

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION &C.

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50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.

Revision.

NO. 2.

Bro. B. I have not had that talk with our pastor about revision yet. I would like, however, for you to tell me something about the *italic letters* in the Bible. I once read an article in a religious newspaper on that subject, in which the idea was advanced that the words printed in *italics* are merely inserted by the Translators, and may be omitted at the pleasure of the reader. That was a new idea to me; for though I had read my bible a good many years, I had never paid any attention to those *italics*; for I did not know what they were for, and I had been taught, from my childhood to believe that every word in the bible is to be regarded as a portion of the inspired volume, and that no one had a right to take from or add to any part of it.

You know, bro. A., that in the last chapter in the Bible, we have these words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, &c."—These are fearful words, and it seems to me, ought to have some weight in bringing about as pure a translation as can be made; for though the words apply strictly, only to the book of Revelation, yet in spirit, they apply to the whole bible. I am satisfied, however, that many have misunderstood them, so far as the *italics* are concerned, and have also not been properly informed in relation to the *italics*. It is evident that the Translators intended the *italics* to show the words inserted by them to complete the sense. It is also true that frequently the words in *italics* may be omitted at the discretion of the reader; and, at the same time, it should always be borne in mind, that many a time, the omission of the *italics* words could not be at all admissible. The reason of the last assertion I can easily explain. Every one that has had any experience in translating from Latin or Greek into English, finds it absolutely necessary to supply some words to make good sense, or good grammar. In all such cases, it seems to me, that the Translators did wrong to put the words in *italics*. I will give you an illustration. In Matt. 24:41, we read, "Two women shall be grinding at the mill, &c." Woman and shall be are put in *italics* because, in the Greek there are no words, in that verse, corresponding to them. Now, according to what you read in that newspaper, I might leave out woman and shall be, and read, "Two grinding at the mill, &c." without knowing whether the writer was alluding to men or women, or whether he merely meant two persons, without regard to sex. But such is not the fact. The termination of the word translated, grinding is such that the translator knows it to be feminine; also, *mia*, one, is feminine. So you perceive that though there is no word in the original meaning women in that verse, yet it is evident that it would be wrong to leave out the word women. The omission of shall be would not affect the sense; for as it is expressed in the preceding clause, it is evidently understood here, and the translator is at liberty to repeat it if it would make better English. Of this, he is to be the judge, and he ought not to leave such things to the unlearned reader. I have frequently thought that it would have been a much better plan if our Translators had used three kinds of type—one for the text; another, for words inserted that might be omitted without affecting the sense; and, another for words, which, though not in the original, are evidently understood according to the genius of the language, and which should be considered of the same force as those in the main body of the book. They did use the []. you know, in some instances. These marks enclosed words supposed to be necessary or proper to complete the sense, but not absolutely so; as in 1st John 2:23, [But he that acknowledgeth the Son, hath the Father also.]

I never noticed that before, bro. B., and what you say about these *italics* is quite new to me. If there are any other curious things about our version that you think I have not yet learned, I wish you would tell me, for I find that I don't know as much about it as I thought I did.

With much pleasure, for though I am in favor of a new version, I am anxious that not only the defects, but the excellencies of our common version be fully known. I have no idea, however, that I have any thing like a perfect knowledge of either its excellencies or defects. Did you ever notice that the word *lord* is printed in three or four different ways? When it begins with a capital, "Lord," it is used as one of the names of God and of Christ; when it is printed in capitals, "LORD," it is used the same as Jehovah; (see Gen. 2:4, and all through the chapter in the Psalm, and various

other places,) and when it is all small letters, it is nothing more than sir or master, as in Luke 12:45, "My lord delayed his coming;" and when in *italics*, it is inserted by the Translators. It is also remarkable that his is used for its, and that its, is never used in our version. See Gen. 1, which is used as we now use who, in the nominative case, as "Our Father, which art in heaven," Matt. v:9, but never in the objective for whom. The division into chapters and verses is sometimes not according to the sense; and it is frequently necessary to disregard these divisions in order to keep up the proper connection. It should always be remembered too, that our Translators furnished us with marginal readings, which are not published in the common editions of the Bible. Indeed, we can not be said to have the Bible as left us by the Translators, when we are deprived of these marginal readings, many of which are preferable to the other reading, and considered of equal authority. When the Bible Societies adopted the plan of circulating the Bible without these marginal readings, in my opinion, they did very wrong.

Well, I must confess, bro. B., that I have been behind the times in some of these matters, and I think it would be much better to read the Bible in one like this, that you have here, which contains all of these things, and the dates, and references, &c.

And I'll tell you another thing, bro. A., if you wish to study the Bible, you ought to get a Concordance and an Atlas of ancient places, and a Bible Dictionary, and then you will have, as bro. T. says, little difficulty in determining for yourself, the truth of God in relation to the doctrines of the gospel, vital and ceremonial. If I were in your place, I think I would also get Ripley's Notes on the Gospels, and on the Acts. They will be of great help to you. In order to a proper understanding of the Bible, it is necessary to know the order in which the different books were written. For instance, we are not to suppose that Jonah lived after Jeremiah, because his book is placed after that of the other prophet; or that Job lived after Moses because the book of Job comes after Deuteronomy.

Why were the books so arranged, bro. B.? Would it not be better to have them in the order of time?

Perhaps not. In the Old Testament the historical books come first, in the order of time; then the books poetical and didactic; and last, the prophetic books arranged, I believe, mostly according to their length. The same principle of arrangement is followed in the New Testament. First, the historical—Matthew, Mark, Luke, John and Acts; then the Epistles of Paul, according to their length. Hebrews is put last, as it does not bear the name of its author, though it is commonly ascribed to Paul; then comes the other epistles, according to length; and last, the Revelation, which is the prophetic book. I have read that Paul's two letters to the Thessalonians are perhaps the first books of the New Testament, that were written, and that the Gospel of John was the last. In some Bibles there is a list of the books showing the order of time in which they were written. Perhaps this is the best arrangement of the books, and I see no good that could result from changing the order.

Well, I see clearly, bro. B., that it would require no little time and study to become well acquainted with the Bible, with all the helps that one could get, and the most correct translation that could be made.

Yes, indeed, bro. A., and as I once heard a good minister say, you will get from the Bible no more than you go to it for. He advanced the idea that if you go to it for literature, you will get literature; and if you go to it for poetry, or eloquence, you will get nothing more. And I might add, that if we go to it for criticism, we will get that in abundance, and with all our getting we may fail to get the wisdom that it was intended to impart; that wisdom which maketh wise unto salvation.—One with the right spirit, will bless God for any translation of his Word, that is plain enough to show him the way to heaven; and particularly, for that version with which we, as a nation, have been so highly favored. I have frequently thought of God's good providence to this country in causing this excellent version to be made only a few years before the settlement of the Pilgrims in 1620, nine years after King James' version was first printed. Many eulogiums have been pronounced upon it; among the principal of which, are some from the pens of scholars and theologians, who favor the revision movement of the present day, with all the ability they possess. I am not for giving up our "common version," but, on the contrary, I wish every one to become well acquainted and familiar with it, in every sense of the word. I could tell you more about these *italics* if you are not already tired of the subject.

Not at all tired, bro. B., for though we have got off of the subject, I have been very well entertained, and I am ready now to hear more about the *italics*.

In Heb. 11:21, *aning* is in *italics*, and is a good specimen of a word that the reader may omit, or not, as he chooses. It is a singular fact, that, in the Latin Vulgate, from which the Romanists translate, both *aning* and *upon* are wanting, so that it would mean that "Jacob worshipped the top of his staff." In the Greek it is not so; for though there is no word for *aning*, there is one for *upon*. And this reminds me of what I noticed once in another part of the Vulgate, John 3:5, in our version, says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In the Latin, *Holy* comes in before *Spirit*, though there is no word in the Greek for it. Dr. Dagg gives good reasons, it seems to me, for considering this an erroneous translation. He thinks that as the Greek *pneuma* may mean wind, as well as spirit, and is so translated in verse 8th, "The wind bloweth, &c." it should be, "Except a man be born of water and wind, &c." He thinks that a double symbol is made use of, namely water and wind, and that Christ had no allusion whatever, to water baptism, as many believe. Indeed, in the Episcopal Prayer Book and the Methodist Discipline in the baptismal service, we read "Our Savior Christ saith, None can enter into the kingdom of God except he be regenerated and born anew of water and of the Holy Ghost."—Here we see an evident allusion to baptismal regeneration, handed down from the Roman Catholic Church through the Latin Vulgate, from which, as I said before, the first English translations were made. So it seems that not only the Bible, but the prayer-book and the Discipline would bear a revision. But let us return to the *italics*.

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Well, bro. B., I can hardly take in all these ideas at once. They are new to me entirely, and I am afraid if you go on much further my brains will get added, and I will not be able to put in practice half of what you have told me. You know it is best to take a moderate meal and digest it well.

Your hint is a very good one. It really seems as if there is no end to these investigations and criticisms, and that when I get started I am like a locomotive on an inclined plain which cannot stop of its own accord. I think I shall have some more of the same sort ready for you, however, the next time you see fit to drop into my studio.

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Well, bro. B., I can hardly take in all these ideas at once. They are new to me entirely, and I am afraid if you go on much further my brains will get added, and I will not be able to put in practice half of what you have told me. You know it is best to take a moderate meal and digest it well.

Your hint is a very good one. It really seems as if there is no end to these investigations and criticisms, and that when I get started I am like a locomotive on an inclined plain which cannot stop of its own accord. I think I shall have some more of the same sort ready for you, however, the next time you see fit to drop into my studio.

When do you expect to have that talk with your pastor? I want to know what he says about *Revision*.

Here we see an evident allusion to baptismal regeneration, handed down from the Roman Catholic Church through the Latin Vulgate, from which, as I said before, the first English translations were made. So it seems that not only the Bible, but the prayer-book and the Discipline would bear a revision. But let us return to the *italics*.

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Transfer of Indian Missions.

TO THE BAPTIST OF THE SOUTH.

Dear Brethren:

It is made my duty to acquaint you as soon as possible, with the condition of the several Missions among the Indians which have been transferred to the Domestic Board by a mutual agreement between the Am. Indian Mission Association and the Southern Baptist Convention. Of the true state of things at the several Stations I cannot yet speak definitely, but shall be able to do so after a visit to those places, to make which I am now on a journey to the Kansas Territory. The following facts, however, I presume are unquestionable:

1st. There was no property belonging to the Association which could be made in any way available towards liquidating the indebtedness of the Indian Mission Association. There are houses at the several stations, for school purposes and places of residence, and farms to be cultivated for the use of the Schools; but I have as yet been unable to ascertain that the Association had any legal title to this property, other than *actual occupation*. As soon as these buildings are vacated they will, according to Indian custom, to the first man who may choose to take possession. Brother Buckner took the precaution to place a man in his house during his absence to keep possession.

2dly. The liabilities of the Association—as nearly as could be ascertained—are about \$12,000; not less than this sum. This money is owing mostly to the Missionaries, and a considerable portion of these debts is of several years standing.

3d. The resources of the Association, including some funds from Government, the collections of Bro. Buckner, money sent up from conventions, associations and individuals, a legacy from the estate of Melville Wilson, of Baltimore, and one from a daughter of Bro. Bush, of Covington, Ky., are, in round numbers, about \$6,000—leaving a deficiency in favor of the Missionaries of, I suppose, at least \$6,000.

4th. Some of the Missionaries have left the stations for want of support, and two, Bros. Buckner and Wallace, are now employed on agencies with the view of relieving these Indian Missions from embarrassment

THE S. W. BAPTIST.

TUSKEGEE, ALA.

VOL. 7, NO. 14.

THURSDAY, AUGUST 9, 1855.

The discussion between brother Hamill and myself will be resumed next week.

The "Biblical Recorder" will please notice that the name of our paper is the "South Western Baptist," not "Southern Weekly Baptist." We feel quite indebted to bro. James for his kind notices of us.

We cheerfully comply with our brother's request at West Point, to publish Mr. Stevens' answer to Mr. Tucker. We intended to do so without any solicitation. We also publish Mr. Tucker's answer to it. We are always ready to publish all sides of any question proper for a religious newspaper; and certainly of all subject we have least to fear from publishing each side of the question at issue between Messrs. Tucker and Stevens.

CONNECTION.—Some few weeks since we wrote an article under the head of "A New Testament Bishop," in which, from data we supposed to be correct at the time we were led into an error. We stated that the number of Methodist ministers, travelling and local, in the United States and territories, was between thirty and forty thousand. We came to this conclusion from two sources of information, both of which are incorrect. The first was, a statistical table which took the rounds of the newspapers, some thirteen months since, purporting to give the relative number of ministers to members in each denomination of Christians in the United States. The second was the reported membership of the Methodist Episcopal Church, which is stated to be one million and a half—whereas, it is but little more, if any than one million, three hundred thousand. According to the data before us at the time our statement was correct. Since then, however, we have come in possession of more correct information. The number of preachers, travelling and local, exclusive of what are termed "exhorters," is something over seventeen thousand. We hope the reader will make these corrections.

Testimony.—A Church having passed resolutions excluding testimony against its members from the irreligious, a brother writes us to know whether it did right.

Our churches all leaving sovereign independent bodies, they each have a right to determine for themselves, who are proper witnesses to testify in every case—just as the courts of our country have the right to determine who are competent witnesses between litigant parties. We cannot believe that the rule laid down by the Apostle, in regard to settling differences before the "unjust" applies in this case. In that age the church was persecuted by the world. It was morally impossible for the world to do justice to a Christian. But now it is altogether different. There is but one rule that legitimately applies to the reception of testimony. That is—*whatsoever establishes the truth ought by all means to be received.* The Apostle tells us, that "whatsoever maketh manifest is light." If testimony from the world can make the truth manifest—upon what principle can it, or ought it to be excluded?

Furthermore, the church is called "the light of the world." But how can this light shine unto them, if she shuts herself up from the world so as to exclude all testimony from them without reason? Let us state a case, and we will do so without any reference to any state of things in the church to which allusions are made; for we know nothing of its condition. Suppose a member chooses to indulge in drunkenness. Now, he will more likely commit this offence, or indeed any other, in the presence of the irreligious than in the presence of the pious. And on the supposition that all testimony is to be excluded from the irreligious, he might commit this offence for years, and never be excluded from the church. Indeed, a man might live in the church all his life, and be nothing but a common drunkard.

It by no means follows, that because testimony from the world is admitted by a church, that the testimony of every irreligious man is to be received. The church must decide upon the competency of each witness, just as our courts of law do. Whatever testimony is sufficient to establish the truth before any tribunal, is, in our judgement, sufficient to establish it before the church. These are the views we have always entertained, and we are happy to state that they are sustained by the late JESSE MCKENZIE, of Geo.

OTTO, HENRY COUNTY, ALA., July 24, '55.
Bro. Henderson:—

When I subscribed to the South Western Baptist, I subscribed to it as a purely religious paper. But of late I see that you are publishing a series of articles, evidently designed to advance the interest of a political party and to influence the present election.

If the cause of Religion and Truth was advanced by such a course I would not complain; but I think we should feel an interest in the conversion and salvation of the Catholics; and it is now to me that men are converted or converted by persecution. I think we should, as Christians and missionaries, pursue the example that Christ gave us in his life and precepts to turn them from their errors and turn them to him. The American party, whose cause you advocate, was not established to convert Catholics, nor for fear of their political influence (as they profess) (for what harm can so few do us in a political point of view)—but the protestant feature was introduced, to excite our religious prejudices, so that they (the leaders) could ride into power by this means.

And as I do not think it is right to sacrifice the cause of religion and truth for the advancement of party, I must withdraw my aid from such a course and will be obliged if you will quit sending my paper.

Respt. Yours,
P. S. I have always thought that we have been persecuted but never persecutors; but I suppose a change is to take place."

We publish the foregoing letter just as we received it, omitting only the name. And we do so for the purpose of showing to our readers and to the public, that we have not swerved an iota from the line of policy we adopted when we first became connected with the editorial department of the South Western Baptist. We are happy to inform our readers that this is the only letter of the kind we have received. Others may have discontinued the paper for a similar cause, without informing us. Though entirely unknown to us personally, we can but admire the frankness of our brother, and have en-

ly to regret that he did not allow us the opportunity of self vindication, before he cut our acquaintance so summarily.

The matter of complaint, to use his own language, is, "That we have published a series of articles, evidently designed, (the italics are his) to advance the interest of a political party, and to influence the present election." Now, this is a grave charge, and if well founded, we cannot complain that our good brother should withdraw his support from our journal. Let us look into the facts of the case. We maintain, if we can show that our course has been uniform before and since the organization of the "American party," as it is called, upon the "Catholic question," that our brother has no just cause of complaint. This question has been freely discussed by all protestant papers in this country from time immemorial. It is a subject which has been in the undisputed possession of the religious press from the time the first one was established on the American continent. No one ever dreamed that a free discussion of such a question was "evidently designed to advance the interest of a political party, and to influence elections." If politicians have treasured upon our territory, must we instantly vacate it, out of compliance to them? When politicians, and political editors undertake to discuss an ecclesiastical question, whether properly or improperly, must the religious press be put under ban, until they shall dispose of it? Why, upon this principle, we must publish nothing in our paper upon the existence and providence of God, simply because that subject is incorporated in the platform of principles of the American party? Now, we must be excused for not unsaying all that we have heretofore written and published upon the "Catholic question." We must be excused for not joining certain politicians in this country, who have recently discovered that the "Scarlet Beast" of Rome is the father of American liberty; that a system of religion which declares in so many words that "protestantism is a crime to be ranked with murder and perjury," was, in language of Mr. Stevens, of Geo., "the first to establish the principle of free toleration" (not religious liberty observe) "in religious worship, for ALL persecuted sects." And when the politicians of our country undertake to remove the crown from the head of a Protestant, (Roger Williams) who, as Bancroft says, was the first to assert in its plenitude, the principle of RELIGIOUS LIBERTY, "not religious toleration, for such a word is not known in Baptist vernacular, and place it upon the head of a Roman Catholic, we should be recreant to the trust committed to us, if we did not, in the name of history and the common sense of the world, protest against such an unallowable procedure. It matters not with us, to what political party such politicians belong. This we shall not stop to enquire. If the immigration of foreigners and especially Roman Catholics to this country, is so immense, reaching now well nigh half a million annually, as to provoke the organization of a political party to arrest it, must the religious press sound a true to the "Man of sin," and cap in hand, make a polite bow to politicians, and quit the field? HAVE POLITICIANS MORE TO FEAR FROM ROMAN CATHOLICS THAN PROTESTANTS HAVE? While, therefore, we have not, and do not intend to embroil ourselves in political questions, we do say, respectfully, though firmly, that we would see the South Western Baptist sunk so deep that the hand of resurrection never could resuscitate it, before we would hate one tithing of our opposition to this system of political and religious oppression. And even if political parties shall trench upon our rightful territory, we shall not leave it on that account. We would be as far as any living man from favoring the least restriction upon the Catholic religion by law in this country. Let them enjoy their religious privileges. We do not wish them to interfere with ours. But to cease exposing this "Mystery of Iniquity," never! never! even if we lose every subscriber on our list.

But we say that our course has been uniform on this subject. This we are able to prove to the satisfaction of every man, as we believe. In our issue of January 28th, 1853, two years and a half since, and soon after we became connected with the paper, we published the following editorial:

Catholic Intolerance.

The recent imprisonment of the Madini family in Tuscany, for the crime of reading the Bible, is producing a profound impression throughout the civilized world. It has awakened public attention to the true character of the Roman Catholic religion. In this land of religious liberty, the Priesthood of "the Man of Sin" join in our national anniversaries, and sing psalms to the genius of our free institutions. One of them, Archbishop Hughes, of New York, has recently put forth the claims of the Roman Catholic to the honor of being the pioneers in the cause of modern republican Christianity. Another beseeches the American people to allow themselves placed under the guardianship of "Holy Mother," as she possesses the only power on earth competent to preserve our present happy form of government! Indeed, without waiting to consult the good people of the commonwealth, she has already enthroned the "Holy Virgin Mary" the patron saint of the United States.

But it strikes us that it would not be an unnecessary degree of caution, to examine these pretensions for a moment, before we yield to them that "implicit faith" which is exacted of all the faithful. If there be truth in history, Roman Catholicism has marked its career, in every age since its establishment, in persecution, intolerance and blood. It is a stubborn fact, which no man will pretend to deny who expects to be believed, that the darkest page of this world's history since the Christian era, records the iniquitous murders and "auto-da-fés" of this monster of iniquity. The martyrology of the Church of Jesus Christ is almost exclusively made up from countries in which the Romish Church was, or is, the established religion. The catalogue has already reached to about FIFTY MILLIONS! It would seem that these are witnesses enough to appear in the last great day to convict the "Beast" of all the crimes of which he is charged in the Apocalypse. But recent events show that others are likely to be added to the awful list.

Now, reader, what think you of the following modest claim of Archbishop Hughes, in his "Catholic Chapter in the History of the United States":—"If civil, but especially religious

liberty be a clear and justly cherished privilege of the American people, the palm of having been the first to preach and practice it is due, beyond all controversy, to the Catholic Colony of Maryland"—that as proclaimers of religious freedom, "the Catholics of Maryland, by priority of time, have borne away the prize." Shades of Roger Williams, what unblushing effrontery!

Not being accustomed, however, to regard an Archbishop's word as an end of all strife, Dr. Dowling, in the "Christian Review," has brought to light a portion of that document upon which this plea is founded. This boasted law of "Catholic Maryland" provides, That "Blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the holy Trinity, or the godhead of the three persons, was to be punished with DEATH, and confiscation of lands and goods to the Lord Proprietary." It is a sufficient commentary upon this law to state that such men as William Channing, Edward Everett, Jared Sparks, to say nothing of our great national historian, George Bancroft, would each have been condemned to an ignominious death under this law. And yet this is the law that gives to "Catholic Maryland" the palm of "having been the first to preach and practice" religious freedom!

This Maryland law furthermore provides that, "persons using any reproachful word or speeches concerning the Blessed Virgin Mary, mother of our Saviour; or the Holy Apostles or Evangelists, or any of them—for the first offence to forfeit five pounds sterling to the Lord Proprietary, or in default of payment, to be publicly whipped and imprisoned, at the pleasure of his lordship or his lieutenant-general; for the second offence, to forfeit ten pounds sterling, or in default of payment, to be publicly and severely whipped and imprisoned, as before directed; and for the third offence, to forfeit lands and goods, and be forever banished out of the province."

It is true that this law guarantees to all professing Christians, who hold to the doctrine of the Trinity, the free exercise of all their religious privileges—a degree of tolerance this, which is contrary to the practice of that Church in all ages, and which can only be accounted for from the fact, that the Colony was amenable to a Protestant government, Great Britain.

But all Infidels, Deists and Unitarians were to be punished with death, and their families reduced to starvation, by the confiscation of their property to the lord proprietary. This then, is the "Catholic Chapter in the History of the United States!"

This Maryland law was passed in the year 1649. The Rhode Island code was adopted in 1647. So that according to Catholic logic, 1649 was prior to 1647!

Now contrast the following provision of the Rhode Island law with the foregoing boasted Maryland law:—"Otherwise than this, what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk in this Colony without molestation, in the name of Jehovah their God, FOREVER AND EVER." So far at least as this country is concerned, is not the declaration of Mr. Bancroft triumphantly sustained, that the founder of Rhode Island was "the first in modern Christendom to assert in its plenitude the doctrine of liberty of conscience?"—the first to enunciate the true doctrine of "Soul Liberty—where the dominion of conscience begins, the dominion of the secular power ends!" We doubt if the present century has produced a cooler piece of downright impudence than the arrogant assumption of Dr. Hughes, that as champions of religious freedom "the Catholics of Maryland, in priority of time, have borne away the prize!"

And if any one doubts whether "Catholicism is intolerance itself," to use the strong language of one of their own writers, let him remember that for exercising the privilege guaranteed to every American citizen, that of reading the Bible for himself, there are, now, in the midst of the nineteenth century, confined in Italian dungeons, a peaceable and quiet family! And to render the punishment still more rigorous, his wife and children are thrown into different prisons! And this act of the Italian Priesthood is defended by a Catholic journal in the United States! Hear how the editor of the Western Tablet, a Romish paper, reasons upon the subject: He says that "heresy is a crime which no Catholic state could regard with indifference; or if it did regard so heinous an offence against God and man, it would be lost to all sense of religious duty and obligation, and all sense of decency and shame. This is a position which we do not hesitate to avow, and which we are prepared to defend. We would have the Watchman of the Peninsulas to understand that the Catholic religion is the true religion, and the only true religion. We would have it to know that the Catholic Church is the Church of Jesus Christ, and that to controvert her doctrines, or to withdraw her children from her loyalty and allegiance, is treason against Jesus Christ; a crime the most awful imaginable."

Then is every Protestant in the United States, as well as every Baptist, a traitor to Jesus Christ, and ought, according to this Catholic editor, to be punished not less severely than the Madini family!—But we forbear further remarks. Let the Christian reader ponder the foregoing facts; and let him remember that the whole artillery of this corrupt ecclesiastical despotism is directed to the United States and Great Britain—the only two governments on earth in which the principles of religious liberty are clearly recognized. And let him not forget that Protestantism in all its forms, is declared by one of the chosen organs of the Romish Church, to be "a damnable doctrine * * * like murder and adultery!"

* Christian Review, January, 1853.

In the same number appeared the following article:

The Democratic Review on Roman Catholicism.

We make the following extract from the last Democratic Review, on Mr. Brownson's relations to Catholicism and Republicanism. In a very short space is concentrated a volume of thought. We hope all will read and ponder: "We feel," says the reviewer, "as all the world feels, that the present Roman Catholic church organization is entirely and wholly a political comploit. It may be that the form of belief the church once possessed, is wholly unchanged and unchangeable; but if so, its modern divines are its most abominable professors."

Of the (temporizing and ambitious policy of that church, the article speaks with the familiarity of history.

"For a temporal existence it prostituted itself to the uses of Kings; it loaded the Armada of Spain with bells and excommunications, and joined its thunders to the cannon of Louis XIV. It blessed Louis, the well beloved, in his amours, and played at give-and take with Harley and Bolingbroke, with the Stuarts, with Frederick, with Suwarrow, and with Catherine. It pressed an ultramontane despotic Jesuitism upon France in obedience to the interests of its supporting despots, till the invincible French people arose in their agony and chopped its head off on the guillotine. It broke the Cave of the Winds, and let out on the world Mirabeau, Danton, Camille Desmoulins, St. Just, and Marat. It opposed, truckled to, excommunicated, and crowned with its oils and the iron tinsure of Italian sovereignty, Napoleon. It compelled the abandonment of Josephine, seated an Austrian girl on the neck of the Empire, sold itself to the Holy Alliance, raised up the younger Pitt and Castlereagh to the rule of England, leagued in the third partition of Poland, gave Lombardy to Vienna and Sicily once more to Naples, fomented its thunders against the Irish rebels of '98, petitioned, through its servants, for the 'union' of their country with English monarchy, and endorsed the hideous desolation of that land. Doubtless for the benefit of the faith was all this done; but then it follows that the faith is a political object, and the church a political machine. That is the issue presented to us by these days. We have not sought it—it is pressed upon us; and not being cowards, we meet it. We are called on to yield our intellects to a dictum which arrives at the absurd and vain conclusion of demanding our bodies for the use of despots. We have seen this church in our own day purchasing the Papal tiara, one time from a French prison, by administering the sacrament of bigamy to a Bonaparte, and again from the lap of a Holy Alliance, the majority of whose members, Talleyrand, Castlereagh, George III, Prince Regent, and Alexander, were, according to its own decrees, schismatics or infidels. We have all read the secret treaty of Verona, and protocols attached, and know how grateful tyrants were for the services of the Papacy against the people, and how earnestly they guaranteed the States of the church to the Vatican, if the Vatican would continue to act in their service. Again we have seen it in 1848, restore itself to the Eternal City by the bayonets of an usurper. We have seen it belie all its promises of years, accept the hospitalities of a Neapolitan Lazzarone, shed its vestments over Lord John Russell, over Queen Victoria and her babies, over Francis Joseph, Radetzky, Swartzenberg, and hail with unmitigated delight the triumph of rascality. We have seen a Bishop of Frejus make prayers for the success of a vile and mean murderer of an innocent and unarmed people, and praise God, with highest masses and processions of Eucharist, for the same. We have seen it every where protecting infamy and opposing right; and with brazen impudence it presses on us even in this land, and, in its character as a political scheme of men abhorred from end to end of this continent, demands that we swallow it, cross our paws reverently, and whisper, in solemn accents, 'We believe!'

We could multiply similar extracts to almost any amount. Yet no one ever thought of charging us with 'evident design to advance the interest of a political party.'

And now, in conclusion, we put it to the candor of our brother, whether it is our duty, because this subject has become connected with the politics of the country, to cease all allusion whatever to it, quietly fold our arms, and though the sword may be coming, never lift our voice to warn our countrymen of their danger, for fear that we shall "influence" some party "election?" We feel sure, that calm reflection will lead our brother to quite a different conclusion. We fight Roman Catholicism as a system of iniquity and religious oppression—and we are under no obligations whatever, to give up our weapons into the hands of politicians. And if to expose this iniquity and oppression amounts to "persecution" in the estimation of our brother, why all we have to say, is, Satan himself could make out a pretty formidable list of similar charges.

COMMUNICATIONS.
For the South Western Baptist.
A Look Here and There.
BOONVILLE MO., July 21st 1855.
MR. EDITOR:—Would your readers desire a line or two from Missouri? Presuming that they have no objections, and having a leisure moment at command, they shall have it. I am now in the country of Daniel Boone, and right in the midst of Missourians—I believe Boone moved from Ky. to Mo., though I am not sure—and a better class of society I do not expect to find. Of St. Louis and its rapid prosperity, and the Missouri River with its forked snags, sandbars and rocks, I have not time to particularize. The crops are so abundant that the farmers will not be able to find barn room for their corn, and they will leave much of it in the field all winter. The reason assigned by some for the unusually heavy harvest in so many of the States, is the drought of a previous year, by reason of which the land rested. There may be some truth in this. If so, droughts are not so great misfortunes as has often been supposed.

The great subject of discussion in the Cars, on Steam boats and at the Hotels, is the Kansas difficulty, and the nearer I approach that place, the more I hear on the subject. A very general dislike of Missourians against Eastern people is the consequence of this quarrel. I shall not pass an opinion of the merits of this controversy, if it has any merits—but, I do regret the spirit, which prevails on the part of some ultraists on both sides. I think, however, and my judgment in the case, I am sure, is not the result of prejudice—the Missourians have the most cause for complaint. They became excited, in the first place, by the bold and presumptuous disclosures of the intentions of the "Emigrant Aid Society." This was a society formed some where at the East, it may have been in Massachusetts—with the avowed object of making Kansas a free State. They even boasted that they would accomplish their end in defiance of Senator Douglas' bill in Congress. And just here was their imprudence, and this declared intention was the cause of all the trouble. No Missourian objects to an Eastern man's sentiments on the subject of slavery, nor will he attempt to control the right of suffrage in any man, no matter from which side of Mason's and Dixon's line he may come: but it is just as

certain as it is that there are sand-bars in the Missouri river, that any company, formed for the express purpose of making Kansas a free State, will be resisted. Many of the first men and the best men in the State would organize to repel any such society, or the persons under its patronage. They want Kansas to control herself, and they will see to it that she is not trammelled in the exercise of her rights. And another thing is true: Missouri, if fairly roused, could contend, and successfully, against double her force brought from a distant quarter. They are on the ground, and families with the hardships of frontier life. But, I hope, there will be no more physical contests. I hope all parties will just let Kansas alone, and let her right herself.

The great misfortune is when these strifes arise—the innocent suffer with the guilty. Many families from the East, that have no connection with the "Emigrant Aid Society," are suspected, when all they want is to live peacefully, and find a permanent home. To this they have a right, and this right would be promptly guaranteed to them by every Southern man, but for the clamor of Abolitionists, far out of harms-way. But there are thousands in Kansas from Ohio, Indiana, Illinois and Pennsylvania, who have no sympathy with the "Emigrant Aid Society." They will have nothing to do either with it, or the ultra Abolitionists of the East. A third Western party, conservative in its views and policy, will be formed—is now forming—men from all sections as all the States, that will doubtless, control political events. For my own part I dread sectional contest. Oh that Christians would avoid them! I have found the image of Jesus on many thank God—from the East, the West, the South and the North, and where I see that image, I love it. So do we all. But my pen has run rapidly along, and I must here desist.

How gets the South Western Baptist, I have not seen its beautiful face for more than three weeks, nor can I direct you to send it, so that it might meet me. I am anxious for its triumphant success. Every State ought to have its denominational paper. It would indeed be humiliating if the great State of Alabama, with thousands of as good Baptists as the country can start up, should fail to keep alive a Baptist paper. It is useless to hope to supply her desideratum by papers out of the State. No one paper can supply the wants of more than one State. As the subscription list enlarges, many patrons and places must be neglected. Several States have found it necessary even to support two papers—I know not how it is—perhaps I have been dreaming in these ends of the earth—but it is impressed on my mind that the Baptist, our Baptist is suffering for the necessities of life? Is this true? And can Baptist look on and see it die? I would be one of any number over fifty, to pledge myself for my portion of \$1000—paid down at any time, to keep this paper going. If such a company can be raised to free it from trouble, I'm one of them. But my suspicions may be groundless, and the Baptist progressing finely.

For the South Western Baptist.
Three Pictures:
OR WORSHIP UNDER DIFFERENT ASPECTS.

Gay groups are collected here and there.—Mirth and pleasantry seem to rule the hour. Youths are spinning their tops in noisy sport; and nurse with their infant charges near, are chatting with much good humor.

Many of both sexes are proming in all directions—the pleasures of life occupy the minds of all, to the exclusion of every thing else. Presently all converge towards one point, and there, standing or sitting, for many chairs are near, they await some event. Hundreds of tongues keep up a continual chatter: the sun is sinking in his evening couch and lengthening shadows evidence the day's decline. Beneath the adjoining grove and within its shade, a few persons are withdrawn for private intercourse. Martial music disturbs the evening air. Hence the concourse. Music such as, deserves the name, rises and floats upon the breeze, delighting the attentive hundreds near, and receiving from them many exclamations of applause and pleasure: "Bravo, Bravo," and there is a clapping of hands.

It is the usual course of events, during the summer afternoons, in the garden of the Luxembourg Palace, in Paris.

All is gayety—though 'tis the holy Sabbath. Paris is but one scene of gayety from year's end to year's end. Add to gayety worldliness, thoughtlessness and dissoluteness, and you approach nearer to its true character. Wickedness! ah, it hides not its head there.

Roam in whatever part of the city you will, and it is the same thing—pleasure and excitement rule the day. But as one righteous man was found in Sodom, even so may a few righteous be found among the hundred thousands of Paris.

It is night and we are sitting in an humble chapel, with a wooden pulpit, of plain appearance, and common white-painted pews. One after another, some 75 or 100 persons of both sexes enter and seat themselves quietly: presently a plain man mounts into the pulpit, reads a hymn, in which all join, and then offers a fervent, devout petition to the throne of grace—all kneel.

Yes! In depraved Paris, amid its thousand follies and its ten thousand streams of sin, there are found those who will and do meet together to worship God; not with proud form and empty pageantry, but "in spirit and in truth": who fear not, contrary to the national religion and notwithstanding the sneers of scoffers and the threats of bigots, to kneel down in the dust and without the aid of priest or liturgy offer up prayer to the Almighty. How refreshing it was to be there! All kneel and all seemed to join in the prayer; looking about Saint or Virgin, those subjects of a Roman Catholic Prince addressed their prayers to Him who sitteth on the throne, above. And they seemed to realize the fact; for never was there a more serious, solemn assembly; it appeared as though they felt their eternal interest to hang upon the exercises of the hour. The prayer over, all joined with remarkable concord and sweetness, in singing another hymn. And then with solemn earnestness, the preacher made known the great truths of christianity. It is a faithful saying, and worthy of all acceptance that Jesus Christ came into the world to save sinners. What a noble theme upon which to expand! In contemplation of it, the intellect grasps the idea of man's redemption, through Christ; the soul hastily receives the faithful saying, and appropriates its benefits; and the heart swells with gratitude to God, for so precious a gift. And that small French audience was told how it might thus through a merciful Savior inherit eternal life and obtain a "far more exceeding and eternal weight of glory." It was a subject of which the hearers appeared not to weary, for they increased their attention to the very

close of the address; its importance demanded and obtained their undivided regard.

Such an exhibition of devout interest, surely obtained the approbation of heaven; for God, "Accepts the meanness of altars that are raised By pure devotion."

Inhabited with a sense of responsibility as the occupant of the post he held, the minister, with pleading earnestness advocated the cause of Christ. With solemn emphasis he besought sinners to lay hold on salvation; to forsake their sins; to trust in a crucified Redeemer; and thereby obtain peace for their souls.

When he ceased no one moved; they were desirous to hear more; but with prayer and singing he closed the services and silently, decorously all passed out—each one receiving at the door a religious tract. This gratuitous distribution, how did it, too, evidence love and interest for a master's cause! Truly the christian heart pants for the advancement of the Redeemer's kingdom!

And this is the third picture.

"Sacred Religion! mother of form and fear! How gorgeously sometimes dost thou sit deck'd!"

What pompous vestures do we make thee wear!

What stately piles do we prodigal erect! How sweet perfume'd art thou, how shining clear! How solemnly observed—with what respect!

And the poor, craving heart amid all this pomp and show, how unsatisfied does it feel! What earnest longing does it experience for something higher, purer, nobler! For it no saint! For it no virgin! Its wants none can relieve but the unseen Spirit. Its desires none can bestow but a heavenly Father. And thou, O Spirit art mocked by pomp, art displaced by proud temple-worship!

Thou dost prefer

Before all temples, the upright heart and pure.— And thou, O Father, would be worshipped "in spirit and in truth"—in lowliness of mind; for "a broken and contrite heart, thou wilt not despise!"

S.

Georgia, July, 1855.

For the South Western Baptist.

Looking over an article in the Baptist of July 12th, on Theological Education, written by a very estimable minister of the Gospel, I suppose, J. D. Williams, I am very strongly inclined to inquire what version of the Epistle to the Corinthians he could possibly have met with. I look in vain for the words he uses in the common English version. Perhaps, however, the author of that article made a translation for himself, (although I had supposed from the way in which he condemned classic lore that he was not a classical scholar,) but then I can find nothing corresponding to that quotation, in the Greek text.

I suppose it is well understood that if a person uses the marks of quotation, thereby professing to give words of another, he is required by established usage to give word for word the same as the other expressed. He is not at liberty to insert, leave out, or change, unless he gives intimation of the fact. How much more strictly even should this established rule be observed in transferring the words of inspired Scripture.

Now there is surely nothing to intimate to the reader, who knows no better, that the clause "in his written word," is not in the Bible; but if the writer designed to give a paraphrase he should have intimated that fact. Even as a paraphrase, I must say, I for one, others may be keener sighted, I for one cannot see the pertinency of that added clause "in his written word;" for if the "us" refers to the Apostle and his fellows, I suppose the addition would be false; if it refers to readers of the Bible at the present day, it seems to me there would be little significance in the following clause, "by his Spirit." But that does not matter.

I only wished to protest against a lax method of quoting Scriptures, and especially against any man's adding a single word, or taking away a single word, as regards the received text, unless the original Greek text so require, however great, or wise, or good, that man may be.

Y. N. L.

For the South Western Baptist.

Bro. Henderson:— As cool water is to the thirsty soul so is good news from a far country; therefore, believing that it would afford joy to God's dear children to hear of the reviving influences of his Spirit, after some drought, literally and spiritually, I therefore sent myself to inform you and the readers of the Baptist that the good Lord has met with, and revived his children at Rock Springs. We commenced our meeting on Friday before the third Sabbath inst. Our Pastor was unable to meet with us in consequence of himself being sick. However, on Saturday he made out to get here, though very feeble and from the first service the indications were favorable to the belief that the Lord was with us. Our meeting continued to the fifth Sabbath and resulted in the accession of ten members, seven of them by experience and baptism. There was some ten or twelve more conversions in the congregation, some of whom will go to other denominations. Our church has never enjoyed so general a revival in its membership in the recollection of its oldest members.

We had no ministerial help, save Bro. J. F. Bledsoe, who was with us five days whose services, we trust, was acceptable to the good Lord.

G. H.

Chambers County, Ala., July 31st, 1855.

For the South Western Baptist.

Bro. Henderson:— I see from time to time some hard things said in reference to those brethren who are opposed as Baptist to pulpit communion with Pedoes, and from what I can gather after reading the arguments on both sides is about this.

1st. Is any man authorized to preach without church authority.

2. Has the church scripturally the right to authorize any man to preach who is not a member in fair standing.

3d. If no one can be authorized to preach without church authority and if she has no right to authorize any man to preach who is not a member in fair standing, then, has she the Gospel right to sanction Podo-mission in the pulpit without possessing the right to sanction the same in the ordinances, of the church. No one in his right mind can for a moment believe that the church of Jesus Christ can sanction communion in the ordinances with Pe-

does when the highest plea which Pedoes can raise to sanction their course is *it is not in the Bible* Jesus Christ and his Apostles (2nd John 10:10; Rom. 16:17; Gal. 1:8, 9; 2nd Tim. 3:5; Titus 3:10, 11).

No one can plead for pulpit communion and at the same time refuse Table communion, unless he is able to satisfy himself that the true or Gospel which Christ came into the world to make known which will be heard to the prove, when the Spirit says, "One Lord, one Faith and one Baptism."

I do not write for controversy with any man, only to give some of the prominent reasons why I stand on the side, as I think, of R. Williams. Secondary reasons I have, and could give if they were necessary, but we rely more on the Primary law of the New Testament than on the secondary reasons which could be brought.

JAMES M. REED.

Chambers County, Ala., July 31st, 1855.

For the South Western Baptist.

MAHON, July 24, 1855.

Bro. Henderson:—

I have just closed a protracted meeting at the Mount Pleasant Church, which commenced on the 21st of this inst., and closed last Sabbath, the 29th.

On the first day of the meeting, bro. Cotton, was set apart to the office of Deacon, by prayer and the laying on of hands; Elders Cochran, McCollough and myself composing the presbytery. On the last day, I had the pleasure of baptizing fifteen willing converts in the Cahaba River, in the presence of numerous spectators. It was truly an interesting and beautiful scene. Elders Cochran, Cruse and McCollough labored together in the meeting nearly all the time; and their labors were abundantly blessed of the Lord. Near the close of the meeting bro. Law fell in with us and rendered timely and good service. The Church was truly and much revived.

Several professed faith in the blessed Redeemer who did not unite with the church. Others were left anxiously seeking salvation.

JOHN S. FOWLE.

POETRY.

The Blind Girl.

Go, mother—let me feel
The pressure of thy gentle hand in mine,
And know that thou art near: Oh, lovely like mine
Is as a ray of sunlight to my heart.

Come, mother, talk with me; that voice so mild,
Like music, greets the ear of thy blind child.
This is the summer time.
In at the open window perfumes come—
And brother says the roses are in bloom.
Of every beauteous hue the rainbow wears.
Let me go out and breathe this morning air
And touch the flowers. Are they very fair?

I hear the joyous song
Of little birds sporting among the trees;
Say—are they beautiful to one that sees?
Have they bright colors, such as have the flowers?

Tell me their plumage, mother—joy I find
Thinking what you can see, though I am blind.

Here, mother, let me rest.
Here, where I feel the soft breeze on my brow,
With trees and fragrant flowers around me now.
I thank our father for the good bestowed;
He doeth all things well—I am resigned;
Mother; it was his will, and I am blind.

Often have I been sad
To think I never could see this pleasant light,
To think life's morning, all to me, was night.
And oft, dear mother, I have wept alone.
I pray God will forgive that sinful mind;
He judged it for the best—and I am blind.

And now I'll be done.
At longest, in this darkness I shall stay
But little time; then, mother, dear, you say
There is a glorious, happy home of joy—
No night is there. Bliss unalloyed is given;
None grope, none fall.—There are no blind in Heaven.

The True End of Being.

"None of us liveth to himself."

Not to myself I live—

The whispering sunbeam seems to say,
As from the gladdening food of day
It swiftly wings its cheerful way:

"This is my Being's great design—
No selfish will that light confine,
But on the starry world I shine."

Not to ourselves we live—

The stary hosts in concert sing;
When shadowy eve begins to spring,
To others then we freely bring
The light that we receive.

And blending then the cheerful ray
We come at silent close of day,
To watch the hours of night away.

Not to ourselves we live—

The blooming flowers bring sweet reply,
To bless the earth like stars more high,
Than those that cheer the distant sky,
Our life of bloom we give

To other's ears, to other's feet,
We breathe to shed our fragrance sweet,
That smiles of heaven and earth may meet.

Christ in the Storm.

One dark stormy night, we were
Tossing in a rude little native boat,
Near the coast of Ceylon. As I lay in
My low bed in the bottom of the boat,
And saw the red flashes of lightning
Through the thatched covering, and heard
The rapid peals of thunder, while
The rain was pouring in on all sides,
And our boat tossing like a bubble
On the angry waves, I could not but
Think of our danger, for I knew that
The native boatmen were timid and ignorant,
And that many such little barks
Go down every year on that coast.

Thumbing and afraid, I raised my
Head to catch the words of my companion,
As he inquired for the master of the boat.
"He is in the hinder part of the
ship, asleep," was the reply.

Little did the rude heathen who uttered
These simple words, know how
They made my very soul thrill. In a
moment I was carried back to that
night when Jesus, perhaps in just such
a rude little boat as ours, lay tossing
on the stormy lake of Gennesareth.

Never did I so realize that our blessed
Saviour was once a man, a suffering
mortal, and one with us in nature.

Far from home and kindred, weak,
Helpless, and full of fear, for a moment
I had forgotten that Jesus was just as
near to us as he was to those fearful
disciples, and that he could as easily
say to the foaming billows about us,
"Peace, be still," as he did on that
night when they cried, "Master, earnest
thou not that we perish?"

My fears were gone. I felt that Jesus
was near, that I could almost put
my hand in his, and hear his voice. "It
is I; be not afraid." Often since then,
in hours of darkness and trial, have I
lived over that night, and been comforted
by the same sweet thoughts.

Afflicted, sorrowing child of God,
forget not Him who was a man of sorrows
and acquainted with grief. Do heavy burdens
press you down? Fear not to carry them to Jesus. None are
too heavy for him to bear, none so small
as to be beneath his notice. In him
all fullness dwells. Are we poor? he is
rich. Are we weak? he is strong.
Are we sinful and unworthy? he is
righteous and infinitely worthy. If
we are Christ's, then he is ours, and in
him we are complete.

"Arduous and Thankless."

Every day deepens our conviction
of two facts; first that to try to make
a paper to please Christians of one denomination
is about the most arduous and
thankless effort to which a minister
can be called; and, second, that a
paper circulated generally in the families
of the family, and endeavoring to benefit
each, is one of the cheapest and most
hopeful means of doing good that God
has ever put into the hands of his
people to employ—that it is worth in
each church half as much as the labors

of an additional pastor, and that he
who feels no interest in the success of
such papers is sadly indifferent to the
cause of Christ, or strangely blind to
the teachings of Providence and the
sign of the times.—*Cincinnati Herald.*

CHURCHES IN NEW YORK CITY.—A
writer in the New York Observer
states that there are 29 Baptist Churches
in that city numbering 3,333 communicants,
8 Congregational Churches, with
1,050 communicants, 53 Dutch
Reformed Churches, with 4,866 communicants,
5 Lutheran Churches, with
3,048 communicants, 35 Methodist Episcopal
Churches, with 8,452 communicants,
48 Presbyterian Churches, with
14,947 communicants, and 38
Protestant Episcopal Churches, with
8,160 communicants. This makes aggregate
of 196 churches, when there should be
at least 300, if a place of religious
worship were to be provided for all the
inhabitants.

THE FAMILY.

Home Scenes.

BY T. S. ARTHUR.

"I'll not live in this way!" exclaimed
Mrs. Lyon, passionately. "Such
disorder, wrangling and irregularity,
rob me of all peace; and make the
house a bedlam, instead of a quiet home."
Tom!—she spoke sharply to a bright
little fellow, who was pounding away
with a wooden hammer on a chair, and
making a most intolerable din—"stop
that noise, this instant! And 'you
Em' not a word more from your lips.
If you can't live in peace with your
sister, I'll separate you. D'ye hear!
Hush this instant!"

"Then make Jule give me my pin-
cushion. She's got it in her pocket."
"It's no such thing; I haven't," re-
torted Julia.

"You have, I say."
"I tell you I haven't!"
"Will you hush?" The face of Mrs.
Lyon was fiery red; and she stamped
upon the floor, as she spoke.

"I want my pin cushion. Make Jule
give me my pin cushion."
Irritated beyond control, Mrs. Lyon
caught Julia by the arm; and thrusting
her hand in her pocket, drew out a
thimble, a piece of lace, and a pen-
knife.

"I told you it wasn't there! Couldn't
you believe me?"
This impertinence was more than the
mother could endure; and, acting from
her indignant impulses, she boxed the
ears of Julia soundly. Conscious, at
the same time, that Emily was chiefly
to blame for all this trouble, by a
wrong accusation of her sister, she
turned upon her, also administering an
equal punishment. Frightened by all
this, the younger children, whose in-
cessant noise, for the last hour, had
contributed to the overthrow of their
mother's temper, became suddenly quiet
and skulked away into corners—and
the baby, that was seated on the floor,
between two pillows, curved her quiv-
ering lips, and glanced fearfully up at
the distorted face in which she had
been used to see the love-light that
made her heaven.

A deep quiet followed this burst
of passion like the hush which succeeds
the storm. Alas, for the evil traces
that were left behind! Alas, for the
repulsive image of that mother, dag-
ger-pointed in an instant, on the memory
of her children, and never to be effaced.
How many times, in after years, will
not a sigh heave their bosoms, as that
pale reflection looks out upon them
from amid the dearer remembrances of
childhood.

A woman of good impulses, but with
scarcely any self-control, was Mrs. Lyon.
She loved her children, and desired
their good. That they showed so
little forbearance, one with the other
manifested so little fraternal affection,
grieved her deeply.

"My whole life is made unhappy by
it," she would often say. "What is to
be done? It is dreadful to think of
a family growing up in discord and
disunion. Sister at variance with sister;
and brother lifting his hand against
brother."

As was usual after an ebullition of
passion, Mrs. Lyon, deeply depressed
in spirits, as well as discouraged, re-
tired from her family to grieve and weep.
Lifting the frightened baby from the
floor, she drew it head tenderly against
her bosom; and leaving the nursery,
sought the quiet of her own room.

There, in repentance and humiliation,
she recalled the stormy scene, through
which she had just passed; and blamed
herself for yielding blindly to passion,
instead of meeting the trouble among
her children with a quiet discrimination.

To weeping, calmness succeeded.—
Still she was perplexed in mind, as
well as grieved at her own want of self-
control. "What was to be done with
her children? How were they to be
governed aright? Painfully did she
feel her own unfitness for the task.—
By this time the baby was asleep, and
the mother felt something of that tran-
quil peace that every true mother knows
when a young babe is slumbering on
her bosom. A look lay on a shelf, near
where she was sitting, and Mrs. Lyon,
scarcely conscious of the act, reached
out her hand for the volume. She
opened, without feeling any interest in
its contents; but she had read only a
few sentences, when this remark arrested
her attention.

"All aright government of children
begins with self-government."
The words seemed written for her;
and the truth expressed, was elevated
instantly into perception. She saw it
in the clearest light; and closed the
book, and bowed her head in sad ac-
knowledge of her own errors.—
Thus, for some time, she had been sit-

ting, when the murmur of voices from
below grew more and more distinct,
and she was soon aroused to the pain-
ful fact, that as usual, when left alone,
the children were wrangling among
themselves. Various noises, as of
pounding on, and throwing about chairs
and other pieces of furniture, were
heard; and at length, a loud scream,
mingled with angry vociferations, smote
upon her ears.

Indignation swelled instantly in the
heart of Mrs. Lyon; hurriedly placing
the sleeping babe in its crib, she start-
ed for the scene of disorder, moved by
an impulse to punish severely the young
rebels against authority; and was half
way down the stairs, when her feet
were checked by a remembrance of the
sentiment—"All right government of
children begins with self-govern-

ment."

"Will anger subdue anger? When
storm meets storm, is the tempest still-
ed?" These were the questions asked
of herself, almost involuntarily. "This
is no spirit in which to meet my chil-
dren. It never has, never will enforce
order and obedience," she added, as
she stood upon the stairs, struggling
with herself, and striving for the victory.

From the nursery came louder
sounds of disorder. How weak the
mother felt! Yet, in this very weak-
ness was strength.

"I must not stand idly here," she
said, as a sharper cry of anguish smote
her ears; and so she moved on quick-
ly, and opening the nursery door, stood
revealed to her children. Julia had
just raised her hand to strike Emily,
who stood confronting her with a fiery
face. Both were a little startled at
their mother's sudden appearance; and
both, expecting the storm which usually
came at such times, began to assume
the defiant, stubborn air with which
her impetuous proofs were always met.

A few moments did Mrs. Lyon stand
looking at her children—grief, not anger,
upon her pale countenance. How still
all became. What a look of wonder
came gradually into the children's
faces, as they glanced one at the other.
Something of shame was next visible.
And now, the mother was conscious of
a new power over the young rebels of
her household.

"Emily," said she, speaking mildly
yet with a touch of sorrow in her
voice she could not subdue, "I wish
you would go up into my room, and sit
with Mary while she sleeps."

Without a sign of opposition, or even
of reluctance, Emily went quietly from
the nursery, in obedience to her mother's
desires.

"This room is very much in disorder,
Julia."

Many times had Mrs. Lyons said,
under like circumstances, "Why don't
you put things to rights?" or, "I never
saw such girls! If all in the room was
topsy-turvy, and the floor an inch
thick with dirt, you'd never turn over
a hand to put things in order;" or,
"Go and get the broom, this minute,
and sweep up the room. You're the
laziest girl that ever lived." Many
times, as we have said, had such
language been addressed by Mrs. Lyon,
under like circumstances, to Julia and
her sisters, without producing anything
better than a grumbling partial ex-
ecution of her wishes. But now, the
mild intimation that the room was in
disorder, produced all the effects de-
sired. Julia went quickly about the
work of restoring things to their right
places, and in a few minutes, order
was apparent where confusion reigned
before. Little Tommy, whose love of
hammering was an incessant annoyance
to his mother, ceased his din on her
sudden appearance, and for a few mo-
ments stood in expectation of a boxed
ear; for a time he was puzzled to un-
derstand the new aspect of affairs.—
Finding that not he was under the ban,
as usual, he commenced slapping a stick
over the top of an old table, making a
most ear-piercing noise. Instantly
Julia said, in a low voice, to him—
"Don't, Tommy—don't do that.—
You know it makes mother's head
ache."

"Does it make your head ache, mother?"
asked the child curiously, and with
a pitying tone in his voice, as he
came creeping up to his mother's side,
and looking at her as if in doubt whether
he would be repulsed or not.

"Sometimes it does, my son," replied
Mrs. Lyon, kindly; "and it is al-
ways unpleasant. Won't you try to
play without making so much noise?"

"Yes, mother, I'll try," answered
the little fellow, cheerfully. But I'll
forget sometimes."

He looked earnestly at his mother,
as if something more was in his
thoughts.

"Well, dear what else?" said she en-
couragingly.

"When I forget, you'll tell me, won't
you?"

"Yes, love."

"And then I'll stop. But don't
scold me, mother, for then I can't
stop."

Mrs. Lyon's heart was touched. She
caught her breath, and bent her head
down, to conceal its expression, until
it rested on the silken hair of the child.

"Be a good boy, Tommy, and mother
will never scold you any more," she
murmured gently in his ears.

His arms stole upwards, and as they
were twined closely about her neck, he
pressed his lips tightly against her
cheek—thus sealing his part of the
contract with a kiss.

How sweet to the mother's taste
were these first fruits of self-control.—
In the effort to govern herself, what a
power had she acquired. In stilling
the tempest of passion in her own
bosom, she had poured the oil of peace

over the storm-frosted hearts of her
children.

Only first fruits were these. In all
her after days did that mother strive
with herself, ere she entered into a
contest with the inherited evils of her
children; and just so far as she was
able to overcome evil in herself, was
she able to overcome evil in them. Of-
ten, very often, did she fall back into old
traces; and often, very often, was
self-resistance only a light effort; but
the feeble influence for good that flow-
ed from her words or actions when-
ever this was so, warned her of error,
and prompted a more vigorous self-con-
trol? Need it be said, that she had an
abundant reward?

Pleasant Words.

"Pleasant words are as a honey-comb, sweet
to the soul."—[Prov. 16: 24.]

"A soft answer turneth away wrath; but
grievous words stir up strife."—[Prov. 15: 1, Con-
sider.]

1. How the peace may be kept, that
we may know how, in our places, to
keep it, is by soft words. If wrath be
risen like a threatening cloud, pregnant
with storms and thunder, a soft answer
will disperse it and turn it away.—
When men are provoked, speak gently
to them and give them good words,
they will be pacified, as the Ephraimites
were by Gideon's mildness, (Judges 8:
1-3); whereas upon a like occasion,
by Jephthah's roughness they were ex-
asperated, and the consequences were
bad. (Judges 12: 1-3.) Reason will
be better spoken, and a righteous cause
better pleaded, with meekness than
with passion; hard arguments do best
with soft words.

2. How the peace will be broken, that
we, for our parts may do nothing
toward the breaking of it. Nothing
stirs up anger and sows discord like
grievous words, calling four names, as
Raca, and then fool; upbraiding men
with their infirmities and infelicities,
their extraction or education, or any
thing that lessens them, and makes
them mean; scornful, spiteful reflec-
tions, by which men affect to show
their wit and malice, and stir up the
anger of others. Rather than lose a
jest, some will lose a friend and make
an enemy.—[Matthew Henry.]

MUSIC AT HOME.—Music serves to
make home pleasant, by engaging many
of its inmates in delightful recreation,
and thus dispelling the sourness and
gloom which frequently arise from petty
disputes, from mortified vanity, dis-
contented envy. It prevents, for the
time at least, evil thoughts and evil
speaking; and tends to relieve the minds
of both performers and hearers; from
the depressing effects of care and mel-
ancholy. Young people need and will
have amusement. If an innocent and
improving kind be not at home, they
will seek elsewhere. If they find places
more agreeable to them than home,
that home will be deserted; and thus
the gentle and holy influences which
ought to encircle the family fireside;
will be in a great measure lost.

"For surely melody from heaven was sent,
To cheer the heart when tired of mortal strife,
To sooth the wayward heart of sorrow rent,
And soften down the rugged road of life."

THE COURTESIES OF LIFE.—William
Wirt's letter to his daughter on the
"small sweet courtesies of life," con-
tains a passage from which a deal of
happiness might be learned.—I want
to tell you a secret. The way to make
yourself pleasing to others is to show
that you care for them. The whole
world is like the miller at Mansfield,
"who cared for nobody—no, not he,
because nobody cared for him!" and
the whole world will serve you so,
if you give them the same cause. Let
every one therefore, see that you do
care for them, by showing them what
Sterns so happily calls the small sweet
courtesies, in which there is no parade,
whose voice is too still to tease, and
which manifest themselves by tender
and affectionate looks, and little kind
acts of attention, giving others the
preference in every little enjoyment at
the table, in the field, walking, sitting,
or standing."

Value of a Schoolmaster.
There is no office higher than that
of a teacher of youth; for there is no-
thing on earth so precious as the mind,
soul and character of the child. No
office should be regarded with greater
respect. The finest minds in the com-
munity should be encouraged to assume
it. Parents should do all but impoverish
themselves to induce such to become
the guardians of their children. They
should never have the least anxiety to
accumulate property for their children,
provided they can place them under in-
fluences which will awaken their facul-
ties, inspire them with higher princi-
ples, and fit them to bear a manly, use-
ful and honorable part in the world.—
No language can express the folly of
that economy which, to leave a fortune
to a child, starves his intellect, and im-
poverishes his heart.—[Channing.]

ANALYSIS OF THE WATER:
By Prof. Mitchell, of E. T. University.
One gallon of the water contains:
Sulphuric acid, 54.12 grains;
Lime, 37.98 "
Magnesia, 4.08 "
Soda, 3.00 "
Per. oxide of iron, 1.66 "
Chlorine, 1.19 "
Alumina, .50 "
Carbonic acid, 6.74 "
There are also traces of potash.—
Truly a wonderful compound!

SOURCES OF INFLUENCE.—Some
men of a secluded and studious life,
have sent forth from their closet or
their cloister, rays of intellectual light
that have agitated courts and revolu-
tionized kingdoms.

BUSINESS CARDS.

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

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

Office over the Jewelry Shop.
JAMES E. BELSER, R. L. MAYS,
Montgomery, Ala. Tuskegee, Ala.
ROBERT L. MAYS being general ad-
ministrator for the County of Macon, will at-
tend to the settling up of Estates.
March 1, 1855. n41-ly

ELAM, STAMPS & ROBERTS,
TALLAPOOSA HOTEL.
JOEL ELAM PROPRIETOR.
Brick Fire-proof Livery Stables,
HORSES, BUGGIES, CARRIAGES AND HACKS,
At the Shortest Notice,
In connection with the Tallapoosa Hotel.

Wm. F. Roberts, one mile East from the Court
House, is prepared with lots for drovers of every
description. Corn, Fodder, Oats and Hay
always on hand. He has also engaged at the
Livery Stables of P. A. Stamps & Co., a lot for
sampling and exhibition free of charge.
Feb. 1, 1855. n41-ly

MORGAN, MARTIN & CHILTON,
ATTORNEYS AT LAW AND SO-
LICITORS IN CHANCERY.
SELMA, ALABAMA.
JOHN T. MORGAN, JAMES S. MARTIN,
THOMAS G. CHILTON, Tallapoosa, Ala.
Selma, Ala. march 1, 1854, n41-ly

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

MARQUIS & BATTLE,
ATTORNEYS AT LAW,
Tuskegee, Ala. and in the Courts of Macon,
Chambers, Russell, and Tallapoosa, and in
the Supreme Court of the State, and the United
States District Court at Montgomery.
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,
Chambers, Russell, and Tallapoosa, and in
the Supreme Court of the State, and the United
States District Court at Montgomery. Particular
attention will be given to securing bad and doubtful
debts.
Office over Adams & Gunn's Shoe Store.
Tuskegee, Ala., Nov. 20, 1854.

DRS. HONNET & NUCKOLLS,
HAYING associated themselves in the prac-
tice of Medicine and its collateral branches,
would cheerfully offer their services to the citi-
zens 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 Brown'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.
HAVE associated themselves together in the
practice of Dental Surgery, and from their
long experience in the profession, they can ex-
ecute work with despatch and in a neat and durable
manner. They are prepared to mount teeth
on plate from a single one to a full set, and feel
no doubt of giving entire satisfaction. Work
warranted to stand. Give us a trial.
Tuskegee Ala. July 26, 1854.

H. L. LAPLASS,
TAILOR,
TENDERS his services to the citizens of Tus-
kegee and vicinity, for all kinds of work
usually done in the Tailoring line. He is pre-
pared to execute his work in the very best man-
ner and according to the latest and most ap-
proved styles.
Ladies' circle cloaks, talmas and riding habits,
cut or made to order.
His shop is opposite Mr. J. D. Porter's Store, a
few rods above the Allen House, and in the
house formerly occupied by Drs. Johnson.
Tuskegee Dec. 4, 1854. if.

PORTER, I-BELL & CO.
RESPECTFULLY invite attention to their
stock of
SPRING & SUMMER GOODS,
which in ALL RESPECTS AFFECTING THE INTERESTS
OF PURCHASERS, will be found decidedly more
than ordinarily attractive.
April 12,—if.

NOTICE.
Assignment of all their effects, debts, dues
notes, bills, bonds and demands having been
made to me by Messrs. John Stratford and Rich-
ard Stratford for certain purposes therein speci-
fied; all these indebted to the late firm of J. &
R. Stratford are requested to call at my office
and settle as early as possible.
THOS. S. HOWARD, Assignee.
Tuskegee, Ala., June, 7th, 1855. n54

Plantation for Sale.
I OFFER for sale my plantation, lying in Ma-
con county, Alabama, five miles north of Tuske-
gee, and near the Railroad. It contains 240
acres, mostly pine land, 120 acres of which is
cleared and in a good state of cultivation, in-
cluding some choice bottom land. It is well wa-
tered, healthy, and has upon it suitable log build-
ings. If the purchaser wishes it, he can also buy
the stock, corn, fodder, &c., upon the premises.
Persons wishing to procure such a farm, will
do well to call and see it before purchasing else-
where, as it will be sold on reasonable terms.
June 28, 1855.—n48-3m D. F. MAY.

HENDERSON & MCGEE,
HAVING this day associated themselves in
the practice of the Law, will attend to all
business intrusted to their care, in the counties
comprising the 9th Judicial Circuit; also, in St.
Clair, Shelby and Coosa. They will also prac-
tice in the Supreme Court at Montgomery. Of-
fice at the corner of 1st and 2nd streets.
July 25, 1855.

STEWART, GRAY & CO.,
WAREHOUSE, GROCERY & COMMISSION
MERCHANTS.
COLUMBUS, GA.
Liberal advances made on Cotton, either
store or for shipment. Particular attention
paid to filling orders for goods, and to the For-
warding 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 Rail-
road, is convenient of access from both East and
West.
To invalids, all the facilities of thorough treat-
ment, together with the personal attentions of
the physicians are offered. Our treatment is purely
hydro-pathic. 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 per-
formed, and an extirpation may be given. In fe-
male diseases, Water Cure has proved success-
ful, 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
Teeth.
TUSKEGEE, ALABAMA.
WOULD respectfully announce to the citizens
of Macon and adjoining counties that they
have opened an office in Tuskegee, Ala., where
they are fully prepared to execute all work
pertaining to Mechanical Dentistry.
Having been engaged for a number of years
in an extensive practice and being thoroughly
acquainted with all the latest and most im-
proved modes of the Manufacture and con-
struction 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 adap-
tation, beauty and finish we guarantee as ample
satisfaction as can be obtained by any Dentist
north or south.

WILSON SAWYER,
Tuskegee, Ala.
ANDERSON & ROBERTS,
Tallapoosa, Ga.
(1 Dec. 1)

February 8, 1855.
I take this occasion to return thanks for the
very liberal patronage bestowed during the
past four years. And I will add in behalf of my
present associates Drs. ANDERSON & ROBERTS,
that an extensive practice for more than twelve
years in every department of the business has
won for them an extensive reputation as practical
and skillful workmen, and can now guarantee
with safety; that all operations performed by
us in point of FINISH ADAPTATION and DURABILITY
SHALL BE INFERIOR TO