

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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ORIGINAL.

For the South Western Baptist.
Revision.

Bro. B. I have thought and read much on the *Revision of our common version of the Bible*, but I am not able to come to any decision in my own mind concerning it. I would like to know your views in the matter, and what you think about it, especially as folks say that you know a good deal about these *dead languages*.

Well, Bro. A., I should be glad to interchange views with you on that subject, as it is one that I feel much interest in, for I am one of those that desire a new and corrected version of the Bible, and I hope that one will be made for the many thousands that read and speak the English language in America and Europe, and various other parts of the earth; and though I may not live to see it myself, I am much pleased to know that there is good reason to believe that our children and the next generation will have the benefit of it.

Why, Bro. A., you seem to be quite eloquent and enthusiastic on the subject. I wish I could feel that way in regard to it, for really I have many misgivings about it. Don't you think that the present version is good enough, and that more harm than good will result from altering it? It has been in use a very long time, being first printed in 1611, and it is the common Bible for all the different Protestant denominations. We have become familiar with its phraseology, and all quotations are made from it that we see in the various religious books that we read. Besides, I don't much like the mode of procedure adopted in making the revision, even if we conclude that it is expedient for it to be done. We know only two or three of the revisers, and it is said that Alexander Campbell has a hand in it, whom we all have less fellowship for than for Pedo-Baptists, though he advocates the true mode of baptism.

These are all mighty considerations, I frankly admit. I admit, too, that our version of the Bible is one of the very best that has ever been made; leaving out of the account some recent versions in foreign languages, particularly that made by Dr. Judson, in the Burman language. It is reported that missionaries who have read that version, who were familiar with ours, have said that, in many respects, it is much more satisfactory than ours. Does it not seem to be a great pity that our version should be, in any respect, inferior to any other in the world, when the English language, excels all others in simplicity, conciseness and strength, and is more extensively used than any other language? Much might be said in favor of a new version. I will endeavor to give you some of the most important reasons that I have heard of, and you can judge for yourself. I must say, however, that a new version of the Bible, would not necessarily interfere with the use of the present one in the pulpit, in Sunday Schools, and in other schools, but would be a book of reference and private study, which would stand or fall according to its own merits. It is not desirable that the present version should be displaced, except in a gradual way if the new be really better in every respect. To say nothing at present about particular passages that might be improved, it is worthy of remark, that the state of Biblical learning and criticism of this time, calls for a new version, based, of course, on the old. Scholars tell us, too, that they have a purer text in the original languages to translate from than was known 200 years ago; and it seems evident to my mind that it was impossible for translators, at that period, to make as correct a version as can be made now. It is evident, too, that King James' revisers hurried their work and did not give themselves as much time as was needed for a thorough revision. Any one that will take the trouble to examine into the subject will soon satisfy himself that, though the version is professedly made "out of the original tongues," it falls very far short of it sometimes, and gives clear proof of coming in many instances from the *Latin*; for the earliest translations made into English, were made from the *Latin Vulgate*, which is itself a defective translation, and the Old Testament of the *Latin Bible* is said to have been made from the *Septuagint* itself a defective Greek translation from the Hebrew. So you see now, the propriety of the whole being revised, from the beginning to the end, by men well acquainted with the Hebrew and Greek languages, and having access to the best texts and to all the bearing of the present age. And here you see the necessity of a society of ample resources to pay translators for their labor, and furnish them with all the books, &c., that they may wish to examine—works too rare and costly for a man of ordinary means to obtain. These remarks about the English Bible will apply, with equal, if not greater force, to the versions of all Europe; for, generally speaking, they are all chargeable with the same faults, and

all need revision more or less. I will mention one example. In our version, wherever the word *water*, *fire*, or *Holy Ghost* is used in connection with *baptize*, we find *with* after it instead of *in*, as, *I baptize with water*. I have noticed the same rendering in the French and German Bibles. I am told, however, that, in the Spanish Bible, made by a Roman Catholic from the Latin (which the Roman Catholics consider the standard,) it is rendered *in* all the time and never *with*; for the Latin preposition *in* can not be rendered *with*, while the Greek *en* can, under certain circumstances. Though our version is called by some of us a *Baptist Bible*, yet you see that the expression *baptize with water* favors the idea of pouring or sprinkling, and when we say *with* ought to be *in*, others can and do say that *with* is the true rendering, and that though John may have baptized in the Jordan, he did it *with* the water by pouring or sprinkling; and, indeed, I have seen bibles with a picture of John standing in water and pouring water out of a horn on the head of Christ.

Well, Bro. B., that is something new. I never before had any idea that there was any expression in the New Testament that favored, at all, the notion of pouring or sprinkling, as baptism; but I see now, that our Pedo-Baptist friends are not so much to blame for their belief, after all; and if it were not for the fact that baptism is spoken of as a *burial*, we would have no sure guide to finding out which mode of baptism is taught in our version of the Bible.

Just so. It is worthy of notice, too, that, if an English version be made free from inaccuracies, it will be a great help to missionaries in making foreign translations; for they will have a guide that they have become well acquainted with at home. I, myself, used to be greatly opposed to an alteration of our Bible, but my views have gradually undergone a considerable change. I wish, that, though our version is *excellent*, it can and ought to be bettered. As to harm resulting from a new version, it seems to me that, though there will be much opposition to it, on various accounts, still it ought to be made for the sake of the truth and for the great good that will ultimately result from it.

I feel better satisfied now, Bro. B., as to the improvement of our Bible, but I would like for you to tell me of some particular passages that you consider objectionable.

I have always found it difficult, Bro. A., to speak of the faults of our version without causing in the mind of the hearer less respect for it than he had before, and hence, I think we ought to speak of these faults with great caution, and in the fear of God. I make no pretensions to biblical learning, but I have picked up from various sources, some information on the subject, which is at your service. I remember now a remarkable one, in the Ps. xvi, quoted in Acts 2:27. "Thou wilt not leave my soul in hell." It is almost universally admitted, I believe, that *hell* is not the proper word for that place. The same word is used in the Creed in the Episcopal prayer book, where it is said that Christ descended into hell. It is stated in the prayer book, however, that, "Any churches may omit the words, *He descended into hell*, or may, instead of them, use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed." And yet, Pearson, the great expounder of the Creed has decided that the words should be taken in their literal sense. In the "Presbyterian Confession of Faith," the expression "He descended into hell," is explained as follows: "He continued in the state of the dead, and under the power of death, until the third day," and we know that Christ said to the penitent thief, "This day shalt thou be with me in Paradise."

Well, it seems to me, Bro. B., to be very wrong to leave that word as it is and not correct it. It is a great wonder that it has been kept so long a time. Can you mention any others that you have noticed in your reading?

Oh yes, Bro. A., and I think that it will not be long before you conclude with me that there is need of a new version. Not long ago I read an article in the "Christian Review," on the *Baptismal Formula*, showing that it is not in accordance with Scripture to say "I baptize thee in the name of the Father, &c.," and this is one of the passages that I presume, Dr. Judson has rendered differently in the Burman Bible, for in his life by Wayland, p. 470, occurs this formula, "Into the religion of the Father, the Son and the Holy Spirit, I baptize thee." A Baptist minister does not baptize in the name of Christ as a Roman Catholic, or Episcopal priest does, but he, by the act of baptism, introduces the individual baptized into a profession of the religion of Christ, into or unto, it seems to me, would convey the sense better than in. I think so too, Bro. B. Can you mention any other passages that occur to your mind?

I remember one very singular mis-translation, which, however, is easily accounted for. In Acts 1:45, Jesus should be Joshua, as appears from the connection. Speaking of the tabernacle, Stephen says, "Which also, our fathers that came after, brought in with Jesus into the possession of the Gentiles." The same mistake occurs in Heb. 4:8, "For if Jesus had given them rest then would he not afterward have spoken of another day." The mistake originated probably in this way. In the *Septuagint* (a Greek version of the Old Testament in use in the time of the Apostles) *Jesus* is used for *Joshua*. Each of these words means *Savior*. The New Testament writers used *Jesus* for Joshua, the leader of the Israelites; and for Jesus, the Savior of the world. In translating into Latin, *Jesus* was changed, to *Jesus* or *Jesus*, (as I and J were anciently the same letter). And the translators, without careful examination, put *Jesus* just as it was in the Latin, and so it has been handed down from one English translation to another. *Easter*, in Acts 12:4, should be the *Passover*; for the feast of *Easter* was not known in the time of the Apostles. When instituted, it occurred at the time of the *Passover*; and so *Easter* took the place of the *Passover*, and the name *Passover* was discontinued among the Christians. Ripley says that King James' translators did not introduce the term *Easter*, but merely continued it as it was in preceding translations.

I would not interrupt you, Bro. B., but I have just referred to my Testament that I usually carry in my pocket, and I see neither *Easter* nor *Jesus* in the verses referred to, but *Passover* and *Joshua*.

I can explain that to you, Bro. A. I was quoting from the Bible as set forth by the American Bible Society, instituted in 1816, but your Testament is one printed by the American and Foreign Bible Society, that was formed in 1836, and now you see how things are going. The American and Foreign Bible Society have made some alterations in the "common version," without giving in the title page any intimation of the fact, and the American Bible Society have recently published an edition of the Bible in which they have made 24,000 alterations of one kind or another, most of them of no importance, making marginal notes, and occasionally changing the text, all going out to the world as the *Authorized Version*. This state of things goes to show the dissatisfaction of many with our common version, and, at the same time, the desire of not having a new translation. I have been struck with the thought that lately some of our most influential men have given their decided approbation in favor of revising the Bible, but they object to the manner of procedure in relation to the work; and others object simply to this, that the American Bible Union, the Society, formed for the revision, intend to circulate the Bible when revised; and they say that that ought to be left to the churches; that the revision society ought not to be in any way engaged in circulating the new work before it be sanctioned by the denomination at large, or Christians generally. These last, it seems, are in favor of revision and of the manner of procedure, &c., but will not lend a helping hand nor accept an office of honor in the Society, or any of its auxiliaries, simply because the Society expect to circulate the book when finished. Now, this objection seems to me of not much weight. The Society is dependent on the will of the people for funds, and these will not be furnished unless the work should be generally satisfactory. If it should be circulated where the present version is known, it could do no harm, and if it were sent where there is no Bible in circulation it will doubtless be much better than none. It would be vain to wait for the American and Foreign Bible Society to undertake the work of revision; besides, now it is too late for them to do the work. It is my opinion, that if they had accepted Cone's revised edition of the New Testament, and gone on revising it as was proposed, in order to bring it to perfection, there would not have been any occasion for a separation from the American and Foreign Bible Society, which Society itself, I think, originated in a bad spirit, and never has satisfied the views and wishes of all the denomination. It is like "Cone's version" has been the means of the revision being started by the American Bible Union on a better foundation than it otherwise would have been. Does it not seem to be the work of Providence in bringing order out of confusion, and in establishing a society for the revision of the Bible in all languages whether in our own country or in foreign lands? It really seems to me that instead of looking on with cold indifference or opposing this great work, we all ought to favor it as much as we can with our sympathies, our prayers, and our contributions.

Well, Bro. B., you know I mentioned to you that I did not much like the

mode of procedure. If you can satisfy me on that point, I shall feel perfectly satisfied on the whole subject, for you have convinced me that this is the time for making a new version, and I think that when made, it ought to be circulated, as a matter of course.

You know, Bro. A., that the Society is supplied with ample means, that the work is in progress, and that some of the revisers are as able scholars as this country and England afford. You objected to Mr. Campbell's being one of them. But what of that? The whole will have to pass under the eye of such men as Conant, who is sufficient of himself to make a good translation into English, from Genesis to Revelation. If Dr. Judson could translate the whole Bible into the Burman language, and receive the approbation of the world, why may not Conant, Hackett, Ripley, and a dozen others or more of our own and other denominations translate the Bible into their own language? I think it would not amount to much whether Mr. Campbell translates the book of Acts or not. Hackett has already published a treatise on the Acts, that could guide one knowing even less than Mr. Campbell knows about the Greek language. I think we have nothing to fear from Mr. Campbell. I am much pleased, Bro. B., with your views in relation to this subject. I will think them all over and talk them over with our pastor, who, you know, is not very favorable to the object, though he don't say much about it. I want to get the arguments on both sides, so as to come to a decision perfectly satisfactory to myself. Before we separate, however, I would like for you to tell me some more places that you think might be mended. That, you know, can do no harm to any one.

Perhaps not, Bro. A., but it has frequently happened that certain friends of revision have suggested amendments and alterations which could not stand the test of criticism, and they have thereby brought the object into disrepute. Among several that might be cited, I will mention the word *thief*, which sometimes should be *robber*. In the parable of the good Samaritan it is said that the man fell among thieves. Now, this is the same word that is rendered *robbers* in other places, as when Paul says, he was in perils of robbers. I might also mention that the appendages to the Epistles are not to be relied on, and that some are really wrong; for instance it is stated at the end of the 1st Epistle to the Thess., that it was written from Athens, whereas it has been proved from the context that it must have been written at Corinth; and the same with the second epistle. All these appendages, you see, are omitted in your pocket Testament. It would not be doing injustice to our common version to say that an improvement might be made in the use of shall and will, as in Ps. 23:6, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." In which verse shall and will ought to be changed places. I might also add that many improvements might be made in grammatical minutiae, but these are matters of minor importance, not affecting the sense or causing any obscurity. As I have not said all that I might say on revision, perhaps we had better drop the subject for the present and resume it when you have that talk with your pastor.

The Atheist—A Fragment.

BY REV. C. F. STURGIS.

"The fool hath said in his heart, there is no God."—Ps. 14:1.

We are compelled to confess to a feeling at the mention of an atheist somewhat analogous to that which all right-minded men feel at the mention of Benedict Arnold or Judas Iscariot. The atheist is a traitor to the race of man, and his treason, alas for him, falls with all its heaviest curses on himself. And yet there are points of view from which we may pity even him.

A Godless man! Most horrible! To be, as the inspired Apostle expresses it, "without hope," involves an amount of wretchedness sufficient to enlist the sympathies of the generous heart, but when he expresses himself in that intemperate language, "Having no hope and without God," the combination does certainly involve all the elements of bitterness and desperate woe.

A Godless man! Alas, alas! And such too by his own firm, deliberate will, by the horrid infatuation of his own abandoned "heart," and by that corrupt and profane system the spawn of that depraved and wicked heart.

A Godless man! What metaphor or trope can adequately paint the dark and dreary solitude of that unhappy soul? Is there in all the objects of this wide world, one thing that it is like? Thanks to the mercies of our gracious God there is not one, no, no, no, THERE IS NOT ONE, NOT ONE. Could we describe in words most icy cold, and dark and drear as Egypt's deepest gloom, that cheerless scene, "A winter at the pole." Could we transport your thoughts to dark Siberia's deepest solitude, and bid you hold familiar con-

verse with the exile's sorrowing heart, would you e'en there find aught so drear and sad as that poor atheist's soul? Ah, no. I thank my God the exile's heart hath something left, and some faint rays of cheerful sunshine doth ever, and anon stream across his anguished soul, even amidst the chill and darkness of that wintry scene. But ah, the heart of that poor atheist hath not a ray of hope, no, not a single ray, for God alone is light and love and beauty to the soul, but he, poor man, affirms there is no God.

Would that sad "charnel ship"
"Amongst the icebergs thriven,"
afford an image to portray his wretched state? Perhaps it might.

Those "broken masts dismantled all"
And dark sails like a funeral pall"

might serve in small degree to shadow forth the dismal wreck of what was once a man but now a thing, an atheist. (Is he a man who denies his God or is he a very fiend?)

An then again how absurd his system is, who that knows what proof or reason means will even attempt to prove a negative like this. Yet this amazing trifler with most sacred things unblushingly affirms "There is no God."

And then how arrogant! Why, verily, he assumes to know the Creator, to have traveled to the utmost verge of boundless space, to have poised on steady wing far upward in those ethereal worlds where utter nothing is, out in the very frontiers of the vast profound, where the then ethereal matter of which worlds are made hath never yet been churned into nebula or stars or suns, and all around, above, beneath and through and through has searched and knows there is no God.

How modest he. He'd not be satisfied to tell the world, tell mankind that "he can find no God." Nay, he assures the world there is no God. Why, he has surely tried the spirits too; has called them up from out the vasty deep and searched them all, supernal and infernal, all hath he searched and tried; has measured all their minds and souls; took the full gaggle of each angelic, each demoniac spirit, and knows there is no God.

Amazing man! Most wonderful of men! Infinite fool! Did ever nature hear of aught so perfectly insane? Why, man! If there is yet enough of man left in thee to address as such.—The senseless brutes, the rolling spheres, the changing seasons as they come and go, and night and day, the tiny insects painted wing, yea, thine own self low-bred, thy folly and thy crime and says THERE IS NO GOD.

SELECTIONS.

A Spiritual Ministry.

The people who enjoy the ministrations of a truly spiritually-minded pastor, have a blessing, the value of which they are in but little danger of over-estimating. There is a worth in spirituality for which no greatness of natural or acquired abilities can compensate. Learning and abilities are qualities much more easily attained, and much more easily judged of. Piety does not lie on the surface; it is developed by the life. But its possession is the best guarantee for that intellectual growth for which piety is too often sacrificed. The man of piety will grow in knowledge; his very piety supplies the most impulsive and sustaining motives in the universe for labor and study. The richer his experience in grace, the broader and brighter the fields of knowledge which will open before him, to invite to higher attainments; but if he will not be learned or philosophical, he has in his spirituality a source of power far surpassing the utmost scope of influence that learning ever supplied. Preaching, in Protestant countries, must respect the heads of people, but after all, in any congregation of immortal men who have souls to save and sin to be forgiven, to affect the heart is the preacher's chief business. The difficulty in the way of the gospel, is not so much the want of knowledge as of feeling. The preacher's desideratum is not so much the power to instruct as to move; light is needed, but warmth and life are more wanted. Piety, which emits its electric fire from heart to heart, that gathers and welds the pathos and thrill of eternity, gets hold of the moral susceptibilities of the soul, and rouses its latent bowers to the mighty business of salvation.—N. Y. Evan.

A FATHER GREATLY BLESSED.—Dr. Carson, while standing by the corpse of his daughter Eliza, remarked to his surviving children, "I have now been bereaved of two of my beloved ones; and yet I am greatly blessed; for although I have been the father of thirteen children, none of them ever sent a pang to my heart by an act of disobedience or bad conduct."

Mr. and Mrs. Carson lived to see the last of their thirteen children professing faith in their crucified Redeemer, and four of them die triumphing in the cross.—Dr. Moore's Life of Carson, p. 100, 103.

From the Western Watchman.

Melchisedek.

Perhaps there are few attentive readers of the Bible who have not desired that a more detailed and minute account had been given of important events recorded, but which the inspired penmen seem only to have mentioned incidentally, or perhaps passed over with entire silence.

Noah was alive at the time of the confusion at Babel, and the consequent dispersion of his children and grand children through the earth; and yet notwithstanding the particular account given as to the countries they respectively occupied, not one word is said as to the residence or destiny of the great progenitor of the world. That is one reason why we do not believe at all that the Ararat of geography is the mountain upon which the ark found a resting place after the flood.

Who has not wished that either Moses or Paul had given us a more extended account of Melchisedek—who he was?—whence he came, and when he died? The Jews have ever believed that he was no other than Shem himself. In their Targums they say "Melchisedek he is Shem the son of Noah king of Jerusalem." But if this had been the case we can conceive of no just reason why Moses, who had all along spoken of Shem by his own proper name, should when speaking of his interview with Abraham, veil his identity under a different appellation; nor how Paul could consistently say, he was "without father and without mother," since the genealogy of Shem is clearly given in the scriptures, and the line of his progenitors can be easily traced up to the fountain head in Adam. Besides, upon that supposition, the priesthood of Melchisedek would not have been different from that of Levi, which would be contrary to the whole drift of the Apostle's argument in the 5th and 6th verses; for if Melchisedek were Shem, Levi was in his loins as well as in those of Abraham, from which it would follow that while he paid tithes in the loins of one of his progenitors, he received them in another, which is absurd.

The most probable view of the true character of Melchisedek is that given by Josephus, viz: that he was a Canaanitish prince, a pious and religious man, a person immediately raised up by God, whose lineage was designedly veiled in mystery, that he might be in this, as in other things, a type of Christ. Besides being mentioned in the verses under consideration, he is first introduced to us by Moses, in Gen. 14:18, and afterwards alluded to by David in the 110th Psalm. In this Epistle to the Hebrews, the Apostle is aiming to show the pre-eminence of Christ's priesthood over that of Aaron, avails himself of the somewhat remarkable coincidence which happened to subsist between what is related of Melchisedek in Genesis and what he designed to affirm of Christ.

As Melchisedek combined in his own person the dignity both of king and priest, this fact enabled him to illustrate more strikingly to the Jews, to whom he wrote, the union of the same offices in Christ, who "sits a priest upon his throne".

Melchisedek being "without father and without mother" must have reference to his priestly office alone; for surely as a man he must have been "born of woman" like other men, unless we suppose his existence was a miracle. It only means that he was one whose descent or pedigree is no where given, recorded or reckoned up—or as expressed in the 5th verse, "whose descent is not counted." He was not a descendant of the original Jewish sacerdotal stock.

So, also his "having neither beginning of days nor end of life" must have reference to the commencement and continuation of his priesthood, or it is not true; for does Melchisedek yet live?

Under the Jewish law a man might not enter the priestly office before he was 30 years of age, and he must leave it at 50. (Num. 3 and 8: 24-25.) When, therefore, it is said of Melchisedek that he had "neither beginning of days nor end of life" the meaning is, that neither the beginning of his days nor the end of his life as a priest, was limited.

Melchisedek, remaine a priestas long as he lived and therein, was "like unto the Son of God" who "abideth a priest continually," "seeing he ever liveth to make intercession for us," and whose priesthood was made with an oath, (v 21.) and like Melchisedek received his priestly office from no predecessor but by the immediate appointment of God himself and delivered to no successor but abideth a priest continually.

"Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils." Melchisedek's greatness appears, not only from this fact that Abraham gave him tithes, but because Abraham was the patriarch of patriarchs and father of the faithful, he was the patriarch of the whole Jewish nation, and in him "all the families of the earth were to be blessed." How great then must that man be to whom the father of the faithful gave tithes? and Levi, also,

who received tithes under the Jewish law, paid tithes in Abraham; for he was yet in the loins of his father when Melchisedek met him.

In all this Paul wishes to show the superiority of the priesthood of Christ over that of Aaron; "and verily they that are of the sons of Levi, who received the office of the priesthood, have a commandment to take tithes of the people according to law, that is, of their brethren, though they came out of the loins of Abraham. But he who is not counted from them received tithes of Abraham, and blessed him that had the promises.

It is only necessary we should add, that the reasoning of the Apostle goes conclusively to show, that by an immutable priesthood, Christ has become the mediator of a better covenant "as also the superiority of the Gospel dispensation and priesthood over that of the law. Hence the believer may have the greatest possible assurance, that while Christ, our great High Priest, shall live, he shall live also; for God, has sworn, in the hearing of the angelic host, and will not repent—"thou art a priest forever, after the order of Melchisedek," "while our glorious Mediator and Advocate superadds his precious promise," "because I live, ye shall live also."

ANECDOTE OF DR. GILL.—Some eighty years ago a very zealous professor of religion, in one of the sects, in England, went to Dr. Gill, and told him she had something against him, and she considered it her duty to reprove him.

"Well, my good lady," said he, "what is the difficulty?"

"Why, sir, I think your bands are too long."

"Ah! do you? I have never thought any thing about it; I will get a pair of scissors, and will thank you to cut off as much as you think best."

She replied, "I hope you will not be offended?"

"Not at all, not at all, madam," he replied.

Without much ceremony she folded and cut off quite a large piece of the bands.

"Are you now satisfied? Look again and see; perhaps you had better cut off a little more while you are about it and be satisfied."

"I do not know but I had; I think they are still rather long," and she cut off a second piece, saying, "there, I think that will do."

"Well, my friend," says the Doctor, "I must now tell you I have something against you."

"Have you, sir," she exclaimed, "what is it?"

"I think your tongue is rather too long, and you had better let me cut off a piece of it."

Welsh Advice.

The following counsel given by Catty, the wise, to Tallissin, the chief of bards, when he was scholar, has in our magazine, Catty was the Principal of a College in South Wales, that flourished about the fifth century.

Think before thou speakest,
1st. What thou shalt speak.
2d. Why thou shalt speak.

3d. To whom thou may'st have to speak.

4th. About whom thou art going to speak.

5th. What will come of what thou may'st speak.

6th. What may be the benefit of what thou shalt speak.

7th. Who may be listening to what thou shalt speak.

Put thy word on thy fingers, and before thou speakest it turn it these seven ways, and there never will come any harm from what thou shalt say. Catty, the wise delivered this to Tallissin in giving him his blessing.—Ez.

The Saint's Pedigree.

Christians admire; here is enough to cast you into an ecstasy: come view the Saint's Pedigree, and tell me what you think of it.

CHRIST IS TO US,

Our Lord, 1 Cor. 1:2.

Our friend, Cant. 5:16.

Our flesh and blood, Heb. 2:14.

Our brother, Heb. 2:19.

Our father, Isaiah 63:16.

Our husband, Rom. 7:4.

WE ARE TO CHRIST,

His servants, Rom. 6:22.

His friends, John 15:14.

His kinsmen, Mark 3:21.

His brethren, John 7:3.

His sons, Gal. 3:26.

His spouse, sister, love, dove, &c., Cant. 4:9.

WE ARE BOTH,

One vine, John 15:1.

One seed, Gal. 3:16.

One temple, Ephe. 2:15.

One body, Rom. 12:5.

One spirit, 1 Cor. 6:17.

One Christ, 1 Cor. 12:12.

Upon a view of this line, genealogy, pedigree, call it what you please, we should all call out, "Lord what is man, that thou art mindful of him," &c.

Works of Ambrose.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

VOL. 7, NO. 13.

THURSDAY, AUGUST 2, 1855.

The absence of the editor last week and a good portion of this, assisting in a protracted meeting, will account for the meagreness of the editorial column. He is now at his post, and ready for active service.

To the Churches of the Tuskegee Association.

We specially request the Churches of the Tuskegee Association when making out their next Church Seals for the Minutes, to make out a separate and distinct seal for the black members, as we think it important to ascertain their number.

W. W. MASON, Mod'r.
J. M. WATT, Clk.

August 1, 1855.

REVIVAL AT MT. ZION, MAISON CO., ALA.—During last week, and a part of this, we have been assisting the pastor of Mt. Zion Church, Bro. Moss, in a meeting of several days. Up to the time of our leaving, between twenty and thirty additions had been made to the church. Several others had professed conversion, and many, very many, were anxiously inquiring what they must do to be saved. Bro. Moss will furnish an account of the meeting, together with some others he has been recently engaged in, so soon as it closes. It was truly a time of refreshing from the presence of the Lord—an old-fashioned revival. O it was good to be there!

THE REVIVAL AT RAMAH.—We learn from Bro. Harris, the pastor, that nine others have been added to this church, since the writing of his communication, which we published last week. The interest in the church and community is still deep and general. Since the revival commenced, between forty and fifty have been added to the church.

New Advertisements.—We commend the readers, attention to our friend Wm. Johns New Prospectus; James A. Burgin "Teachers Wanted," a lady soliciting a school "Wanted" and "Bells, Bells."

"Bro. Henderson."—Please to inform an enquirer why it is that our preachers are called Elders, and if all ministers of the Gospel are to be so considered.

EPISCOPUS.

We suppose "Episcopos" had not read our article published a few weeks since on the subject of "A New Testament, Bishop," when we wrote the foregoing query. It strikes us, that his query is answered substantially in that article—at least so far as we are capable of answering it. In that article we maintained that bishop, presbyter and elder were all used by the writers of the New Testament as interchangeable terms. Presbyter is but an Englished Greek word, the original of which is *presbyteros*. Wherever it is translated it is by the word *elder*. Elder and presbyter, then, being exact synonyms, the only remaining question is, as to whether *bishop* refers to the same office. On this part of the subject, we refer our friend to the article above alluded to. The only shade of difference between bishop and elder, appears to be this—that bishop is purely an official title, and that elder, while it refers to some office, is applied to the more aged pastors. For this reason, elder is the more honorable title of the two. Peter and John both claim to be elders. In a word, according to the pure speech of the New Testament, every pastor is a bishop—and the more aged one entitled to wear the cognomen of elder. The only reason why Baptist ministers are generally called elders, is, that bishop designates in our language an order of clergy which we do not recognize; and rather than apply a term to our pastors which is associated in the public mind with the pomp and circumstance of an earthly dignitary, we have fallen back upon the more modest and assuming title of elder.

SOUTHERN BAPTIST PUBLICATION SOCIETY.—This institution is located at Nashville, Tenn. Jos. S. Baker, in the Christian Index, states the following with reference to its origin:

"The great object which we had in view, in the formation of the Society, was the securing for the South, a religious literature not tainted with Northern abolitionism and fanaticism."

The above is taken from the *Journal & Messenger*, of Ohio. The editor has fallen into quite an error, respecting the location of the Southern Baptist Publication Society. Its location is not Nashville, Tenn.; but Charleston, S. C. We suppose the editor mistook the Tennessee Baptist Publication Society at Nashville, for it.

Our Book Table.

ARTHUR'S HOME MAGAZINE, for August, is as punctual as usual, containing its usual variety of embellishments and useful patterns of needle work—which are much prized by the ladies. The reading matter is as interesting as usual.

CHRISTIAN REPOSITORY AND LITERARY REVIEW, for July, is replete with much interesting reading, which we subjoin as follows: Spiritual delusions. The conquest of Jerusalem. Oracles of life. The Turner's and their Deity; God's work and man's work in conversion; Exegesis of Isaiah ix:1-10; A plea for theological education; The wife; Ambition and energy in the church; Summary of religious intelligence; Notes and gleanings; Notices of books.

HARPER'S MAGAZINE, for August, comes freighted with interesting reading, and profuse illustrations.

BAPTIST ALMANAC, for 1856, by the Baptist Publication Society, Philadelphia, has just been issued, and it is a treasure, too, every baptist family should be supplied with one.

BAPTIST PREACHER, for June and July, contains three excellent sermons. Preparation requisite for the Lord's Supper; The religion of the Bible adapted to the wants of man; God's own purpose.

For the South Western Baptist.

KINROSS, July 30, 1855.

Camp Meeting.

There will be a Camp Meeting at Weoka, commencing on the afternoon of the last day of August, (31st). Ministering brethren are invited to attend.

O. WELCH.

For the South Western Baptist.
A Conversation Between a Father and his Son About Baptism.

Father, you know we read in the bible every day at school. Well, our teacher is very fond of explaining to us the meaning of words. He has told us about Pentecost, Messiah, Christ, Phylacteries, and a good many other words; but to-day, when I asked him the meaning of the Greek word *baptizo*, from which he had said that *baptize* is formed, he would not tell me, but said I must ask you what it means. What do you think is the reason why he would not tell me?

As persons differ in opinion relative to the mode and subjects of baptism, and, as parents are quite careful to have their children believe, in religious matters as they do, your teacher very properly referred them to their parents for instruction about the meaning of that word. It is, however, very clear to my mind, that it means dip, or immerse; and by immersion we are to understand not only the placing beneath the surface of a liquid, but the causing of any thing to be below the surface, as when the tide rises and covers an island, or when you put a thimble into a basin and pour in water till the thimble be completely covered over.

Does it not have more meanings father? Some of the boys who were talking about it at recess said, that it has a great many meanings, such as dip, plunge, sprinkle, pour, purify, cleanse, wash, bathe, and dye, and one of them said that his father could prove it by a book written lately by Dr. Summers, a learned Methodist minister, who came from England.

Well, son, you have imposed on me a pretty hard task it seems, to satisfy you that the Greek word *baptizo*, or, as some call it, *baptido*, means only to dip or immerse, but I will undertake it, and we will see the result. A good many years ago the learned Dr. Carson, after having read a great many Greek books, besides the Bible, felt satisfied that the word was never used except to express the idea of immersion, and he challenged the world to produce a solitary sentence in the Bible or any Greek author in which the sense of the passage required any other meaning, and that sentence has never yet been produced. He says that *baptizo* means to dye as well as to dip, but that *baptido* does not admit of any other signification than that of immerse.

But, father, one of the large boys has a Lexicon, said to be one of the best, by Liddell & Scott, edited by Dr. Dyer, of New York, in which he says there are other meanings put down.

So I have understood; but in the last edition it is not so, for Mr. Drisler, being a true scholar, corrected the error as soon as his attention was called to it. In the first American edition the definitions were taken from the English edition without alteration, but though he is an Episcopalian, he has too much regard for truth to say that the word means pour or sprinkle. And now I am reminded of what Dr. Charles Anthon says on that subject, who is regarded as one of the ablest Classical scholars in this country, and surpassed by none in England. Dr. Richard Fuller, a Baptist minister of Baltimore, in his little work on Communion, has given to the public Dr. Anthon's letter, in which he denies that the word means either sprinkle or pour. And he, too, is an Episcopalian. When I was a boy we had to learn our Greek lessons from the Lexicon of Schrevelius, in which the definitions are all in Latin. His definitions are *mergo, immergo, abluo, and lavo*. None of which mean either sprinkle or pour. After Schrevelius went out of use, Donagan was much used, and there is nothing about sprinkle or pour in that. Sprinkle, and pour, as definitions of *baptizo*, were, no doubt, inserted in some of the Lexicons for the sake of popularity. The truth is, the meaning of the word is so well settled by the ablest scholars of all denominations in Germany, and England, and this country, that it is a matter of great astonishment that Dr. Summers should, in this age of light and knowledge, write such a book, in which he advances the idea that John baptized the multitudes that assembled near the river Jordan, by sprinkling a dozen or more at a time and says that immersion is indeed, when it is authorized in the Discipline of his own church, in accordance with the rules of which church, the candidate has the right to choose for himself immersion instead of sprinkling or pouring. Besides, the Methodist church is formed out of the church of England; in the Discipline, the baptismal forms and ceremonies are about the same, (with some omissions and alterations) as in the Episcopal Prayer-book; in the Prayer book, only two forms of baptism are recognized: viz: by immersion and by pouring; and in the time of Edward the 6th, about 300 years ago, only immersion was recognized. The founders of Methodism, however, brought in sprinkling. The oldest of the case show that immersion was the fact was practiced by the English church from which the Methodist church originated. We have, in addition, the force of reason to guide us in this matter. Is it reasonable to suppose that a word that means to immerse could also mean to sprinkle and to pour, things so very different in their nature? And when we examine the Latin Lexicons of Anthon and Andrews, to learn the meaning of the Latin *baptizo* which was adopted into the Latin language from the Greek, we find immersion but not sprinkling or pouring. And even Richardson, in his great English Dictionary, admits, only such meanings as dip, plunge, immerse, for the word *baptizo*, saying nothing about sprinkle or pour.

Does not the word mean wash, father? You have said nothing about that definition, and you know *lavo* and *abluo* both mean wash, which Schrevelius gives as definitions of *baptizo*. The word ought not, I think, to be translated wash, as it sometimes is in our version; though it is a fact that an article immersed in water is in one sense washed. In the Greek language there are several verbs meaning to wash, but neither *baptizo* nor *baptido* is included in the list. In Acts 16:33, the difference between *lavo* to wash and *baptizo*, is made to appear very distinctly—"And he took them the same hour of the night and washed their stripes, and was baptized, and he and all his, straightway." In the Latin Vulgate we find in this verse, *lavit, washed, and baptizatus est, was baptized*. In Heb. 9:10, the word washings occurs incorrectly. "In meats and drinks and divers washings." The allusion is to the practice of the Jewish priests of putting into water or of passing through water, any vessel that was ceremonially unclean,

though it was clean in reality. If a cup, for instance, touched the dead body of an "unclean" animal, it was put into water. (See Lev. 11:32, and Num. 31:23.) Much more might be said on the subject of our conversation, but it seems to me you ought to be satisfied with what I have told you. There is one difficulty, Father, that lies in my way of understanding that baptism may not be performed by pouring. For instance, sprinkling I feel satisfied on that point. I once saw a Methodist minister baptize a man by pouring a little water on his head, out of a pitcher; and he spoke of its being a fit emblem of the out-pouring of the Spirit, which, you know, is frequently spoken of in the Bible as being poured out, both in the Old and New Testament.

Your remark, my son, is a very good one.—If baptism had been instituted as an emblem of the out-pouring of the Spirit, there would be some propriety in what the minister said; but you know it is spoken of by Paul as a burial and resurrection, and that ought to settle the question. The phraseology used in some portions of the baptismal ceremony in the Prayer-book pre-supposes immersion. For instance, "Sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein may receive," &c. Again, "Baptism representeth unto us our profession; which is to follow the example of our Savior Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness." So you see, that though the Episcopians (except in a few instances) do not practice immersion now, nevertheless it is taught in their book even more clearly than pouring.—The book was made when they practiced immersion only, and when they introduced pouring, they did not alter the former phraseology.—an abiding evidence of their inconsistency in this matter; and something of the same is to be found in the Methodist Discipline; for example, "The baptism of thy well-beloved Son Jesus Christ in the river Jordan,"—And, "O merciful God, grant that the old Adam in this child may be so buried that the new may be raised up in him."

If I mistake not, the Presbyterians, who do not approve of immersion, have the credit of introducing sprinkling as baptism, and, though sprinkling is spoken of frequently in the Old Testament as a means of purification, still, as it does not represent a burial, in accordance with the words of Paul, there is no good reason for regarding it as baptism. The probability is, that neither sprinkling nor pouring would ever have been thought of as modes of baptism, if it had not entered the minds of men that baptism is essential to salvation. It was then supposed that the pouring out of water would be allowable for a sick person or a young child. And so they gradually admitted, that if pouring would answer for a sick man it surely would for a well one, and that a few drops of water would do as well as a bucket full. With regard to the out-pouring of the Spirit and the baptism with (in) the Spirit, it should always be borne in mind that these are figurative expressions, and are not to be understood literally, and that the latter is to be regarded rather as the result of the former. Suppose a man to be in an empty boat, and that, by means of a trough some one should convey water enough into the trough to cover the man all over. It is easy to see that though the immersion is the result of the pouring, it is not the pouring itself, for if the water were to escape through an outlet as fast it came in, no immersion of the individual would take place, though the water came in a stream on the top of his head. It is a remarkable fact that in that passage in the Old Testament in which it is said that "Naaman dipped himself seven times in Jordan," the corresponding word in the Septuagint is *baptizo*. He immersed himself seven times in Jordan. What a striking proof of the true meaning of the word, which occurs only one other time in the Septuagint, viz: xxix, where it is used figuratively, for overwhelm, or some such expression. And now, my son, I think you can, not only feel satisfied yourself as to the proper meaning of the word *baptizo*, but give to any of the boys that may introduce the subject, your reasons for believing so, and though I would not have you attach too much importance to the meaning of any one word, yet I think it proper to teach you these things as I understand them, for I believe it is the duty of a parent to instruct his children in his own religious belief, always giving them the reasons for such belief as impartially as possible. I think there are a great many Baptist parents who neglect to instruct their children in their own faith as carefully as they ought, and the consequence is, many of them when they grow up are drawn into other churches by various circumstances, not being well informed of the reasons why their parents believed as they did, and thinking their differences among different denominations, of not much consequence after all. Many of the most decided and strenuous and useful members of the Baptist denomination, have come over from P. D. Baptist churches, having been induced to leave the church in which they were brought up, by a change of views in relation to the modes and subjects of baptism; and it would seem strange indeed if the children of Baptist parents should go over to the P. D. Baptist ranks, just for the want of proper information.

Father, I forgot to tell you that our teacher told us about the meaning of P. D. Baptists.—He says it means those that baptize infants, and he told us that some P. D. Baptists say that baptism was instituted to take the place of circumcision.

Well, my son, it is my firm belief that if the error of infant baptism had not prevailed, no one would ever have thought of sprinkling and pouring as modes of baptism; but so long as churches believe that infants ought to be baptized, will they adhere to the practice of sprinkling or of pouring, as it would not suit very well to immerse into water a little, crying, sickly, unconscious babe. Let the doctrine be once received that none are to be baptized but those who profess faith in Christ, and sprinkling and pouring will give way immediately to the primitive mode of baptizing by immersion; but so long as men believe that infants are proper subjects of baptism, will they entertain the error that the quantity of water used is not a matter of any importance.

Well, Father, I did not suppose that so much could be said on this subject. I think I understand it now, and if I get outdone by the arguments of any of those other boys I will come

to you again for information. It is time now for me to learn my lesson for the Bible class. At some other time when you are not engaged I would like to hear you say what you think of the revision of the Bible, for some weeks ago, when we were reading in the New Testament, one of the boys read, the passage "Strain at a gnat and swallow a camel," and our teacher said it ought to be "strain out a gnat," as when one strains milk or any other liquid, and when one of the boys asked him why it was not altered, he said it would take him a long time to tell all the reasons urged for not changing the words of our "common version," and that we had better ask our parents at home, some of whom he supposed to be in favor of a revision and some opposed to it; but that a society had already been formed for that purpose, and that the revisers are now engaged in the work of revision.

For the South Western Baptist.
Howard College.

It is well known that this institution during its past session, has labored under peculiar and serious disadvantages. The burning of the College building at the commencement of the first term, together with the entire loss of apparatus, cabinet-libraries, &c., it was thought would break up the regular classes, and prevent anything like systematic study during the year. It was, therefore, with many fears as to the result, that the writer left home to attend the annual exercises.

The examination commenced Friday, June 22d, with the Primary Department. This, for some time, has been under the entire control of Mr. J. A. Melcher, whose attainments and indefatigable energy are well known. With the elementary branches, the boys seemed perfectly intimate, and the examination was alike creditable to themselves and teacher. The classes in Arithmetic and Algebra deserve special praise, for the clearness and readiness with which they stated and explained their work. Particular attention seems also to have been given to elocution, and the declamation of some of the little fellows was truly admirable. Hereafter this department will be separated from the Collegiate, which no doubt will prove beneficial to both.—Mr. Melcher will be retained as Principal, and a suitable building will be provided by the opening of the next term. Parents and guardians would do well to send their boys to one whose eminent qualifications and past success, place him in the first rank of teachers.

The examination of the College classes commenced on the 23d, and continued during several days of the following week. Too much praise cannot be awarded the Faculty, for the faithful manner in which they have discharged their arduous duties, surrounded by such adverse circumstances. And to the honor of the students, it must be said, that they acquitted themselves nobly. It would be a violation of truth, to say that every class was perfect, and every student thorough in his studies. Often as we meet with such exaggerated statements, this cannot be said of any institution. Justice, however, compels us to affirm, that the examination upon the whole, would compare favorably with any of previous years, and considering the circumstances, with that of any College in the land. It has been frequently said, and by some good men, that Howard College ranks no higher than a first-class Grammar school. But upon what are these assertions based? Upon a knowledge of facts? It has been the privilege of the writer to be present at the annual exercises for the past six years, and he has never seen one of these persons present. Surely, it is unjust, to make such statements in the Convention and elsewhere, when the facts are otherwise. Let the friends of the Institution, the Baptists of the State, attend its exercises, and then, and not before, can they say, "We speak that which we know, and testify that which we have seen." If the denomination had been present, and patiently heard class after class proud of their College, and grateful to its Faculty.

On the evening of the 26th, the Junior Exhibition took place. This class includes an unusual amount of talent, and several of its members possess rare oratorical powers. It would be invidious to mention names, suffice it to say, that the declamation upon that occasion, we have seldom heard excelled. After the speeches of the Juniors, the students were addressed by Tutor A. B. Montague. This young man, a graduate of the Institution, is a ripe scholar, and promises to be one of the first teachers in the State. His address was clear, cogent, and well delivered, but we fear the lateness of the hour prevented its making that impression, which under other circumstances it was well calculated to make.

The morning of the 27th was reserved for the Alumni, who were favored with an oration of surpassing beauty and force by Mr. Johnson, A. M., of Marion. Everybody was on the lively for the oration before the Literary Societies, to be delivered the same night by the Hon. Wm. R. Smith. But alas! they were doomed to disappointment. The orator came, and made a grand failure. It is due, however, to Mr. Smith to state, that he complained of sickness, and that he appeared worn out, having addressed the citizens of Marion in the evening on political subjects.

The eighth Annual Commencement Exercises occurred on the 28th. There were six graduates, three of them Theological students. The orations were far above mediocrity, and some of them exceedingly chaste and elegant. They were evidently the productions of disciplined and matured minds. But the elocution was inferior to that of any class which has ever graduated at the Howard, and would not compare for a moment with that of the Juniors. This, truth compels us to say, while at the same time, we award to the Seniors their due, by stating, that for strength, arrangement, and in some instances beauty of composition, their pieces were very superior.

There were two master orations by Messrs. Lockett and Lee, of Marion, which were universally admired. Then followed the conferring of degrees by President Talbair, who, in one of the simplest, but most impressive addresses to the class, closed the exercises.

is their own child. Our Methodist brethren will soon have one if not two institutions in Alabama, amply endowed, and towards which they will concentrate their energies. Howard College occupies a high position already, and if the Baptists of the State will rally to its aid, by completing the endowed fund, and sending their sons to be tutored under its fostering care, we hesitate not to affirm, that it will soon stand first among the institutions of the South and South-west. The ministerial destitution throughout our State, and the general condition of our churches, demand that we support our own College. Let the next session see a large increase of students, so that the able Faculty shall be encouraged, and feel that they enjoy the full and entire confidence of every Baptist in the State.

WM. HOWARD.

For the South Western Baptist.

Three Pictures;
OR WORSHIP UNDER DIFFERENT ASPECTS.

It is July again—just one year after. 'Tis the 31st of July—St. Ignatius' day; and the place Rome, the eternal city. There is no need of fire now! oh, no. The thermometer stands at 90 deg. in the shade.

At mid-day our carriage stops at the entrance of the *chiesa del Gesù*—Church of Jesus. This splendid temple belongs to the Jesuits, and is about 250 years old. A crowd surrounds the door inside of which a huge, crimson curtain is suspended, completely excluding the light.—Lifting this, we enter, and stand in delighted surprise. The absence of day-light was atoned for by the presence of a thousand flashing tapers which lit up the gorgeous interior with surpassing brilliancy as their light was reflected from gilded plasters, columns and ceiling, and glanced from the polished marble or burnished images of precious metals as with a sunbeam. Dazzling bright was the seeming golden walls. The precious stones, that embellished altar, silver cross and golden mitre glittered brilliantly. Frescoes of superhuman beauty adorned cupola, ceiling and tribune—the gorgeous tints, of which the illumination brought out in resplendent relief. High over the altar, St. Ignatius, in colors of richest splendor, receives the assembled homage; and he, with the mitre and crimson robes of costly texture, kneels before him in supplication.

The chapel of the Saint is one of the most magnificent in Rome—scarcely inferior to the famous *Sistine* of St. Peter's. Its four beautifully azure columns of *Lapis Lazuli*, present a most unique appearance, with their pedestals of *verde antico*, *Archeion*, *cornice frieze*, and *pediment*—all of *verde antico*—attest sculptural excellence of the highest order; but what most excites astonishment by beauty and sublimity is a marble group of the Trinity. As far as human art could attain, majesty is made to sit there; and a father's care is represented by a globe of solid *lapis lazuli* within the grasp of the *Eternal Father*.

The pride of the chapel is a silver statue of the saint; while in a bronze urn beneath the altar, his natural body reclines, awaiting the archangel's resurrection trumpet. Other chapels, other columns, other statues, other paintings, other altars are there—all wondrous, all splendid—all betokening the lavish expenditure of treasure, and all exciting admiration beneath the enchanting glare of numberless waxen candles. But the eye turns from them all as a choir, famous even in Rome for its excellence, breaks forth in jubilant strains, entrancing all by its wonderful harmony and artistic performance, accompanied by the full, rich tones of a superb organ, its cadences, as it chanted some one of the sublime compositions that genius has adapted to cathedral service, charmed the large audience which filled the body of the church. With mute attention, each one seemed to drink in the melodious sounds. One voice in particular, by its power and sweetness, rose above the others and seemed to soar into the highest realms of song. At one time, clear as a clarion, it made the domed vault echo with musical intonations; at another, plaintive as the sigh of autumn breeze, it brought tears to the listener's eyes; again, it filled the soul with soft, soothing sensations; and altogether,

"So sweetly sung."

That on each note the enraptured audience hung. And now there is the tinkling of a little bell. A couple of boys seize two censurers and tossing them about by means of silken cords, send up streams of smoke and perfume: many priests are ranged around, habited in splendid vestments, sometimes sitting on the steps of the tribune like offending children. With many prayers and much kneeling; now raising his hands high above his head (at which all bow) and again mumbling popish prayers, going through many forms and ceremonies, the prelate continues the exercises. Now and then the choir breaks forth in loud praises; and the little boys hold up the priest's long train, or insert their hands beneath the lapels of his robe. All are standing; and when turning, the leader of the ceremonies holds aloft the consecrated wafer, every knee seeks the marble pavement; and many are the horrified glances at the standing heretics. Beneath the glare of innumerable lights, under a ceiling, and within walls gorgeously ornamented: surrounded by the evidence of the millions expended in vain show: in the presence of miracles of art, with music casting over all its bewitching spell; and with the pomp, parade and fascinating magnificence of the Romish ritual, as it is seen at the fountain-head, worship was made—worship in which was mingled prayers to a fellow-mortal.

And this is the second Picture.

To be continued.

For the South Western Baptist.

Rev. Samuel Henderson, Dear Sir: By order of Conference, I am authorized to send you these lines for publication:

WHEREAS, our senior deacon and beloved brother, Thos. Jefferson, has been removed from us by death. Therefore, Resolved, That, while we grieve and are deeply sensible of our loss, we sorrow not as those who have no hope, as we believe that our loss is his gain.

Resolved, That, the evidences of his piety derived from the faithful discharge of duties in all the relations of life whether religious or civil, are of a pleasing and conclusive character.

Resolved, That, we sympathize with our beloved sister Mary R. Jefferson, and her children in their inseparable loss of a devoted husband, and an affectionate parent, and pray that they may be sustained under this painful affliction.

Resolved, That we regard this painful bereavement as a solemn admonition to be ready for that change which awaits us all, and pray that it may be sanctified to our good.

Done in Conference of the Evergreen Church, Desoto Parish, La.

GREEN W. JEFFERSON, Clerk.

For the South Western Baptist.
Taking Physic, or That's so Much Like Me.

DEACON TODD.

Good sister S—'s little boy was as spoiled a little cub as you will find in a day's ride. On one occasion, his excellent mother was compelled to give the little gentleman a dose of oil, and the result was quite a scene. Bill was dragged up to his mother somewhat like a yearling to the slaughter block. His mother coaxed, and reasoned, and threatened, but all in vain. My patience was well nigh exhausted, simply in seeing and hearing her tender reasonings and his headstrong wilfulness.

"Victory hung long in even scale," but at length the mother, who, though, so forbearing, was not at all deficient in nerve when the proper occasion came, felt the necessity of an appeal to arms; and so by both arms she took him. To make short of a long story, Bill was held by the nose and "gagged" until he had swallowed rather more oil than would have been really necessary; and now for the "big lump of sugar." But not as soon as his mother had put it into his hand the spiteful little fellow dashed it down in a rage and refused, even to taste it. To my surprise, the deacon witnessed all this without uttering a single word; although an attentive and deeply interested observer of the whole transaction, when we were alone, I remarked, "What a wicked temper that child has, and how I felt like seeing him well twiggled, and especially how foolish to suffer all the bad taste of the oil in his mouth when the sugar would have taken it out so soon."

"He is certainly a bad child," said the deacon, "but it looked so much like me, that I could scarcely think of any thing else."

You must have a good memory to remember so well when you used to act so.

"It does not require such a very good memory, for it reminded me of how I act almost every day. My heavenly Father is administering to me continually the most useful medicines in the way of afflictions, trials, and troubles of various kinds, and seeing the behavior of that child, I could but say to myself, 'look at yourself in miniature.' That throwing down of the sugar struck me with peculiar force as true to the very life. How often do I do that very thing; the comforts that he connects so kindly and tenderly with these thrown away medicines, I have so often refused and thrown away. When, oh, when shall I be able to say with my divine master, 'The cup that my heavenly Father giveth me, shall I not drink it?'"

THINKS I, to myself, old gentleman, I'd give my weight in gold, if I had it, to be able to draw instructions out of things in this way. It beats all the chemistry I am master of.

ELINE DORSEYBERRY,
Schoolmaster in Toddville.

For the South Western Baptist.

Domestic Mission Rooms.

MARION, ALA., July 21, 1855.

Receipts from the 11th June to the 21st July, 1855.

MARYLAND.
Rec'd of Mr. P. S. 10; W. Crane, Esq., Baltimore, \$100; estate of the late Melville Wilson, deceased, by Thos. Wilson, Executor, \$400; Maryland Union Association, by draft to Rev. G. Brown, \$37 50; Maryland Association, by draft to Rev. Noah Davis, \$37 50. \$855 00

VIRGINIA.

Rec'd of the General Association, by Rev. Joseph Walker, Cor. Sec., \$1300; by draft to Rev. R. Ford, \$100; J. Skinner, \$100. 1500 00

GEORGIA.

Rec'd of Albany Baptist Church, by Rev. C. P. Mallory, \$25; Rev. J. O. Scriven, Agent, \$252 50. 277 50

ALABAMA.

Rec'd of Rev. Z. Henderson for New Orleans Church, \$10; Jesse A. Collins, Agent, \$50; Big Bar Creek Association, by draft to Rev. W. Phillips, \$12 50; Big Bar Creek Association, by draft to Rev. T. Howell, \$50; Cherokee Association, by draft to Rev. J. D. Renfro, \$50; Bethel Association, by draft to Rev. J. Reeves, \$50; Bigbee Association, by draft to Rev. E. Baptist, \$152 35; Tallahassee Association, by draft to Rev. J. Williams, \$25. 399 85

SOUTH CAROLINA.

Rec'd of Black Swamp Missionary Society, by B. F. Buckner, Treasurer, \$56. 56 00

TENNESSEE.

Rec'd of East Tennessee Association, by draft to Rev. E. Strode, \$25; South West Association, by draft to Rev. Thos. Morrison, \$50; S. L. Summar, collected on his field, \$3 75. 78 75

MISSOURI.

Rec'd of Bap. Conventions of Southern Missouri, by draft to Rev. H. B. Graves, \$75; by draft to Rev. J. D. Rutter, \$62 50. 137 50

ARKANSAS.

Rec'd of White River Baptist State Convention, by draft to Rev. C. H. Bootright, \$6 25; by draft to Rev. J. M. Cox, \$68 75; by draft to Rev. G. W. Kemard, \$25. 100 00

CALIFORNIA.

Rec'd of California Baptist State Convention, by draft to Rev. E. J. Willis, \$125. 125 00

33259 60
WM. HORNBUCKLE,
Treas. B. D. M. S. B. Convention.

For the South Western Baptist.

Brother Henderson:—

We have just closed a meeting at Providence Church, five miles west of West Point, which had continued twelve days. The Church was greatly revived. Many sinners awakened, and mourners comforted. There were sixteen added to the Church, and eight or ten more professed hope in Jesus, and many left on the anxious seat, saying, "what must we do to be saved." We had the labors of brother James Barrow a few days, commencing the fourth day; also brother J. M. Jackson from the eighth day, to the

close the visit of the brethren, was cheering, and very beneficial; may the good Lord bless them with their message of Love. The above named Church has been wonderfully blessed. I think there has not been but three meetings in the last two years, but what we have received from experience. Brethren pray for us, that His blessing may be more abundant.

Yours in gospel bonds,
W. D. HARRINGTON.

Letter from California.

Stockton, June 15, 1855.
Mr. Editor—I have just returned from the meeting of the San Francisco Baptist Association, which convened on Saturday the 9th of June, at 10 o'clock A. M., in Sacramento.

After the usual preliminary business of enrollment of delegates and reception of churches, J. R. Robinson, Esq., was chosen Moderator, and J. F. Pope, Esq., Clerk, both of San Francisco. Seven new churches were admitted, and their delegates took their seats in the deliberations of the body. The letters from the churches were generally brief and interesting, and with few exceptions, showed an advance. Thirty-six baptisms were reported. The membership of the Association, there has been a clear increase of one hundred and fifty-six. The attendance was much larger than on any former similar occasion, and the business in the main, transacted with promptness and harmony.

Rev. J. L. Shuck, as chairman of the Committee appointed last year to Ministerial Increase, reported that nine resident Californians had entered the Baptist ministry during the year, and that ten others were now looking forward to the work. I did not see my brethren at the East suppose that there is ample supply. These accessions are principally young men, with only moderate means of education; and though they are young men of promise, are not prepared to enter with assurance of success upon the more important fields which now wait, and have waited for the last three or four years, for efficient, well qualified laborers. Sonoma, Columbia, Modoc, Humboldt, Colusa, Colusa, Marysville and Yuba, are still as far Baptist culture is concerned, as still desolate, and for aught we can see, likely to be, unless brethren from the Atlantic States come to our aid. The elements exist in most, if not all the above named places for Baptist churches, but where the men are to be found to gather up these scattered elements of denominational strength, does not transpire.

On Sabbath last all the pulpits in Sacramento were occupied by ministers in attendance upon the Association. The courtesy of relinquishing pulpits to the use of an associate body of Christians when the convocation holds over Sabbath, is common in California.

The Chinese chapel, erected in Sacramento under the auspices of Rev. J. L. Shuck, was opened for religious services on the afternoon of Sabbath last. It is a very neat plain structure, capable of seating about three hundred. One side of the house was occupied to its utmost capacity by Chinese, the other by Americans. This was a novel and deeply interesting sight. The services were performed by Bro. Shuck in Chinese, and consisted, as the speaker informed us, of reading the third chapter of Matthew, prayer, and an exposition of the fundamental principles of our holy religion. The Chinese present listened with very great attention.

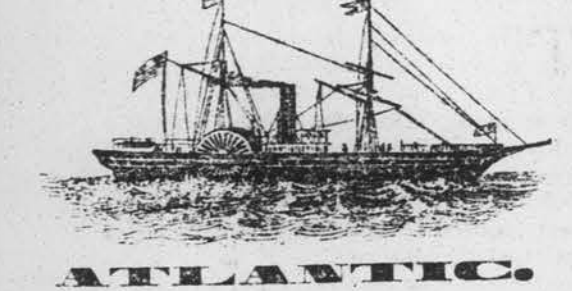
On Monday morning the business of the Association was resumed. The Circular Letter was read by Rev. O. B. Stone, of Nevada. I forgot to mention, perhaps partly because it was by a vote of the Association, deferred till evening on Saturday, that Rev. B. Brierly of San Francisco, preached the introductory sermon, according to appointment. Monday and Tuesday till noon were taken up by reports of committees and speeches on Missions, Temperance, and kindred subjects, when the Association adjourned to meet with the Baptist church in Oakland. Rev. O. B. Stone is to preach the next annual sermon, and Rev. H. A. Rhee to write the Circular Letter—Christian Chronicle.

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GENERAL NEWS.

From the Savannah Daily Morning News.

LATER FROM EUROPE.



ARRIVAL OF THE ATLANTIC.

New York, July 25.
The American steamship Atlantic, with Liverpool dates to the 14th inst., has arrived at New York. She brings seven days later dates from Europe.

The steamship Union arrived out on the 12th. MONEY MARKET.—Consols were quoted at 91. The billon in the Bank of England had decreased nearly half a million. American securities were active.

Political News.

There was a Ministerial crisis in England, owing to Lord John Russell's bungling explanation of his conduct at the Vienna Conference.—Sir Bulwer Lytton had moved that a Ministry containing Russell in it was unworthy of public confidence.

It was expected that Lord Palmerston would either throw Russell overboard, dissolve Parliament, or resign the Premiership.

Sebastopol had been again bombarded for two days, but without much effect. The Allies were erecting immense works against the Redan and Malakoff towers. The Russians were also throwing up formidable works commanding these positions.

BUSINESS DEPARTMENT.

LIVERPOOL COTTON MARKET.

The sales of cotton in the Liverpool market for the week ending on the 13th inst., amounted to 28,000 bales, of which speculators took 4,500 bales. The market was dull during the week and declined 1-8d. The lower and middling grades had declined more. Fair Orleans was quoted at 7 1/8d; Middling Orleans at 6 3/4d; Fair Uplands at 6 3/4d. The stock in port was 605,000 bales, of which 420,000 bales were American. The brokers' circular quotes Fair Uplands at 7d.

Provisions.—Wheat and Flour were firm.

In some instances an advance of 1s. on Flour had been obtained. Corn had experienced a decline of 3s. Provisions were nominal and unchanged, and the market was quiet.

Resignation of Lord John Russell.

Lord John Russell has resigned. News was telegraphed from Sebastopol, and was received at Liverpool on the day the steamer sailed, that an assault on Sebastopol by the Allies was expected to be made.

The cholera was decreasing in the allied camp. The Russians were throwing up a fort near the Redan Tower.

There are indications of another campaign on the Danube.

It is rumored that the Turks are retiring before the Russians in Asia.

Another rumor states that the Turks have been defeated by the Russians before Kars. The Baltic fleets of the Allies have destroyed Russian property on the coast.

Later from California.

New York, July 25th.
The steamer Star of the West, from San Juan, where she connected with the California steamer, has arrived with nearly a million dollars in specie.

Great frauds are reported to have been discovered in the transactions of Page, Bacon & Co., and Adams & Co., whose failure was recently chronicled.

The State Democratic Convention nominated Bigler for Governor, and denounced the Know Nothings.

Reports are current in San Francisco respecting an engagement of San Diego between a Russian frigate and a French corvette, and that the French commander blew up his vessel. The story is considered doubtful.

An immense Know Nothing meeting had been held at Sacramento, which was addressed by ex-Senator Foote.

Failure of Walker in Nicaragua.

Walker was defeated at Rivas, losing twenty men. He afterward passed through San Juan, burning barracks, seized upon a schooner, and sailed for parts unknown.

HEALTH OF NEW ORLEANS.—We regret to see that the sickness in New Orleans is increasing. The official report of interments for last week makes the deaths during that period reach 239, of whom 119 were by yellow fever and 10 by cholera. This shows a large increase over the preceding week, and indicates that the yellow fever will soon become epidemic there. On Monday there were 13 deaths from yellow fever in the Charity Hospital. We hope this state of facts will put our health officers on the alert, that the disease may not be introduced here. We notice that Vicksburg and Natchez have both re-instituted strict quarantine regulations as regards New Orleans. Let our quarantine law be enforced to the full extent of its provisions.

THE Binghamton Republican says, a farmer, having been advised by a neighbor to shoot the yellow birds in his wheat field, declined, but out of curiosity killed one and opened it, when he found that the bird, instead of eating the wheat, ate the weevil—a great destroyer of the wheat. He found as many as two hundred weevils in the bird's crop, and but four grains of wheat, which had the weevil in them. This is a very important discovery, and should be generally known. The bird resembles the canary, and sings beautifully.

The city of Baltimore has fifteen banks, with an aggregate capital of \$5,753,683.

The city of Philadelphia has sixteen banks, with an aggregate capital of less than \$11,000,000.

The city of New York has fifty-two banks, with an aggregate capital of \$18,482,000.

The city of Boston has thirty-seven banks, with an aggregate capital of \$32,469,000.

The city of New Orleans has eight banks, with an aggregate capital of \$14,702,600.

The city of Providence has thirty-seven banks, with an aggregate capital of \$13,866,400.

The city of Charleston has nine banks, with an aggregate capital of \$10,753,735.

The Abingdon Virginian learns that a college is about to be established at Lynchburg, Va., under the patronage of the Methodist Protestant Church. This will be the third College of high grade established by this denomination in the United States.

The Philadelphia Daily Times expresses the opinion that the practice of stump oratory is unquestionably the chief cause of the superior skill and ability in debate manifested by the Southern and Western members in Congress. They may not, remarks the Times be as classically educated as a general rule, as their Northern colleagues, but they surpass them in familiar knowledge of national politics, and in the power of swaying the minds of others by argumentative eloquence.—This is the reason, in the opinion of the Times, why they are often able to carry their measures over opposing odds, and to conciliate public opinion to their support.

The opinion of the Times is one which we have long entertained.

HON. H. W. HILLIARD.—This gentleman has been elected President of the very flourishing Methodist College at Oxford, Georgia. We presume no one will deny the great qualifications which Mr. Hilliard possesses for this post. They are of the very highest order, and if the college succeeds in securing his services, its friends may indeed congratulate themselves.—[Montgomery Advertiser.]

The New York Journal of Commerce estimates that 25,000 bushels of potatoes have arrived at that port this season from Bermuda alone, besides large quantities from Charleston and Norfolk.—The crop in the Northern States promise to be unprecedented, so that it will be a difficult matter to keep up the prices much longer.

A soldier on trial for habitual drunkenness was addressed by the president—"Prisoner, you have heard the prosecution for habitual drunkenness, what have you to say in defense?" "Nothing, please your honor, but a habitual thirst."

Wanted

A Lady is desirous of resuming teaching either in a school or private family. She will instruct in the higher English branches, French, German, drawing, painting in water colors, wax-work and embroidery. Address Dr. G. D. HALL, Gaston Ala. July 31, 1855

Teachers Wanted.

A Music Teacher, graduate of some Female Institution, and a male Teacher of good education, can find a permanent situation in a large school, and a liberal salary. The school is situated at Spring Grove, Pickens Co., Ala. For particulars address the principal, Rev. S. S. CROSS. JAS. A. BURGIN, Pres. B. of S. Spring Grove Ala. July 21, 1855. 4t

Bells! Bells! Bells!

THE SUBSCRIBERS, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for FIRE ALARMS, CHURCHES, ACADEMIES, FACTORIES, STEAMBOATS, PLANTATIONS, &c., mounted with their "ROTATING YOKES," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warranted given of tone and durability. For full particulars as to CHIMES, KEYS, WEIGHTS, &c., apply for Circular to A. NEVEELY'S SONS, 13-15 West Troy, Albany Co. N. Y.

MARRIED.

On the 12th ult. by the Rev. J. P. W. Brown, Rev. J. R. Smith, of Pike county, to Miss M. F. HARRIS, daughter of Rev. J. J. Harris, of Enon, Ala.

—Southern Christian Advocate, please copy.

OBITUARIES.

Elder John Sansing.

Elder John Sansing is no more. After a short and painful illness he breathed his last, at his residence in Oakliffe county, Miss., on the 9th inst. He removed from Alabama to this country during the last year; and was employed the present year by the Columbia Association, to travel within her bounds as a domestic Missionary, to which he addressed himself with such zeal and energy, that during the 8 months which he traveled, as shown from his journal, he traveled 1,849 miles, preached 119 sermons, assisted in constituting 2 churches, and baptized quite a number of persons. He was fast gaining upon the confidence and affection of his new hearers, and was doing a great work in the field of domestic Missions, and like the man of Uz, his last days were truly his best days.

O the first day of his illness, and while but slightly unwell, he told his beloved companion, that his work was done; and proceeded with the utmost calmness to rest his house in order. He selected the text and minister to preach his funeral and write his obituary for the Tennessee Baptist, with a request that the South Western Baptist copy. Soon after which, the disease gave fearful signs of fatality, making rapid progress; and though his sufferings were most acute, yet he bore it without a murmur, and when in the very midst of the Jordan of death, he called his weeping family around him; bid them farewell, and addressed them separately in the most tender and affecting language; told them that he would very soon be with a venerated father and two sweet babes that had gone before. Never—never has the writer seen death so triumphantly disarmed of all its terrors.

Would to God all his brother Ministers could have been present to witness this sweet yet painfully interesting departure. He remained perfectly rational to the last moment, and without a struggle fell asleep in Jesus. Wide is the gap thus made in our Association, and long and painfully will his loss be felt.

His funeral was preached on Sabbath the 19th inst., to a large and attentive audience by the writer. T. P. MONTGOMERY.

MISS MARY ARMSTRONG, daughter of Franklin and Charlotte Armstrong, died on the 27th June 1855, at the residence of her parents in Lowndes Co., Ala.

The decease of this young lady is a source of deep distress to all her numerous relatives and friends.—Parents mourn her loss as the greatest that has ever befallen them; brothers and sisters weep that they have never met before, and the many to whom she had endeared herself by kindness of heart—know that they have been bereft of a true friend. This distressing to the heart of the parent to give up a dear child under such circumstances, and especially so to give up the first one, so lovely in heart, so promising in intellect—possessed many of those qualities which attract admiration and win the heart.—Beauty of person, of mind and of heart were all blended together. Her intellect was strong and well cultivated, trained to decide by reason and to appreciate the true good. Her manners always bore true modesty and dignity which exhibited the lady to the most careful observer. Goodness of heart beamed forth from her countenance and conduct, and a desire to please, not studied, but natural, was visible to all. Without desiring to detract from the minds of others or to overstate those of the deceased. I can truly say that I have scarcely ever seen one presenting a character of such loveliness and consistency, such firmness and gentleness, such nobleness of feeling and unostentatious purity of demeanor. It was these qualities which made her a friend to every one and every one a friend to her, and now, that she has gone from among them, a vacuum has been created which alas! is indeed hard to fill.—But we would not repine at the dealings of Providence. We know that our Heavenly Father "doth all things well," and that though it be darkness now, the light will surely shine forth again. Parents, brothers and sisters, relatives and friends, bow in submission to your Father's will and trust in Him who is "too good to be unkind to and wise to be mistaken."

Hickory Grove, Ala. July 28th 1855.

W. E. W.

Texas Baptist please copy.

DEPARTED THIS life at his residence in Perry county, Alabama, on Sabbath evening June 10th, Mr. DAVID MCGEE, in the 62nd year of his age.—Mr. McGEE had been entertaining a hope in Christ for some years, but had never joined the Church. This neglect of duty arose from conscientious doubts on his part as to whether he was fit or not. To him was restored, in his last days, "the joy of God's salvation." On the approach of the writer to his bed side, the day before that of his death, he exclaimed with joyful emotion! "Glory to God, I have lived to see your face once more. I have good news to tell you from a far country, but am too weak now."

In the death of Mr. McGEE, the community has lost a valued citizen, bereaved wife, and affectionate companion, his children, a devoted father, and his servants a kind master.

July, 1855. W. W.

Sign of the Mammoth Golden Mortar.

WE have just received direct from New York, large additions to our former stock of PURE DRUGS, MEDICINES, CHEMICALS, WINES, BRANDIES, DYE-STUFFS, PAINTS, OILS, GLASS, PUTTY, VARNISHES, BRUSHES, &c., &c., to which we would invite the attention of Physicians, Planters, and the citizens generally of Macon and the adjoining counties. Our stock has been carefully selected, and every article sold by us is warranted to be of the best quality, and will be sold for CASH or approved CREDIT, on as reasonable terms as can be obtained in Montgomery, the addition of freight only being added on heavy goods.

We would respectfully solicit orders, feeling confident that we can give entire satisfaction both as regards price and quality of our goods.

Particular attention is paid to packing, so as to carry safely to any part of the State.

Prescriptions and family recipes carefully put up at all hours of the day or night.

FOWLER & GARY. n4f

Tuskegee, July 5, 1855.

To Invalids.—We have in store a very superior quality of Old Port Wine, from Oporto, suitable for invalids. Also, genuine Bermuda Arrow Root, Tapioca, Corn Starch and Irish Moss.

FOWLER & GARY.

Sign of the Mammoth Golden Mortar.

July 5, 1855.

HOUSE AND LOT FOR SALE.

WM. M. REED, wishing to go to Florida, offers for sale his house and lot in Tuskegee, pleasantly situated, near the public square, and the Baptist Church, and the residence of the late Dr. J. D. HALL. The lot is well improved, having on it a good dwelling and other buildings, besides a large convenient and converted into a dwelling house—the lot is sufficiently large for two settlements. Persons wishing to locate in this place to educate their sons and daughters would do well to call very soon and examine the premises.

July 5, 1855-2m

Potash.—Just received, 1,000 lbs first quality Potash, and for sale by FOWLER & GARY.

July 5/55 Sign of the Mammoth Golden Mortar.

Lamp Oil.—Just received, fresh supply of Lamp Oil and for sale at the Drug store of FOWLER & GARY.

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July 5/55 Sign of the Mammoth Golden Mortar.

Appointments of Eld. F. Callaway.

Elder F. Callaway will preach, by Divine permission, at Cassata, Chambers Co., Ala., Monday night, July 9th.

At County Line, Russell Co., Tuesday, July 10th, and I wish Bro. D. Stringer to meet me there.

At Concord Church, Tuesday night.

At Philadelphia Church, Wednesday, 11th, and I hope all the members will meet me there.

At Girard, Wednesday night.

At Providence, Ga., Thursday night, 12th.

At Providence Church, Russell Co., Saturday, 14th, and I wish Brethren B. M. Ware and J. Vann to so arrange that I can meet the colored people either at Providence Church or at the School House below, until Thursday following.

At Glenview, Barbour Co., Ala., Saturday night, 21st, July, to continue in that neighborhood until Thursday following, and I wish Brethren Brown, Ivey and others to arrange for me to preach to the colored people during that time, at places most convenient.

At Rehoboth Church, Barbour Co., Saturday and Sunday, 28th and 29th, in which neighborhood I will remain until Thursday following if the colored people and others will meet me.

At Society Hill, Macon Co., Saturday, August 4th.

At Flournoy's School House on night.

At the Hawthorn House, near Echols' & Dowdell's Mills, on Sunday, August 5th.

I sincerely desire that the brethren will make the object of these meetings a subject of prayer to God; and that all who meet at these appointments will attend with an earnest desire for salvation both for themselves and for others.

H. G. FAIRRELL'S

CELEBRATED ARABIAN LINIMENT.

TRIUMPHANT OVER DISEASE.

Wherever that Great Medicine called H. F. FAIRRELL'S celebrated Arabian Liniment, has been introduced, it has performed the most extraordinary cures in the annals of medical history—every body who uses it once becomes its warmest friend—they not only keep it always on hand for the benefit of its timely use in cases of emergency, but recommend it to all their friends. It has been before the public for nearly ten years, and yet is daily developing new virtues; many diseases have been cured by it, for which the proprietor had never recommended it; its magical virtues spread through the land with the speed of lightning, and many, very many people, who supposed their days on this earth were fast drawing to a close, have been by a persevering use of this invaluable Liniment HEALED, and now rejoice in the blessings of health, and the enjoyment of this beautiful world. Read this to believe, and not to doubt. Inquire of your neighbors whom you know to have used it, and they will tell you that no medicine ever discovered possesses the half of its extraordinary healing powers. The sticking pain of rheumatism and neuralgia yield in a few minutes to its powerfully anodyne properties. "The lame are made to walk." Old sores, which have rendered the subject a loathsome thing to behold, are healed. The weak and trembling, from derangement of the nerves, by the use of this Liniment, rejoice in the recovery of their former health and strength. Many long standing affections of the liver, lungs and kidney have yielded to its use, and many of their victims, who were fast drawing to a close, have been by a persevering use of this invaluable Liniment HEALED, and now rejoice in the blessings of health, and the enjoyment of this beautiful world. Read this to believe, and not to doubt. 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POETRY.

For the South Western Baptist.
BELLVILLE, June 19, 1855.

Brother Editor, Dear Sir:—
I have accidentally laid my hand on a hymn, which, in my opinion, is the most appropriate expression of the cardinal doctrine of Universalism, I have yet seen—too good to be lost. The scrap leaves the marks of great antiquity.

You will confer a favor on me, and I am sure, on all our Universalist friends, if you will assist me in snatching it from oblivion, by giving it a place in the "Obscure Organ," as follows:

Sinners, Christ at last will have you,
He no wrath on you will lower;
But his boundless love will save you
In your sins by wondrous power;
It is able, it is able,
Pray no more.

Never pray for life eternal,
This you cannot fail to see;
With the vilest be fraternal,
Heaven the abode of all will be.
O, be joyful, O, be joyful,
Heaven is free.

Free for all of every nation,
Every language, color, clime;
None can die without salvation,
Though like Nero's be their crime:
Welcome Nero, welcome Nero,
Heaven is thine.

Nero might have feared that mercy,
Never could his sins efface;
Now we know, it is no heinous,
Nero was a child of grace,
Happy Nero, happy Nero,
Heaven's thy place.

What a happy motley party,
Must in such a heaven convene!
Every man whatever his heart be,
In that wondrous world is seen,
Tyrants, pirates, knaves and murderers,
What a scene!

Methodists and Presbyterians,
Do a lying wonder tell;
Baptists and Episcopalians
Are mistaken we know well;
Sing ye sinners, sing ye sinners,
There's no

'Tis this doctrine cools our frenzy,
Stays the hand to murder driven,
Who would kill a man through envy,
Thus to send his soul to heaven?
By the knife of the assassin,
Heaven is given.

Sing, Sing, grace is all extended,
O, 'twill save a world from thrall;
Good and bad in one are blended,
Herod, Howard, Paine and Paul,
Happy mixture, saint and villain,
Saved are all.

MYSTELLANY.

The Secret Out.

A WORD TO MOTHERS.

Some years ago, I became acquainted with a man quite in the decline of life, who gave the constant and bright evidence that he was a Christian. He appeared to have an intense relish for the privileges of social and public worship, longing, yea, even fainting for the courts of the Lord. His prayers were peculiarly touching, just such as we expect to hear from one who prays a great deal, and loves the delightful exercise. No one thought of doubting the sincerity and piety of the man. By a common admission, father—was a good man if he ever was one.

We should naturally expect that such a man's sons would become Christians, and multiply their father's influence, thus more than supplying his place.

One day, casually, it was told me that on the Sabbath morning previous, this good man called at the house of a pious neighbor, and had said, weeping, "I have not a son who will go with me to the house of God!" The family were strangers to me, and nominally belonged to another parish, but the remark excited both pain and wonder, to think that such a Christian as I believed father—to be, should be so wretched in seeing his sons average to all that he loved, and to such a degree that they habitually absented themselves from the church. In fact, I hardly dared ask any questions, fearing the answer might show that the good man himself was not what I had thought.

It was not long after, that a person well acquainted with the family remarked to me that the mother was a worldly, careless, non-professor, who was just the opposite of her husband in all religious matters, and who made no secret of her feelings before her children.

The secret was out. The example and teaching of the mother were more congenial to the depraved hearts of her sons than the example and teachings of the father. Had the case been reversed, had the mother been eminently pious, she might have swayed her children over to her own views and practice. There are not wanting examples of just such a result.

Another case somewhat similar to the first one, shows the truth that an unchristian mother's example is potent for evil to her children, even though the father may be pious. Many years ago, there was a man whose piety was proverbial throughout a large extent of country. He was simple-hearted in the affairs of this world, but in the Scriptures he was mighty. They were his meat and drink, and it seemed as if his language, in common life even, was drawn from the word of God. His prayers were listened to with delight by the sick, the anxious, the disconsolate, by ministers assembled to do the business of the church, and by Christians in the prayer-meetings. There was a pathetic, unaffected, subdued, peculiar tone in which he addressed the Mercy Seat, as though his feet were on holy ground, as if he were actually com-

muning with God. The savor of that man's name is "like precious ointment" unto this day, although he has been dead many years.

Should a stranger visit the place where this remarkable man exerted his influence, he will find two classes of descendants have sprung from him.—The one class is made up of decidedly pious people, and the other of quite the opposite. This last class belong to no church, and attend no meetings. They seem perfectly hardened against decidedly religious influences. An aged man who knew the circumstances, traced this anomaly to the fact that their maternal ancestor did not enter into her husband's religious sympathies. If not irreligious, she was not decidedly pious like her husband, and did not heartily and zealously walk according to his example.

Here again we see the secret out, and are able to assign a cause for the effect. What seemed to be an exception to one general rule, proves in fact to be the natural result of another general rule, that the mother's influence on her children is one of prodigious power, usually not to be overcome by any other human influence. The mother's life is usually the measure by which to forecast that of her children. Her worldliness, or her avarice, or her fretfulness, her piety or her impiety, will usually impress itself on the life and conduct of her children. The father's influence is great especially for good when it harmonizes with that of the mother; but to say the least, it is not great enough in very many cases to correct her irreligious influence. No doubt there are exceptions which may be otherwise accounted for, but the rule is so general that mothers ought to feel that fearful responsibilities are laid on them. Comparing the temporal with the eternal, heaven and hell with a probationary existence, each mother is invested with more solemn responsibilities than the head of an empire.—*New York Observer.*

Not Ashamed of Ridicule.

The following from the Christian Witness, teaches a good lesson:

I shall never forget a lesson which I received when quite a young lad, at the academy in B—. Among my school-fellows were Hartley and Jemson.—They were somewhat older than myself, and to the latter I looked up as to a sort of leader in matters of opinion as well as of sport. He was not at heart malicious, but he had a foolish ambition of being thought witty and sarcastic, and he made himself feared by a besetting habit of turning things into ridicule, so that he seemed continually on the look out for matter of derision.—Hartley was a new scholar, and little was known of him among the boys.—One morning, as we were on our way to school, he was seen driving a cow along the road toward a neighboring field. A group of boys, among whom was Jemson, met him as he was passing. The opportunity was one not to be lost by Jemson. "Halloa!" he exclaimed, "what's the price of milk?" I say, Jonathan, what do you fodder on?" "What will you take for all the gold on her horns?" Boys, if you want to see the latest Paris style look at these boots!"

Hartley, waving his hand at us with a pleasing smile, and driving the cow to the field, took down the bars of a rail fence, saw her safely in the enclosure, and then putting up the bars, he let out the cow and drove her off, none of us knew where. And every day, for two or three weeks, he went through the same task.

The boys of B— academy were nearly all the sons of wealthy parents, and some of them, among whom was Jemson, were dunces enough to look down with a sort of disdain, upon a scholar who had to drive a cow. The sneers and jeers of Jemson were accordingly often renewed. He once, on a plea that he did not like the odor of the barn, refused to sit next to Hartley. Occasionally he would inquire after the cow's health, pronouncing the word "ke-ow" after the manner of some of the country people.

With admirable good nature did Hartley bear all these silly attempts to wound and annoy him. I do not remember that he was once betrayed into a look or word of angry retaliation. "I suppose, Hartly," said Jemson, one day, "I suppose your daddy means to make a milkman of you?" "Why not?" asked Hartley. "O, nothing; only don't leave much water in the cans after you rince them—that's all!" The boys laughed, and Hartley, in the least mortified, replied, "Never, fear; if ever I should rise to be a milkman, I'll give good measure and good milk."

The day after this conversation there was a public exhibition, at which a number of ladies and gentlemen from neighboring cities were present. Prizes were awarded by the Principal of the academy, and both Hartley and Jemson received a creditable number; for, in respect to scholarship, these two were about equal. After the ceremony of distribution, the Principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize for heroism. The last boy who received one was young Manners, who three years ago, rescued the blind girl from drowning.

The Principal then said, that, with the permission of the company, he would relate a short story: "Not long since, some scholars were flying a kite on the street, just as a poor boy on horseback rode by on his way to mill. The horse took fright and threw the

boy, injuring him so badly that he was carried home, and confined some weeks to his bed. Of the scholars who had unintentionally caused the disaster, none followed to learn the fate of the wounded boy. There was one scholar, however, who had witnessed the accident from a distance, who not only went to make inquiries, but staid to render services.

"This scholar soon learned that the wounded boy was the grandson of a poor widow, whose sole means of support consisted in selling the milk of a fine cow, of which she was the owner. Alas! what could she now do? She was old and lame, and her grandson, on whom she depended to drive the cow to pasture, was now on his back helpless. 'Never mind, good woman,' said the scholar, 'I can drive your cow!' With blessings and thanks the old woman accepted his offer.

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with; but I can do without them for a while.' 'O, no,' said the old woman, 'I can't consent to that; but here is a pair of cowhide boots that I bought for Henry, who can't wear them. If you would only buy these, giving us what they cost, we should get along nicely.' The scholar bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys of the academy, that the scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after day, never showing observation, and driving the widow's cow, and wearing his thick boots, content in the thought that he was doing right; caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove a cow; for he was not inclined to make a vaunt of his charitable motives, and furthermore, in his heart he had no sympathy with the false pride that could look with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now, ladies and gentlemen, I appeal to you, was there not true heroism in this boy's conduct? Nay, Master Hartley, do not sink out of sight behind the blackboard! You are not afraid of ridicule, you must not be afraid of praise. Come forth, come forth, Master Edward James Hartley, and let us see your honest face!"

As Hartley, with blushing cheeks, made his appearance, what a round of applause, in which the whole company joined, spoke the general approbation of his conduct! The ladies stood upon benches and waved their handkerchiefs. The old men wiped the gathering moisture from the corners of their eyes, and clapped their hands. Those clumsy boots on Hartley's feet seemed a prouder ornament than a crown would have been on his head. The medal was bestowed on him amid general acclamation.

Let me tell you a good thing of Jemson before I conclude. He was heartily ashamed of his ill-natured raillery, and after we were dismissed, he went with tears of manly, self-rebuke in his eyes, and tendered his hand to Hartley, making a handsome apology for his past ill manners. "Think no more of it, old fellow," said Hartley, with delightful cordiality; "let us all go and have a ramble in the woods before we break up for vacation." The boys, one and all, followed Jemson's example, and then we set forth with huzzars for the woods. What a happy day it was.

Mother Told Me Not to Go.

Allen was sent to the city when quite a lad. The new scenes and new objects which met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Amongst other places, of which he had heard much, was the theatre. Some of his associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allen felt a rising desire to go too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allen, "not to-night."

"So you always say, not to-night: come, decide at once to go."

"No, not this time."

"Not to-night," still replied Allen, walking away.

"You shall have a ticket if you'll only come," again urged his companion.

Allen shook his head, "No, no," said he, "no, no, keep it yourself. I cannot take it."

"How obstinate," rejoined the other; "why, what can be the reason?" Allen hesitated for a moment. "My mother told me not to go to the theatre; therefore I cannot go," he at length firmly replied. His companion ceased to urge him longer; he beheld in Allen's face a settled purpose to obey, and he left without saying a word more. That was one of his mother's last injunctions. "My son, do not go to the theatre." Under such circumstances, some lads might have said, "Why, I see no harm in the theatre; why should I not go? I see no reason why I cannot. Mother, I fancy, did not know as much as she thought she did; she, away off home, cannot tell what is what; besides, other young men of my age go." I say some lads might have reasoned thus, and disobeyed and gone.

Not so with Allen. His mother bade him not go—that was sufficient for him. He trusted in her knowledge and confidence in her judgment, and he meant to obey her; yea, and what was better, he was not afraid to say so. It was a wise decision; and if every youth away from home had moral courage enough to decide doubtful questions in the same way, there would be many better men for it.

Allen is now an excellent clergyman. *Christian Witness.*

ENGLISH LANGUAGE—ITS ORIGIN.—Investigators seem generally to have arrived at the conclusion that the English language, in every hundred parts, is composed of sixty from the Saxon; thirty from the Latin—including, of course, the Latin which has come to us through the French; and five from the Greek, leaving five other parts—perhaps too large a residue—to be divided among all the other languages, from which we have adopted isolated words, viz: From the Hebrew the words, amen, cabala, cherub, ephod, hallelujah, jubilee, manna, Messiah, Sabbath, seraph. From the Arabic numerous words, among these algebra, cypher, zero, zenith, nadir, talisman, almanac, alkali, alembic, alcohol, elixir, giraffe, gazelle, saffron, lemon, orange, sherbet, lute, syrup, artichoke, matras, jar, assegai, baragan, coffee, mummy, sugar, amber, jacinth, crimson, assasin, divan, vizier, sultan, admiral, arsenal, tariff, carat, sophia, cafre, magazine. From the Persian, a few words, as bazaar, lilac, pagoda, caravan, azure, scarlet, taffeta, saraband, and perhaps scymitar, undoubtedly an Eastern word. From America, a few words, Indian, &c., say, tobacco, chocolate, potato, maize, (Haytian) condor, hamoc, cacique, wigwag, and perhaps hurricane. From the Italian, bandit, charlatan, pantalone, gazette. From the Spanish, musquito, negro, duenna, puntillito, alcove, alligator, gala, gambist, palaver. From the Dutch, sloop, schooner, yacht. From the Celtic, bard, kilt, clan, pibroch, plaid, reeve. Many other words from different languages have been introduced at an early time, the derivation of which is doubtful and unsettled.

Pool.—The meaning and power of even a simple exclamation, by different persons, and under varied circumstances, exemplifies one of the many difficulties foreigners have to contend with in our language. Now that Pool! says a favorite author, is a very significant word. On the lips of a man of business it denotes contempt for romance; on the lips of a politician it rebukes theory. With that monosyllable a philosopher massacres a fallacy; by those four letters a rich man gets rid of a beggar. But in the rosy mouth of a woman the harshness vanishes, the disdain becomes encouragement. Pool! says the lady, when you tell her she is handsome; but she smiles when she says it. With the same reply she receives your protestation of love, and with it is the sternest, with women the softest, exclamation in the language.

Mechanics.

St. Paul was a mechanic—a maker of tents from goat's hair, and, in the lecturer's opinion, he was a model mechanic. He was not only a thorough workman at his trade, but was a scholar; a perfect master, not only of his native Hebrew, but of three foreign tongues, a knowledge of which he obtained by close application to study during his leisure hours while serving his apprenticeship.

It was a custom among the Jews to learn their sons some trade—a custom not confined to the poor classes, but was also practiced by the wealthy, and it was a common proverb among them, that if a father did not teach his son some mechanical occupation, he taught him to steal. This custom was a wise one, and if the fathers of the present day would imitate their example, their wrinkled cheeks would not so often blush for the helplessness, and not unfrequent criminal conduct of their offspring. Even if the father intended the son for one of the professions, it would be an incalculable benefit to that son to instruct him in some branch of mechanism. His education would not only be more complete and healthy, but he might at some future time in case of failure in his profession, find his trade convenient as a means of earning his bread, and he must necessarily be more complete in mechanical than in his professional education.

An educated mechanic was a model mechanic, while an uneducated mechanic was merely a mechanic workman under the superintendence of another's brain. Let the rich and proud no longer look upon mechanism as degrading to him who adopts a branch of it as his calling. It is a noble calling—as noble as the indolence and inactivity of wealth is ignoble.

Robert Hall's Method to rescue a Drinking Minister.

Dr. Gregory in his memoirs of Mr. Hall relates the following conversation he had with him:

Hall.—You remember Mr. Gregory,—Yes, very well.

H.—Were you aware of his fondness for brandy and water?

G.—No.

H.—It was a sad habit; but it grew out of his love of story telling; and that also is a very bad habit for a minister of the gospel. As he grew old, his animal spirits flagged, and his stories became defective in vivacity; he therefore took to brandy and water, weak enough it is true at first, but soon nearly "half and half." Ere long he

indulged the habit in a morning; and when he came to Cambridge he would call upon me, and before he had been with me five minutes, ask for a little brandy and water, which was, of course, to give him artificial spirits to render him agreeable in his visit to others. I felt great difficulty; for he, you know, sir, was much older than I was; yet being persuaded that the ruin of his character, if not of his peace, was inevitable, unless something was done, I resolved upon one strong effort for his rescue. So the next time that he called, and as usual said, "Friend Hall, I will thank you for a glass of brandy and water," I replied,

"Call things by their right names and you shall have as much as you please."

"Why, don't I employ the right name? I ask for a glass of brandy and water."

"That is the current, but not the appropriate name; ask for a glass of liquid fire and distilled damnation, and you shall have a gallon."

H.—Poor man, he turned pale and for a moment seemed struggling with anger. But knowing that I did not mean to insult him, he stretched out his hand and said, "Brother Hall, I thank you from the bottom of my heart." From that time he ceased to take brandy and water.—*Hall's Works, Vol. 3, p. 34.*

BUSINESS CARDS.

POWELL & GARY,
DEALERS IN
Drugs, Medicines, Chemicals, Paints,
Oils, Glass, Brushes, Perfumery, Fancy
Articles, &c., &c.
TUSKEGEE, ALABAMA.
July 5, 1855.

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

Office over the Jewelry Shop.
JAMES E. BEISLER, J. ROBT. L. MAYS,
Macon County, Ala. Tuskegee, Ala.
JAMES E. BEISLER, J. ROBT. L. MAYS, being general administrators for the County of Macon, will attend to the settling up of Estates.
March 1, 1855. n41-ly

ELAM, STAMPS & ROBERTS.
TALLADEGA HOTEL.
JOEL ELAM PROPRIETOR.
Brick Fire-proof Livestable,
HOUSES, BUGGIES, CARRIAGES AND RACKS,
At the Shortest Notice.
In connection with the Talladega Hotel.

Wm. F. Roberts, one mile East from the Court House, is prepared with lots for drivers of every description. Corn, Fodder, Oats and Hay always on hand. He has also engaged at the Livestable of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.
Feb. 1, 1855. n38-ly

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

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

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

GEORGE W. GUNN,
ATTORNEY AT LAW,
and Solicitor in Equity.
WILL practice in the Courts of Macon County, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing land and doubtful demands.
Office over Adams & Gunn's Shoe Store.
Tuskegee, Ala., Nov. 20, 1854.

DRS. HODNETT & NUCKOLLS, M. D.
HAYING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee and vicinity. Pledging the most prompt and faithful attendance upon all cases submitted to their care, they solicit a share of the public patronage.
Office in the building on the corner of Main street opposite to Brewer's Hotel.
Tuskegee, March 29, 1855. n45-ly.

STEWART, PHILLIPS & CO.,
WHOLESALE & RETAIL
GROCERS,
Montgomery, Ala.
October 5, 1854.—ly.

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

PORTER, ISBELL & CO.
HAYING just received a beautiful lot of Extra quality, Chemnitz, Swiss and Lace Hosiery, Chemnitz, Swiss, Collars, &c., &c.—Also some superb French wrought Handkerchiefs.
May 17, 1855. n2-3t

HENDERSON & McGEHEE.
HAYING this day as usual will attend to all business entrusted to their care, in the counties composing the 4th Judicial Circuit; also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladega Alabama.
January 25, 1855.

TUSKEGEE, ALA.
Office north corner of the public square.
February 8, 1855. n39-ly.

STEWART, GRAY & CO.,
WAREHOUSE, GROCERY & COMMISSION MERCHANTS,
COLUMBUS, GA.
Liberal advances made on Cotton, either in store or for shipment. Particular attention paid to filling orders for goods, and to the forwarding business. [6m]

Auburn Water Cure.
THE Establishment, located in the pleasant and healthy town of Auburn, Macon county, being on the Montgomery and West Point Railroad, is convenient of access from both East and West.

To invalids, all the facilities of thorough treatment, together with the personal attentions of the physicians are offered. Our treatment is purely hydropathic. The Water Cure, with its natural adjuncts, a pure diet, air, exercise, cleanliness and genial associations, has cured diseases that have seemed past all hope. All diseases are treated by us and where a radical cure cannot be performed, and at the shortest notice, may be given. In female diseases, Water Cure has proved successful, where all other means have failed.

For particulars address
Dr. WM. G. REED,
Auburn, Macon Co., Ala.
August 10, 1854.—ly.

SAWYER, ANDERSON & ROBERTS.
DENTISTS,
And Manufacturers of Inexpensive
TUSKEGEE, ALABAMA.
WOULD respectfully announce to the citizens of Macon and adjoining counties that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.

Having been engaged for a number of years in an extensive practice and being thoroughly acquainted with all the latest and most scientific improvements in the Manufacture and construction of full and partial sets of teeth, we can with confidence say to those in need of Dental substitutes, that work will be executed in any desired style in the neatest and most durable manner and at the shortest notice, and in adaptation, beauty and finish we guarantee as ample satisfaction as can be obtained by any Dentist north or south.

WILSON SAWYER.
Tuskegee, Ala.
ANDERSON & ROBERTS,
Talladega, Ga. (P.L.D.C.)
February 8, 1855.

I take this occasion to return thanks for the very liberal patronage bestowed during the past year. And I will add in behalf of my present associates Drs. ANDERSON & ROBERTS, that an extensive practice for more than twelve years in every department of the business has won for them an enviable reputation as practical and skillful workmen, and can now operate with safety; that all operations performed by us in point of FINISH, ADAPTATION and DURABILITY, shall be inferior to NONE.

EVERY BODY READ THIS!
A SPLENDID FAMILY MEDICINE.
GERMAN ELIXIR;
OR, COMPOUND
Fluid Extract of Lowenzahn.
Entirely vegetable, for the cure of Dyspepsia, Liver Complaint, &c.

Good for Indigestion; Good for Sick Headache; Good for Cholera Morbus and Cholera; Good for Female Monthly Derangements; The very thing for those that eat too heartily.

Hon. Wylie W. Mason says, it is the best medicine of the kind he ever used.
Hon. Saml F. Rice would not travel without it.

Rev. Mark S. Andrews is delighted with it.
Col. N. J. Scott is not afraid of sick headache with it.

All who have used it bear undivided testimony to its merits.

Manufactured by
WM. R. JONES & CO.
Chemists and Apothecaries, Auburn, Ala.
For sale by Fowler & Gary Tuskegee; T. H. Broadnax & Co. Auburn; Green & Phillips, Loachapoka; Johnston & Delbridge, Etowah; Warren, Turner, Enon; Davis & Elliott, Warrior Stand; B. R. Jones & Co., and G. W. Cole, Montgomery; and by druggists generally. Agents wanted in every village, town or city in the South.
March 1, 1855. n41-ly

LA FAYETTE FEMALE COLLEGE.
Located at La Fayette, Chambers Co., Ala., 1855.
THE first Session in the above institution for 1855, will commence on the 8th of January, and close on the last Thursday in June.

Faculty.
REV. H. WILLIAMS, A. M.
Proprietor, J. F. BLEDSOE, Secy.
MISS A. M. STUTTECK,
Miss J. B. NORMAN, Prof. of Music.

Rates of Tuition per Annum.
Primary class, \$16 00
Preparatory, 25 00
First year in College course, 32 00
Last three years, each, 40 00
Music on the Piano, including use of instrument, 50 00
Music on the Harp, including use of instrument, 65 00
Music on the Guitar, including use of instrument, 40 00
Incidental expenses, 1 00
Board on the Harp, including use of instrument, 1 00
The Latin and Greek languages taught without extra charge.

French, and all kinds of Drawing and Painting, taught, and all things taught by text, with the usual extra charges.
Parents and guardians living at a distance, are requested to appoint an agent in La Fayette, who shall make all purchases of clothing, &c., for their daughters or wards.

The institution has been chartered, by act of the Legislature, and is authorized to grant diplomas to those who complete the prescribed course of instruction.
Board can be obtained with Prof. J. F. Bledsoe, or in private families in the town, at reasonable prices.

The location is one of the most healthy and beautiful in East Alabama—the society is refined and intelligent—and all things unite to make it one of the most desirable places for young ladies to pursue a course of instruction. All gallantry is strictly forbidden.

Prof. J. R. Norman is an experienced and successful teacher of Music, and is prepared to give thoroughness in the art of Composition, and in instruction in the art of Piano, and with new Piano.

B. STAMPS.
Secy. R. T.
La Fayette, Ala., Jan. 4, 1855. n34-ly

Potash.—Just received, 1,000 lbs first quality Potash, and for sale by
FOWLER & GARY,
July 55 Sign of the Mammoth Golden Mortar.

Baptist Male High School.
TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins on the first Monday in September next. Its best advantages for obtaining a sound education.

The usefulness of a college, the means of attaining advantages it possesses, present great inducements for the patronage of the public.

Prof. JOHN WILKIN, (late of the Acad. at Selma) has accepted the charge of the Institution and will be aided by able and experienced teachers. Students will be prepared for any class in College, or taught an extended English course. Constant use will be made of the apparatus during the recitations in Natural Science, and familiar Lectures will be delivered, and the religious belief of the pupils will be made the basis of the mind and conscience its shining principle.

The system of instruction adopted here, is not only the cultivation of habits of abstract and minute searching analysis, but the reduction of theory to practice—it requires the student to do every operation, not only will he be enabled to advance until he has mastered the first principles.

We ask the co-operation and patronage of the friends of Education in our efforts to build up a permanent institution of high grade, and send them to no effort on our part shall be lacking to make the school all that can be desired.

Board can be obtained at from \$8 to \$10 per month.</