

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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ORIGINAL.

For the South Western Baptist.

Revision.

No. 4.

Bro. B. I think you remarked to me once, that our Translators did not follow the Greek and Hebrew as closely as they ought, and that many passages in the Bible give evidence of having come to us through the Latin. This is strange to me, especially when I read on the title-page, "Translated out of the original tongues."

Well, Bro. A. I have here a copy of a New Testament in Latin, and one in Greek, and it would not be a difficult matter to compare any passage that we might wish to examine. Let us take 1st Cor. 13. The Greek word rendered *charity*, although that chapter, and in various other places, is *agape*, which means love, and is so rendered in many passages. Now, in Latin, *amor* and *dilectio* means love, and so does *charitas*. The English word *charity* is formed from the Latin *charitas* by a change of termination. If the Translators had followed the Greek, it is reasonable to suppose that they would have rendered *agape*, unflatteringly; but we see that in this chapter, the Latin Vulgate has *charitas*, all through. From which the first translators no doubt took *charity*. Cruder, in his Concordance, mentions about twenty other places where the word *charity* occurs; and in all of these but five, the Latin has *charitas*, whereas, it is *agape* in the Greek, all the time. The probability is that no one would ever have thought of rendering *agape*, *charity*; and yet it may have been right to have *charitas*, in the Latin version. Though *charitas* means love, yet it is not commonly so understood, and even the best educated are apt to attach to it a meaning somewhat different; and many never take it in the sense of love, but of giving to the poor which is very erroneous; for we read in the third verse, "Though I give my goods to feed the poor, &c., and have not *charity*, it profiteth me nothing." The running title in my old edition, 1834, is, "The excellence of *charity*," but in this revised edition, of 1853, it is, "The excellence of love." So you see that even the Revisers of the American Bible Society would have us to understand that *agape* means love, and ought to have been so translated. Did you never hear the expression "cold as charity?" *Charity* may exist where there is no love at all. How much better it would be to have it rendered love in this 13th chapter, and especially in the 13th verse, "And now abideth faith, hope, love, these three; but the greatest of these is love." It must be admitted, however, that the translators took particular care not to follow the Latin when it favored the notions of the Papists; and for this, I think, they deserve a good deal of credit. In the English version of the Bible by the Roman Catholics, there are more untranslatable words than in our version, which you know a Catholic priest does not allow his church members to read. One objection to our version is that many of the words are not translated, but simply transferred, which, it seems to me, is an objection of great weight; and one reason why there are so many is, that the Latin Vulgate is followed too closely, in which version there are a great many words not translated, but merely formed from Greek words. It is also true, that if the Latin had been followed a little more closely in some places, the Translators would have come nearer the truth. For instance, in Mark 10:16, instead of "He took them up in his arms" it should be "He embraced them," as it is in the Vulgate. The same may be said of the expression, their wives, in 1st Tim. 3:11. In this verse *their* is in italics, and may be left out. It is generally admitted now, I think, that their wives should be the females, or the women, in allusion not to the wives of the Deacons, but to Deaconesses (female deacons) that were formerly in the churches. In the Vulgate, we find *nucieres*, a word used for females or women in general, whereas *uxores* is the term used for wives.

Well, Bro. B., which way do you consider correct? It has always seemed to me rather strange, that the Apostle should be so particular in describing the character of a Deacon's wife, and say not one word about a Pastor's wife. You know it is customary in some churches always before the ordination of a Deacon, to enquire what sort of a wife he has. I was present once myself when the examining committee, after they had interrogated the candidate for the office of Deacon, enquired of the members present what was the character of his wife, and after they had received a favorable reply they proceeded to come to a final decision. I think our version is wrong. Many critics have so decided. I first got the idea from James's Church Member's Guide—a book that every church member ought to be familiar with. It is said that Phebe, mentioned in Rom. 16:1, was one of those Deaconesses. "I commend unto you Phebe our sister which is a servant of the church which is at Cenchrea." The word translated

servant, is, in the Greek, *diacōna*, which is used either as a masculine or a feminine noun. It is somewhat singular, that if the Translators had followed the Latin, in relation to Baptism, they never would have given us so senseless an expression as "baptize with water," but would have written, "baptize in water,"—a form of expression that by no legitimate inference can be made to have any allusion to sprinkling or pouring. And this reminds me of what I have long since determined in my own mind, that in a new version of the Bible, there is no necessity for changing baptize, &c., to immerse &c., if they will only change with, to in. You see at once, that any one who advocates sprinkling or pouring as baptism, would soon give up the word baptize, as he would the little preposition, with. That word of four letters he cannot dispense with. Indeed, he would rather have immerse with, than baptize in; for then he could say the translation is incorrect, or, in the lapse of time, attach some other meaning to immerse as the German's have done in the case of their *taufen* which originally meant dip, but is now used in the sense of sprinkle. To satisfy myself once on this subject, I took a few words from the German Old Testament, where it says that "Naaman dipped himself seven times in Jordan," and I asked a German to translate it for me—not letting him know the connection, or that it came out of the Old Testament, and he said it meant "sprinkled himself seven times in Jordan." He said that *taufen* always means baptize or sprinkle, and never dip, or immerse. It is likely that he had never read that word in the Old Testament, and had been accustomed only to the way it is used in connection with the ordinance of baptism, which, he said, is always by sprinkling, in his country.

You have satisfied me completely, Bro. B., but I would like to have you point out a few more words taken from the Latin, instead of the Greek.

I remember one in Eph. 4:11, "And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In this verse all the nouns, except teachers, are taken from the Latin, though three of them came originally from the Greek. Pastor is a Latin word, and means shepherd, and the corresponding Greek word means shepherd, and I think, ought to have been so rendered. The words prophets and evangelists, too, convey to the mind no definite ideas. I might mention a good many words that have the appearance of coming to us through the Vulgate, but it is probable that as many of them have changed their meaning since the translation was made in 1611 it would be as well to class them with obsolete terms; such as prevent, to go before; conversion, conduct; honestly, honorably; provoked, incited; and publicans, tax-collectors. There are many other words obsolete or nearly so that perhaps ought to give place to more modern ones; such as: to hinder; artillery weapons; carriage, baggage; leasing, lying; quick, living; usury, interest; doctor, teacher; meat, food; ear, to till; minister, servant; kine, cows; passion, suffering; meet, proper; ship, boat.

Well, Bro. B., I had no idea that there were so many words that would bear a change. Do you think that all of these ought to be altered?

I am willing, Bro. A., to leave all such things to the Revisers. It is frequently the case that old words come into use again after having been obsolete, or nearly so, for a long time; and such may be the case with some of these.

You recollect Bro. B., that some time ago, you said that *overseers*, in Acts 20:28, is correct. I have seen it stated that it ought to be bishops, to correspond with the term used in 1st Tim. 3:1, 2, and in other places. I still think so, Bro. A., and I can tell you something of the same kind about the word *Apostolos*, formed from the Greek word *apostolos*, which, literally, means sent out or away. It is translated sent, in John 13:16, "Neither is he that is sent greater than he that sent him." In the Vulgate, it is simply transferred, *apostolus*; and so in Acts 20:28, *episcopos* is changed to *episcopos*, from which the English word Bishop is derived. Bishop cannot properly be called a translation of *episcopos* any more than baptize can of *baptizo*. A proper translation would prevent ambiguity. Pastor it seems to me, would suit better than bishop where that word occurs in 1st Tim. and Titus; and as we have the plain word shepherd in 1st Pet. 2:25, bishop is not the proper word for that place, but some term not used in a technical sense, such as watcher or guardian. Bishoprick, in Acts 1:20, is manifestly wrong, i. e. it gives the wrong meaning to our minds. In the margin, our Translators have office or charge, favoring that they did not intend to show *episcopacy* in their rendering, and here you see the unfairness of publishing the Bible without these marginal readings. But after all, you know, I may be wrong, and you ought not to

take my say so for any criticism on the Bible, but ask your Pastor and read for yourself.

I like to go to the living teacher, Bro. B., and get it fresh from his lips, and as you say, "When Doctors disagree, disciples are free," I shall claim the right of judging for myself. I hope you will. I have a little more to say, however about that word *overseer*. You know it is said in Acts 20:28, "All the flock over which the Holy Ghost hath made you overseers." Here the flock should have a corresponding word such as overseer, guardian, or watcher. We might say, a Pastor, or a Bishop, of a church, but not, a bishop of a flock.

See here, Bro. B., did you not say, the other day, that the Revised edition of the American Bible Society has 24,000 alterations in it.

I think I did, Bro. A. That is not exactly correct, however. The report says, "The number of variations recorded by the collator, solely in the text and punctuation of the six copies compared, falls but little short of 24,000. Yet of all this great number, there is not one, which mars the integrity of the text, or affects any doctrine or precept of the Bible."

You said awhile ago, Bro. B., that Bishop is derived from *Episcopos*.—There is not much resemblance between them. Well, I'll show you. *Episcopos*, Greek; *episcopos*, Latin; bishop, German; *bischof*, Saxon; and bishop, English. Drop the *e*, change *p* to *b*, and in the Saxon *bischof*, change *o* to *h*, and you have the Reverend gentleman, meaning, according to Webster, "2. In the Primitive Church, a spiritual overseer; an elder or presbyter; one who had the pastoral care of a church." Hackett, on Acts, p. 202, says, "We find the general rule to be this; those who are called elders in speaking of Jewish communities are called Bishops in speaking of Gentile communities. Hence the latter term is the prevailing one in Paul's epistles. That the names, with this difference, are entirely synonymous, appears, &c."

I would like to continue our conversation, Bro. B., but I see it is time for me to retire, and I suppose you have some duties that need your attention. You know, that on Saturday, we ought to get every thing ready for Sunday. When we meet again, I want you to tell me about the word church, in Acts 7:38, "This is he that was in the church in the wilderness."

For the South Western Baptist.
Robert Hall on Communion.

Robert Hall was one of the brightest ornaments of the British pulpit. His extensive learning, deep-toned piety, splendid talents, and almost unequalled powers of oratory, gave him a reputation among both churchmen and dissenters, enjoyed by but few. He flourished about the beginning of the present century; and his writings, which have been collected and published in four volumes, afford evidence, on every page, that they emanated from the pen of one of the most distinguished writers of the age. They have been very justly admired on both sides of the Atlantic; and we regard no Theological Library complete without them.

Mr. Hall was a devoted Baptist in sentiment and practice. But while giving Baptist sentiments, on other subjects, his unqualified approval, he differed with his brethren upon the subject of communion, fully embracing, as he did, the theory of mixed communion. In 1815 he took up his pen and wielded it with all his gigantic power on that side of the question. So ably did he maintain his positions, and so fully did he cover the whole ground, that he is admitted, we believe by all, to be the ablest writer that has ever written upon that side. And writers of later date, who have concurred in his opinions, have done but little more than reiterate the arguments which he urged with such superior ability.

As might have been expected, Mr. Hall's writings were hailed with every demonstration of delight, by those Pedo-Baptist dissenters who desired to interchange communion with the Baptists; and who wished also to have their own baptisms recognized as valid, among all the Christian brotherhood. His principles soon spread abroad throughout the country, and powerfully affected the Baptist Churches. Many of them adopted his theory, threw open their doors, and ere long reaped the harvest of bitter fruits. Others endeavored to stem the current; but were carried away by it. Some, however, continued to adhere to the common practice of requiring baptism as a pre-requisite to the communion, and admitting no unbaptized persons; and were consequently saved from the destructive effects of mixed communion.

The question was comparatively a new one to the Baptist Churches. For ages they had groaned under the despotism of Pedo-Baptist hierarchies, which, instead of courting their friendship around the table of the Lord, and recognizing them as members of the Christian brotherhood, had met them with fire and fagot and carried on a

war of extermination upon them. Both Catholics and Protestants had denounced them as heretics, only fit for the gallows and the stake; and such a thing as recognizing them as orderly Christians, worthy of admission to the Lord's table, was of very recent date. The Baptists had not then enjoyed, as fully as might be supposed, the opportunity of testing the comparative effects of both mixed and strict communion upon their churches. Hence, when times changed, and sects, which before had been their enemies, then became their friends, and held out the gilded bait before them, they seized it with too much avidity; and ere long found, that what fire and fagot had been unable to accomplish, the arts of seduction were too well able to effect. Particularly, when the services of so powerful an ally as Mr. Hall, a distinguished leader in the Baptist ranks, brought all his powers to bear against them. "No wonder," as Mr. Kinghorn observed, "that Pedo-Baptists are so attached to Mr. Hall, they never met with such a Baptist before." Mr. Hall is yet so great a favorite as ever with the Pedo-Baptists. From the day when his first publication in favor of mixed communion issued from the press until now, he has been held forth by Pedo-Baptists as the embodiment of all that is liberal and Christian-like; while the practice of strict communion has been denounced as sectarian bigotry, and the strict communion Baptists as the most incorrigible bigots upon the face of the whole earth. We do not recollect having read a single controversy between a Baptist and a Pedo-Baptist, no matter what was the point at issue, in which Mr. Hall's liberality was not held up by the Pedo-Baptist, in contrast with what he was pleased to designate as, "Baptist unchristian exclusiveness;" or some other equally harsh name.

Why is it that Pedo-Baptists are so fond of Mr. Hall? Is it because they really concur with him in the principles he sets forth? To many who have never read his writings and their both it might seem so. But no such thing. They are far, very far, from agreeing with him in his views. For when pressed in argument to endorse them and reduce them to practice, they utterly refuse to do so. What then are we to conclude respecting the motives of those who use Mr. Hall's writings as their instrument of warfare upon the Baptists? Either, that their sole aim is to crush them if possible, by using arguments they know to be unsound; or else, that they have never duly weighed the arguments of Mr. Hall which they quote with such facility.—Charity constrains us to conclude, that the latter is true of many; and that they have never brought those arguments to the test of God's word, and traced them out to their natural consequences. But taking up the isolated point, that all Christians should commemorate the Saviour's death, and overlooking altogether, everything else connected with the right observance of the holy sacrament, and every other principle involved in such an act; and not duly considering the effects that may result from a deviation from the Scripture rule, they look upon free communion as true Christian liberty, and upon strict communion as mere party exclusiveness. Thus, perhaps without intending it, they practically repudiate the Scripture rule for the government of the Lord's table, being carried away by a show of liberality, that undermines a most important Scripture principle. A principle too, that is recognized by them as the basis of their own action.

Some, it is true, very candidly admit that Mr. Hall's positions are untenable; and having the discernment to perceive the consequences that must result from their prevalence; wisely decline adopting them and prudently refrain from pressing them upon others. J. M. W.

August 1855.

THE JEWS LOVE OF JUDEA.—The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the East, is the universal diffusion of the love, the undying love of the Jews for their own Judea, the Canaan of their fathers. Who could see, without emotion, thousands of poor Israelites, who from the remotest parts of Europe have made their way, by land, and wearied pilgrimage, through privations incalculable, and suffering without end—often shoeless, and almost clothed, friendless, penniless—that they might see the City of David, and lay their bones in the bosom of Jerusalem?—What multitudes are there among them who have sold their last possessions—having gathered together their little, their insufficient all—and having started, marching towards the rising sun, from the Vistula, Dnieper, and Danube, on a journey as long, as perilous?—How many have perished exhausted on the way? How many have landed at Joppa, crossed the Taurus at Antioch, who have been unable from over-exhaustion, to reach their longed-for goal! How many have sunk in sight of the

Mount of Olives! And how many have closed their eyes in peace and blessedness, when the privilege has been vouchsafed to them of treading within the walls of Salem?—Dr Bouring.

SELECTIONS.

Are you at Work, or at Play?

An honest farmer, who had a set of well disposed laborers at work in a field of corn, came suddenly upon them when they were taking things easier than they ought to have done. "Boys," said he, "are you at work, or at play?" This mild and good tempered reproof had an excellent effect on the men, who, well knowing how listlessly they had carried on their labor, began to use their reaping hooks in good earnest, so that the corn was soon cut and bound in sheaves, ready to be carried to the garner.

Now it is with the hope that something of a like effect will follow my present mild remonstrance on the part of some of my readers, that I adopt the language of the farmer, and say to Sunday school teachers, "Are you at work, or at play?" And let it not be understood, that I mean to imply any doubt of your general punctual attendance at your schools, or of your assiduity in instructing your scholars when there, for that is not the case. What I really mean is this, that I fear that hundreds of well disposed and industrious teachers, are but half interested in the ultimate end and object of all Sunday school teaching, namely, the conversion of those under their care.

The influence of Sunday school teachers, taken collectively, must be very great. "The constant action," says one, "on the minds of the youthful population, of more than a quarter of a million of religious teachers—not removed in general by age or sex from sympathy with their companions—each, too, having such a limited number of scholars as to make the influence direct and personal—must needs be working silently a great result. Intelligent familiarity with Scriptural facts and doctrines, must be gradually extending through the masses of society. And though, if tested merely by attendance on religious ordinances, much of this instruction may appear to be in vain, yet, doubtless, in a thousand other ways, though imperceptible, the influence exerted in the Sunday school, is more or less prolonged throughout the subsequent career, and mainly helps to bring about the increase of morality and deference to law, on which, from time to time, our public writers dwell with much complacency. Indeed, it may be fairly questioned, whether Sunday school instructors do not exercise an influence in moulding the religious mind of the community, considerably more extensive, and more potent, than proceeds from all the pulpits in the land."

But if the influence of Sunday school teachers is so great, proportionately great is their responsibility.—Reader, if you are a Sunday school teacher, you are engaged in a great work. Are you lukewarm, or are you in earnest? Are you at work or at play?

Think not that your mission is merely to instruct your scholars in the lessons set before them. They are committed to your care that you may mould their minds for heaven.—To inculcate knowledge is a part of your vocation; you must strive to make them wise unto salvation. First look to yourself. Have you a living faith in Jesus Christ, and do you unreservedly, as his disciples trust in him for the forgiveness of your sins, and an abundant entrance into life eternal? If it be so with you, are you humbly and ardently, and at all hazards, striving that it may be so? How shall he guide others aright? If the blind lead the blind, the ditch is the destination of them both.

Some teachers allure by their cheerfulness, and instruct by the information they impart, without ever impressing their scholars with the earnestness of their solicitude, or the fervor of their piety. True, you cannot convert the soul, for that is the work of God alone, but are you zealously desiring to be a means in his Divine hands for the accomplishment of his high and holy purposes? The teacher who renders scholar quick of discernment, renders him a best but a doubtful good; but he who is made the best means of converting him to God, confers on him a lasting and inestimable benefit, that will regulate his conduct guard him from evil, guide him to good, and help him on his way to heaven. Let it not be said that you culpably let slip the only opportunity, perhaps, that may present itself of winning a soul to Christ. Are you taking these things to heart? Are you lukewarm, or are you in earnest?—Are you at work, or at play?

Masters! to your care is confided the apprentice boy, who, before he entered into your service was perhaps a scholar in a Sunday school. Are you prudently repressing the growth of those evil passions which were nipped by his Sabbath education? Are

you fostering those seeds of virtue and piety that there were so assiduously placed in his bosom? It may be that your vigilance, or your carelessness, your praiseworthy interest in his welfare, or your censurable neglect, may be a means of saving or losing a soul. Do you kindly encourage him in holy things, or churlishly discourage him by the unkindness, laxity of your own conduct? It may be that even till now you have thought lightly of your responsibility. Take it to heart then while you may. For the time being you are the appointed guardian of your apprentice, and equally bound to protect him from vice and temptation. A master once endeavored to excuse himself for inattention to his apprentices on Sunday, by saying that he did not pretend to be religious. "Not pretend to be religious!" was the reproving reply, "why you may as well say, you do not pretend to be honest, for it is as much your duty to be the one as it is to be the other." Masters! second the efforts of the Sunday school; carry on the good work, and thereby save your apprentices from hazardous temptations, and yourselves from well merited reproach.—[S. S. Journal.]

God's one Purpose.

"All things work together for good to them that love God."

This text speaks loudly of God's wisdom; for what infinite wisdom must it require to contrive and arrange be forehand from all eternity, that everything should so work with every other thing, that from everlasting to everlasting there should be one continuous frame work, jointed and fitted together in absolute perfection. The text speaks as loudly of God's power; for what but an almighty power, such as we have no conception of, could coerce all things, however antagonistic, mind and matter, joy and sorrow, sin and holiness, to work together? But what the text teaches, in a plain and powerful absolutely overwhelming, is God's goodness. His wisdom and power, have devised and set in operation, this stupendous machinery, in order that it may work for good. The attributes of wisdom and power, and indeed all others, seem to be ancillary to the noble attribute of love. No wonder John said "God is love."

So long as this attribute lies at the bottom of all God's perfection, so long must all the powers of his universe be brought to bear upon his one cherished scheme, his one grand purpose—the good of them that love him. As it has been his purpose from everlasting, so it must be to everlasting, for with him "there is no variableness neither shadow of turning."

So sure, then, my brethren, as you are that your hearts are warm towards God, just so sure you may be, that all things work together for your good.—His word, and the reason he has given you enlightened by that word, both unite in teaching this lesson. It is your privilege to be reminded of it by everything that comes within the scope of your perceptions. As you read the word of God, remember that every truth on the sacred page is revealed for your good. If you investigate historical or scientific truth, remember that they are for your good. As you walk at mid-day, remember that the sun shines for your good. Or if you lift your eyes to the starry dome that gladdens night, remember that not a world rolls through space, but is on a mission of love, its errand as it blazes and whirls through its orbit, being to work with all other worlds, and all other things for your good. Not an atom of matter exists, but exists for your good. The atmosphere whose minuteness defies the microscope, lives and breathes for your good. All around you, the powers of nature are for your good. The earth revolves for your good. The ocean rolls, and ebbs, and flows for your good. The storm, the calm, the wind, the zephyr, are for your good. The drought and the rain are for your good. The terrific powers of the earthquake, and of the volcano, are set in operation that they may work for your good.—The fish of the sea, the fowl of the air, the beasts of the field have their being for your good. The lilies in the vale wear their tints, and the trees of the forest their leafy honors for your good. The stalactite gleams in the cavern, the mountain top greets the morn for your good. All, all, that you see, and hear, and feel, and know, and all that there is of nature, is for your good.—So also, the providential dispensations that hourly and every moment occur, are all for your good. The life of those who live is for your good, and the death of those who die is for your good. Joy, sorrow, prosperity, adversity, disease, pain, death, all work together for your good. Temptation is for your good. The powers of darkness are for your good. The devil and all his angels expend all their strength in working out your good. Your own sins, which your souls abhor, and the best one of which has energy enough to ruin you forever, are so reversed in their operations by the almightiness and mercy of God, that even they work for your good. Not a glorified spirit, nor a created intelligence, but lives for your good. Every

energy, conceivable or inconceivable that ever did or can exist, is united with every other energy, in working out one grand result—your good.—Everything God has ever done, or will ever do, or every exercise of his will in all eternity, past or future, must bear actually, and practically, and favorably on your happiness. What a conception is this! How it towers above the most exalted teachings of human philosophy and false religion! How it overwhelms our capacities! Thank God, that in an eternal world we shall enjoy, among other delights, such an expansion of soul as that we shall forever more and more gloriously realize that "ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD."—H. H. Tucker.

Literature, The Mental Element.

"Turn a boy loose in a library," says Johnson, "If you wish to educate him." This is part of the truth, though not all; for, a colt must not only frisk in the pasture, but wear the halter and be curbed by bit and bridle, to convert him to all the uses of which he is capable. So, there must be direction, discipline, control, in a boy's studies, to fit him to range with profit through the fields of literature. The hand of a master must be upon him, not to break his neck, but to curb it, not to kill, but to kindle, his native energy. It were useless to subject an ass, a horse and an ox, however to the same breaking.—The process must be suited to the nature of each, and to the use he is to subserv. So, it were idle to coerce all minds through the same educational training. You must adjust your mill to what you have to grind. It is the failure of education to provide for this adjustment, that makes it, throughout, such a nature-forcing process, and that sends abroad upon society so many educated imbeciles. The ox and race-horse are put through the same course, the ass and reindeer are tied to the same sledge, in our college lists.

Literature, however, is the grass on which all must pasture. The donkeys, bullocks, and steeds, of mind,—all grow on the same feed. As Schiller says, "Genuine Literature includes the essence of philosophy, religion, and art,—whatever speaks to the immortal nature of man. The daughter, she is also the nurse of all that is spiritual and exalted in our character. The boon she bestows is truth; truth not merely physical, political, economical, such as the sensual man is perpetually demanding, ever ready to reward, and likely generally to find; but the truth of moral feeling, truth of taste, that inward truth in its thousand modifications, only the most ethereal portion of our nature can discern, but without which that portion languishes and dies, and we are left divested of our birth-right, thereforeforward of the earning, earthly, machines for earning and enjoying,—no longer worthy to be called the sons of Heaven. The treasures of literature are thus celestial, imperishable, beyond all price; with her is the shrine of our best hopes, the palladium of pure manhood; to be among the guardians of this, the noblest function that can be entrusted to a mortal."

THE RULING PASSION.—"Punctually is the thief of time," said Mr. Slow-andeasy; but the late Mr. Higginson, the successful merchant, repudiated the motto, though he never repudiated a debt. He amassed a large property by energetic business, and at the ripe age of fourscore rested from his labors. Before his death he made all the arrangements for his burial, and even went so far in his forethought as to select the neighbors whom he wished to act at his funeral as bearers. The list was made out, with the aid of his son; and as there was nothing more to be said or done, he sank away on his pillow, and was apparently expiring. Suddenly he opened his eyes, and rallying, he spoke to his son.

"Did we put the name of Mr. Wiggins among the bearers?"

"Yes, Sir," replied the young man.

"Then strike it off," said the dying father, his ruling passion strong in death; "strike it off; he might hinder the procession a whole hour!"

ORIGIN OF FOOLSCAP PAPER.—It is well known that Charles L. of England, granted numerous monopolies for the support of his government.—Among others was the privilege of manufacturing paper. The water-mark of the finest sort was the royal arms of England. The consumption of this article was great at this time, and large fortunes were made by those who had purchased the exclusive right to vend it. This, among other monopolies, was set aside by the parliament that brought Charles to the scaffold, and by way of showing their contempt for the King, they ordered the royal arms to be taken from the paper, and a fool with his cap and bells, to be substituted. It is now more than one hundred and seventy-five years since the fool's cap and bells were taken from the paper but still, paper of the size which the Hamp Parliament ordered for their journals, bears the name of the water mark then ordered as an indignity to Charles.—[N. Y. Observer.]

"AN ENQUIRER" is informed that no communication is published in our paper, unless it is accompanied with the name of the writer.

New Advertisements.—Do not fail to read the advertisement of ECHOLS, TEAT & GRAVES. They are gentlemen who understand their business.

See also Brother WOOLSEY's advertisement in regard to the CHRISTIAN REVIEW—a periodical, by the way, unsurpassed in any sense of the word.

We publish a communication signed "READER" in another column, which must settle the question of dates between Brother "Y. N. L." and the editor of this paper.

Religious Literature.

To provide a healthful evangelical literature for a reading people, is beyond all doubt one of the highest behests of the Church of Christ of this age. The public preaching of the Gospel by this means, becomes in its results far more certain, permanent, extensive, and beneficial.

No, brother G., we are not "hurt," nor do we expect any apology. That is a word which the "Advocate" of "our episcopacy" has long since struck from their vocabulary.

The South-Western Baptist. This paper publishes our last article in reference to it, and then replies in three or four columns.

Now, reader, is it not a rich document? Doesn't he "balloon" it out of sight, and tower above Bro. Hamill, and our humble self, with commendable dignity?

Great, invincible, and puissant sire! since your learning and logic, your acumen and fervor, are so universally known, admired and feared—since *veni, vidi, vici*, commendate your every contest against whomsoever you turn your arms—since your penetrating glance enables you to pierce the secret chambers of the soul, and detect with infallible certainty the "demagogical" motive that actuates every alien who dares to question the divine right of the clergy to "lord it over God's heritage"—it cannot but fill your orator with no little amazement, that you should so far have degraded yourselves as to have noticed in the slightest degree the impertinent rant of an ignorant bigot.

How, then, are we to scatter throughout the length and breadth of our land, a healthful evangelical literature? We answer, by an efficient system of Colportage in the bounds of our various Associations.

THE PRESANT'S WAR IN GERMANY.—We omitted last week to call the attention of the reader to an article under the above caption, from the pen of one of our ablest contributors.

Another Minister Fallen. We understand from private sources that our dear Brother Rev. L. T. EBANK is no more! We have learned nothing of the date or the circumstances of his death—only that he was taken ill at one of his appointments, returned home, and died in a few days. He was one of our most laborious improving and successful

Texas Christian Advocate—A Clear Back-Out.

We had no idea when we wrote our reply to brother Gillespie's singularly inelegant statements in reference to us, that either his duty to "our episcopacy," or his Christian magnanimity, would permit him to publish it. That would have been an exhibition of Christian charity, which would have "marked him extraordinary" in the

No, brother G., we are not "hurt," nor do we expect any apology. That is a word which the "Advocate" of "our episcopacy" has long since struck from their vocabulary. How much "decency" and "piety" there is in attacking a minister's personal character in the columns of a professedly Christian Advocate, and then refusing to publish his defence, is left to the judgment of the reader.

Our readers are doubtless anxious to see Bro. G.'s response to our defence. Well, they shall be gratified. In words and syllables, it is as follows:

The South-Western Baptist.

This paper publishes our last article in reference to it, and then replies in three or four columns. The assumption of the Editor is decidedly original, if any of the Advocate's notices in any way, his relations to the Methodist Church, they are bound, according to his logic, to publish his appeals of *injuria in voce* in reply.

Now, reader, is it not a rich document? Doesn't he "balloon" it out of sight, and tower above Bro. Hamill, and our humble self, with commendable dignity?

Great, invincible, and puissant sire! since your learning and logic, your acumen and fervor, are so universally known, admired and feared—since *veni, vidi, vici*, commendate your every contest against whomsoever you turn your arms—since your penetrating glance enables you to pierce the secret chambers of the soul, and detect with infallible certainty the "demagogical" motive that actuates every alien who dares to question the divine right of the clergy to "lord it over God's heritage"—it cannot but fill your orator with no little amazement, that you should so far have degraded yourselves as to have noticed in the slightest degree the impertinent rant of an ignorant bigot.

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South-Western Baptist.

joists, and is cut down in the prime of life. We shall perhaps be informed of particulars by our next issue. We cannot but sympathize deeply with the afflicted family and churches of our departed brother; for he was to us a warm, generous, and affectionate friend and brother.

COMMUNICATIONS.

For the South-Western Baptist. "La Fayette Female College."

The undersigned, Board of Examiners at the last annual examination of this Institution, under the care of Rev. J. F. Bledsoe, submit the following report:

The exercises of the examination occupied two days, during which time the various classes were subjected to a very rigid and searching test, resulting in the conviction of the large audience present that they had been correctly and faithfully taught.

The need of praise due to the different classes, hardly admits of a distinction, and if we should attempt one, it would be almost a distinction without a difference, for all won for themselves much credit, and it was the common remark, that the Institution on no former occasion has given better evidence of its claims to be sustained, and that no previous examination has reflected more honor upon both pupils and teachers.

The two concerns under the management and direction of Prof. J. B. Norman, were brilliant performances. They were entirely confined to the young ladies of the Institution, who, by their vocal and instrumental exercises, satisfied crowded audiences that they had been trained by a master in his profession.

It is with great pleasure, and entire confidence, that we recommend this Institution to the people of East Alabama, and we would say to those, who are desirous of having their daughters properly educated, send them here, confidently relying upon the utmost care being taken of them.

The Exercises of the Fall Session will be resumed on Monday, Sept. 3d, 1855. Wm. M. A. MITCHELL, T. J. RUSSELL, LARKIN FLOYD, Committee, M. C. BLANCHARD.

The following communication came to hand some time since; but bearing no official signature from the Church, and as we had already published an obituary notice of brother Curry, as well as the preamble and resolutions of the Board of Trustees of the Baptist Male High School of Talladega, in regard to his death, we supposed it unnecessary to publish it.

William Curry, Esq. A painful visitation has befallen us by the death of our beloved brother, Wm. CURRY, of this church; he was our senior Deacon. How faithfully he discharged the duties of that responsible office, all who knew him can testify.

To this church, he gave his means, his labors, his prayers, and tears—a firmer friend it could not have had. His piety was always marked for its consistency; he was the faithful follower of the meek and lowly Jesus. He was slow to censure, ready to forgive, and firm and inflexible in duty. Losing such a man, and at such a season our little church has been sorely bereaved.

In testimony of our respect for the deceased, Resolved, That this church deeply feel the loss to the cause of religion that our denomination has sustained by the removal of our departed brother.

Resolved, That while we feel and expect to feel sensibly the loss we have sustained, we would submit to the will of our heavenly Father; for we feel our loss to be his gain.

Resolved, That his examples and his virtues, are all worthy of our imitation—as a citizen, just and upright, as a Christian, punctual and prompt, (who can forget his prayers?) He was pious—in him the poor found the heart of a brother, and an arm to help. The cause of education, the cause of missions, and objects of benevolence found a warm place in his heart. But who can fill his place? May the Lord sanctify this painful visitation to our good.

By order of the Church. "Christian Index" please copy. Kirksville, Ala., Aug. 21, 1855.

South-Western Baptist.

For the South-Western Baptist. "If Methodists are Satisfied with Their Government, Why Should Others Care?"

Occasionally the above interrogatory has been suggested, if not propounded.

With your consent I propose to remark a little. And first, I think Baptists should "care," and in this republican country, it is not to be wondered at that every body should care.

As to the feature of Methodism most to be cared about, you have recently exhibited to us in your discussion with Mr. Hamill. But, Bro. H., Methodist Episcopacy is most to be dreaded and deprecated in future generations—our children and their children.

The Legislature seems to be comprised of the straight forward working body. A member of the Council—the upper house—remarked to me to-day, that they meant to stand firm before the country, whether the Governor would co-operate with them or not.

This Legislature is composed of various kinds of official characters. Colonels, Majors, Lawyers, Judges and Ministers. The Superintendent of the Mission Station—a Methodist minister—is Speaker of the Council; and the Superintendent of the West Station—a Baptist minister—is a member of the Council.

The Legislature is entirely pro-slavery; the only two abolitionists are in its hall; they are so, in that they stand for Southern rights and Southern interests, and act on all legislation with entire cordiality.

But Bro. H., what of those missiles of mud and slander, some time since, aimed at your character, from a few points of this episcopal hierarchy?—I mean those courteous gentlemen, Messrs. Gillespie and Ferguson—especially?

I would say to Messrs. Gillespie and Ferguson, keep dark before your people—don't tell them anything about episcopacy, its meaning and design; and never what Mr. Wesley said to Messrs. Coke and Ashby, about a Bishop, no never, for Methodist independence is not yet entirely extinct.

Bro. H., can there be more than one out of ten Methodists, who understand their own government or the position they occupy? no part in it; they are not their own; they pay their money, and keep the wheel in motion.

Well, let them try their Met. MF. and defend it; they can do so in the most liberal terms—let you visit each other, and fraternize freely.

But, Bro. H., I must insist on your teaching Ferguson, especially, that Baptist Churches have a government and no episcopacy about it; that ours is a scriptural republican government, but I doubt whether he wishes to come to the light on that subject, or is susceptible even of comprehending it—so engrossed and concerned about his dear episcopacy.

P. S. Well, I suppose you have heard about how the Trustees of our State University have treated the Baptist Denomination. I hope the Baptists for the future will respect themselves a little.

Dear Bro. Henderson.— Please publish in your valuable paper the following extract from the proceedings of the conference meeting, of the Selma Baptist Church, August 4th 1855, relating to the resignation of its Pastor, A. J. McCraw, tendered at a previous meeting of that body.

The resignation of Bro. A. J. McCraw, being then under consideration, Brother F. M. Law offered the following preamble and resolution, which was unanimously adopted.

Whereas, the Selma Baptist Church has, for nearly five years past, enjoyed a season of prosperity under the pastoral care of Brother A. J. McCraw, which has not been surpassed by any church in this city. God, in his infinite mercy and goodness, has seen fit to bless this relationship with many precious indications of his approval, not only in adding to our numbers, until numerically, we are as large as any Christian organization in this city, but also in sending us, on frequent occasions, rich supplies of his free grace to encourage us in the way

South-Western Baptist.

For the South-Western Baptist. "The Toleration Act of Maryland—Its Date."

Bro. Henderson: Your correspondent, Y. N. L., is entirely mistaken in dating the so-called Toleration Act of Maryland as early as 1639.

Every reliable historian fixes the date at 1649. But to settle the matter, Bacon's "Laws of Maryland at Large," a book which is authoritative and recognized as such by the Courts of Maryland at the present day, gives the law in full and dates it 21st April, 1649—the same date which is affixed to it by Bancroft, by Hildreth (a man more matter of fact historian than Bancroft) and also by Chancellor Kent in his Commentaries (vol. 1, p. 644, of the new editions, or 11 35 of the old). There is no more doubt about the date of that than there is about the date of the Declaration of American Independence.

Dr. McTear, in his debate with the Catholic Bishop of Pittsburgh calls it the Act of 1643, nor did his opponent question his correctness. J. F. Polk, Esq. of Washington, D. C., in his controversy with Wm. Meade Addison, does the same. Dr. Dowling in his article in the Christian Review for January, 1853, does the same. Mr. Streeter, (who is now preparing a life of Lord Baltimore) in his address before the Maryland Historical Society in 1852, does the same, and the Society has published his address, a copy of which now lies on my table.

Rev. E. Allen of Baltimore, in a most elaborate historical document compiled by him from original sources, dates the Act in 1649. In the American Baptist Memorial, published in Richmond, (a periodical which every Baptist ought to take) there is an article from Dr. Fuller, of Baltimore, (August number, 1854) in which he says: "I have now before me the boasted statute of Maryland. It was passed 21st April, 1649."

There is probably a misprint in the book from which your correspondent, Y. N. L., quotes, and by which he has been misled. I am somewhat loth, however, to excuse his mistake, for if he had carefully compared authorities as a man who writes for the press ought to do, he would have discovered the error himself.

More over, this question has been publicly discussed scores of times and one who undertakes to enlighten the public by writing a "series of articles," ought to be familiar with the date, even without consulting the authorities.

For the South-Western Baptist. Dear Bro. Henderson: The Faculty of Howard College have directed me to say to the friends of that Institution through your paper, that our Dormitory Building will be ready for use by the opening of the next session Oct. 1st.

The contractor has to-day assured me that such would be the case unless something providential should prevent. This building will accommodate students better, and in larger numbers than the old one did.

Prof. Davis is now in the North purchasing apparatus, which will be here by Oct. 1st, so that even before the next session, our facilities for instruction will be, at least, as good as they were before the burning of the old building.

It may not be amiss, to state also that the Board of Trustees have stricken off from the College, the Preparatory Department. They thought that justice to the subscribers to the permanent Endowment demanded this course in as much as the effects of that Department so long as it was connected with the College, was to build up a neighborhood preparatory school, out of funds evidently designed by the contributors for the establishment of the College.

They have thought best, however, to keep up for the present. A sub freshman or fifth class, to which students will be admitted on examination as to any College class.

Instruction in literary studies, will, as heretofore, be provided for Theological students at any stage of advancement. A. B. GOODHUE, Sec'y of Faculty of H. Col. Marion, Aug. 24th, 1855.

Dear Bro. Henderson: Last Thursday I closed a meeting of several days with the Bethlehem Church, in Barbours county, Brother R. E. Brown, being present we concluded to protract the meeting, we labored until Thursday, "the Lord added unto us such (we trust), as will be saved," on Wednesday, five were buried with Christ in baptism, and on Thursday, eight more followed the Saviour into the yielding wave, several others were expected at night but a heavy rain in the evening prevented our assembling together.

The Lord is doing great things for us at Bethlehem, wherof we are glad. Brother Brown went on his way rejoicing, and I returned to Troy, preached on Saturday and Sabbath, the Lord was with me, Sabbath evening preached to the blacks, five gave us a "reason of their hope," how our hearts burnt as we listened to their simple, but touching relations of the dealings of God with them, there has been about forty additions to this church since our connection with it, mostly whites, but now the sons of Gillespie are stretching out their hands to God, we are looking for a great blessing at our next meeting, that Troy can not contain any more, since the Lord has said "open your mouth wide and I will fill it." Oh for an enlargement of soul for our several charges.

MATT BISHOP.

South-Western Baptist.

For the South-Western Baptist. "Religious Freedom."

Mr. Cass said that this was the third session since the commencement of the presentation of the American Government, to secure to our citizens the rights of religious worship, as well as the rights of sepulture, at the first session when they were presented, the subject was referred to the committee on the Judiciary, and an excellent report, accompanied by appropriate resolutions, was made by Mr. Underwood, then a Senator from Kentucky. Subsequently petitions had become more numerous, and the whole subject was again brought to the attention of a committee, and the interest therein it was increasing, and therefore he gave notice that on an early day he should ask the Senate to adopt the resolutions which had been reported.

Having expressed his opinion to the Senate on a former occasion, he did not propose to enter into the discussion, but he desired to state an interesting fact. The discussion in the body attracted some attention in Paris and in the comments of the Paris papers, there was drawn out a very singular document, which was well worthy of the attention of the Senate, as the coronation of Napoleon—the Napoleonic representatives were summoned from the various religious bodies of France, to be present at the ceremony, and among others, representatives of the consistorial bodies of the Reformed Church of France, were called there; and to them Napoleon, with that vigor of thought and energy and terseness of expression which characterized his brilliant military achievements, will forever place him high among the roll of those men who have impressed their character upon the history of the age in which they live, said: "Let us, please your assembly, be the patrons of the reformed churches of France, and I embrace with ardent wishes the opportunity of testifying to them how highly I have been satisfied with the reports that have reached me of the fidelity and good conduct of the pastors and citizens of the different Protestant communities. I desire you to understand that it is my firm intention to maintain the freedom of religious worship. The empire of the law ends where the empire of conscience begins. Neither the law nor the sovereign can do anything against the freedom. Such are my principles and those of my nature; and if any one of my race who has succeeded me, should forget the oath I have taken, and, deceived by the promptings of a false conscience, should violate it, I devote him to public execration, and authorize you to give him the name of Nero."

These remarkable words were those of a despotic sovereign—despotic by habit and by temperament; but they are words of truth and wisdom, by whoever spoken. Mr. C. thought they were a stirring rebuke to those men—and there are some of them in our own country—who maintain that liberty of conscience is the power to think, and that human Governments have the right to place themselves between religion and his Creator, and prescribe all forms of religious worship but those fixed on by themselves.

I send you the foregoing extract thinking that some of your many readers may be interested to know what the great Napoleon thought of *Religious Freedom*. I have not seen this copy, or in any way made public, by any Religion Journal. Well, has Mr. C. thought these remarkable words of Napoleon were a stirring rebuke to those men—? who maintain that liberty of conscience is the power to think? &c. It is said of the present Emperor of France, Louis Napoleon, that having agreed in the first place that all men should enjoy freedom of conscience in the Empire of France. Some who endeavored to act upon this principle, and who understood freedom of conscience to mean freedom to worship God according to the dictates of their conscience, acted accordingly, and were taken up and badly treated by the directions of the Romish Priests. They appealed to Louis Napoleon and he informed them that freedom of conscience meant a freedom to think for themselves, but not a freedom to worship God as their consciences might dictate.

According to this construction by Napoleon, the third, as he is sometimes called, it appears to me that the latter part of the words of his uncle might rest upon him viz: "I devote him to public execration, and authorize you to give him the name of Nero." For the good of his own immortal soul, and the souls of the millions of French people who are in darkness as regards their own souls' welfare, but especially for the good of the many Protestants in France, let us pray God to convert the present Emperor of France.

For the South-Western Baptist. Rev. J. H. Foster—Vacation Health. This excellent brother recently paid us a visit, and greatly refreshed us with two or three rich sermons, and divers conversations. It is a distinguishing trait of this brother's preaching that is addressed almost exclusively to the conscience and moral feelings. It is that kind of preaching, precisely, which will enable one to ascertain how much of the intense he feels in the house of God, depends on the intrinsic preciousness of the Gospel, and how much on mere accidental circumstances, such as the voice and manner of the speaker, the agreeable excitement of the animal feelings, and the imposing character of the occasion. Very many I won, enjoy a sermon on the same principle that they enjoy a political speech. If there be, however, they care little whether it be spiritual or animal—or rather, the latter is preferred, as being the more boisterous and exciting. I heard a brother not long since, relating from a sermon incomparably rich in evangelical truth, exquisitely simple in structure and style, delivered with reverential meekness, giving expression to words of indignant disappointment, thought he did he go to church to hear a display of eloquence, so called, to hear the Gospel? It was truly refreshing to renew, even for a few days, the familiar intercourse enjoyed for a long time in days gone by, with so valued a Christian.

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MATT BISHOP.

South-Western Baptist.

For the South-Western Baptist. "Health of New Orleans."

New Orleans, August 23.—The semi-weekly reports from six out of the ten cemeteries show that there have been one hundred and sixty deaths from yellow fever.

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friend, and to hear from lips whose precious wisdom was the mentor of our premature years...

The Baptist Male High School, in Talladega.

A short time since, I made my first visit to the country of Talladega; and a pleasant trip it was to me...

THE CHRISTIAN REVIEW.

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Appointments for Elder F. Callaway. Elder F. Callaway will preach by Divine permission, at Pine Level, Macon Co., on Monday night, 27th August.

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SPECIAL NOTICES. To the Churches of the Tuskegee Association. We specially request the Churches of the Tuskegee Association when making out their next Church Reports for the Minutes, to make out a separate and distinct sheet for the black members...

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JUDSON FEMAE INSTITUTE, FACULTY. S. S. SHERMAN, A. M., Principal and Professor of Ancient Languages and of Mental and Moral Philosophy.

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Tuskegee Classical and Scientific Institute. The eighth annual session of this institution will be commenced on the first day of September next. It will be divided into two terms of twenty weeks each.

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MISCELLANEOUS

The Use of Learning.

"I am tired of going to school," said Herbert Allan to William Wheeler...

"How are you going to get your living, Herbert?" his young friend asked...

"Still, if we can't see it, Herbert, perhaps our fathers can, for they are older and wiser than we are."

"What are the wages, sir?" "Thirty-five dollars a month."

"I filled clerkships in several first class mercantile houses, and was associated with a very considerable number of salesmen, accountants, and clerks generally."

"All the mercantile houses by whom I was employed, have since failed—"

"How do you do, Mr. Allan?" said the merchant to the mechanic...

"Work is very dull, and wages low; and, with so large a family as I have, it is tough enough getting along under the best circumstances."

"I am really sorry to hear you say so, Mr. Allan," replied the merchant...

"I have five children, sir." "Five children! And only six dollars a week?"

"You ought to try to get into some other business." "But I don't know any other."

"The merchant mused awhile and then said: 'Perhaps I can aid you in getting into something better.'"

"I have not the slightest knowledge of surveying. It is true I studied it, or rather pretended to study it, at school;

but it made no permanent impression upon my mind. I saw no use in it then, and am now as ignorant of surveying as if I had never taken a lesson on the subject."

"I am a city merchant, having commenced my career as an adventurer on the farm, on a salary of \$80 per year, and having passed through half life time of incessant toil to reach the point where I am now."

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common enemy. But we must, if Baptists, feel it to be of some importance that our distinctive principles should prevail.

And this for two reasons—First because it is due to the cause of truth as we hold it, and second, because a proper self-respect demands it.

But it is due to ourselves, as a denomination, to do all we can, in a legitimate way, and with a Christian spirit, to seek to have our sentiments predominate.

In some sections our denomination has been looked down upon, and in some communities to unite with a Baptist church is, to say the least, regarded as stepping outside the ranks of respectability.

A communication in The Country Gentleman has a word in season for those young men who hanker after tickets in the great lottery of mercantile life.

I am a city merchant, having commenced my career as an adventurer on the farm, on a salary of \$80 per year, and having passed through half life time of incessant toil to reach the point where I am now.

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The Exile. He is a wanderer upon the earth. God guide the poor exile. I pass among the people; they look at me I look at them—we are not known to each other.

When I behold at the decline of day, the smoke of the cottage rising from the depth of the valley, I say to myself, happy those who, as the morning comes, find again the fireside, and rest among their own.

Whither go those clouds driven by the tempest? Thus am I driven, and it matters not whither. The exile is everywhere alone.

This river flows smoothly in the plain, but its murmur is not that which charms my infancy—it awakes in my soul no remembrance. The exile is everywhere alone.

These songs are lovely; but their melancholy is not my melancholy, and their joy is not my joy. The exile is everywhere alone.

I see aged men surrounded by their children, as the olive-tree by its shoots, but not one of these aged men calls me his son, not one of these children calls me his brother. The exile is everywhere alone.

I see young men breast to breast, clasped as if they would willingly of two lives make but one life; but not one has grasped my hand. The exile is everywhere alone.

They are friends, husbands, fathers, brothers, only in the Fatherland.—The exile is everywhere alone.

Poor exile, cease thy mourning—all are banished like thee—all. See pass away, vanish, fathers, brothers, husbands, friends. The Fatherland is not here below—man vainly seeks it here; here is but a night-coach. He goes wandering upon the earth! May God guide the poor exile—Home Joyful.

Flowers.—There is something quite affecting in the joyous abundance and pertinacity with which some lovely flowers will grow in the poorest soils.

Words which have very little real meaning but a kind of enchantment of suggestion like a snatch of an old song.

HINTS TO LETTER WRITERS.—An exchange paper gives the following suggestion, from a gentleman in extensive public correspondence:

With the date of your letter always give your post office address, including the State, and if the State has more than one office of the same name, the County. Write your signature so that it can be read by a stranger, and if a reply is expected, give your proper personal address—"Rev." or "Mrs." or "Miss."

There are in the United States twenty-five post offices of the name of Washington, and nearly as many of several other names.

The law for the registration of letters containing money, or any thing considered valuable, went into effect on the 1st instant, by which for a postage of five cents, the government, without becoming responsible, undertakes to use extraordinary care to insure the safe delivery of the letter.

The report that Bancroft, the historian having united with the Catholic Church is now contradicted, and that he is finishing an important history at his residence in R. I.

University of Nashville. Medical Department. The Fifth Annual Course of Lectures in this Institution will commence on Monday, the 29th of October next, and continue till the first of the ensuing March.

BUSINESS CARDS. FOWLER & GARY, DEALERS IN Drugs, Medicines, Chemicals, Paints, Oils, Glass, Brushes, Perfumery, Fancy Articles, &c., &c.

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GEORGE W. GUNN, ATTORNEY AT LAW, and Solicitor in Equity. Will practice in the Courts of Macon, Chambers, Russell, and Tallapoosa counties.

HENDERSON & MCGEE. Having this day associated themselves in the practice of the Law, will attend to all business entrusted to their care.

DRS. HONNET & NUCKOLLS. Having associated themselves in the practice of Medicine and its collateral branches, will respectfully offer their services to the citizens of Tuskegee and vicinity.

STEWART, PHILLIPS & CO., WHOLESALE & RETAIL GROCERS, Montgomery, Ala.

DRS. PURVEY & SIMMONS, Surgeon and Dentists. Office above stairs over the Post-office.

H. L. LAPLASS, TAILOR. TENDERS his services to the citizens of Tuskegee and vicinity, for all kinds of work usually done in the Tailoring line.

W. M. REED, WHOLESALE AND RETAIL DEALER in Florida, offers for sale his house situated near the public square.

PORTER, ISBELL & CO. RESPECTFULLY invite attention to their stock of SPRING & SUMMER GOODS.

HOUSE AND SIGN PAINTING. BUILDING, GLAZING AND PAPER-HANGING. THE undersigned having formed a connection in the above business, solicit a part of the public patronage.

W. R. ANDERSON & ROBERTS, DENTISTS. And Manufacturers of Inexpensive TEETH.

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LA FAYETTE FEMAL 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.

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RATES OF TUITION PER ANNUM. Primary class, \$16 00. Preparatory, 25 00. First year in College course, 32 00.

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BAPTIST MALE SCHOOLS. THE Annual Session of this Institution, held on the first Monday in September next, is now in progress.

THE healthfulness of Talladega, the many advantages it possesses, present clear documents for the patronage of the public.

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