortal gift of speech! What we would say, words cannot; what we do, Is faint and feeble, tried by what we feel. Oh! we owe much to thee—the life of lives; That of the mind; nor is the heart forgotten. Waste ground thou found'st us: bud, and flower and fruit.

And golden treasures garnered up for use Show now the greatness of thy works in us. And must we lose thee! yet we shall retain; For, though the Northern sky with keen frost-fires

May arch above thy dwelling; and the winter winds How a wild welcome at thy coming home, Still, where Southern suns, and balmy airs, And flowers and odors make perpetual spring. Thy works for us, shall make thee ever live. Farewell! Thy children we; and children's love we bring; Treasure thine worth those delved from darksome mine And as a token slight of that dear love, Take with our sad farewell, OUR FAREWELL OFFERING.

Mr. Jewett's Reply.

Young Ladies:

It is with emotions which I should in vain attempt to suppress or describe, that I accept this testimonial. With a charming delicacy of feeling, you desired to have me remain entirely ignorant of your generous plans; and I can now truly say, that notwithstanding I had received some intimation of your kind purpose, yet, up to this moment, I knew not the character of the offering you had prepared—much less had I imagined its surpassing beauty and splendor. From you, I receive it as a token of affection—of filial love, towards him who so tenderly loves you.

Inasmuch, also, as the laws of the Institute forbid a pupil to make any present to a teacher, without the express permission of the parent or guardian I accept this beautiful gift, as an expression of the confidence and esteem of my respected PATRONS; and I regard it, still more, as a noble tribute paid by them to the profession of teaching, of which I am an humble member.

I cannot say more; nor need I. You, my beloved pupils, have hearts that understand what I feel, and what I would express: to those who have no hearts, words would be impotent and vain.

I must not forget the concerts of Tuesday and Wednesday evenings under the skillful direction of Prof. Erickson, and gotten up in the style for which in this department, as in all others, the Judson is distinguished.

Thus terminated yesterday two commencement weeks. The "noise and confusion" attendant upon such occasions are over. Dignified Presidents, and grave Professors are taking their rest, and it is time that your correspondent was at his work.

Yours truly, W. H. M. Marion, July 6, 1855.

For the South Western Baptist.

The Examination at Auburn.

The Examination and other exercises of the Auburn Masonic Female College took place on the 15th-18th inst. The commencement sermon was delivered at the College Chapel on Sabbath, 15th, by Rev. Dr. LINSCOMB, of Montgomery. The Examination was continued two days only, and we learn that the classes all performed well. We were present a part of the time only, and cannot speak of the whole. The Junior Class spent Monday night reading compositions, &c., and the Concert came off on Tuesday night. The Exercises throughout were interesting.

The Commencement Exercises took place on Wednesday. Miss C. NUNNALLY the only graduate, read a Composition and received a Diploma, and President DARBY delivered a highly interesting address of more than an hour in length. He is a gentleman of rare attainments and his address was plain, forcible and truthful. We doubt not that, with the aid of an efficient Faculty, he will be able to impart to females under his instruction as thorough an education as any of our institutions will afford.

The Literary address was delivered by CULLEN A. BATTLE, Esq., of Tuskegee, who did himself much honor on the occasion. His address was chaste, beautiful, elegant. A pleasant party given by Messrs. KINN, at the College at night closed the scene.

J. M. WATT. July 20, 1855.

For the South Western Baptist.

Religious Books.

It has been designed for some time to establish at the office of the South Western Baptist, a Depository of Religious books, mostly Baptist works, from which persons convenient can obtain such works as they may desire; and it is furthermore intended to connect an efficient colporteur with it so that the whole country may be supplied. A small and well selected variety of books has already been re-

ceived and the books are now for sale by JOHN E. JONES, Depository Agent.

The larger works are not kept on hand, but persons wishing them can have them ordered by leaving their orders with Mr. JONES. The terms are cash, and the books are sold at a very small advance, simply to cover expenses.

J. M. WATT.

For the South Western Baptist.

Revision of the English Scriptures.

NO. 9.

Another objection to a Revision of the English Scriptures is that other terms will probably be substituted for *baptize* and *baptism*. This objection seems to be based on the supposition that *immerse* and *immersion* will be the substituted terms. No one appears to anticipate that the Revisers will have any special fancy for the words *pour* and *pouring*, or *sprinkle* and *sprinkling*. Why is this? The Revisers are required to give the exact meaning of the original words of the Scriptures at the time they were written. Is not this fair? Is it not right? Would it be objected to by *Pedo-Baptists* if they really believed the Greek word *baptize* means to *sprinkle* or *pour*? I imagine not. They know that competent scholarship must render *baptize* *immerse*, and such a rendering will be condemnatory of their practice. Hence, the decided, not to say violent opposition, of many *Pedo-Baptists* to Revision. And what does this opposition imply? I would not be uncharitable, but it seems to me to imply an unwillingness for the Holy Spirit to say in English what he pleased to say in Greek. If this be so, the opposition is not only unreasonable, but sinful. Who art thou, O man, that wouldst throw a veil of obscurity over any part of that revelation God has vouchsafed to the human race? When the King Eternal speaks to his subjects, let nothing be done to render his voice inaudible. When he sends them a message let that message be faithfully communicated.

If *baptize* means to *pour* let all who read the English Scriptures know it. If it means to *sprinkle* let them know it. If it means to *immerse* let them know it. Or if it means something else let them know it. Every man has a right to know what act Jesus Christ in the use of the word *baptize* intended to enjoin. Nor can any one tell from the word *baptize* in the common version what that act is. Circumstances accompanying the baptisms of the New Testament, the resemblance of baptism to a burial, &c., lead to the conclusion that the act is immersion. The word *baptize*, however, conveys no definite idea to the mere English scholar. Nor does it as now used in books, newspapers, and conversation. Let the fact be stated that fifty persons were baptized on a certain day and who knows what was done? To be certain, it is necessary to inquire, was the act of immersion, sprinkling, or pouring performed? This shows that *baptize* in its present English acceptance conveys no definite idea. But Jesus Christ in the use of *baptize* did convey a definite idea, and therefore, the word should be translated accordingly. 'Till this is done, the revelation of God will not be complete in the English language.

There are many baptists who object to Revision, because they are unwilling to give up *baptize* for *immerse*, dip, or any thing else. With such Baptists I can sympathize; for I once considered this objection somewhat forcible. I now think it has less force than plausibility. Let us see: It is said by the Baptists referred to, that in adopting *immerse* for *baptize*, we shall give *Pedo-Baptists* an advantage over us in the baptismal controversy. It is supposed *Pedo-Baptists* will tauntingly say, "You Baptists could not defend your practice by the common version, and therefore, you have revised it." And what will this amount to? If *baptize*, as I have stated, conveys no definite idea to the English scholar, what advantage does its use in the present version give us? And what advantage would be perpetuated by its continued use? I can perceive none. And if there is none, we lose nothing in giving up *baptize* for *immerse*. The accompanying circumstances of baptism, as detailed in the New Testament, its likeness to a burial, &c., we do not give up. These are what the English scholar relies on in his advocacy of immersion. Every one knows, however, that there cannot be a thorough discussion of the baptismal question without reference to the Greek New Testament. And why? Because *baptize* is a Greek word. Very well. If in baptismal discussions we are now compelled to appeal from the common version to the original, why may not the same appeal be made from the Revised version? Should the latter version be recognized by *Pedo-Baptists* as correct, all baptismal controversies will be preached. I say this on the supposition that *immerse* will be the substitute for *baptize*. But *Pedo-Baptists* will probably, for a time, object to the new version, and what then? In all discussions with them there will be an appeal to the original Greek as

now. How then will the bringing out of the Revised version be a surrender of any present advantage on our part? We shall make the original Scriptures the infallible standard of ultimate appeal as at present. Forty Revisions would never prompt us to place one of them where Romanists, in the Council of Trent, placed the Latin Vulgate. It is as clear as the sun in heaven that if *Pedo-Baptists* receive the new version with immersion in it we shall have no occasion for controversy with them; and if they do not we shall, as now, make the original Scriptures the arbiter of our differences.

The objection to the new version because it will contain a translation of *baptize* is not a valid one. It is only plausible.

It is objected too that the new version will injuriously affect the use of the Bible in the common schools of the country. (The supposition is that we will favor the present, and others the Revised version, and that out of these conflicting preferences unhappy collisions will arise. We thank our opponents for the concession involved in this objection: namely, that the new version will be a respectable rival of the common version. But why will it be necessary to have the collisions referred to? The Legislature of a State in establishing a system of common schools will know what version of the Bible, the people wish used. If the common version is preferred Revisionists will acquiesce.

If the new version is preferred, those opposed to Revision ought to acquiesce. A majority of the people must and will rule in this land of Democracy. As to a system of common schools it may be better for the voters in every district to decide what version of the Scriptures shall be used. Probably no one will deny the justice of such an arrangement as this. For who is more deeply interested in the decision of such a question than parents and guardians? But our opponents need not trouble themselves. With the masses of *Pedo-Baptists*, and large numbers of Baptists against Revision it will not be in this generation, perhaps, that the Revised version will be the competitor of the common version for popular favor.

J. M. PENDLETON.

SELECTIONS.

The European War.

THAT God has great purposes to answer respecting His Church, by the European war, we have never doubted. That the negotiations at Vienna, would result in peace we have never believed. That the Allies would be so far successful, as to prevent Russia taking possession of Turkey, we have been fully persuaded. And we have even more firmly believed that the greatest results to the world from the war, will be such as neither of the contending powers seek or desire.

Those who have closely observed the progress of things in Europe for twenty years past must be satisfied, that the tendency with slight reactions, has been steadily in one direction. Romanism has been losing its moral, and consequently its political power; and the masses of the people, leaning either to Protestantism or to Infidelity, have grown increasingly restive under the oppressive laws of Church and State, and have grown bolder in their demands of greater freedom. The revolution of '48, was far from being an accidental or ephemeral ebullition of popular excitement; and the apparent reaction as far from indicating a permanent calm. It was rather the sudden bursting forth of the volcano, revealing the existence of fearful fires beneath the surface; and the reaction was but the deceitful calm preceding a more fearful eruption.

As the 1260 prophetic years draw toward a close, God has been removing one by one the strong props of Rome. Spain, once the most wealthy and powerful kingdom in Europe, and the most devoted to Rome, has sunk into imbecility and contempt; and now after a struggle of nearly twenty years between the liberal and priestly party, the former feels itself strong enough to confiscate the immense estates of the Church—a step which could never have been taken, if the majority of the people had not ceased to believe Popery. Other acts of legislation—especially that granting liberty to the press and liberty of conscience, look in the same direction. Romish papers now complain that their Church has little or no liberty in Spain.

In Sardinia, the consequences of the revolution of '48 have been permanent; and that government not only protects the long persecuted Waldenses, but proceeds, like Spain, to confiscate the accumulated riches of the Church. The persuasions and threats of the Pope have been equally powerless to turn the government from its purpose; and Sardinia is now in alliance with France and England.

Portugal has little more zeal in favor of Rome, than Spain and Sardinia. Recent events show, that public senti-

ment there, is moving in the same direction.

Austria, in constant danger of internal convulsions, especially in Hungary and Poland, and burdened with an immense and increasing national debt, manoeuvres between Russia and the Western Powers, likely to displease both, and to be crushed whenever she shall define her position.

The subjects of the Pope, alienated from both his civil and his ecclesiastical government, and indignant at the oppression and cruelties they have suffered, submit only so long as foreign bayonets support the pretended Vicar of Christ.

France, in league with Protestant England, and fully engaged against Russia, allows Protestantism to spread, subject only to such annoyances as the priests and their tools can give. Turkey, too feeble to defend herself, is completely dependent upon England and France; and Mahometanism, trembling under the infirmities of age, universally regarded as a relic of a barbarous age, and a shallow imposture, is rapidly melting away.

In England, the gross mismanagement of the war, seems to be decided by working against the aristocracy, and in favor of popular rule; whilst the church establishment is tottering to its fall.

The late successes of the Allies against Russia show that they are animated by a new spirit, and that Sebastopol will be taken. Even then the war must be a long one, for the young emperor cannot safely accept of anything less than his father demanded. He must, therefore, muster his forces, and apply all his immense resources for a terrible conflict. Still in the end his glory will be tarnished; and this war may be the beginning of mighty changes in his vast dominions.

What result, then, may be anticipated as flowing more or less from this war? Without claiming any extraordinary wisdom, but looking at the past and the present, we venture to expect the following results in the course of a few years.

1. The downfall of Mahometanism through the direct and indirect influence of Christianity; and the consequent flocking of Jews to Palestine.

2. The downfall of Rome, partly by the defection of those governments on which it has leaned for support, as Spain, Portugal, Sardinia, &c., partly by the internal divisions of Austria, and perhaps its dismemberment; partly by the progress of liberal principles in France; and immediately by the uprising of the people of the Papal States. The conflict in Italy will be most resolute on both sides—the masses, stung by a deep sense of long continued oppressions and cruelties at the hands of the Pope and his clergy, and resolved to be free or die; and the Pope and his party, feeling that to yield to the popular demand is ruin, will fight desperately for existence. But popular principles will signally triumph, and Rome sink to rise no more.

3. The modification of the government of England to meet the demand for more popular control in the affairs of the nation; and the entire separation of the Church from the State.

4. Uprisings and convulsions all over Europe, perhaps commencing as in '48, in France, terminating in free governments, the separation of Church and State, and the rapid spread of pure Christianity.

5. The beginnings of great changes in Russia, resulting in the end in the spread of the Gospel among the nations composing that vast empire.

If we are at all correct in these anticipations, those who live twenty years longer will witness changes in Europe and in the world, greater than the last hundred years has produced.

[St. Louis Press.]

The Philosophy of Rain.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:

1. Were the atmosphere everywhere at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface, would descend in an imperceptible vapor, or cease to be absorbed by the air when it was once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity, is proportionally greater in warm than cold air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder we find the atmosphere. Hence the perpetual snow on very high mountains in the hottest climate.

Now, when, from continued evaporation, the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is sud-

dently reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or, by the motion of saturated air, to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular, yet how simple, the philosophy of rain! What but Omniscience could have devised such an admirable arrangement for watering the earth.

N. Y. Observer.

From the Examiner.

Worldly Conformity—The Real Cure.

We concluded some thoughts on this subject last week, with the remark that the grand objection to any set of minute directions for avoiding sinful conformity, considered as a cure for that evil, is this: that the Apostle "shows us a more excellent way." In connection with the admonition by which he cautions us to beware of this sin, "he gives us the only effectual safeguard against it, 'Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.'" Here is the true antidote. What is required, is not a set of formal directions for the outward practice, but an inward transformation. The mind needs to be renewed. An unrenewed mind may school itself into some decent observance of formal rules of abstinence from certain worldly amusements; but this is not the way to please God, to honor religion, or to save the soul. "They that are in the flesh cannot please God." "To be carnally minded is death." But when, by the power of the Holy Ghost, we are transformed by the renewing of our minds, when we become spiritually minded, then we have life and peace. Then we abstain from vain amusements, not because we have adopted a set of rules which forbid us to do as we would like, but because our new spiritual life supplies us with a new spiritual peace, which we cannot barter for such pitiful substitutes. Then we "prove what is the good and acceptable and perfect will of God," as we did not before, because we have come into the right moral point of observation; we experience the effect of knowing and doing the will of God, as we never did before; and we approve that will, with the most cordial verdict of our heart and conscience: in all these ways we prove the good and acceptable and perfect will of God: we know it; we do it; we love it.

It is much to be feared, that the reason why professed Christians allow themselves in sinful conformity to the world, in its frivolous pleasures and amusements, is because they have never "proved the good and acceptable and perfect will of God;"—because they have never been "transformed by the renewing of their mind." And of many others, the last that can be hoped is, that they have lost their first love, and so far declined from the right way of the Lord, that they need to be again renewed in the spirit of their mind; to be melted in penitence, and recast in the mould of Christ.

What a contrast between the halting professor, who tries to combine the maximum of worldly indulgences with the minimum of Christian fidelity, and the consistent disciple, whose heart is above the world, whose affection is set on things above. The former is the object, and justly so, of the worldling's pity. The flimsy disguise of a mere profession of godliness cannot conceal his true character from the discerning man of the world. They who are avowedly "lovers of pleasure more than lovers of God," are at least honest; and how can they avoid pitying and despising him, whose lips say, "I am a Christian," while his life says plainly enough, "I wish I dared to be a worldling." How can they avoid considering the wretched man, who shows that the restraints of religion are irksome to him, and that he would be rid of them at once, if he were not afraid of the torments of hell, the reproaches of conscience, or the censures of the church.

How different it is with him who serves the Lord heartily and with a free and joyful vigor. He looks down with pity upon the worldling and his poor pleasures. It is all to no purpose to try to convince him that this and that worldly compliance is innocent and lawful. He knows that it is lawful for him to abstain from it; and he rejoices in his liberty. For he has no wish to share the worldling's paltry pleasures. He has joys of his own, pure and higher, and he cannot, will not, sacrifice them to pleasures so unspeakably inferior and unsatisfying. His transformed soul, his renewed mind, knows and does and loves and rejoices in "the good and acceptable and perfect will of God."

This is what Christians need to come to. This is what the church needs, in a pre-eminent degree, at the present time. May the Lord grant a more abundant effusion of his Holy Spirit, and so transform us by the renewing of

our minds, that having once fairly proved "what is the good and acceptable and perfect will of God," we shall never again be willing to delude ourselves to pleasures so pitiful and low as those which the poor worldling, in his utter ignorance of nobler joys, would recommend to us as innocent and allowable amusements. A. N. A.

[From the Journal & Messenger.]

Trust in God.

How beautifully does the Psalmist express his trust and confidence in God in the twenty-third Psalm. Listen as he sings: "The Lord is my shepherd; I shall not want. He maketh me to lie down in the green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the path of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

It is a source of great consolation to the Christian that he can trust in God. If from prosperity he is brought down to adversity, he still can trust, feeling that the God without whose knowledge not one sparrow falls to the ground, will not forsake him, but will provide for him as he sees fit. Though his earthly friends may all forsake him, he has a Friend who has said, "I will never leave thee, nor forsake thee." In sickness he feels that he is in the hands of the Great Physician, who can, if it be His will, heal him: if death comes, he has a hope beyond the tomb, and he can meet the grim monarch with joy.

Do we, as Christians, trust in God as we should? Do we not often doubt? Do we not often forget his promises? Lord help us to trust thee more and more! Trusting in God, we will live happily, and, dying in the faith, our spirits will ascend to be forever around the throne of God.

There all who have trusted in God here below, Will joy, peace and happiness evermore know; Will dwell through eternity round the white throne Of the Lamb, who, to save their lives, gave up His own.

There we will dwell forever, And sin, and sorrow never; There will be no more sighing, Nor sickness, pain nor dying.

But through all eternity there we will sing The praises of Christ, our Redeemer and King; We will shout, "Hallelujah, all worthy the Lamb,

O praise Him for ever and ever, Amen."

Sinner, in whom do you put your trust? Can you trust in God? Can you feel that He is your Savior and Friend? O, if you would have a Friend who sticketh closer than a brother—if you would that the terror of death were removed—COME TO THE SAVIOR. Come to that Savior who shed His blood for you on Calvary—that Savior who is waiting to receive you. Repent of your sins—flee from them—believe on the Lord Jesus Christ, and you shall receive pardon—full pardon.—Then you can join us in singing, from the fullness of your heart, I'll trust in God, who sent His well lov'd Son Down from His glorious, shining, great white throne,

To suffer death for me, for guilty me, That I from Satan's bondage might be free, Then let me humbly tread the path he trod, And, ever looking upwards, Trust in God.

What though afflictions come—afflictions sore? Can they be greater than the Savior bore? No, never can my sufferings equal thine, My Savior: may I never then repine! But, meekly bowing, kiss the chastening rod, And, ever looking upwards, Trust in God.

Then may I ever trust thee till my breath Shall flee: till I shall silent be in death! Then may I leave this world of pain and woe, And to the realms of bliss and glory go! There ever dwell within thy bliss abode, And shout with saints and angels, PRAISE THE LORD! E. REED DOYER.

Thoughts of Heaven.

If heaven doth not enter into us by way of holiness, (said Mason) we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints by Christ, so they are kept for heaven by the spirit. In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homewards. How can we expect to live with God in heaven, if we love not to live with him on earth? If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt—change thy place, but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end. We would be seated in the heavenly Canaan, but are loath to be sacrificed with the briars and thorns of the wilderness.

THE S. W. BAPTIST.

TUSKEGEE, ALA.
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THURSDAY, JULY 26, 1855.

We take pleasure in inviting the attention of our readers to the communications of S. W. author of the article in our last issue, in regard to the Rev. B. W. Noel. We hope to hear from him often. Indeed, we have already others on file from him. We are sure they will be read with deep interest by all. The author is a highly cultivated Christian gentleman.

Brownwood Institute.

We have already apprized our readers, that Prof. SHERMAN has disposed of his interest in this institution to Messrs. Hooten and Cox. We simply recur to it now to call the attention of our readers to their advertisement in this week's paper. These gentlemen have both been sufficiently tried to warrant us in saying, that high as the reputation of that school, they are fully able to maintain it.

Columbian College, Washington, D. C.

This institution was chartered by Congress in 1821. Mr. Monroe, then President of the United States, thus expressed himself in regard to it:

"There is good reason to believe, that the hopes of those who have so patriotically contributed to advance it to its present stage will not be disappointed. Its commencement will be under circumstances very favorable to its success. Its position on the high ground, north of the city, is remarkably healthy. The aid of incorporation is well digested, looks to the proper objects, and grants the powers well adapted to their attainment. The establishment of the Institution within the Federal District, in the presence of Congress and of all the departments of Government, will secure to the young men who may be educated in it, many important advantages; among which, the opportunity which it will afford them of hearing the debates in Congress and in the Supreme Court, on important subjects, must be obvious to all. With these peculiar advantages, this Institution, if it receives hereafter the proper encouragement, cannot fail to be eminently useful to the nation. Under this impression, I trust that such encouragement will not be withheld from it."

Most earnestly do we desire these fond anticipations realized.

COLUMBIAN COLLEGE owes its origin and much of its success to the indefatigable labors and intelligent piety of the late LUTHER RICE. It also owed largely to the benevolent regards of the sainted MERCER of Georgia. We believe he bequeathed, after making liberal donations to it, something like twenty thousand dollars. About forty thousand dollars have recently been raised to increase its endowment. We notice, also, that the Trustees are making vigorous efforts to increase its endowment—to enlarge its library, apparatus, &c. The Rev. J. G. BINSLEY, for many years pastor of the Baptist Church in the city of Augusta, Ga., has lately been called to reside over it. He is to be assisted by an able corps of six professors, and two tutors. Dr. B.'s great administrative talents, profound scholarship, and eminent piety, all combine to make him a fit person to preside over an institution located at the seat of our national government. Read the advertisement in another column.

We make the following extracts from the Tusculoo Independent Monitor, in regard to the late Commencement Exercises of the Alabama University. The reader will excuse us for the length of these extracts, as they refer to important changes in the Faculty, and to the resignation of President MANLY, who has occupied that position for eighteen years. His successor, Dr. GARLAND, is one of the first scholars of the country, and will, no doubt, reflect honor upon the position to which he is called by the unanimous vote of the Trustees:

"The President announced the election by the Trustees of L. C. GARLAND, to the Presidency of the University, to fill the vacancy caused by his own resignation; which announcement was greeted with continuous applause from the audience. He also announced that Prof. TOWNLEY had been elected to the chair of Chemistry. [We are also authorized to announce that at the meeting of the Trustees, yesterday evening, Mr. GEORGE BROWN was elected to the chair of Mixed, and the Rev. JOSHUA H. FOSTER, to the chair of Pure Mathematics.]

President Garland will enter upon the discharge of the duties of his office in October, upon the resumption of the College exercises for the next Collegiate year. Prof. Townley will take his place so soon as his present engagements as State Geologist are at an end.

In conclusion, President MANLY, in a brief but very impressive address, announced his resignation of the office which he had so long (18 years) and, we must be allowed to say, so ably and faithfully filled, with honor to the University, and usefulness to the State.

Judge OXMOND, one of the resident Trustees, then arose and asked the indulgence of the audience, while he read the following resolutions, which had been adopted at a meeting of the Trustees of the University:

At a meeting of the Board of Trustees of the University of Alabama, held on Thursday, July 12, 1855, the following preamble and resolutions were unanimously adopted:

"The Trustees of the University of Alabama cannot permit the connection which has so long and so happily subsisted between them and Dr. Manly to terminate, without expressing their sense of his fidelity to his trust, and of the great value of the services rendered by him to the State of Alabama. To him, under the favor of Divine Providence, is due in a great measure, the present high standing and prosperity of the University. To advance its interests he has devoted the prime of his life, and in its service, regardless of ease and self, has sprinkled his head with the frosts of premature old age. In the performance of the arduous duties of his station, he has, sometimes, during his long career, been the subject of unmerited censure, content to await, in silence, the slow but sure award of an intelligent public. Their decision has been long since pronounced, and we would be unfaithful to the trust reposed in us by the people, were we to omit, on this occasion, to give expression to their feelings, and fail to place in an enduring form, upon the records of the University, their sense of the value of his services to the State, and their regret at the separation caused by his voluntary withdrawal from the labors and honors of his high and responsible station: Therefore, That the Trustees of the University of Alabama tender to Dr. Manly, upon

his retirement from the University, their thanks for the services which he has rendered to the cause of religion, morality and education, during his service of eighteen years, as President of the University of Alabama—their deep regret at the necessity which compels him to lay down his honors, and withdraw from the scene of his usefulness—and their prayers for his future welfare, health and happiness.

Resolved, That the Secretary spreads this preamble and resolution upon the Minutes of the present session of the Board, and communicate a copy thereof to Dr. Manly.

JOHN G. BARR, Esq., an alumnus of the University, then advanced upon the Rostrom, and, as the orator selected by the Alumni at a previous meeting of their Society, responded in behalf of the Alumni, to the farewell address of Dr. Manly. Mr. Barr's brief address was appropriate, eloquent, and very deeply impressive. No occasion could be more sad for the Alumni, than to see retiring forever from the University, the venerable President MANLY, whom they all had respected so much, and to the familiar teachings of whose voice they had listened with reverential attention in past years. Their heart-felt wishes for his happiness and welfare, will attend him through life.

We have the pleasure of presenting Mr. Barr's excellent and appropriate reply to Dr. Manly:

VENERABLE PRESIDENT—I have been requested, this morning, by some of the members who compose the Society of Alumni of the University of Alabama, to give expression, in a brief word, to their feelings and sentiments on the present solemn and deeply interesting occasion. But how vain and hopeless the undertaking! The heart throbs with emotion, and words fall feebly from the lips.

Many, now within the sound of my voice, were present eighteen years ago, and, on this consecrated spot, witnessed the passing ceremony of your installation and investiture with the insignia of the office of President of the University of Alabama. On this spot, and at a most critical time in the affairs of the University, we remember you, as yesterday, when you rose and offered yourself, in obedience to the call of the Trustees, in behalf of the cause of the University and of education. Bring the picture before the mind, and how sublime and imposing the spectacle! Lord Bacon has said, "he who offers himself a sacrifice to his country is a sight for angels to look upon." Surely, surely, angels must have smiled approvingly on you, respected sir, on that occasion.

Then—we see you at this moment, as you were then—as now, bending under the weight of years and infirmity, but in the prime and fullness of physical and intellectual manhood, standing noble and erect, we see you,—and hear again, in your clear, ringing voice, that appeal for aid and support, which you made to all good and virtuous men and women—to all well-wishers of education and virtue, and morality—an appeal, which cut its way straight to the hearts of your hearers, awakening there a hearty God-speed and an earnest hope of your success in your hallowed mission. And then, receiving these assurances from your new friends, humbly, and with elevated hands and beseeching countenance, imploring the assistance of Almighty God in your work, you manfully undertook the arduous duties and countless responsibilities of your honored position.

Such, on this occasion, is the contrasting picture which forces itself upon the vision of one who in happy boyhood beheld the glorious sight, and who now joins with others, in this sorrowful and weeping assemblage, to crave one more blessing—like the kind blessings you gave of old—and to feel, once more, and who knows that may be for the last time, the genial warmth of your paternal gray, and to repeat, which all assent to, how well, how successfully, how honorably, you have fulfilled, and surpassed the highest expectations of all true lovers of education, morality and virtue. As Alumni—intellectually speaking—the children of your creation—and as free-born men, it is our pride and pleasure, to reiterate here, that we feel and ever shall feel towards you, the love, veneration and affection, which right-hearted and right-minded sons feel towards a benevolent and justly-honored parent. The cord which binds us to you, time can never injure—no distance can ever snap asunder.

The memory of your excellence and your worth will never depart from these sacred halls. Right well it is so. Right well it is to contemplate glorious examples like yours; not in despair, but in high heart and earnest hope, imitate them, though it be humbly and respectfully at a distance. Such is Wisdom's language—and not less too is it the theme of exalted poetic genius:

Lives of great men all remind us,
We can make our lives sublime;
And departing, leave behind us,
Foot-prints, on the sands of time.

Foot-prints, that perhaps another
Sailing o'er life's solemn main,
A friend and shipwrecked brother,
Seeing, shall take heart again.

But time admonishes, a last word and I have done. Bear with you, wherever your lot may be cast, your warm and most heartfelt prayers for your well-being and happiness on this earth. And may God spare you to your fellow men, many years to come—may you long remain in the glory of your matured wisdom, an honor to your race, and a blessing to mankind. But when in the fullness of time, the clouds of the valley shall be removed to receive your venerable form, and God shall send his Angel to you, may you bow your head to his mission with that gentleness and resignation which has ever marked your well-spent life; and may you seek to rest.

Like one who draws the drapery of his couch around him, and lies down to pleasant dreams, Farewell—honored parent. In the name, and from the full hearts of my brother Alumni, I bid you a long, a last FAREWELL!

VALEDICTORY ADDRESSES. The exercises of the day were concluded by the Valedictory Addresses, delivered by O. PARKER, of Monroe County. Mr. P. ranks as the first in his class, and the manner in which he acquitted himself on this occasion, proved that he well deserved the honor of being the first in point of merit, which by custom, entitled him to the privilege of making the Valedictory Addresses.

COLLEGE PARTY. For the great festival of Commencement week—the Students' Party—Thursday night had been appropriated, and tickets of invitation had been widely circulated throughout the State; but unfortunately for the bright anticipations of the youthful and the gay, at sunset a violent storm of wind and rain arose, and continued for several hours. Despite the inclemency of the night, however, the reception rooms of the Presidential mansion, which had been tendered to the Students for the occasion, were lighted up at an early hour, and after the storm subsided, many of the invited guests assembled, and the young gentlemen whose mercurial spirits had been considerably dampened by the torrents of rain, had the gratification of paying their debts to quite a number of attendant beauties. A supper, more sumptuous than we have had the pleasure to partake of for many years, had been provided, and we have a very good right to know that there was one individual present—who did am-

ple justice to the tempting delicacies, prepared for the occasion, in the greatest profusion.

A BRIDAL PARTY. Late in the evening—perhaps early in the morning—a bridal party made their appearance, bringing increased accessions to the beauty and the gaiety of the festive throng. The happy gentleman is Mr. O. PARKER, one of the graduating class, and his fair bride was Miss MARY OWEN, of this city.

At half past one of the clock, the crowd began to disperse, leaving, regretfully, as it seemed to us, the scene of pleasant and uninterrupted enjoyment.

The Alumni Society—Dr. Manly—Dr. Garland.

At the meeting of the Society of the Alumni of the University of Alabama, held at the Odd Fellows' Hall, in the city of Tusculoo, on Thursday evening, July 12th, 1855, the following resolutions were offered by E. MORGAN, Esq., and on motion, were unanimously adopted:

1. Resolved, That while we witness, with pain, the retirement of Dr. MANLY, from the position he has so long filled with distinguished ability, usefulness and honor—he carries with him to his new home, our unalloyed affection and respect, and the cordial wish and belief, that in the consciousness of a faithful discharge of his laborious and responsible duties as President of the University of Alabama, in the appreciation with which his services are regarded, and in the unyielding attachment of those who have enjoyed his instruction and counsel, he will find the most substantial consolation for the afflictions and intimacies of the declining years of a virtuous, useful and well-spent life.

2. Resolved, That in Dr. GARLAND we recognize a fit successor to Dr. Manly—that in the purity of his character, and dignity of his deportment, the soundness of his judgment, the splendor and extent of his attainments, and the prudence, forecast, and discrimination of his practical mind, we find the best guarantees of a successful administration, and the most reliable assurances of a career highly honorable to himself, and of distinguished advantages to the educational interests of the State; and we cordially and unhesitatingly commend him to the support of an enlightened and intelligent public.

3. Resolved, That the Board of Trustees, for the efficient and highly satisfactory discharge of the important and delicate trust reposed in them, are entitled to our thanks, and the thanks of the friends of education, and of the University, throughout the State.

Hon. ALEXANDER R. MEER then offered the following resolution, which was unanimously adopted:

Resolved, That the Society of the Alumni cordially participate in the sentiments of the eloquent valedictory address to Dr. Manly, delivered this morning, by our brother JOHN G. BARR, Esq., at the instance of this Society, and that he is hereby requested to furnish a copy for publication.

On motion of J. C. GUILD, Esq., it was

Resolved, That copies of the foregoing resolutions be signed by the President and Secretary of this Society, and transmitted to Dr. Manly and Dr. Garland; and that the city papers be requested to publish them.

A. J. BATTLE, Pres't.

E. L. PRINCE, Sec'y.

UNIVERSITY OF ALABAMA, July 12, 1855.
At a meeting of the Students of the University of Alabama, held this day in the Rotunda, Mr. OSBORN PARKER was called to the chair, who stated that the object of the meeting was to give public expression to the feelings of the students in view of the resignation of the President, Dr. Basil Manly, and of the election of Dr. Landon C. Garland to fill the vacancy thus occasioned.

The chairman appointed the following gentlemen—J. P. CLARK, P. C. LEW, B. B. LEWIS and S. STANLEY, a committee to draft resolutions appropriate to the occasion. The committee afterwards made their report, and the following resolutions were unanimously adopted:

Whereas, the time has now arrived, when the fact, long since announced, of the resignation of Dr. Manly, is to be actually accomplished—

Therefore be it resolved, That we, the students of the University, do part with our revered and loved President, with regret, and with a sense of the loss of a noble and intellectual man, and of the proportion of moral and intellectual manhood under his hand. We have already felt the happy influence of his example and counsel; and in parting with him, we realize that we, as individuals, sustain a loss from which we shall not soon recover.

Resolved 2d, That we tender to Dr. Manly the highest expressions of our confidence and esteem, and hereby assure him, that he will take with him the higher duties which the Providence of God has called him to perform, our tears, our prayers, and our grateful remembrances.

We revere him as a Christian minister—we honor him as a man—we love him as a father—we part with him as a friend.

Resolved 3d, That we desire to express our sincere gratification at the action of the Board of Trustees, in the selection of Dr. Garland as the successor of the venerable President, as the students of the University in which he has so long held a high position of influence and usefulness, but from which he has been temporarily sundered—we claim him from the bustling world as peculiarly our own, and we take the initiative in hailing him back to the academic hall, and to the more elevated and nobler pursuits of literature and science. We only lent him to others; we take only what we always held to be all and always our own.

Resolved 4th, That these resolutions be published in the city papers, and that a copy signed by the chairman and secretary, be forwarded to Dr. Manly and Dr. Garland.

OSBORN PARKER, Chm.

R. CUNNINGHAM, Sec'y.

For the South Western Baptist.

Allow me to give you some cheering intelligence. Ramoth Church, in Barbour county, met at their regular meeting on Saturday before the 4th Sabbath in June. During Sabbath the interest of the meeting increasing, the brethren determined to continue it. Our beloved Bro. Western came promptly to our aid, and began his labors on Tuesday night. He seemed to be in the spirit, and his labors were much blessed. Bro. Cowart, a Methodist minister, stopped on the way to his appointment, and preached us a good sermon. The church gradually became revived and soon Zion began to travail. Men and women began to cry to God. Mourners were converted and followed their Lord and Master into the water and were buried with him in baptism. The meeting continued to grow in interest notwithstanding the crops were in a bad condition. The church and the neighborhood would not consent for the meeting to close, therefore it was continued until the following Sabbath.

Bro. Western preached at eleven o'clock, to a large and attentive congregation, deep feeling and interest were manifested—many tears were shed, after which the right hand of church fellowship was given; it was an interesting time—the congregation was much composed. When we dismissed on Sabbath, we left many who seemed to be inquiring the way to Zion, the work seemed to be but begun. The brethren and sisters at Ramoth did their duty faithfully. I cannot, I will not, forget the noble part which our Methodist brethren and sisters acted. While they also were rejoicing over theirs, they united with us in following their Lord and Master into the liquid grave. I could name many of our Methodist brethren who "came up to the help of the Lord." I hope I shall be pardoned for referring to one in particular—Bro. Wade, a young man who is teaching school in the neighborhood and who is actively engaged in the Sabbath school at Ramoth Church, was very active and zealous during the whole meeting. We received twenty-five by experience and seven by letter, many of them were young men and women of promise—the church feels herself much strengthened. There are others who did not join but they doubtless will at our next meeting. Some held letters and had gone astray but they returned and sought fellowship again. Many raptures have been cured and the neighborhood seemed much united.

I shall be alone at my next meeting, which takes place on the 4th Sabbath in July. Cannot some brother be with us? Pray for us.

J. J. II.

For the South Western Baptist.

Report of the Board of Visitors to the Board of Trustees of the Judson Female Institute.

The undersigned Board of Visitors invited by the Board of Trustees to attend upon the Seventeenth Annual Examination of the Judson Female Institute, respectfully submit the following Report:

We have attended upon the Examination of all the classes, from the Primaries to the Seniors, with the varied and interesting accompanying Exercises of Music—Instrumental and Vocal—Composition and the Essays of the graduating class, and we are prepared to assure you, with the friends of the Institute, and others, who may have daughters to educate, that this Examination has fully and in every particular, sustained the already high and wide-spread reputation of the Judson.

The Examination of the classes was conducted entirely upon the triangular principle, precluding the possibility of collusion or deception; thus, in conducting the Examination, the Teacher propounded the question from his or her Text Book, the Board of Visitors controlled the respondent, while the young lady or pupil in the full and explanatory character of her answer, not only evinced a thorough acquaintance with the propositions contained in the question, with the conditions of its answer, but a lively comprehension of the principles of the Science taught, and we may furthermore add, which we feel it our duty to do, that the animated attention, exhibited by the other members of the class, during the response to every question propounded, but too clearly proved to our minds, the preparation and readiness of all to answer. To the entire fairness of all the exercises of the Examination, with the beautiful order and harmonious system of their conduct, we append our unqualified admiration and approbation.

We might enumerate the various classes of Primaries and Preparatories, with the Juniors, Middle, Sub-seniors and Seniors, and particularly their several performances, so satisfactory to the large and intelligent audiences attendant upon the Examinations of these classes, but this would protract our report to too great length—it must suffice that we allude to a few in the Programme as fair specimens of the whole. We remark first, upon the performance of the several classes in Written Arithmetic. The apparent ease and promptitude in which the several questions were wrought out upon the Black Board, convinced us of the thorough manner in which the pupils had been taught in this most important and useful branch of education.

Again we may remark upon the excellence of the examination of the classes in History; the History of the U. S.—the History of Greece and Rome, and Universal History, with the classes in natural and intellectual Philosophy; the performance of these classes was admirable. We were furthermore particularly interested in the performance of the classes in the higher branches of Mathematics, Algebra, Geometry and Trigonometry. To these classes the most difficult questions, Theorems and Problems were propounded by the Board of Visitors, which they performed with the greatest ease and explained in the most satisfactory manner. In this part of the exercise the Senior class exhibited a high degree of excellence. We have rarely seen a class examined in Mathematics that equalled them.

In the Halls appropriated to the specimens of Drawing, Painting and Embroidery, we were highly interested in the number and variety of the designs and in the tasteful manner of their execution. Several pieces of the oil paintings were especially beautiful. The specimens of Embroidery were quite numerous, rich and very beautiful. We saw several articles of Embroidery that were well worthy of premiums. With the music, an inseparable accompaniment to a polite education; we were perfectly delighted. The Judson has been for years past, famed for its fine and tasteful style of music, under Prof. Erickson, it still sustains its deservedly high character. Prof. E. still remains at the head of this department.

Quite a number of Compositions were read during the examinations, all of them in fine taste and many of them highly meritorious. In this department the excellence of the Judson is pre-eminent. Prof. Jewett having established for it, in his mode of teaching Composition, a character and reputation peculiarly Judsonian! The young ladies "are taught methodically, upon the Inductive system," to think for themselves on all subjects, and to express their thoughts in a free, easy and graceful style.

This brings us to the graduating scene, which was one of peculiar interest. The young ladies having passed the ordeal of the examinations, proved themselves worthy of the honors of the Judson. These, we need hardly say, they were with becoming modesty. Prof. Jewett, having conferred the Diplomas, addressed himself to the audience, with the friends and patrons of the Judson, in a few appropriate and brief remarks, sketching the origin, progress and present prosperous and commanding position of the Judson Female Institute—the Alma Mater of all similar institutions in the South-west—assured its friends that tho', with these exercises, close his connection with the Institution, yet its prospects were never more flattering. That the Judson is a fixed fact and its prosperity and usefulness inseparable from its principles and system of government. Prof. Jewett retires from the Judson full of honor and never to be forgotten by those parents, whose daughters have been committed to his charge, for the last 16 years and over whose education, morals and deportment he has watched with the most unrelaxed vigilance. Where ever he may go in the honorable pursuit of life, their prayers and kindest regards will accompany him. The efficiency and kindness of the

of their sound, we are entranced. Like the gushing melody of a mountain stream—here a cascade starting us, there a succession of rapids delighting us; and again with a steady, swift current, bearing us along with easy, rapid motion, so he by his varied powers kept that audience spell-bound. The soft accents of his Parisian tongue, added to the dulcet tones of his own speech created a sweetness indescribable. Without pause, without hesitation, he sent forth in quick succession words heralding mercy to a lost world. From beginning to end he maintained the loftiness of his flight, the elegance of his manner and the beauty of his expression; and his words, to the last, fell

"So softly, that like flakes of feathered snow, they melted as they fell."

"He ceased and immediately descending from his pulpit, retired. Then down one aisle and up the other, through the dense crowd marches an officer with huge cocked hat and enormous staff, with silver head, which he loudly strikes against the floor—he is making a way for the sacristan who follows with a large basket filled with slices of bread. This he dispenses on all sides to the eager recipients, sometimes committing to one a piece for some absent person. Slowly and with difficulty he makes his way through the crowd, out at length he is done—each have received a piece. And this is "the breaking of bread."

Now peals the organ in resounding tones, as diluvial to depart—not in solemn, stately strains, peopling the day and the occasion; nor in low, thrilling, mysterious sounds, denoting reverence; out in the loud, quick, attractive notes of a well-known opera. Something more than a mere organist was the performer.

And this is the first picture.

For the South Western Baptist.

Three Pictures: OR WORSHIP UNDER DIFFERENT ASPECTS.

It was a July morning; and the sun rose in cloudless majesty. Summer as it was, coal blazed brightly in the grate. The glistering dew reflected the dazzling sunbeams; and the early passenger quickened his gait to accelerate the blood's sluggish course.

The cool morning air hastens the early milkman's speed, and his cart drawn by a Newfoundland dog rattles merrily over the pavement, stopping only so long as is required to supply each customer.

A broad river seems awakening from a night's lethargy, as its boat-rippled waves, in apparent joyousness, cast upward glancing beams of light. From its bosom vapors lazily lift their snowy shrouds and huge men-of-war with bristling cannon, and lazy merchantmen with all sails reefed, float silently. At the mast-head waves the Union Jack; and from the flag-staff on the summit of yonder lofty fortification, the broad ensign of St. George gives its proud folds to the morning breeze, as the reverberating echoes of England's sunrise gun rattle onward—"round the world."

The chiming of early bells betoken that it is a Sabbath morn; and gaily dressed crowds that begin to appear, denote a partial holiday.

It is Quebec—the Gibraltar of America.

No wonder the early morn makes fire comfortable!

Following the stream that appears to be setting towards a certain point, we soon find ourselves at the entrance of a mighty Cathedral. Being strangers we are shown a little side-door which we enter, and up rude plank steps make our way, among cross-timbers and supporting joists—a wilderness of beams—until it would seem that the clouds were to be our worshipping place. We are ascending towards the belfry—into regions that common people rarely behold. At length we find ourselves behind a gigantic organ, and a friendly guide conducts us to the front seat of what would be the choir, with us. There is the organist, with his books and triple row of ivory keys—behind a screen. On each side, running around the entire building, a huge gallery extends; beneath this, each supported by immense constructed columns, is another gallery exactly similar; and far beneath is the body of the Cathedral, with its numerous pews. At one end of the organ, from our advantageous position, the eye takes in the grand proportions of the magnificent Cathedral—its vast dome, its mighty pillars, its extensive galleries, its numberless pews, its brilliant altar: this advantage money procured. And now the loud, swelling tones of the organ rise and fall in musical grandeur: its sublime melody, slow, stately, majestic, vibrates from arch to arch, filling the church with harmony, until the very air is tremulous with music and the very frame quivers with enjoyment. The temple is full of worshippers. Galleries, pews, aisles—all are full. Wherever a seat can be obtained, one sits: where an open space can be found, one stands; and when tired of standing, he sits—on the floor. Old and young, male and female, rich and poor are all there: the body of the church resembles a sea of heads.

And now the ceremonies begin. There are long tapers with flaring flames: there is the altar with its sparkling paraphernalia: there is the priest with his splendid robes: there is the host in jewelled goblet; there are the little boys swinging censers, from which rise delightful perfume: there is the hoarse reading, the loud chanting, the pealing of the organ, the frequent genuflections; and, anon, delicious music—Catholicism with her numinous is there. The eye is pleased with splendid sights and brilliant accompaniments: the senses are gratified by the perfume of the censers: the ear is lulled by melodious strains; but the heart, how is it affected! The vulgar popish rattle is pleased by the senseless ceremonies; but unto us, more enlightened, it is mockery.

Now do we learn why this vast assemblage is here. Into a small pulpit, scarcely large enough to hold him standing, ascends a person of pleasing manner and appearance. His features are cast in a classic mould; and every movement is grace itself. His dark hair and glittering eye—I behold them yet! He is an eminent Bishop, but recently from France. He speaks; and oh, the music that is in his voice! Never have such melodious tones fell upon our ears! He waves his arm—Apollo could not have described more graceful lines.

Do you see that old grey-headed man kneeling yonder, with upturned gaze! Do you see the little girl wrapt in rapt delight! Do you see the strong man, with his earnest, patient gaze! Do you see beautiful women with unwearied eyes watching the movements of those features! Do you mark the whole assembly silent, motionless, attentive, patient—unconscious! What spell is it that holds it thus?—Tis the power of eloquence—the gift divine, which can

"Wake each secret string,
And from the bosom's chords at will
Life's mournful music bring."

We sit, we know not how long, listening to the sweetness of those tones: like all within hearing

of their sound, we are entranced. Like the gushing melody of a mountain stream—here a cascade starting us, there a succession of rapids delighting us; and again with a steady, swift current, bearing us along with easy, rapid motion, so he by his varied powers kept that audience spell-bound. The soft accents of his Parisian tongue, added to the dulcet tones of his own speech created a sweetness indescribable. Without pause, without hesitation, he sent forth in quick succession words heralding mercy to a lost world. From beginning to end he maintained the loftiness of his flight, the elegance of his manner and the beauty of his expression; and his words, to the last, fell

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And this is the first picture.

For the South Western Baptist.

Origin of the S. B. P. Society.

Dear Brother Henderson:

In your paper of the 28th ult., there is an article copied from the "Southern Baptist," relative to the "origin" of the S. B. P. Society, that does not appear to me to be a faithful record of the past. It is certainly calculated, if not corrected, to leave a very erroneous impression upon the mind of the reader. The writer says, "It is believed that the first suggestion in favor of the formation of the above Society was made through the Central Association of the State of Georgia, at its session at Antioch Church, Morgan County, in 1846." Now that Association did not suggest the formation of the Society located at Charleston, but only suggested a meeting to consider the propriety of organizing a Publication Society and recommending time and place for the meeting.

From the very first of our difficulties with the North, other associations had recommended a secession from all Northern Boards, and the formation of similar organizations in the South. At the Georgia Baptist Convention which assembled at Cave Springs, in May, 1844, Rev. James Davis offered a resolution in favor of forming a Southern Publication Society. This was, I believe, the first suggestion ever offered in favor of such a Society. It was not adopted; but the offering of that resolution led, indirectly, to our separation from the Northern Boards: for, during the discussion, the remark was incidentally made by one of the members of the Convention, that the Northern Boards would not appoint a slave holder as a missionary.

This statement was attributed to prejudice, and the Executive Committee resolved to test the truth of the remark, not doubting, but that the result would enable them to disprove the assertion made, and relieve their Northern brethren from what they considered an unjust imputation upon their Christian character.

Rev. Jer. Reeves was consequently, nominated to the Home Mission Board, and the opinion expressed that, as he was a slave-holder, his appointment would exert a salutary influence in allaying the excitement in the South which had been induced by the acts of individual members of the Board. In consequence of the refusal of the Board to appoint him, the celebrated "Alabama Resolutions" were passed, which led to the action of the Foreign Mission Board, and dispelled the delusion under which the South had been long laboring. A Convention of Southern Baptists was called to assemble in the city of Augusta on Friday before the 2nd Sabbath in May, 1845, at which time and place a provisional organization was formed.

At the meeting of the Convention in Augusta, resolutions were offered proposing a Publication Board. The resolutions were opposed by Dr. Jeter I. T. Hinton, Hon. Junius Hillier, and others; and the Historical correspondent of the Southern Baptist voted with the majority against them, if my memory does not deceive me greatly.

In the "Index" of June 6th, 1845, is reported a conversation held with the Moderator of one of the largest and most active Associations in Alabama who expressed serious apprehension of what would be the result, when it should be known that the members of the Convention had voted down the resolutions to which reference has been made, and had thus decided to hold on to the Publication and Bible Board. In the same number of the "Index," are two extracts from an editorial in the Biblical Recorder, (edited by Bro. Meredith,) in favor of a "clean sweep" from all our Northern Boards, Bible and Publication, as well as Home and Foreign Mission.

In the "Index" of August 29th, 1845, are published extracts from a letter written by Rev. Samuel Furman, of S. C. to the editor, in which he says, "An addition to the Bible and Publication Societies by the Baptists of the Southern and Western States must involve them in a culpable disregard of their own rights, (and what is of inconceivably greater consequence,) in a disregard of the rights of God." And again, "I trust, however, if we proceed with the wisdom of the serpent and the harmlessness of the dove, that we may secure harmonious action throughout the South, and be prepared, by the meeting in Richmond, for organizing a Southern Bible Society and Southern Publication Society, at the same time."

In the "Index" of Sept. 19, 1845, is an extract from the "Religious Herald," in which the editor, (brother Sands,) says, "We hope to see the day when we shall have a Southern Publication Society, located in some suitable place, having its own printing office, and issuing Southern books and Southern tracts from the Delaware to the Rio del Norte."

In the "Index" of Oct. 17, and Nov. 14, are communications from Rev. Jesse Hartwell, written in reply to brother Furman's letter, and the accompanying remarks of the editor, in which he seeks to vindicate himself and others in Ala., from the suspicion of being unfavorable to a Southern Baptist Publication Society.

In the "Index" of Oct. 17th, it is also stated, that "a number of associations have expressed their views in favor of a Southern Publication Board," and some of the advantages of a Southern organization are enumerated.

In the "Index" of Oct. 24th, the editor, in replying to the charge of ultraism, proffered against him by Dr. Howell, says, "We believe, under existing circumstances, it is best to have separate organizations in the South and S. W. for all our benevolent operations; as it is only by an entire separation we can more fully and keep aloof from our Northern Anti-Slavery

GENERAL NEWS.
BY TELEGRAPH.
FOUR DAYS
LATER FROM EUROPE.
ARRIVAL OF THE

Lord Raglan Dead—Sunday Trading Bill Withdrawn.

New York, July 16.
The American Steamship Arago, (Yanderbilt's Line), arrived at Sandy Hook at 12 o'clock to-day. She sailed from Havre and Southampton on the 4th inst., and brings four days political and three days business intelligence from the steamship Pacific.

Liverpool Cotton Market.
Cotton at Liverpool is dull and easier, but to appearance not notably lower. The sales of the three days amount to 12,000 bales, speculators taking 5,000 and exporters 2,000.

Breadstuffs.—Breadstuffs have slightly declined. The market was dull, buyers demanding a reduction. It also closed dull.

Provisions are generally unchanged.

Consols rule at 91 1/4 to 91 3/8.

Political and War News.

Lord Raglan is dead, otherwise the news from the Crimea is unimportant. Major General Simpson succeeds Lord Raglan in the command of the British forces.

There have been great disturbances in London on account of Lord Robert Grosvenor's Sunday Trading Bill in consequence of which the Bill has been withdrawn.

The British Frigate Amphion, while reconnoitering Swaborg, had run ashore. The forts opened fire upon her, which the Amphion returned, blowing up a large Russian magazine. It is reported that the English have destroyed the town of Nyttad on the Sea of Azoff.

The remaining portion of Kerch has been destroyed by fire.

The Odessa and St. Petersburg Telegraph is finished.

King Leopold, of Belgium, is visiting Queen Victoria.

The Sunday Trading Bill caused an assemblage of 100,000 people in Hyde Park, on the Sunday before the Arago sailed. The police were assaulted, carriages were holed at and a number of arrests made.

Napoleon stated, at the opening of the French Assembly, that important questions at home and abroad had prevented his going to the Crimea.

A destructive fire has occurred at Constantinople which destroyed 3000 houses.

Accounts from St. Petersburg state that much dissatisfaction exists in Russia, and that it is probable a revolt will take place, and Constantine will be placed on the throne.

An American in Sevastopol.

Dr. Wm. R. Whitehead, an American surgeon in employ of the Russians writes thus from Sevastopol to Prof. Smith, of the Virginia Military Institute:

SEVASTOPOL, Saturday, April 14, 1855.
Sevastopol still remains. The English and French have made no progress yet towards taking it. Since my arrival here several reports have been effected by the Russians with marked success, though they have always lost a considerable number. The Allies have been bombarding the city for the last five days, and caused a great deal of damage, but it has been dreadfully paid for—the batteries of the Allies are now nearly silent, and those of the Russians stronger than ever. The Russians are concentrating troops about Sevastopol. Events have proved that the English soldier is much inferior to either the French or Russian, and that with certain exceptions the Russian is as good as the French. Sevastopol will never be taken, it may be blown up by the Russians. I have enjoyed a fine opportunity of performing surgical operations, and must remain at the ambulance to-night, because the Russians intend making a sortie. I have very little time at present to write.

With every consideration, &c.
Your friend, W. R. WHITEHEAD.

Mortality in New Orleans.

NEW ORLEANS, July 16.—There were 187 deaths in this city last week, including 40 from yellow fever.

THE OPELIKA BRANCH.—The Montgomery Journal after mentioning the fact that the President of the Montgomery and West Point road has lately purchased T iron to lay that portion of it next to Montgomery, adds:

The Opelika branch to Columbus, we learn, proves more profitable than was anticipated, and is doing a large share of business. The credit and position of the road stands deservedly high in the stock market, and we learn that transactions in its bonds were recently easily effected in New York at a value rarely, if ever, attained by any new Southern roads.

From Central America we have news that the revolution is at an end, the revolutionists having petitioned for pardon, which was granted them. The Kincy expedition was exciting great alarm, and preparations were being made to repel it.

COMMERCIAL INTELLIGENCE

All doubts seem to be removed in relation to the present grain growing crop. We have intelligence from nearly every section of the country around us, and it reports that an abundant harvest will be gathered—instead of famine and hunger, we anticipate—peace and plenty. We have great reason to rejoice and thank God, for his bounteous dispensation upon us as a people—under the kind dispensations these farmers will be rewarded for his labor, at the city and receive his supplies at reduced prices.

The N. O. Delta of 20th inst. reports that the past week has been a period of comparative inactivity—cotton being depressed, at low prices. Flour and grain are still declining and provisions of all kinds have been in very limited request. The Montgomery "Advertiser" of the morning 26th, report that a good deal of rain has fallen in the last few days, but not enough to raise the river.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 12.

Letters received and business attended to: Rev. M. P. Jewett, J. A. Parker, R. H. Scott, James Tarley.

Letters containing remittances: Mrs. M. C. McQueen, Wm. G. Quarles, A. Ashworth, Hon. J. Gill Shorter, A. J. H. Borders, R. O. Byrne.

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