

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.

Revision.

No. 5.

The weather is much cooler since that copious rain, Bro. B., and if you have time, you may tell me now about the word church, in Acts 7:38.—"He that was in the church in the wilderness!"

I have long since concluded, Bro. A., that church is not the proper word, though in the Greek we find *ekklesia*, for some spell it, *ekklesia*, which is generally rendered church. In the first number of the 'Christian Review,' it is stated, that *ekklesia*, occurs 115 times in the New Testament; that it is in its original signification, in the Grecian sense, applied to a Grecian assembly, in Acts 19:32, 39, 41. In the same general sense, applied to a Hebrew assembly, in Acts 7:38, and Heb. 2:12. By referring to Psalms 22:22, you see that Hebrew 2:12, "In the midst of the church will I sing praise unto thee," is a quotation from that Psalm where we find *congregation*, and this, no doubt, is the word that ought to be used. Acts 7:38. Acts 19:32, 39, 41, it is correctly rendered assembly. The word church does not occur in the Old Testament; and, in the New Testament, it is used in reference to a house, only in Acts 19:37, "robbers of churches," where churches ought to be temples or sacred places. There were no "churches" built at that time, and the Greek term used for churches in this place is altogether different from *ekklesia*.

You have "fixed that up" entirely to my satisfaction, Bro. B. I suppose the word *ekklesia* is derived from *ekdesia*. It looks very much like it.

Pretty nearly. We get it from the Latin *ecclesiasticus*, by dropping the last two letters, which is from the Greek *ecclesiasticos*. And here we have another instance of our translators' following too closely the Vulgate, whereas if they had done so in Acts 19:37, they would have gone right—"Robbers of temples or sacred places."

Bro. B., how do you understand *ekklesia* in Rom. 5:11?

I think *reconciliation* is the proper word. I once heard an eminent minister say that the meaning would appear by reading it at one time, pronouncing it as *re-union*. You know, two persons that make up a quarrel are said to be "at-one again." Atonement commonly means expiation, as in Lev. 16:11. "Aaron shall make an atonement, &c."

Well, Bro. B., do you think it worth one's while to commit to memory whole chapters in the Bible? I have heard some say, they thought it a good plan, but I have never done it.

I think that ought to be done in one's youthful days, Bro. A., and I think that the memory is not cultivated as much as it ought to be. Many advance the doctrine that a pupil should get ideas, and not words. The truth is, he ought to get both; and much might be said on that subject. When I was a boy, I used to commit to memory several portions of Scripture, such as the ten commandments, Prov. 8, Psalms 1, 2, 8, 15, 16, 18, 23, 34, 46, 50, 51, 103, 104, 133, &c.; also, Eccles. 12, Habakkuk 3, Matt. 25, Luke 15, John 6, 1st Cor. 12, 1st Cor. 15, Eph. 3, 1st Thess. 5, Heb. 11, &c. It would be a good plan, no doubt, for both of us, to learn single verses in all parts of the Bible. In reading the Scriptures, one might mark with his pencil, striking passages that occur here and there that would be well worth committing to memory. You remember how the "Shepherd of Salisbury Plain" used to do. I am disposed to think that a great many persons, church-members, too, don't even read their Bibles much, but depend on what they hear at church or see in religious newspapers. I once heard a good brother say that he scarcely ever read any part of the Bible except the Book of Proverbs. I have frequently thought since, that I ought to have told him he ought to read the Book of Psalms, the Gospel of Matt., and the Acts of the Apostles, if he did not read any other parts of the Bible. I once heard a young lawyer say that he never had got in the way of reading the Bible to much profit, and I understood to tell him how to do, pretty much according to the directions laid down in Abbot's Young Christian, and if I mistake not, he promised that he would try to adopt that plan. This book of Abbot's should be studied by all young persons, and if you don't consider yourself too old to study the Bible as he recommends, you can take time that I have here. Begin on page 221.

I understand you exactly, Bro. B., and I have frequently wished that, whenever one wrote in a paper, referring to a particular verse, he would give the words, for I hardly ever feel like taking the trouble to look out the verses, and as I don't know them, I lose most of the benefit to be derived from reading the piece. And, sometimes, it is clear, that without the words, one cannot find the verse, as the printer, by making a little mistake,

keeps the reader entirely in the dark. But this may be owing, many a time, perhaps, to the eligibility of the manuscript sent to the printer.

That's true to the letter. I have seen, lately, luno, for lono; mighty, for weighty; bearing, for learning; peribatos, for peribatos; query, for query; discrimination, for dissemination; another, for another, in Greek; charges, for changes; found, for formed; and baptizo, for baptizo; which ought to have been z instead of s.

Do you ever notice typographical errors in the Bible, Bro. B? I have understood that it is a very difficult matter to avoid making some mistakes in printing so large a work.

Not very many. In my Bible, however, of 1831, for the American Bible Society, James 4:9, I have noticed a very singular one.—"Let your laughter be turned to mourning, and your joy to happiness" instead of heaviness.

I have read, Bro. B., that in Matt. 2:16, instead of "slew all the children," it should be, "slew all the male children." Which way do you think is correct?

Why, I think that it is right, in our version.—"slew all the children," for though the masculine article is used with *paidas* which means children of either sex, it is taken for granted that the masculine is not meant exclusively unless there is some specifying word to that effect. I think it can never be known positively from that verse alone, whether female children were killed or not. The presumption is, that females were killed as well as males. In the 18th verse, we read, "Rachel weeping for her children," and the Greek word for children there, is what is called by grammarians, neuter gender, with the neuter article, meaning children, either sons or daughters. One thing is pretty evident, and that is we ought not to change the words of "our common version" without good reason and sufficient proof. I have known of a good many passages that were considered erroneously translated, but have been subsequently admitted by Revisionists, themselves to be correct. I presume you will consider me as running considerable risk in telling you of so many passages that I consider wrong. Many regard Heb. 11:1, as a good definition of faith, but I think the word substance does not convey the true idea. I have had it strongly impressed on my mind, that that word is taken from the Latin *substantia*, a literal rendering of the Greek *hypostasis*, which literally means a standing under, a stay, a prop. In the margin, I see ground, or confidence. I wish I could get some one to tell me the precise meaning of that word, *hypostasis*, in this verse. In Heb. 1:3, "the express image of his person," it is translated person, where the Vulgate has *substantia*, the same word used in Heb. 11:1, "faith is the substance of things hoped for," &c.

Well, if you can't understand it, Bro. B., you need not expect me to trouble myself about it. Tell me about the eleven tongues, in Acts 2:3.

Cloven, you know, means divided. Distributed, however, seems to be a better term. The idea is, that flames shaped like tongues, were distributed throughout the room, and that one sat on each of those present. I have frequently noticed that a flame takes the shape of a tongue. Hackett explains it in this way.

It always seems to me, Bro. B., that each tongue was split in two at the top, and that there was one of these cloven tongues on each person.

I had some such notion myself, Bro. A., until our minister told us better some years ago. I see that the word in the Latin, *dispartite*, favors the idea of distribution, rather than of division. So you see that this old Latin version, with all its faults, serves to set us right sometimes. It will, no doubt, always be of use to translators.

Did you ever notice, Bro. A., how often the expression, "God forbid," occurs in Paul's writings, and in some other parts of the Bible? It is a singular fact, that, though the original may have that force sometimes, it would be better, ordinarily, to say "far from it," "surely not," or some such expression. I have thought that some persons have acquired the habit of saying, "God forbid," quite too often. I suppose they thought it no harm, as the phrase is in the Bible. You know our Savior is represented as saying, in Matt. 5:22, "Whosoever shall say, thou fool, shall be in danger of hell-fire." And yet, in Luke 24:25, we read that Christ said to the two disciples that were on their way to Emmaus, "O fools, and slow of heart," &c. Now, in the Greek, the terms are not the same in these two places, and, it seems to me, ought not to have been translated by the same English word, for Christ is represented as doing what he had previously spoken of as highly sinful. In 1st Cor. 11:29, "Eateth and drinketh damnation to himself," we find that the word rendered damnation, is translated condemnation in v.34. I think here ought to be greater uniformity. In the parable of the good Samaritan, we read, "A certain man went down from Jerusalem to Jericho and fell among thieves." Now, the expression, went down, implies that

the man arrived at Jericho. It should be, was going down. The robbers attacked him while on his journey. There are many such improprieties of translation in our version. In Luke 4:40, however, the verb was setting, is correct, "When the sun was setting." As there is no article in Latin, one cannot always tell whether to use a, or the, in translating. This may account, probably, for the use of a, and an, sometimes, where the Greek requires the, as in Matt. 4:21, "In a ship." Also, in Acts 1:33, "Into an upper-room," and Matt. 1:23, "A virgin." If the Greek had been followed in each of these three instances, the would have been used instead of the article a or an.

I think you'll have to stop now, Bro. B., and let me have a rest, for close attention for any length of time tires me very much.

One more remark, Bro. A., and then we will adjourn our meeting. I have a few verses here of the old-fashioned spelling, such as was used in 1611, taken from Deuteronomy, 32d chapter, "Give care, O ye heavens, and I will speak; and hearken, O earth, the words of my mouth. My doctrine shall drop as the dew, as the small rain upon the tender herbe, and as the shower upon the grass. Because I will publish the Name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgement: A God of truth, and without iniquity, just and right is he." From extracts from works 50 or 60 years older, it appears that the spelling was more unlike ours than that taken from the Bible; and, you know, our spelling at the present day, is far from being uniform.

I have never paid much attention to that subject, Bro. B., as you would soon learn, if you were to read some of my letters.

For the South Western Baptist.

Robert Hall on Communion.

No. 11.

Taking Mr. Hall's own admission respecting the tendencies of his system, we are truly astonished that he did not perceive the sophistry of his own arguments, and abandon the practice of Mixed communion forever, particularly as he lived some fifteen or sixteen years to witness their effects upon Baptist Churches, and upon the cause of religion generally. For after claiming that Baptist Churches were true churches of Christ, and organized according to the apostolic model, and worthy of being perpetuated to the end of time, and that Pedobaptist Churches were unscripturally organized; he still believed that Baptist sentiments would ultimately prevail in the world, and that mixed communion would greatly facilitate their prevalence, yet, the strange paradox is presented in the admission, that if mixed communion were universally to prevail "the appellation of Baptist might be found not so properly applicable to churches as individuals." The following is his language:

"Of the tendency of mixed communion to promote a more candid inquiry into our principles, it is scarcely possible to doubt, whether it would have the effect of rapidly extending the Baptist Denomination as such is less certain. For were that practice universally to prevail, the mixture of Baptists and Pedobaptists in Christian societies would probably ere long be such, that the appellation of Baptists might be found not so properly applicable to churches as to individuals, while some more comprehensive term might possibly be on a par, or to discriminate the views of coeusive bodies.—But what then? Are we contending for names, or for things? If the effect of a more liberal system shall be found to increase the number of those who return to the primitive practice of baptism, and thus follow the Lamb whithersoever he goeth, he must be possessed of a deplorable imbecility and narrowness of mind who will lament the disappearance of a name, especially when it is remembered that whenever just views on this subject shall become universal, the name by which we are at present distinguished will necessarily cease." Hall's works vol. 2, p. 228.

The annihilation of Baptist Churches, Mr. Hall being witness, is the tendency of mixed communion. And while he claimed that mixed communion had, within his own knowledge, been the means of extending Baptist sentiments; yet others who wrote about that time presented a gloomy picture indeed. Mr. J. G. Fuller, a son of the distinguished Andrew Fuller, and a member of Mr. Hall's own church, shows conclusively by facts taken from the Baptist Churches of England that the annihilation of Baptist Churches, is the tendency of mixed communion when it is fairly tried.—He says:

"The tendency of mixed communion is becoming every day more apparent and its deteriorating and disassociating influence more visible. Every successive month brings strong 'certain things' to our ears; a standing ordinance of Jesus Christ, displaced, contemned, and decried; its very mention deprecated; natural allusions to it studiously avoided; the almost total suppression, in the Christian ministry, of one part of the counsel of God; the reception of members without any baptism, notwithstanding a renunciation of the ceremony performed in infancy, and without any public confession of faith in Christ, beyond a knowledge of character and personal appearance in the temple of mixed communion; clandestine admissions of unbaptized persons to the Lord's table; attempts to enforce mixed communion; unnecessary and unwelcome collision with Pedobaptist churches, the constitution of Baptist churches altered by way of experiment, the necessary expulsion of conscientious strict Baptist, defective discipline; and general relaxation from primitive christianity, a disposition to sacrifice another 'non-essential,' the Lord's supper, whenever the supposed interest of peace and union shall make the demand, private baptisms in compliance with the special desire of Pedobaptist members, the celebration of believer's baptism in the morning, and of infant baptism in the afternoon of the same day in the same place, the morning preacher being especially requested not to plead for his views of baptism, by a non-compliance with which Pedobaptist members were greatly offended! These are indications, (and others might be enumerated) sufficiently clear and strong, of the tendency of mixed communion." Baptist Library vol. 1 p. 223.

In addition to this testimony we add the following also. Rev. James Hinton, had tried mixed communion and mixed membership in his own church, and the following was his testimony after the experiment was fairly tried by him. "I cannot," says he, "be free in my ministry without giving offence, the congregation is of so mingled a nature, that I find it impossible to escape censure, either from Baptists or Pedobaptists, from Dissenters or friends of the establishment." Baptist Library vol. 1 p. 276. The church of which good old John Bunyan was Pastor, was so far under the influence of mixed communion principles, that at his death a Pedobaptist minister was chosen as his successor. p. 278.

Other cases might be presented also, showing the evil tendency of the mixed communion practice. It may, we believe, be set down as a fact confirmed by History, that Baptist churches practicing strict communion have generally enjoyed peace and prosperity, while those practicing mixed communion and mixed membership have deteriorated into Pedobaptist societies, or have been troubled with intestine divisions and in a great measure lost their denominational influence. The strict communion Baptist churches in the United States have flourished greatly, while mixed communion churches of England have not been so successful. We believe, though we have not the data at hand to prove it, that the strict communion churches in England, have generally flourished far beyond those of the opposite practice, particularly where other things were equal.

These facts we presume are sufficient to show that Baptists cannot adopt Mr. Hall's theory, without subverting what they believe to be a well established scripture principle, and without subjecting their churches to influences the very tendency of which is to annihilate them. If then, as Mr. Hall contends, Baptist churches are organized after the model of the apostolic churches, we can but conclude, that it is absolutely wrong to adopt a policy, the tendency of which is to bring them to ruin. J. M. W.

JONATHAN EDWARDS' ZEAL.—"I had great longings for the advancement of Christ's Kingdom in the world; my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that appeared in any part of the world, that appeared to me, in some respect or other, to have a favorable aspect on the interests of Christ's Kingdom, my soul eagerly caught it, and it would much animate and refresh me. I used to be earnest to read public news, letters, mainly for that end to see if I could not find some news favorable to the interest of religion in the world."

My heart has been much on the advancement of Christ's Kingdom in the world; the histories of the past advancement of Christ's Kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the Kingdom of Christ being promoted; and when I have expected in my reading to come to any such thing, I have lotted upon it all the way as I read; and my mind has been much entertained and delighted with the Scripture promises and prophecies of the future glorious advancement of Christ's Kingdom on earth."

Genius is the gold in the mine; talent is the miner who works and brings it out.

SELECTIONS.

Maryland Colony and Religious Toleration.

A few weeks ago, we published a letter of Rev. H. H. Tucker to Hon. A. H. Stephens, on the question. Was the Maryland Colony the first civil government which established by law religious liberty. We find in the Albany Patriot, an able letter over the signature B., in which are collected some historical items very appropriate to the present question. We copy a large portion of the letter, believing that our readers would be interested in its perusal.

It may be proper for us again to state, that we have nothing to do with any political questions which, in the judgement of some, may be involved in the controversy between Messrs. Stephens and Tucker. Like the correspondent of the Albany Patriot, and Mr. Tucker, our object is to vindicate the truth of history, and not to attack nor defend a political party.—Christian Index.

From the Albany Patriot.

Rev. H. H. Tucker—Hon. A. H. Stephens, and the Press.

Messrs. Editors:—I perceive that some of the political papers are abusing the Rev. H. H. Tucker, for presuming to question the correctness of some of the statements made by Hon. A. H. Stephens, in reference to the Maryland Colony, its proprietor, Lord Baltimore, and its claim to be considered the first civil government which established by law religious liberty. As an effort has been made to counteract the influence of the array of historical facts introduced by Mr. Tucker, by representing him as a "deputy preacher," a "bigoted sectarian," &c. allow me to lay before your readers the testimony furnished by a distinguished Episcopal divine, Rev. Francis L. Hawks, D. D., in his "Contributions to the Ecclesiastical History of the United States." Vol. 2, Ed. 1839.

The first settlement of the colony was made in March, 1664, (p. 24) its first legislative assembly was convened the same year, (p. 28,) its second in 1637, and its third in 1638. At its third session, and act was passed, in which it was declared, that "Holy Church within the province shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish." The author cites for authority "Bacon's Laws of Maryland, A. D., 1638—1640; Chalmers 213." He says of the act, "The language is copied literally from the great charter of England;" and in commenting upon it, adds, "If those by whom it was made were of the church of Rome, and intended by the phrase 'Holy Church,' to designate that communion then was it in violation of the principle of toleration, which allowed of no preference to any?" (P. 29.) "In 1640, it was re-enacted in the same words, as we shall see, at a future period, became a perpetual law of the province." (p. 30.)

The author represents the law enacted after the suppression of Clayborn's rebellion and the restoration of Calvert, in 1746, as enjoining "that no person professing to believe in Jesus Christ, should be molested, in respect of their religion, or in the free exercise thereof or be compelled to the belief or exercise of any other religion, against their consent, so that they be not unfaithful to the propriety, or conspire against the civil government, that persons molesting any other in respect of his religious tenets, should pay treble damages to the party aggrieved, and twenty shillings to the proprietary, that those representing any with approbation names of religious distinction, should forfeit ten shillings to the persons injured, that any one speaking reproachfully against the blessed Virgin or the Apostles, should forfeit five pounds; but blasphemy against God should be punished with death." He adds, "It was also enacted by the same law, that in case of inability to pay the fines above mentioned, the offending party should be whipped—and in the case of using reproachful words concerning the Apostles or Evangelists, for the third offense, the punishment was confiscation of property and perpetual banishment from the province." (P. 36.) His references are to "Chalmers's Annals, 218, Bacon's Laws of Maryland, 1649, chap. 1.—Speaking of the 'opprobrious names referred to in the law, he says 'We find among them, 'Heretic,' 'Schismatic,' 'Idolater,' 'Puritan,' 'Independent,' 'Presbyterian,' 'Popish Priest,' 'Jesuit,' 'Jesuit,' 'Papist,' 'Lutheran,' 'Calvinist,' 'Anabaptist,' 'Brownist,' 'Antinomian,' 'Barrowist,' 'Roundhead,' and Separatist.' The author infers, very rationally, that there were in the colony at that time 'some belonging to most of the classes above named.' How could one distinguish one of these sects from another without subjecting himself to the fine imposed?"

Under the administration of Fendall, commissioned as Governor of the colony by Lord Baltimore, in 1656, the Quakers were apprehended and whipped. (P. 44, 45.)

In the year 1689, a Protestant association was formed which resisted the authority of the Deputy Governors. In an address to the king, they sought to justify themselves by reporting the grievances to which they were subjected. They complained of the "sizing Protestants in their houses with armed Papist, and detaining them long without trial,"—of "private murders and public outrages committed by Papist upon Protestants without redress; but are convicted at by men in chief authority, who are governed by Jesuits, and who are chief judges and officers, civil and military." (P. 65, 66. Reference—Chalmers's 382.)

In 1691, King William sanctioned the revolution effected by this Protestant association, and made Maryland a Royal government. In 1692, the legislature returned their thanks to their Majesties, William and Mary, for their "deliverance from the arbitrary will and pleasure of a tyrannical Popish government, under which they had so long groaned," and passed an act making the Church of England thenceforward the established religion of the colony. (P. 70., 71.)

It will be seen that Dr. Hawk concurs with the Rev. H. H. Tucker, in representing that the celebrated law, which it is claimed established religious liberty in Maryland, did restrict the rights of conscience, and was made oppressive to the colonists, but he proceeds a step further than Mr. Tucker, and shows that, whatever credit is due for the limited toleration secured by the law, it is to be credited, not to the Catholics, but to Protestants. He says, (p. 34.) "It has commonly been supposed, that the merit of having thus early made an escape from the spirit of bigotry and intolerance, belongs almost exclusively to the Roman Catholics, but from the testimony of a cotemporary, such would appear not to have been the fact. There doubtless were Roman Catholics in the legislature to share the honor with their companions in that body, but our authority informs us, that divers others had removed into the colony—every encouragement had been given to such removals by the lord-proprietor, and because there were some few Papist that first inhabited there themselves and others, being of different judgments, an act passed that all professing in Jesus Christ, should have equal justice, privileges and benefits in that province, and that none on penalty (mentioned) should give the terms of roundhead &c. Reference—"Hammond's Leah and Rachel."—A tract written in 1656.

Why have not those who are seeking to detract from Mr. Tucker's character and standing in society, directed their fulminations against Bancroft and Dr. Hawk? It is because Mr. Tucker is connected with a denomination that happens to be unpopular with them? I would remind the craft that there are upwards of 82,000 Baptist in the State of Georgia alone and that there is not another Editor who is not more or less indebted to them for support.

P. S. The italics in the above extracts are not in the original. Lord Baltimore imbibed a tolerant spirit from his Protestant parents. He held his charter at the will of a Protestant government. The facts must have exerted a great influence over him. Romanist, therefore, are entitled to but little praise for his virtues, and little censure for his failings.

Privileges of the Sabbath.

The Sabbath is the day when you may sit down to the Bible without fear of disturbance. It is the day when, with our sinless progenitors, you may take the tour of Paradise, and listen to the anthems of a newly created world; it is the day when, alongside of Enoch, you may feed the flame of devotion, and try to divine the wonder, and imbibe the ardor of a walk with God. It is the day when, according to your various moods, you may mourn with Abraham at Machpelah, or meditate with Isaac in the fields of Mamre, or go down into Egypt to view Joseph in all his glory. It is the day when you may bid Jacob's star twinkle anew and Zachariah's fountain flow again. It is the day when you may fill your ear with the draughts of melody from David's sounding lyre, or let your spirit ride aloft on Ezekiel's flying wheels. It is the day when you may take a pleasant walk to Bethany or Emmaus, or, as a fourth disciple, ascend Tabor with Peter, James and John. It is the day when, with Mary, you may clasp that cross which quivers no longer, and look up to those pale and painless lips, which need never repeat, "It is finished," and gaze on that countenance, in death so divine, and beneath its thorny crown so blissful and so benign, till it says to you: "Be of good cheer, thy sins are forgiven." It is the day when, in the upper chamber, you may listen to the sermon of Paul, or a pilgrim to Patmos along with the beloved disciple, Jesus again.

THE TIME TO REPENT.—"For sinners to wait God's time to repent is infinitely absurd. God's time is now, you wait, just to miss his time, and provoke him to deny you any more time at all. You are persuaded of your duty now. What more can you in reason desire of God than that he should reveal to you your condition, your peril, your way of escape, and the reasons which urge you to flee for help to the Lamb of Calvary? All this He has done; and now, in tones of love and pity, calls on you to give heed 'to his call. Will you do it?—Pres. Finney.

HOME PIETY.—Enjoyment in religion depends on observing little home duties—on fireside piety. An occasional effort to do some great thing may ease the conscience for a while, but it is only the spirit of Christ carried into the family, and into every day life, softening the temper and rendering the heart affectionate, which can impart an habitual elevation and serenity of mind.

CONVERSION OF SINNERS.—"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ," than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work.

Efforts to keep out of Politics.

The editor of the South Western Baptist publishes a letter, in which he is censured by a subscriber, for "publishing a series of articles evidently designed to advance the interest of a political party, and to influence the present election." "As I do not think it right," continues this subscriber, "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."

The editor denies that his paper has interfered with politics, but admits that he has written and published much upon the Catholic question, and that he is doing now only what he did long before the present political question was started. "We fight Roman Catholicism," says he, "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. While, therefore, we have not, and do not intend to embroil ourselves in political questions, we do say, respectfully, though firmly, that we should see the South Western Baptist sunk so deep that the hand of resurrection never could resuscitate it, before we would bate one tithe 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! if we lose every subscriber on our list."

A few days ago on the railroad cars, we happened in company with a ministering brother, who, in the course of conversation, remarked that he found himself much embarrassed by the political agitation now in progress. Whenever he spoke of Catholicism, as he had been accustomed to do, he was charged with meddling with politics.

We mention these facts to show that we are not alone in this matter. Others who are as much opposed as we are to interference officially in political controversies, are nevertheless charged with such interference, simply because they will not deviate from their established usage, and yield the Catholic question to politicians. Were it true that every blow inflicted by the religious press, and the Protestant ministry, against Catholicism, is prejudicial to one of the political parties, we should still feel it to be our duty to go on pursuing our course in opposition to "the Man of Sin," regardless of consequences. But we have heard intelligent opponents of the American party, disown all sympathy for Catholicism, either in its political or religious bearing. If this be the views and feelings of the Democratic party generally, of course our Anti-Catholic predilections do not necessarily make us Anti-Democratic.

If we understand the controversy, each party contends that it is more favorable to religious liberty than the other. Our paper has expressed no opinion on this point; has given no intimation, that either the American, or the Democratic party has the advantage, nor published anything on either side. Why, then, should any one complain of the position of the Index, as regards this political question? All we have to say is, that if every body on both sides cannot heartily subscribe to all that we have said, they—ought to.—Christian Index.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, SEPT. 6, 1855.

We have waited several weeks on Bro. HAMILL, and received nothing more from him; and as the Associations and fall meetings are at hand, and as we expect to attend a number of them, we desire to close the discussion as early as possible. Without any further delay, therefore, we publish the following as our last article:

The Contrast.

THE CONTRAST BETWEEN THE METHODIST EPISCOPAL AND AMERICAN REPUBLICANISM—SYNOPSIS AND APPLICATION OF THE ARGUMENT—CONCLUSION.

"Ye know that the princes of the Gentiles exercise dominion over them, and that they are great exercise authority upon them. But it shall not be so among you."—JESUS CHRIST.

"Sometimes it is said that man cannot be trusted with the government of himself. Can he then be trusted with the government of others? Do we find angels in the form of kings, to govern him? Let history answer this question."—THOMAS JEFFERSON, the Apostle of American Republicanism.

"As long as I live the people shall have no share in choosing either stewards or leaders among the Methodists. We have not, nor ever had, any such custom. We are no Republicans, and never intend to be."—JOHN WESLEY, the Apostle of American Methodism.

We come now to the interesting task of tracing the contrast between our republican institutions and Methodist Episcopacy. Bro. Hamill, has given us the "striking analogy"—we propose presenting the opposite side. And let us again begin at the beginning.

First. The Constitution of the United States, and the Constitutions of each State of the confederacy, were formed by representatives chosen by the people in their sovereign capacity. The Constitution, or book of "Discipline and Doctrines" of the Methodist E. Church was formed by sixty clergymen, appointed and summoned to their work by two Englishmen, Asbury and Coke. There was not a single layman, or a layman's representative in the Conference of 1784, that drafted it. "They admit no constituency." "They were absolutely an aristocracy."

Secondly. The Constitutions of the United States, and of each State, when drafted by their several conventions of representatives from the people, were, by special ordinances, submitted directly to the people for their ratification. The Constitution of Methodist Episcopacy was adopted and forced upon their (we wish we could say "constituency") but by the decision of the United States Circuit Court, they have no constituency, membership without even the form of a voluntary recognition of such power as was assumed by said Conference. No layman was ever asked to cast his suffrages by way of adopting that document.

Thirdly. Amendments to the Constitution of the United States, and of the several States, before they are considered binding, are submitted to their respective constituencies for their ratification: Amendments to the Constitution of Methodist Episcopacy, though more or less of them are made at every general Conference we believe, are foisted upon the churches *volens volens*, by the mere prerogative of this body. In this also, "they admit no constituency—they have no constituency."

Fourthly. The President and Vice President of the United States, and the Governor of each State, the highest officers recognized by the General and State governments, are chosen directly by the people every two, three and four years, thereby securing a frequent re-seeing with these officers, and preventing any abuse of the power thus delegated to them: The Bishops of the Methodist Episcopal Church are chosen for life, or during good behavior, by the clergy who compose the General Conference, and who, when assembled "represent themselves, and have no constituents." They are "responsible only to their own consciences" for the manner in which they exercise their "unlimited ecclesiastical and temporal power."

Fifthly. The Congress of the United States, and the Legislatures of the several States, are composed of delegates elected by the suffrages of the several States, or by the people of the several States, and hold their offices one, two, three and six years, and are therefore, responsible directly to the people for their official conduct: The annual and quadrennial Conferences of the Methodist Episcopal Church are composed, *ex officio*, of the Bishops and travelling preachers, and their representatives. No layman of the Methodist Episcopal Church ever cast a single ballot for a representative to either a State or a General Conference.

Sixthly. In our civil institutions, the basis of representation is the entire population of the United States and of each respective State, except in the Senate of the United States, in which, for wise purposes, the sovereignty of each State is represented: In the Methodist Episcopal Church, the basis of representation is the travelling clergy in the bounds of each State.

Seventhly. The Congress of the United States, and the Legislature of each respective State, admit and represent a constituency, to whom they are responsible for their acts and doings: But the Bishops and travelling preachers in the Methodist Episcopal Church, "comprise the embodiment of its power, ecclesiastical and temporal; and when assembled in General Conference, according to the usage and discipline of the Church, represent themselves and have no constituents." So affirms Judge NELSON, in *property case*.

Eighthly. Our civil Constitutions recognize "checks and balances"—tribunals to correct errors and rectify wrongs.—thus affording relief to the injured and oppressed sufferer: In the Constitution of the Methodist Episcopal Church, "the will" of the circuit rider, or elder, or bishop, in removing an officer, "is omnipotent in the premises"—if an incumbent "is unjustly removed, he must submit"—since "there is no tribunal to care the error or rectify the wrong." So affirms ex-bishop Hamill.

Ninthly. In our State and National Governments, the people possess and exercise the right, directly or indirectly, to choose every officer, Legislative, Executive and Judicial, to enact, expound and administer law, from the President of the United States down to the most humble functionary recognized in our civil polity: In the system of Methodist Episcopacy, the bishop

ops and travelling preachers appoint every officer from a bishop down to a class leader, "being responsible only to their own consciences" for the manner in which this authority is exercised. Their "will is omnipotent in the premises."

Tenthly. The right of petition for redress of grievances is clearly recognized by the Constitution of the United States and of each State: But when such a right is attempted to be exercised by the local preachers and private members of the Methodist Episcopal Church, the least privilege which any form of government can recognize, the bishops of that church answer—"Pardon us if we know no such rights, if we comprehend no such privileges."

Eleventhly. The government of the United States and of each State is a government of the people and their chosen representatives—a democratic republic: The Methodist Episcopal Church, "as regards its government," says the Hon. R. JOHNSON, in his speech in the "Church Property Case," "has been absolutely, since the days of Wesley, AN ARISTOCRACY: Laymen have had, and now have, no voice in it. If there is a layman within the sound of my voice," continues Mr. J., "he knows he has no voice now." Property Case, p. 331.

Twelfthly. Congress and our State Legislatures are bodies of limited powers—they have no authority whatever, to change or modify our present forms of civil government: The General Conference of the Methodist E. Church, is "the source and fountain of all its temporal power," says Judge NELSON—nay, it "comprises the embodiment of its power, ecclesiastical and temporal." It is "a body unligated in the authority to create," says Mr. JOHNSON, and "equally unlimited in the authority to destroy, responsible only to their consciences for the manner in which either authority is exercised."

If that body had chosen to become SOCRANIAN, "says Mr. LORD, one of the counsel for the claimants; "if it had chosen to adopt the PASS BYTESMAN or BAPTIST forms, either of government or doctrine, it was in its power to do it. THERE WAS NO LIMIT. They represented the church: THEY WERE THE CHURCH. * * * The laity were not known in the governing body. Matters of doctrine, discipline, and everything were in the governing body. If that was so up to 1808, what was that body after that period? It was the same General Conference."—Property Case, p. 163.

Thirteenthly. The first paragraph of the Constitution of the United States alleges that "WE THE PEOPLE of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence; promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." The first section of the "Book of Discipline" alleges, that as Mr. Wesley "preferred the episcopal mode of church government to any other, he solemnly set apart, by the imposition of hands and prayer. . . . Thomas Coke, L. L. D., . . . a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, . . . for the same episcopal office." That is, the people of the United States established their form of government: ONE MAN John Wesley, according to the Discipline, authorized the establishment of the government of the Methodist Episcopal Church. The truth of this statement in regard to Mr. Wesley's ordaining Dr. Coke "to the episcopal office," we have already examined, and as we think prove to be entirely untrue; but as the governmental economy of that church is to be ascertained by the Discipline, it is right and proper, that we should refer to all its statements, in this connection, as if they were true.

Fourteenthly. In the government of the United States, and of each separate State, the legislative, executive and judicial departments of government are placed in the hands of three distinct classes of officers, each, operating as a check upon the others. Thus, the President of the U. States, and the Governor of each State, being elected by the people, and therefore, representing their sovereignty, possess the *veto* power to check hasty or unconstitutional legislation And Congress and State Legislatures possess the power of passing a law by a two third vote, notwithstanding the veto of the Chief Executive, thus interposing a salutary check upon this prerogative. And the Judiciary, being the exponent of the Constitutionality of all laws becomes another check upon the legislative department. But in the Methodist Episcopal Church, the legislative, executive and judicial departments of government are all in the same hands. And this body of men are not the representatives of the people, but, as Judge NELSON declares, "when assembled in Conference, represent themselves and have no constituents."

Where such a body of men, says the late bishop Wharcom, "first make the laws, then execute them, and finally are the sole judges of their own acts, there is no liberty: THE PEOPLE ARE VIRTUALLY ENSLAVED, and liable to be ruined at any time."—Rights, &c., Art. 6. In a word all power, legislative, executive and judicial, known in the governmental economy of that church, is lodged in the hands of its clergy. "Not a modicum of power," says Mr. JOHNSON, "is left elsewhere."

Fifteenthly. The great fundamental principle which lies at the basis of our civil governments, State and National, is, THAT THEY ARE REPRESENTATIVE: In the Methodist Episcopal Church, in 1824, and 1828, an effort was made by numerous petitioners, local preachers and private members, to modify their form of government, so as to make it REPRESENTATIVE, and the memorialists were sternly rebuked by the bishops of that church, in the very language of despotism itself: "Pardon us if we know no such rights; if we comprehend no such privileges." The only efforts which have ever been made to incorporate into its economy the essential element of republicanism, have been, and are now denounced as *schismatical*, and its promoters sued and expelled from the ministry and church; and yet there is a most striking analogy between Methodist Episcopacy and our Republican form of Government! Nay, further, if a man doubts its republicanism, he is to be denounced as a "bigot," a "demagogue," and sandy other amiable epithets must be applied to him by the champions of this hierarchy! Now, we do solemnly protest that a man's christian charity ought not to be measured by the dimensions of this throat to swallow "our episcopacy!" We do

protest that it is possible for a man to base his love for his fellow christians upon some other "points of union" besides "this system of surpassing energy"—that he may love their virtues without endorsing their errors—and that personal piety may be one thing, and *derelict absolutism* may be a different thing.

Sixteenthly. Our civil constitutions, State and National, recognize the principle, "That all power is inherent in the people." In the Methodist economy, *all power is inherent in the clergy*—"If they had chosen to become SOCRANIAN. . . they could have done so. There was no limit," said Mr. LORD. Property Case, p. 163.

Seventeenthly. In our civil government, the property is held by the people, and even the small pittance which is used for State and National purposes, is subject to the direction of their representatives: In the Methodist Episcopal Church, the church property is held and disposed of by the clergy. Even the trustees who hold the property, are to be appointed by the "preacher in charge, or the presiding elder of the district, all of whom are to be members of the Methodist Episcopal Church." Discipline, last edition, p. 218. The appointment of these trustees is the amount of "lay representation and lay management" of which our brother so frequently boasts. This "lay representation and lay management" amounts to about as much, as the "representation and management" of ordinary clerks in a mercantile establishment. They can only execute the orders of the bishops and clergy of the General or State Conferences. This every reader can see by turning to the Discipline, pp. 209, 114, and pp. 256, 257.

We could trace this contrast much further; but the foregoing points are deemed sufficient for our present purpose. We will only add, in closing this part of the subject, THAT THE METHODIST EPISCOPAL CHURCH, IS THE ONLY DENOMINATION OF PROTESTANTS ON THIS CONTINENT, FROM WHOSE ECCLESIASTICAL COUNSELS ALL LAYMEN ARE EXCLUDED BY CONSTITUTIONAL LAW. If a clue were drawn upon the subject of Church Government between all professing Christians in this country, on one side it would be drawn to the Methodist Episcopal and the Roman Catholic communions—on the other all other Protestant denominations. To what extent Methodists are charmed with their company and how long they will keep it, the future must show. We have not placed Methodism there. This was the work of its first apostles. We have only hung the lamp of truth over the *arcanum* of the system, and are not responsible for its revelations. Other hands must apply the corrective.

The reader will observe, that not one fact that we have alleged in connection with the origin and history of Episcopal Methodism in this country, has even been contested by brother Hamill. He has attempted to show that some of our deductions were illogical and uncharitable. The facts he has not pretended to meet. He has occupied the most of his time and space in depicting in quite pathetic terms, the "Munster insurrection," "Close Communion," and "Baptist Anarchy." Of course, if he thus permits "judgement to go by default!"—if, having of his own free will taken issue with us upon a plain, practical question, he sees proper to leave us to discuss that question, and busies himself upon other issues, which have no more to do with the one he set out to discuss than the eastern war has to do with the state of the weather, it is not our concern. It only shows the utter impossibility of harmonizing Methodist Episcopacy with the genius of our free institutions. And now if the "democratic element" really does exist in the governmental economy of Methodism, it must exist in that system, notwithstanding all these facts. That is to say, it must exist in a system of government, the basis of whose representation is its ecclesiastical councils, is not the numerical strength of the membership, but the travelling clergy—whose constitution was adopted wholly by the ministry without so much as submitting it to its membership—whose rulers "when assembled in General Conference, according to the usage and discipline of the Church, represent themselves, and have no constituents"—which is "absolute lay aristocracy"—whose functionaries can remove all inferior officers without the forms of trial, the removed party having no alternative but submission, their being "no tribunal to care the error or rectify the wrong"—whose bishops, in answer to respectful petitions to make the system republican, that is, representative, use the very language of despotism itself, "pardon us if we know no such rights, if we comprehend no such privileges—whose ecclesiastical councils are "unlimited in the authority to create, and equally unlimited in the authority to destroy, responsible only to their own consciences for the manner in which either is exercised"—whose legislators possess the power according to Mr. LORD, to change the whole Methodist denomination into a "SOCRANIAN" body—whose government according to the discipline, originated with one man, Mr. Wesley—whose legislative, executive and judicial powers are vested in the same men, there not being "a modicum of power left elsewhere—who, in direct contravention of that vital principle which lies at the basis of our government, "That all power is inherent in the people," place all "ecclesiastical and temporal power" in the hands of the travelling clergy—whose chief officers, the bishops, possess the power of sending six thousand ministers to any and every part of the country, from Maine to California, and from Florida to Oregon, *volens volens*, regardless, too, as to whether such arbitrary appointments shall comport with the wishes of those who are to support them—and, finally whose funds and property are under the supreme control of the same ecclesiastical bodies, composed entirely of the clergy—we say, the "democratic element" must exist in this system, if it has any existence at all in it, notwithstanding all these facts! No, brother Hamill! the system of Episcopal Methodism may, like some forms of government in Europe, be a "system of surpassing energy" as the "sine qua non" of government, it may be "worthy of all eulogy!" Whatever other virtues "our episcopacy" may possess, and we shall not undertake to say but what they are many, we do think that so far as "democracy" and "republicanism" are virtues, "it is weighed in the balances and found wanting." What principle in the governmental economy of Methodism would have to be compromised, to change this government into an

aristocracy, or even monarchy? Suppose our legislators, State and National, should take up upon themselves to form our civil government after the model of Episcopal Methodism, is there one man in a million who would pretend to call it a "Democratic Republican Government"? A system of government which "admits no constituents—which has no constituents—which is absolutely an aristocracy"—such a system, a democratic republican government, for sooth! Why, the virgin form of the "goddess of American liberty"—rising up out of that system, would be the greatest monstrosity that ever haunted the distorted fancy of brother Hamill's Opium-eater! He who can evolve democracy from such a system of polity, would find no difficulty, we opine, in lifting the stone of Sisyphus, from its deep profound, and rolling it to the top of the Dwa-halsagiri mountain.

We have accomplished our task, with what success, it becomes us not to say. We have not adduced a single fact but what has been sustained by evidence the most conclusive; nor have we used a single argument which was intended to have any more weight with the reader than it had on our own mind. TRUTH, not VICTORY, has been our aim. And as TRUTH is always consistent with itself—as it can, above all things else in the universe, afford to be magnanimous—we have freely and cheerfully opened our columns for the full and unreserved discussion of the governmental economy of the Methodist Episcopal Church. Controversy, conducted in a right spirit, is by far the most successful method of developing and establishing the truth, for the obvious reason, "That the statements of the parties interested are each subjected to the most rigid scrutiny; and whatever survives such an ordeal is recognized by the historian as reliable material for his work. Many of the important facts which are connected with the origin and history of Episcopal Methodism in this country, never would be brought out before the public mind, but for discussions of this kind. We disclaim all sympathy with that sickly cant among many professing christians which affirms that religious controversy is essentially and always an evil. And as we do not believe that Methodist Episcopacy has any higher claims upon implicit popular credulity than any other system of ecclesiastical polity of equal pretensions and age, we have not thought it sacrilege to discuss its claims to the confidence and support of American citizens. This we have done to the best of our ability. Sincerely wishing that the cause of truth and righteousness may be subserved by this discussion, we hereby lay down our pen.

TO MESSRS. DAVID CLOPTON, JOHN E. BILBO, AND R. L. MAYES:—

Respected Brethren: As your names appeared on the original communication from your honored pastor, which sprung this discussion, you will excuse me for the liberty I take in addressing you a few words on its conclusion. On reading that communication, I would not regard it in any other light than a formal demand that I should either repudiate the article from the Western Watchman, or defend it. It is due to myself to state, that the article was selected and published in the paper by my late worthy associate, several days before I saw it. Indeed, up to the time of the receipt of your communication, I had not read it, being absent from home, in attendance upon the Georgia Baptist Convention. Immediately, therefore, after reading the article, I did repudiate that portion of it, which I deemed justly offensive to your denomination. But as I could not extend this repudiation to that portion of it which referred to the governmental economy of your church as an isolated topic of discussion, I chose the latter alternative—I chose to defend it. I am sure you, brethren, will not blame me, for using such facts in this controversy as your own history has furnished to my hand. True, I have been abused, misrepresented and slandered by some members of your Church, in the public prints and otherwise, for daring to discuss this subject. But I beg to assure you, that I do not hold you, nor the large, intelligent and pious denomination of Christians to which you belong, responsible for this unkind treatment. Indeed, your worthy pastor has expressed time and again, his decided disapprobation of such conduct. And it affords me pleasure thus publicly to bear testimony to the excellent spirit which has marked my course through this discussion. I shall ever cherish for him the kindest and best of Christian feelings. I trust I have not been wanting in reciprocal courtesy.

It would be indelicate in me to appeal to you to decide how far I have succeeded in maintaining the proposition upon which your pastor took issue with me. The result is before a much more unerring and august tribunal than either party immediately interested in the discussion—an enlightened and generous public opinion. With the award of that tribunal, it would be madness in me not to acquiesce.

Permit me to say in conclusion, that I was unwilling to take the position I did in the opening of this controversy, without sustaining it by what I believed to be ample testimony drawn from the most authentic sources. This I could not do within a shorter compass than I have occupied. As I assumed the *onus probandi*, I was unwilling to stop short of that measure and kind of testimony which I believed would sustain my allegation; and having reached that point, the discussion, so far as I am concerned, is closed. Wishing you grace, mercy and peace, I am, brethren, without any abatement, Your friend and brother in Christ, SAM'L HENDERSON.

Our correspondent, "W.," has sent us the obituary of the distinguished Baptist divine, Rev. Spencer H. Cone, D. D., of New York, taken from the N. Y. Herald. It will appear next week.

In the article headed Robert Hall on Communism, on our first page, and next to the last line in the third column, for strong certain things read, "certain strange things." And in the next line, for ordinance, read ordinance.

DEATH OF EX-GOV. COLLIER!—It affords us much regret to announce the death of this distinguished gentleman. He died on the 29th ult., at Bailey's Springs whither he had gone to undergo treatment for jaundice with which he had been for some time afflicted. The foregoing announcement will send a pang to the bosom of many a reader.—Adv. & Gaz.

Book Table. EDINBURGH REVIEW FOR JULY.—Republished by Scott & Co., N. Y., at three dollars per annum. The ability of this far famed Review, is ample recommendation. Its contents we subjoin.

- 1 The Genius of Driven.
- 2 Indian substitutes for Russian produce.
- 3 Villenian's recollection of history and Literature.
- 4 The Tauric Chersonese.
- 5 The Land of Silence.
- 6 Statesmen of India.
- 7 The Maynooth Commission.
- 8 Modern Fortification.
- 9 The Rev. Sidney Smith.
- 10 The Sebastopol Committee and the Vienna Correspondence.

AUTHOR'S HOME MAGAZINE FOR SEPT.—We cordially invite this Magazine to our readers, only two dollars per year in advance. Philadelphia Penn.

BAPTIST PREACHER FOR AUGUST.—Edited by H. Keeling, Richmond Va., at one dollar per annum. Contents.

- 1 Domestic Missions.
- 2 The Basis of all Missionary Enterprises.
- 3 A sermon by the Rev. Joseph Walker of Alabama. This sermon is worthy of an attentive perusal by every Baptist.

PARLOR VISITOR FOR SEPT.—At one dollar per annum in advance, Nashville Tenn. It is full of interesting reading, and deserves a wide circulation.

COMMUNICATIONS.

For the South Western Baptist. PRATTVILLE, AUTAGA CO., ALA. AUG. 23, '55 Bro. Henderson:

In your issue of August the 9th, I noticed that one of your subscribers has been pleased to withdraw his patronage from your paper, because you published a series of articles which, as he thought, conflicted with his political opinions, and to advance the interest of the American Party. Now I have been a careful reader of your paper before and since your connection with it, and can bear testimony that you have not swerved one iota from the great principles set forth by the Baptist Denomination, to advance the interest of any political party or policy, our worthy Bro.'s opinion to the contrary notwithstanding. I think the objection of our Brother founded more on political prejudices than on religious scruples, our Bro. would have you told your arms and see the Baptist cause and the cause of Christ attacked and assailed by the Roman Catholics, simply because the American Platform has that word in it. Now do not understand me as trying to vindicate the cause of the American Party, far from it. My inclinations are something higher, I am trying to vindicate the South Western Baptist, and the cause of Christ. Now I do hope that none others will suffer themselves to be so blinded by their political prejudices as to withdraw their patronage from the South Western Baptist, when they have to bring forward such a flimsy unfounded excuse, as our brother has done.—Far better would it have been for him to have withdrawn his name without any explanation whatever.

I hope I will be able to let you hear from me again, I wish to give you eight for every one who withdraws under the same circumstances as those under which our scrupulous Bro. did. I don't think we have any such here. I remain your obedient servant, C. M. B.

REMARKS.

It is not a little refreshing to an editor to receive an occasional communication, such as the foregoing. It shows that there are those who can do justice to his motives, and that in opposing the greatest conception of iniquity which has cursed this earth since the Christian era—"the Man of Sin"—he may be actuated by a motive somewhat higher than that of "advancing the interest of a political party." We believe that our good brother from Henry county acted hastily, and under a high state of political excitement. And we believe, too, that in those calm moments of reflection, which come to every Christian, he will withdraw that charge that we "evidently designed" to advance the interest of a political party. It was certainly the unkindest cut we ever received from any source. And we published the letter for two reasons: 1st. That our brethren might see what an editor of common sensibility had occasionally to endure for doing, not only what he himself believed to be his duty, but what his position forced upon him. And secondly.—That if we had prostituted our position to the base purposes of political warfare, our brethren ought to know it, and dismiss us at once from their confidence, and patronage, and secure some other editor to take our place, albeit we have no connection whatever with any political party under heaven.

Again we thank our brother from Antauga, for his timely aid. It came to us like "cold water to a thirsty soul."

For the South Western Baptist, Wanted. Minutes of Miss. Baptist State Convention. To the Baptist of Miss.

Brethren. At the last meeting of the Board of the Convention, it was ordered, that M. W. Phillips, do procure two or more full sets of the minutes of the State Convention and have the same bound, one or more copies to be deposited in the College library, and one copy reserved for the use of the Convention and Board.—In pursuance of said order, I beg those persons who have minutes, that they supply me, so that the same may be preserved for future use. I would like to procure copies, even of the by-gone days of the Baptist effort, prior to the present organization.

In addition, I beg of the clerks of associations to send me the minutes of their last association as early as possible, desirous to attend a few associations, and to arrange my route so as to embrace three or four, before the meeting of the convention. It would be gratifying to a few, to have published in tabular form all meetings for 1856, which can be done, if the information be furnished me prior to the 1st of December next—and the Convention will assent to have in report of Convention, of which there is no doubt. Brethren, do, if you please, give this your immediate attention. In part, as above, by order of Board of Convention, in Clinton. August 2d, 1855. Edwards Miss. P. O. M. W. PHILLIPS, Sec'y P. K.

For the South Western Baptist. ST. LOUIS, MO., AUG. 22d, '55. From the West.

Messrs. Editors: Confined in this emporium of the West for a few days by foul weather, and a slight indisposition, I occupy a moment to inflict another communication on the patience of your readers. Though somewhat unwell, I am in a brother's house whose "heart is in the right place," and who with his kind companion do all in their power for my comfort. Such Baptists, however, abundant in St. Louis. I wish I could accept the many pressing invitations to partake of their hospitalities—though the churches, as such, do not exhibit any marked signs of spiritual life. There are reasons for this dearth which may be deplored but need not here be explained. 'Tis a pity—a great pity that Baptist cannot agree to love each other more, in all our cities, though they may be compelled to differ as to the time, at which the manner in which, and the men by whom, certain great enterprises are to be carried forward.

I have facts of various characters to detail.—Some that make the heart sad: some which are encouraging. My trip up and down both sides of the Missouri river, has afforded me ample opportunities to judge of the resources of this great State Missouri, and of the ability of the Baptist, to devise liberal things for the spread of Gospel truth. Some brethren and sisters are doing nobly. But years will roll on before Missouri will concentrate her whole strength in the direction of missionary evangelization. At present, as is the fault of all newly settled states, she is better at planning than executing. This remark is not made to her discredit. She herself will admit its truth after a while, and will correct the evil. Several of her associations are nominally missionary bodies and would be so actively and efficiently, if they could but obtain as many men as they want.—But for some reason or other—while they have several good missionaries thus employed—they cannot secure the services of as many as they want. One association has had funds in the treasury for over a year, but has not been able to get the man it has been seeking for. I fear too, that the conviction exist in some minds, that domestic missions means simply the missions within the state. As good a course as Missouri could pursue, would be to expend a large portion of her funds through the Domestic Mission Board of the Southern Baptist Convention, and thus secure for herself a large amount of missionary aid. I hear that at the last meeting of the Central General Association—I have not seen the minutes—that body became auxiliary to the Southern Board. This will certainly benefit the cause of Christ, if, by auxiliary, it, like the General Association of Virginia, shall arrange to send the Southern Board a part of its funds. The churches in this city remain as they were with one exception. Rev. D. Read is still at the second church, Rev. J. Teasdale at the third, but Rev. E. J. Owen of the Zion church, has resigned. The two latter are under the patronage of the Southern Board. Bro. Teasdale has been quite successful in his labors, and so has Bro. Owen been.—Much regret is felt and expressed by the Zion church as parting with their pastor. He is a young man of superior talents and a finished education, and it were well for the Baptist ministry of St. Louis if it could retain such a man as a coadjutor. His recent A. L. letters to Dr. Rice have given him great popularity among the Baptists of the State.

The "Revision" controversy still progresses both in Missouri and Illinois. The anti-revisionists are using their most energetic endeavors, to identify, "volens volens," the advocates of revision with the Campbellites, while on the other hand, some revisionists have shown perhaps too much favor to "the current Reformation." "Now, here is wrong on both sides." Why should a section of Baptist press with its correspondents, toil to drive the revisionist to the Campbellites? They write with bearded sentences as if they desired to force all the open friends of a revised English Version of the Scriptures over to the Bishop or Bethany. Not only is this mode of tactics unwise, but it is unkind, ignoble. It is to be hoped that the public has had enough of this misrepresentation. And too, all revisionists I would say, do not seem—there has been no endorsing in fact—to endorse the peculiar views of the Campbellites, nor fail to express your dissent from them, because your Baptist brethren persist in identifying you with that heresy. The Shortt College at Upper Alton has just elected an entirely new Faculty. Report says that Prof. Adkins, Prof. Bulkeley and others were displaced by the Trustees because they would not renounce their connection with the Bible Union, and that Rev. Mr. Burrough, the newly elected president, was the chief mover in the matter. If this be so and I have no reason to doubt that it is, the Baptists of Illinois have the means of redress in their own hands. Hundreds of them are revisionist who know that there are other Colleges besides Shortt. Let the proscribing Trustees have the benefit of their own labors, if proscription for opinion's sake must be exercised by them. I have just heard that Rev. J. M. Peck is lying dangerously ill. He is widely known as a writer, preacher and a man of talent. The Baptist Denomination will lose a shining light in his death. The South as well as the North know how to appreciate his valuable services.

And a paper, I have just read, announces the illness of Dr. Spencer H. Cone, of New York, and the belief is that his labors on earth are nearly ended! Sad, sad news, this! Were it the will of heaven, thousands on thousands could wish and pray that his valuable life might be spared a while longer. No man among Americans Baptists has occupied so high a position as Dr. Cone, and as his white locks are dropping to the grave, one cannot but lament that over the press has printed, or the tongue uttered an unkind word concerning him.

Elder H. H. Tucker. From the failure of health, Bro. Tucker was compelled to resign the pastoral care of the Baptist Church in Alexandria, and return to his native State, Georgia. We are truly gratified to learn that his health has been so far improved, that he has accepted the appointment of Professor of Ancient Languages in the Richmond Female Institute. He will be a valuable addition to the able corps of teachers engaged for the next session of that popular institution, and to the ministry of our State.—Religious Herald.

Ordination. Dear Bro. Henderson: By a resolution of the Baptist Church at Harmony, Coos County, I am authorized to request you to publish in your paper, the Ordination of Brother John H. Cully, to the ministry on Saturday, the 28th of July. The Presbytery consisted of Elder Early Grimes, the pastor of the Church, Bro. W. B. Jones from Tuskegee, and Joel Nickols, from Mt. Zion, Coos Co. We had an interesting meeting, and have cause to believe that the labors of the above named brethren during the meeting, will be as bread cast upon the waters.

Yours in love, M. RAY, Church Clerk. California will soon have a Railway built and in operation. The Sacramento Valley Railway is in process of construction, and the Company have already commenced laying down the rails at Sacramento City. A portion of the road was to have been finished and opened on the fifteenth day of August.—Chronicle (Calif.)

For the South Western Baptist. HINDS CO., MISS., AUG. 16th, '55. Brethren:

Some time in March or April last, I sent you an article, intended as a caution to our brethren in giving means to one Bro. J. J. Roberts, which you either did not receive, or thought it to do to publish. You were perhaps in Montgomery and heard enough to satisfy you, I presume that I was correct. I was posted up, having received information from sources unquestioned, now write to you again, because this subject of ours has been through this country, begging for his mission, and cramping up subscribers for his chinese paper to be published by Brother Ford in Louisville Ky. It cannot be long, before the Report of the Biennial Convention will be out, in the mean time, if J. J. Roberts was known it is impossible that any friend to the convention would give him a dime. I again repeat what I think I did six months ago, I encourage brother J. J. Roberts in his mission, and I was a member of the Board of Foreign Missions, I should take it as an invite to resign by that board—the consequence he is undermining their influence—endeavoring to build up an antagonistic body. He has procured subscriptions in this country, and collected a part—the balance he will never get. It is strange that the preachers of Central associations, particularly of Hinds Co. permitted him to occupy their pulpits in his humbug scheme, as they Nov. '52, gave some information, (which the brethren well remember in Clinton. Bro. Roberts is doing an injury to the mission cause. I wash my hands, Baptist or no Baptist, it is our duty to say to all that the Board after mature examination, dismissed him—why? Because unfit for the post. A BAPTIST OF HINDS.

We have no recollection of having received any such communication. If we had, it certainly would have been published.—Ed.

For the South Western Baptist. MOUNT LEBANON, AUG. 16th, '55.

At a regular conference of the Baptist church of Christ at Mount Lebanon in Hancock county Ala., the following is a part of the proceedings of said conference, to wit: It has pleased our Heavenly Father, in the plenitude of his wisdom, to remove on the 16th instant about one o'clock, from our midst our beloved Pastor and brother, Leonard T. Eubank. He died in full triumph of Gospel faith, and is viewed of that better land. Though we are deprived of the care and the society of Brother Eubank, and shall hear his warning voice no more, yet he is the gainer. He has gone from the troubles and turmoil of this life to the mansions above, to meet his Jesus, where the wicked cease from troubling and the weary find rest. Therefore we as a church resolve, 1st. that in the death of Bro. Eubank this church has sustained the loss of a worthy and upright member, a faithful and affectionate Pastor, Christianity a warm and devoted advocate, society a most esteemed and valuable member, his bereaved wife a kind and affectionate companion, his children a fond father, and his servants an indulgent master. 2d. That in testimony of our feelings with his wife and children we offer our sincere sympathy and condolence for the loss of so good a husband and father. 3d. That a copy be furnished of the above to the South Western Baptist for publication, another to his family, and to be spread upon the minutes of the church.

FRANCIS E. BOYKIN, JOHN D. QUARLES, D. W. TUCKER, WM. J. BIGGERSTAFF, Done by order of the church in conference August 18th, 1855. JOHN R. THOMAS, Ch. Clk.

For the South Western Baptist. DUDLEYVILLE, ALA.

Bro. Henderson: In some of the churches I supply, we have had some interesting meetings. At Antioch Chambers County, our meeting commenced Friday before the 4th Sabbath in July, and continued until the evening of the 5th Sabbath. Brother Jesse M. Jackson was with me most of the time. Other ministering brethren, with us part of the meeting. Since we were received by experience, one since. A good state of religious feeling still continues. At Jadaville, we commenced a meeting on Friday night before the 1st Sabbath in August. The meeting continued about two weeks—most of the time day and night. Bro. B. T. Smith was with me all the time, and assisted in the labors of the meeting. Bro. D. B. Calhoun was with us two or three days, and rendered important service. Also Bro. John E. Pearson, who has only recently commenced exercising in public, was with us part of the time. Twenty-eight were received by experience, and Apostolic Baptism.

The interest was not the least abated when I left, as I was compelled to do on Thursday before the 3d Sunday. Since the settlement of some divisions among the Baptists, about Dudleyville, there has been an almost continued rivalry. This adjustment took place last fall in October, I believe—and since then, seventy and upwards have been added to the church, and the most of them by baptism. H. O'ARMICHAEL.

For the South Western Baptist. Ordination.

Dear Bro. Henderson: By a resolution of the Baptist Church at Harmony, Coos County, I am authorized to request you to publish in your paper, the Ordination of Brother John H. Cully, to the ministry on Saturday, the 28th of July. The Presbytery consisted of Elder Early Grimes, the pastor of the Church, Bro. W. B. Jones from Tuskegee, and Joel Nickols, from Mt. Zion, Coos Co. We had an interesting meeting, and have cause to believe that the labors of the above named brethren during the meeting, will be as bread cast upon the waters. Yours in love, M. RAY, Church Clerk. California will soon have a Railway built and in operation. The Sacramento Valley Railway is in process of construction, and the Company have already commenced laying down the rails at Sacramento City. A portion of the road was to have been finished and opened on the fifteenth day of August.—Chronicle (Calif.)

RELIGIOUS INTELLIGENCE.

From the Southern Baptist.
Southern Bap. Pub. Society.

Dear Bro. Tustin—I noticed some time since in the S. W. P. S. an article on the subject of the Southern Baptist.

Looking over a file of old papers, a few days since, I met with the first draught of the preamble and resolutions offered at the Convention which was organized in August, in May, 1855. I send you a copy of them, and will furnish you with the original if you desire it, that you may, if you think it proper, transfer them to your columns. As a relic of the past, they may interest some of your readers, and correct some erroneous impressions in reference to them.

Preamble and Resolutions offered at the Southern Baptist Convention which was organized in August, in May, 1855.

"Whereas, society is at present in an exceedingly unsettled state, fanaticism rages, heresies of every grade are rife, sectarianism is active, and religious prejudices are deplorably strong; and whereas, the religious interests of our denomination in the south and south-west are more or less endangered by the existence of such a state of things, therefore,

Resolved, That we deem it the duty of our churches to endeavor to throw around themselves every possible safe-guard against the spread of error, which is being threatened from abroad.

2. That we conceive that the formation of a Publication Society in the south and southwest would tend greatly to avert impending evils, by aiding in diffusing the light of divine truth, and by pre-empting ground which must, sooner or later, be occupied by others, if not occupied by us.

3. That while we cherish with affection the remembrance of the many benefits we have derived from the A. B. P. S. of Philadelphia, and shall still delight to co-operate with it in its holy enterprise, we think the time has arrived when, in order to occupy fully and speedily the ground before us, a new organization should be immediately formed, not as a rival, but as an ally of that which is already in existence.

4. That a committee of—be appointed to draft a plan for carrying out our views, as expressed in the preceding resolutions; and that they be requested to present the same for the consideration of this body at their earliest convenience.

REMARKS.—The preceding preamble and resolutions are believed to be *verbum pro verbo* as presented to the convention. The measure recommended was considered by those who exerted a controlling influence in the convention as *ultra*, and he who offered them as an *ultraist*, and it was therefore voted *ultra*.

Some brethren who voted against the resolutions objected to the third resolution, and said to the present writer, afterwards, that they could not vote for any society that was to be considered an "ally" to the A. B. P. S.

The moderator of a large association entrusted the one who offered the resolutions not to publish them, (as he had talked of doing) for if it was known in his association that it had been proposed to form an organization to be an ally to a northern society, it would operate very much to the prejudice of the convention!

These are facts, stubborn facts, and not fancy sketches, to the truth of which, (substantially,) your present correspondent is willing to make a solemn affidavit. Are they not worthy to be preserved as curiosities?

JOS. S. BAKER.

The Convention.

The Louisiana Baptist State Convention has just closed its seventh annual meeting. The delegation was larger than had been expected, and the contributions sent up by the churches perhaps double what was expected, in view of the very unfavorable condition of the finances of the country. We feel, for our own part, rejoiced in believing our work is onward. Opposition is dying away as the plans and purposes of the Convention are better understood, and the interest in its favor in the public mind is rapidly increasing, and we hope in a few more years to see every church in the State represented, and hundreds of individuals becoming members upon their own contributions.

The Convention was spontaneously and cordially entertained by the citizens about Mount Zion and Vernon, notwithstanding all the apprehensions about the scarcity of corn and provisions. We saw no scarcity, and suppose no one else did; for the good brethren had been thinking about their Convention, and had provided for five times as many. There is much intelligence, piety and liberality in Jackson parish.

The next annual meeting is to be held with the Evergreen church, De Soto parish, on Friday before the first Lord's Day in November, 1856. The recess is a long one, but the Executive Board is fully empowered to transact business in the interim, and the President can call the body together before that time, should any five of the Executive Board think it expedient, and so request.

The officers elect are as follows: President, T. W. Bledsoe; 1st Vice President, F. Courtney; 2d Vice President, J. R. Evans; Corresponding Secretary, B. Egan; Recording Secretary, H. Lee; Treasurer, G. W. Rogers; Assistant Treasurer, H. Gibbs.

The next annual sessions are to be as follows: Introductory by J. E. Paxton, alternate, W. J. Ledford; Educational by R. M. Stell, alternate, J. O. Prescott; Missionary, by H. Lee, alternate, A. J. Rutherford.

Thirty-three churches and four associations were represented. The business was transacted in harmony and love, and the brethren have gone home, we doubt not, resolved to increase their diligence and contributions, till the light of her schools and missions shall radiate through every dark valley in our beloved State.—*Bien vite Times.*

RESIGNATION OF THE PRESIDENT OF BROWN UNIVERSITY.—The Providence Journal under the Presidency of Brown University, and that his resignation will take effect immediately after the ensuing commencement. He has occupied the office for 26 years, a longer term than any of his predecessors, and now naturally seeks the quietude of retirement. A meeting of the Corporation will be held on an early day to provide for the vacancy.

"Brother R. B. C. Howell has resigned the pastoral care of his church, in Richmond, Va." We copy the above item from the Tennessee Baptist. At the church meeting, held at the Second church on Lord's day afternoon, the 12th instant, Dr. H., in our hearing, stated that he had resigned the care of the Augusta church, Ga., and intended to continue his connection with the Second church, as pastor.—*Religious Herald.*

GENERAL NEWS.

Late Foreign News.

Advices from Europe by the steamship North Star, from Havre, are to the 11th of August, one day later than the news in our last.

Intelligence from the Baltic states that on the 6th inst. the English and a portion of the French fleet weighed from Nargon, and anchored off the same day off Swaborg. On the 7th the two fleets were drawn up in front of Swaborg and its bombardment was to commence the same afternoon.

By way of Trieste we learn that the French and English were demolishing the fortifications of Anapa, contrary to the wishes of the Circassians, who were, however, unable to oppose the fleet. Gen. Vivian had gone to the Black Sea to choose a landing place for troops somewhere near Batoum.

It is stated that Mr. Mason, our Minister to France, had left the capital for Havre, to try the benefits of sea-bathing.

It is also stated that the Hon. Mr. Elliott, of South Carolina, one of the Commissioners to the great Exhibition had delivered an address setting forth the value of the cotton culture to the manufacturing interest of France, before the Imperial Agricultural Society of France, who awarded the speaker a medal and an honorary title as a mark of their appreciation of his interesting communication.

An awful Explosion occurred on the 20th of July at Naples, in the Castle of Nuovo, where numerous caps are made. The entire building was blown up, and it is said that at least two hundred persons were buried in the debris. Fearing that another revolution had broken out, the soldiers rushed to arms, whilst the inhabitants, imagining that an earthquake had happened, ran about in a frantic condition.

Terrible Rail Road Catastrophe.
PHILADELPHIA August 28.—A terrible rail road accident occurred to day near Burlington New Jersey. The Philadelphia train going up head the down train coming, and reversing the engine ran into a horse and carriage, throwing the whole train from the track. Twenty persons were killed and sixty wounded. Among the killed were Thomas J. McKEITH and JOHN B. DALLUM, merchants of Baltimore the French Consul, at Philadelphia, and Captain Boyce of the Navy. No Southerners are known to have been killed, but a full list of the casualty has not yet been received.

Arrival of the Hermann.

NEW YORK, August 30.—The U. S. Mail steam ship Hermann has arrived at this port from Bremen and Southampton, having left the latter port on the 15th inst. Her arrival is not so late as those by the Canada.

The Queen's speech at the prorogation of Parliament was delivered by proxy. It regrets the Vienna Conference, and states that there is no other alternative but a vigorous prosecution of the war.

Abbott Lawrence.

This well known, princely merchant, died at his home, in Boston, on the 18th instant. He was in the 63d year of his age. Mr. L. was for several years a member of the House of Representatives, and subsequently under the administration of President Taylor, ambassador to England. He was still better known as a successful merchant, and manufacturer, and a liberal benefactor to colleges, schools, and libraries. It is estimated that he has left property to the amount of \$30,000,000.

TENNESSEE ELECTION.—The majority of Governor Johnson, is ascertained to be 1800 votes.

TEXAS ELECTION.—The majority for Pease, (Dem.) for Governor is 600.

KENTUCKY ELECTION.—The official returns give Morehead (K. N.) 4,296, majority for Governor.

Prof. James P. Boyce.

We are happy to state that the late election of Rev. J. P. Boyce, to the professorship of Theology in Furman University, made vacant by the death of Professor Mims, has been accepted by him, and that he has already made his arrangements to enter upon the office at the opening of the Theological Session, on the first Monday in September. We also learn that the Trustees at their late meeting have authorized the Faculty and the Executive Committee to adopt additional measures for the efficiency of the Theological department. We believe that with the rare advantages of Greenville for health, and with the movements for extending the facilities of the Theological department, there may be soon expected at that place an increase of students for the ministry, somewhat in proportion to the growing numbers of the College proper. The liberality which the denomination in this State have bestowed upon their favorite seat of learning, will soon appear to have been not misapplied.—*Southern Baptist.*

New York Market.

NEW YORK, August 30.—The Cotton market is firm, and *Middling Orleans* is quoted at 11 1/4-c, and *Middling Uplands* at 11-c. *FLOUR* is easier, but not quotably lower. *WHEAT* is in moderate demand at previous rates. *CORN* is firm. *Spirits of Turpentine* is steady. *RICE* is active at \$6.50 per hundred lbs.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 13.

Letters received and business attended to: W. W. Williams, Robt. Keith.

Letters received containing remittances: N. McPherson, Rev. C. F. Sturgis, W. H. Posey, Isaac Williams, C. Sellers, Dr. J. T. Foster, Dr. A. B. McWhorter, W. Reynolds.

Letters containing remittances for others: N. Y. Hunter for Mrs. Nancy Christian, J. W. Williams for John Boyd, John Borders for Mrs. N. V. Cunningham, J. Henderson for Dr. A. Vereitt, Wm. Harris and W. B. Gowen. We thank Bro. H. for these three new subscribers. Charles M. Booth for G. W. Ward, T. W. Smith, S. S. Booth, G. G. Wood, B. Smith, J. D. Gardner, N. M. Morris, and self, S. G. Jenkins for R. H. Hargrave, W. H. Erwin P. M. for Wm. Hicks, Rev. A. J. Battle for Miss C. Drysdale.

RECEIPT LIST.

Persons making payment for Subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in due time, are requested to inform us.

Paid.	To Vol.	No.	Am't
Mrs. Nancy Christian,	8	2	\$2 00
John Boyd,	8	4	2 00
Nathan McPherson,	8	13	2 00
Mrs. N. V. Cunningham,	8	17	2 00
Rev. C. F. Sturgis,	8	14	2 00
Wm. E. Posey,	8	13	2 00
Isaac Williams,	8	17	2 00
Calvin Sellers,	8	24	2 00
David J. Parsons,	8	7	2 00
Dr. J. T. Foster,	8	18	2 00
Benj. Vereitt,	8	16	2 00
William Harris,	8	16	2 00
Wm. B. Gowen,	8	16	2 00
Charles M. Booth,	8	16	2 00
George W. Ward,	8	16	2 00
Thos. W. Smith,	8	16	2 00
S. S. Booth,	8	16	2 00
G. L. Wood,	8	16	2 00
B. F. Smith,	8	16	2 00
John D. Gardner,	8	16	2 00
N. M. Morris,	8	16	2 00
R. Hughes,	8	16	2 00
Dr. A. B. McWhorter,	8	17	2 00
Wm. Hicks,	8	17	2 00
Miss C. Drysdale,	8	17	2 00
W. Reynolds,	8	18	2 00
Miss Ann E. Evans,	8	16	2 00

OBITUARIES.

DEPARTED this life on the 6th of August in the 65th year of her age, after lingering several months, of the Liver complaint, (but particularly confined to her bed about two weeks,) Mrs. ELIZABETH ECHOLS, wife of Rev. Obadiah Echols, of Carroll county, Mississippi.

The subject of this notice had always been an orderly, consistent member of the Baptist church for upwards of 40 years, but as she approached the close of life, her piety became more and more visible, being often found in public prayer at the family altar, both at home and in the house of her children, &c.

The closing scene was triumphant, her faith was strong and unwavering, and she met the monster with complaisance and full resignation, in sound mind. She evidently hung exclusively on the promises of God in her last trying moments, and blessed be His name, He did not forsake her. About an hour before the breath left her, after lying composure for some time, she suddenly exclaimed, "Hail, hail, King of Kings—come, Lord Jesus, come quickly!" and soon thereafter expired, her last words being, "I am ready to go home, saying, 'farewell, farewell, my dear, loving husband, and then to all her children present, telling them to meet her in Heaven. She then said, 'Oh, how I want to die!' and soon fell into a sweet sleep, and went off in the most peaceful and happy manner, without a struggle or a groan. It is not too much to say of the departed, that she was a woman greatly beloved by all who knew her, and endeared to her brethren and sisters, particularly as the scores of visitors during her sickness will testify. Truly God made all her bed in her sickness. Nothing, nothing was lacking that kind relatives and neighbors could do to afford her ease and comfort; but God saw proper to take her from us and we submit to his allwise providence—right blessed are the dead that die in the Lord.

Christian Index please copy.

Died, on the 26th of August, 1855, in the city of Selma, "Willie," infant son of Rev. A. G. G. and Mrs. Sarah S. J. Raw, aged 13 months and 11 days.

It is with feelings of the profoundest sympathy, yet humble resignation, that we record the death of this lovely babe. We had fondly watched the unfolding of this bud of love and light, the dear parents and household, with deep interest and pleasure; forgetting almost that death could come with his unceasing scythe, and cut down the precious jewel—tearing it from the arms of the devoted mother. We looked forward to see it grow up under the fostering care of its parents, trained in a godly walk and conversation, through all the stages of childhood and youth, to be a man useful in life, an honor to those who loved him so fondly; and prepared when they shall be removed from the troubles and toils of earth, to take the place of his father, now a faithful watchman on the walls of Zion.—Yes, why should we not have hoped that this sweet little Willie, would have been, too, a good and faithful servant in the church of our Redeemer? But we are short-sighted, erring mortals. We know not what our Heavenly Father's designs are; though we will not doubt that our dear child, this good-shepherd's lamb, had holier work for Willie, and took him home to glory, where he now enjoys the companionship of his little brother "Johnny," who has gone before him, and who, we doubt not, has grown much in heavenly wisdom and happiness. Oh, the unutterable delight of those little babes in that bright land! Feast, little spirits, on a Savior's love—revel in the joys that are laid out so richly before you, and sing, with harps with sweet strains to the Lamb of God that "washed you in his own precious blood."

Bereaved mother and father, as we have said, we deeply sympathize with you, and it is our privilege to mourn with you, as those who mourn, yet our heart burns with love and gratitude with yours, to that dear Saviour who said, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Blessed be God, "we sorrow not as those who have no hope." Farewell, sweet babe, till we shall greet thee in Paradise.

"Thou wert so like a form of light, That heaven benignly called thee hence, Ere yet the world could breathe one blight Over thy sweet lamb, thy infant son."

And then, that brighter home to bless Art passed, with all thy loveliness. Oh, hast thou still on earth remain'd, Vision of beauty! I say in brief! How soon thy brightness had been stain'd! With passion or with grief! Now, he is fully risen, and he rises, To dim thy glory in the skies!"

KATE L.

DIED, at his residence in Benton county, Alabama, G. C. P. HIGGINS, in the 36th year of his age. He was in deep affliction for five weeks, which he bore with extraordinary christian fortitude. His friends (who his piety and holiness were numerous) to meet him in heaven. His faith was strong, giving every indication that he was willing to die. He had lived an exemplary member of the Baptist church for nine years, and was a true child of a christian, and died the death of the righteous.

Departed this life on the 27th day of August, at his residence, near Burnsville, Dallas county, Alabama, Mr. URAH WEST, in the 71st year of his age. Mr. West had been a consistent member of the Baptist church for 12 years. For him there is hope that his last days were his best, and that he is gone to share the reward of the "just made perfect."

W. W.

Election Notices.

We are authorized to announce **SAMPSON LANIER** as a candidate for Probate Judge of Macon county, at the election in May 1856.

We are authorized to announce **SPENCE M. GRAYSON, Esq.**, as a candidate for Probate Judge of Macon county, at the election in May, 1856.

JUST RECEIVED, AT POKER, ISBELL & CO'S.

LADIES' Philadelphia shoes, prints, bleached domestics, Kerseys, tweeds, linseys; also, a lot of beautiful Mohar head-dresses and bracelets, Elastic belts, &c., &c. sept-24

BAPTIST MALE HIGH SCHOOL, Talladega, Alabama.

REV. JOHN WILMER, President. THE fall session of this institution will commence on Monday, the 17th September next. RATES OF TUITION PER SESSION OF FIVE MONTHS.

Spelling, Mental Arithmetic, \$10 00
English Grammar, Geography, Mental Algebra, &c., 18 00
Languages, Higher Mathematics and the Sciences, 25 00
Extra, for fuel, &c., 2 00
Copies of the printed Rules of the Institution can be had of the principal.

JAS. HEADEN, Pres't. aug-17-56

BARGAINS! BARGAINS!

THE subscriber having determined to remove from the State, offers the following valuable REAL ESTATE FOR SALE:

The house and lot where he now resides. The house has four rooms, conveniently arranged, and is situated on the prettiest street in town, within 50 yards of the public square. The out-buildings are all new and of the best quality.

Also—Two offices adjoining the Masonic and Temperance Halls.

Also—a quarter section of good pine land, lying within three miles of town, well improved and well watered, and in a good neighborhood being within one mile of the Montgomery & West Point Railroad. There are about seventy acres in cultivation.

Also—His newly improved lot in the upper end of town, near the East Alabama Female College, having on it a dwelling house with eight rooms, with a wardrobe or closet to every room except the parlor. Also, a bathing room and pantry, together with all the necessary out-buildings. The lot is large, containing about seven acres, the building is not quite finished, but will be ready by the first of November or sooner if required.

The above property will be sold on very reasonable terms if application be made to the subscriber.

H. A. HOWARD.
Tuskegee, Sept. 6, 1855-n18-56

SPECIAL NOTICES.

To the Churches of the Tuskegee Association.

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

W. W. MASON, Mod'r.
J. M. WATT, Cl'k.

August 1, 1855.

Association Meetings.

We give below the time and place at which the associations named will hold their annual sessions this season. The list of all the associations in Alabama would be given if the minutes had been forwarded to us. Will not some of our brethren send us copies of those not named that they may be inserted in due time?

We have two requests to make, and we hope they will be granted:

1. That the Clerks of the Associations in Alabama compile a complete list of the ministers (ordained and licensed) connected with the churches composing those bodies; and publish them in the minutes, giving the post-office address of each minister.

2. That copies of the minutes be forwarded to this office immediately after they issue from the press.

It is designed to compile a complete list of all the ministers in the State, and publish it in the next minutes of the Convention, if the names can be obtained.

3d Sabbath in September.

Coosa River, with the Cold Water Church, Benton Co., commencing on Saturday.

CHEROKEE with the Mt. Harmony Church at Lebanon, De Kalb co., Ala., commencing on Friday.

TUSKEGEE with the Union Springs Church, Macon co., Ala., commencing on Friday.

TUSCALOOSA with the Big Creek Church, eight miles West of Tuscaloosa, commencing on Saturday.

4th Sabbath in September.

Liberty, at Mill Town, Chambers County, Ala., commencing on Friday.

Colors, with the Mt. Liberty Church, Bibb co., Ala., commencing on Saturday.

UNION with the Grant's Creek Church, Tuscaloosa co., Ala., commencing on Saturday.

1st Sabbath in October.

BETHEL with the Ucomuch Church, near Coffeeville, Clark co., Ala., commencing on Saturday.

CANAAN with the Rock Creek Church, Jefferson co., Ala., commencing on Saturday.

MUSKOGEE with the Mount Pleasant Church, near Leighton, Lawrence co., Ala., commencing on Friday.

SALEM with the Orion Church, Pike co., Ala., commencing on Saturday.

2d Sabbath in October.

ALABAMA with the Carlowville Church, Dallas co., Ala., commencing on Friday.

EUFAULA, with the church at Clayton, Barbour co., Ala., commencing on Saturday.

SHELBY with the Providence Church, Shelby co., Ala., about eight miles South of Montevallo, commencing on Saturday.

3d Sabbath in October.

CAHAWBA with the Hopewell Church, Perry co., Ala., commencing on Friday.

JUDSON with the Antioch Church, near Skipperville, Dale co., Ala., commencing on Saturday.

PINE BARREN with the New Providence Church, Wilcox co., Ala., commencing on Saturday.

4th Sabbath in October.

UNITY ASSOCIATION with the Shady Grove Church at Burnsville, Dallas co., Ala., commencing on Saturday.

BIGBY with the Gaston Church, Sumter co., Ala., commencing on Saturday.

WEST FLORENCE ASSOCIATION, with the Orange Hill Church, Jackson co., Florida, commencing on Saturday.

Appointments for Elder F. Callaway.

At Hurricane Church, Friday, 7th.

At the Old Liberty Church, near Owens' Plantation, Saturday and Sunday, 8th and 9th, for the colored people of Bro. Battle, and all others who can attend, and I hope that the white people will also come out, as we will hold Conference meeting.

At Ebon, Monday, 10th. Brother Seaborn Moore can make an appointment for me at night where he thinks best.

At Mt. Zion, Tuesday, 11th.

At Aberfoell, Wednesday, 12th.

At Sardis, Thursday, 13th.

At the Association, Friday, 14th.

I earnestly request the brethren to make these several appointments as public as possible, and all my ministering brethren that can, to meet me at these respective appointments.

ELMORE, YANCEY & NUCKOLLS, Attorneys at Law, and Solicitors in Chancery.

OFFICE at Clifton & Ligon's old stand, under the Temperance Hall.

THOS. J. NUCKOLLS, JOHN A. ELMORE, WM. L. YANCEY, sept-18-56 Montgomery.

PLANTATION FOR SALE.

I WILL sell on reasonable terms my plantation lying seven miles North East of Tuskegee, and adjoining John O. Green, John Miles and others. It contains one hundred and ninety acres of pine land, about a hundred acres cleared and in a good state of cultivation and in good repair, with the necessary buildings and good water. Persons desiring such a place will do well to call and see it before purchasing elsewhere. My address is Tuskegee, Ala. sept-17-56 ELI S. HARALSON.

TUSKEGEE STEAM MILL IN FULL OPERATION.

WE would respectfully inform the citizens of Tuskegee and the surrounding country, that our Steam Mills, situated of a mile East from the Court House, is now in successful operation. All those who wish first rate lumber and good meal, are invited to give us a call, as we are prepared to saw 10,000 feet per day, and grind 200 bushels. We promise to fill your order with good material, at short notice. One of the firm, Mr. Tate, will always be found on the premises to give his personal attention to all business connected with the Mills. Our prices for lumber will be \$1 on cash, say 12 months; 75 cents per hundred feet cash. Meal always on hand at the ruling prices.

ECHOLS, TEAT & GRAVES.
For way, see finger board.
aug-30-n17-56

NOTICE.

THE Hotel so favorably known as the ALLEN HOUSE, is now offered for sale, with the furniture &c. attached to the house, if desired.—There are 34 rooms, with a fire-place to all except three. Persons wishing to engage in the business of Hotel keeping, would do well to call and examine the premises. Terms will be made easy to the purchaser.

aug-30-n17-56 SARAH ALLEN.

JUDSON FEMALE INSTITUTE, FACULTY.

S. S. SHERMAN, A. M., Principal and Professor of Ancient Languages and of Mental and Moral Sciences.

S. L. C. SWEEZEY, Professor of Mathematics and of the Natural Sciences.

JULIUS ERIKSSON, A. M., Professor of Vocal and Instrumental Music.

SOUTH-WESTERN BAPTIST

POETRY.

For the South Western Baptist.

The Dying Christian's Soliloquy.

Done with the cares of earth my spirit takes
Its flight for worlds on high—how long I bound
To earth by sin's deep, torturing chains; but God
In mercy, wondrous great, relieved me
The burden sore, and made me feel, that I,
A child of heaven had become—that my
Poor name was written in the book of life—
And that in fields of bliss eternal,
With robes of glory on, should rove, and praise
The name of my Almighty God—made me
To feel that earth is not my home—that I
Possess here no abiding place—that friends,
And "kindred blood," relations dear, must all
Be left for that eternal crown of bliss,
And glory bright, laid up in heaven for me—
That this poor life is but a sacrifice,
And Death, He whispers now is but the door
Which opens life to me enter in
The shining fields of love—me thinks I see
In glory radiant, bright, the face of God,
By smiles inviting me to come, and live
With Him in joys most holy, high above:
O yes I see the face of God, brighter
By far than silvery beams which emanate
From earth's refulgent sun—and now I see
Far, far above the clouds, in chariots
Of fire, rolling fast, the lovely forms
Of angels pure—making a convoy grand
To guide me high up to the mount of God.
O, now they nearer come; they stretch their
hands,
And smiling bid me start—O, Heaven, joy,
And bliss, unwinding bliss are mine through all
Eternity—I feel I'm on the wing—
I've gone—I've gone; all earthly things farewell.
OAK BOWERY, Aug. 25, 1855. T. P. S.

For the South Western Baptist.

An Acrostic.

BY A FATHER.

When others turn their steps from virtue's ways,
Involve themselves in sin's bewildering maze,
Lured by earth's trifles and her gaudy toys,
Live only for her evanescent joys—
In all thy ways, do thou, my William, seek,
A holy life, a spirit pure and meek;
Mind thy own business, and when others stray,
Be thou more careful to note well thy way;
For in thy Saviour's footsteps seek to tread;
Refuse not by his counsels to be led;
Ne'er follow where the thoughtless many go;
All sinful pleasures are outweighed with woe.
Read and remember what thy Lord hath taught;
Do not indulge in an sinful thought,
Or sinful thoughts, too surely will thou find,
Bring guilt and torture to thy warring mind.
Avoid, my son, avoid each tempting snare;
Kneel to thy God, each day in humble prayer;
Each sin confess, to Jesus tell each grief,
Redeeming grace alone can give relief.

MISCELLANEOUS.

Only A Few Words.

BY T. S. ARTHUR.

Words are little things, but they
Strike hard. We wield them so easily
That we are apt to forget their hidden
power. Fitly spoken, they fall like
the sunshine, the dew and fertilizing
rain—but when unfitly, like the frost,
the hail, and the desolating tempest.
Some men speak as they feel or think,
without calculating the force of what
they say; and then seem very much
surprised if any one is hurt or offended.
To this class belonged Mr. Winkleman.
His wife was a loving, sincere
woman, quick to feel. Words to her
were indeed things. They never fell
upon her ears as idle sounds. How
often was her poor heart bruised by them!

On this particular morning, Mrs.
Winkleman whose health was feeble,
found herself in a weak, nervous state.
It was only by an effort that she could
rise above the morbid irritability that
afflicted her. Earnestly did she strive
to repress the disturbed beatings of her
heart, but she strove in vain. And it
seemed to her, as it often does in such
cases, that everything went wrong—
The children were fretful, the cook
dilatory and cross, and Mr. Winkleman
impatient, because sundry little
matters pertaining to his wardrobe,
were not just to his mind.

"Eight o'clock and no breakfast yet,"
said Mr. Winkleman as he drew out
his watch, on completing his own toilet.
Mrs. Winkleman was in the act of
dressing the last of five children, all
of whom had passed under her hands.
Each had been capricious, cross, or un-
ruly, sorely trying the mother's pa-
tience. Twice had she been in the
kitchen to see how breakfast was pro-
gressing, and to enjoin the careful
preparation of a favorite dish with which
to surprise her husband.

"It will be ready in a few minutes,"
said Mrs. Winkleman. "The fire
hasn't burnt freely this morning."

"If it isn't one thing, it is another,"
growled the husband. "I'm getting
tired of this irregularity. There'd
soon be no breakfast to get if I were
always behind time in business mat-
ters."

Mrs. Winkleman bent lower over
the child she was dressing, to conceal
the expression of her face. What a
sharp pain now throbbled through her
temples. Mr. Winkleman commenced
walking the floor impatiently, little im-
agizing that every jarring footfall was
like a blow on the sensitive aching
brain of his wife.

"Too bad! too bad! he had just
ejaculated, when the bell rang.

"At last," he muttered, and strode
toward the breakfast room. The chil-
dren followed in considerable disorder,
and Mrs. Winkleman, after arranging
her hair, and putting on a morning cap,
joined them at the table. It took some
moments to restore order among the
little ones.

The dish that Mrs. Winkleman had
been at considerable pains to provide

for her husband was set beside his plate.
It was his favorite among many, and
his wife looked for a pleased recogni-
tion thereof, and a lighting up of his
clouded brow. But he did not seem
even to notice it. After supplying the
children, Mr. Winkleman helped him-
self in silence. At the first mouthful
he threw down his knife and fork, and
pushed his plate from him.

"What's the matter?" inquired his
wife.

"You didn't trust Bridget to cook
this, I hope," was the response.

"What ails it?" Mrs. Winkleman's
eyes were filling with tears.

"Oh, it's of no consequence," answered
Mr. Winkleman, coldly, "anything
will do for me."

"James!" There was a touching sad-
ness blended with this rebuke in the
tones of his wife, and as she uttered
his name, tears gushed over her cheeks.
Mr. Winkleman didn't like tears.

They always annoyed him. At the
present time he was in no mood to
bear with them. So, on the impulse
of the moment he arose from the table
and taking up his hat, left the house.

Self-justification was tried, though
not, as has been seen, with complete
success. The calmer grew the mind
of Mr. Winkleman, and the clearer
his thoughts, the less satisfied did he
feel with the part he had taken in the
morning's drama. By an inversion of
thought not usual among men of his
temperament, he had been presented
with a vivid realization of his wife's
side of the question. The consequence
was, that by dinner time, he felt a good
deal ashamed of himself, and grieved
for the pain he knew his hasty words
had occasioned.

It was in this state of mind that Mr.
Winkleman returned home. The house
seemed still as he entered. As he pro-
ceeded up stairs he heard the children's
voices, pitched to a low key, in the
nursery. He listened, but he could
not hear the tones of his wife. So he
passed into the chamber which was
darkened. As soon as he could see
clearly in the feeble light, he perceived
that his wife was lying on the bed—
Her eyes were closed, and her thin face
looked so pale and death-like, that Mr.
Winkleman felt a cold shudder creep
through his heart. Coming to the bed-
side, he leaned over and looked down
upon her. At first he was in doubt
whether she really breathed or not;
and he felt a heavy weight removed
when he saw that her chest rose and
fell in respiration.

"Mary!" he spoke in a low tender
voice.

Instantly the fringed eyelids parted,
and Mrs. Winkleman gazed up into
her husband's face in partial bewilder-
ment.

Obedient the moment's impulse, Mr.
Winkleman bent down and left a kiss
upon her pale cheek. As if moved by
an electric thrill, the wife's arms were
flung around the husband's neck.

"I am sorry to find you so ill," said
Mr. Winkleman in a voice of sym-
pathy. "What is the matter?"

"Only a sick-headache," replied Mrs.
Winkleman. "But I've had a good
sleep, and feel better now. I didn't
know it was so late," she added, her
tone changed slightly, and a look of
concern coming into her countenance.
"I'm afraid your dinner is not ready,"
and she attempted to rise. But her
husband bore her gently back with his
hand saying:

"Never mind about dinner. It will
come in good time. If you feel better,
lie perfectly quiet. Have you suffered
much pain?"

"Yes," The word did not part her
lips sadly, but came with a softly
wreathed smile. Already the wan hue
of her cheeks was giving place to a
warmer tint, and the dull eyes bright-
ening. What a healing power was in
his tender tones and considerate words.
And that kiss—it had thrilled along
every nerve—it had been as nectar to
the drooping spirit. "But I feel so
much better, that I will get up," she
added, now rising from her pillow.

And Mrs. Winkleman was entirely
free from pain. As she stepped upon
the carpet, and moved across the room
it was with firm tread—Every muscle
was elastic, and the blood leaped a-
long her veins with a new and health-
ier impulse.

No trial of Mr. Winkleman's pa-
tience, in a late dinner, was in store
for him. In a few minutes the bell
summoned the family, and he took his
place at the table so tranquil in mind
that he almost wondered at the change
in his feelings. How different was the
scene from that presented at the morn-
ing!

And was there power in a few sim-
ple words to effect so great a change
as this? Yes, in simple words, a
grant with the odors of kindness.

A few gleams of light shone into
the mind of Mr. Winkleman, as he
returned amusing to his office, and he
saw that he was to blame for the
clouds that darkened so often over the
sky of home.

"Mary is foolish," he said in partial
self-justification, "to take my hasty
words so much to heart. I speak of-
ten without meaning half what I say.
She ought to know me better. And
yet," he added, as his step became
slower, for he was thinking more close-
ly than usual, "it may be easier for
me to choose my words carefully, and
repress the unkindness of tone that
gives them a double force, than for
her to help feeling pain at their utter-
ance."

Right. Mr. Winkleman! That is
the common sense of the whole matter.
It is easier not to strike, than to help
feeling; or showing signs of pain, un-
der the infliction of a blow. Look
well to your words, all ye members of

a home circle. And especially look
well to your words, ye whose words
have the most weight, and fall, if
dealt in passion, with the heaviest
force.

The Length of Human Life.

An article in the last number of
Blackwood's Magazine, on the above
subject, holds out the idea that the age
of man should be one hundred years, in-
stead of threescore and ten. The au-
thor says:

"We do not simply die; we usually
kill ourselves. Our habits, our passions,
our anxieties of body and mind, those
shorten our lives, and prevent us from
reaching the natural limit of human
existence. Gluttony, he asserts, de-
stroys more lives than intemperate drink-
ing, and yet, "it is the fashion to re-
strict the term 'sobriety' to moderate
use of liquors." A sober life no doubt
implies moderation in all things—in
eating, drinking, and the enjoyment of
all the pleasures of life. But although
we have read and heard much of moder-
ation in eating and drinking, the diffi-
culty has always arisen in our minds
respecting the true standard of moder-
ation. What is it? who will define it?

The standard suitable for one is not
for another. No man can doubt for a
moment the benefits of moderation—
temperance in all things. And yet it
may truly be said, that general rules
for temperance may be set down, which,
if followed, would be of immense ben-
efit; such as "not to eat so much as will
unfit the mind for its usual exertions;
or so much as will make the body heavy
and torpid. Nor to pass hastily from
one extreme of living to another, but to
change slowly and cautiously, to eat
plain and wholesome food, and to pro-
portion its quantity to the temperament,
the age, and strength of the eater."

Not to allow the appetite for food or
drink to regulate the quantity to be taken,
but experience, void of sensual
desire." These rules, if followed, will
tend to promote the health, and thus
lead to a greater length of days and
years in man's existence; still there is
a natural period for man to exist, and
neither food, drink nor sobriety can
place him beyond that. We find that
each species of animal has its boundary
of life, and so has man. He has his in-
fancy, youth, middle age, old age, and
then comes the winding sheet and the
narrow house. But how long does his
existence last? how many years encircle
his natural life? These are important
questions. We find that thirty years
is considered to be a generation; that is
the whole world is repopulated every
thirty years with a new race, and a
like number departs from it in that pe-
riod. But no person considers thirty
years as the natural term of man's life—
seventy years being generally set
down as that limit. A book, however,
recently published in Paris by M. Flourens,
which has created no small sensa-
tion in that city, places old age at eighty-
five years, and the complete natural
life of man about a century. He places
first manhood between forty-five and
fifty-five, and second manhood from
that to seventy, instead of old age at
that period. We are inclined to accept
his view of the question as the most
correct one. Buffon, the na-
turalist, entertained such an opinion. The
term of life laid down by him is, that animals
live from six to seven times the num-
ber of years required to complete their
growth, such as the horse, which com-
pletes its growth at four years, lives
from twenty to twenty-four years, and
a man who takes eighteen years to
reach his full growth may live more
than a hundred years. There are but
few men who live to a hundred years,
and just as few horses that live to
twenty-four; but that affords no reason
why many men, and almost all men
of a sound constitution, may not live for
a century. The table of M. Flourens
relating to life is as follows:

Man grows for 20 years, and lives 90 or 100.
The animal 5 " " 25
The horse 5 " " 25
The ox 4 " " 15 or 20
The dog 2 " " 10 or 12

This is somewhat different from Buf-
fon, but he sets it down as a fix-
ture, that all the larger animals live about
five times longer than the time required
for their full growth. This question
is one of deep importance to the whole
human family. It is one to which the
ingenious Frenchman has brought a
great amount of knowledge in investi-
gation, and he holds up science, as pre-
serving to all men by a life of sobriety,
a very extended fund of existence.

(Scientific American.)

A TASTE FOR READING.—Sir John
Herschel has declared, that if he were
to ask for a taste which should stand
him instead under every variety of cir-
cumstances, and be a source of happi-
ness and cheerfulness to him through
life, and a shield against its ills, how-
ever things might go amiss, and the
world frown upon him, it would be a
taste for good and useful reading—
Give a man, he affirms, this taste, and
the means of gratifying it, and you
cannot fail of making him good and
happy; for you bring him in contact
with the best society in all ages, with
the tenderest, the bravest, and the pure-
st men who have adorned humanity,
making him a denizen of all nations, a
contemporary of all times, and giving
him practical proof that the world has
been created for him, for his solace,
and for his enjoyment.

A SEVERE RETORT.—Robert Hall, while
suffering a temporary loss of reason,
was visited in the madhouse by a per-
son "who in a whispering tone asked,
"What brought you here Mr. Hall?"
Touching his brow significantly with
his finger, Hall replied, "What will
never bring you sir—too much brain."

Tuskegee Classical and Scientific

INSTITUTE.

The eighth annual session of this institution
will be commenced on the first Tuesday in
September next. It will be divided into two terms
of twenty weeks each. The Autumn Term, com-
mencing on the opening of the session, will close
on the 10th day of February. The Spring Term
will commence on the 13th day of February, and
close on the 27th day of June. There will be a
vacation from the 15th of December to the 7th
of January, inclusive.

Rates of Tuition Per Term.

For Spelling, Reading, Writing, Primary Arith-
metic, Modern Geography, and the Natural
History of Birds and Quadrupeds, \$15
The foregoing, with English Grammar, Civil
History, and Practical Arithmetic, 20
The Latin and Greek Languages, with any
of the English branches in the Preparatory,
or in the ordinary College course, 25
Tuition fees payable in advance. No deduc-
tion or refunding will be made for absence; nor
in cases of expulsion, suspension, or dismissal.

Course of Study.

While this institution does not claim, or even
aspire, to the rank of a College, the course of
study is extensive, and adapted to the needs of
adequate to the wants of those young men, who
wish to acquire a somewhat liberal education,
but who do not contemplate taking the
regular College course. It is, at the same time,
designed to afford just proportions to those
who are preparing to enter any of the College
classes. It is progressive and systematic, but not
stereotyped, to be passed over by every pupil in
a fixed period at a given number of strides, in-
stead of capacity, scientific and mental
habits; but that prescribed for each individual
will be regulated according to his age, mental
capabilities, and contemplated future course.

The mind is not treated as a mere receptacle;
but as a thing of life, growth, and action; the
prime object is to develop its energies; nature
and train its expanding powers; to mould and
guide aright its various and complex emotions;
to bring into active exercise all its faculties;
to present in full and just proportions an ade-
quate practical man, and not a "graduated
dunce" or "learned automaton." The pupil is
taught to think, to reason, to investigate. He
not only learns to comprehend what is said, but
to examine the sublimatum and understand the
reason of the proposition.

In the study of the Latin and Greek languages,
pupils are exercised in translating, both orally
and in writing, from the foreign into their vernac-
ular, and vice versa, until they are enabled to
frequent application, every principle becomes
easy, and every word is rendered familiar. By
this and a careful study of the idioms of the
languages, they become not mere translators,
monologues, and imitators, but thinkers.

From the great variety of text books with which
the country has been flooded, such only have been
selected as are conceived to be best adapted to a
philosophical and judicious course of instruction.
The recitations and exercises in every depart-
ment are interspersed with such familiar lectures
and illustrations as tend to awaken thought and
invest the subject with greater interest.

Though we cannot boast of a rich Mineral
Cabinet, and an extensive Laboratory, yet
the institution is supplied with sufficient
apparatus, for illustration and demonstration
in the important principles of the sciences; and
such additions will be made from time to time,
as may be judged most desirable and important.
Respecting our general text books, rules of
conduct, and discipline, we deem it sufficient to
say that every pupil will be required to do right,
or suffer such penalty as the teachers may think
expedient. The decided co-operation of parents
and guardians will be expected, and of it
will be sufficient reason for dismissing a pupil at
any time. Communications from parents or
guardians respecting the duty or deportment of
pupils must be made in person or by writing.

Mr. GEORGE W. HOWARD, of Auburn, has been
engaged as instructor in the Latin and Greek
languages, in place of Mr. GEORGE W. THOMAS,
who has accepted a Professorship in the East
Alabama Female College.

The Boarding Department is under the control
of Hon. LEWIS ALEXANDER and Lady, with whom
boarding, including lodging, washing, and fuel
may be obtained at \$12 per month. Students
from abroad will be expected to board at the in-
stitution, unless they have relatives or friends in
the community, who will take their guardianship,
and become responsible for their strict conformity
to all the rules and regulations of the Institution.
Those who board in the institution may be as-
sured that they will have a pleasant home, and
friends, who will be attentive to their interests
and studious of their comfort.

It is hoped that those who enter the school
will do so on the first day of the session. It is highly
improbable that every pupil will be present at the
organization of the school, and punctual in his
attendance afterwards. Absence from roll call,
or recitation will be carefully noted, and the de-
linquent held to an account. It is expected that
pupils from a distance will visit their friends
during the term. But if parents think it expedient
for them to do so, they will be expected to
make known their wishes to the Principal.

For further particulars inquire of the sub-
scribing Principal and Proprietor.

Tuskegee, Ala., July, 1855.

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.

P. L. E. ZYDE, M.D., Principles and Prac-
tice of Surgery.

JOHN M. WATSON, M.D., Obstetrics and the
Diseases of Women and Children.

W. R. BOLING, M.D., Theory and Prac-
tice of Medicine.

A. H. BUCHANAN, M.D., Surgical and
Pathological Anatomy.

C. K. WINSTON, M.D., Materia Medica
and Medical Jurisprudence.

ROBERT W. FOSTER, M.D., General
and Special Anatomy.

J. BEREN LINDSLEY, M.D., Chemistry
and Pharmacy.

THOMAS R. JENNINGS, M.D., Insti-
tutes of Medicine and Clinical Medicine.

WILLIAM T. BRIGGS, M.D., Demonstrator
of Anatomy.

The Anatomical Rooms will be opened for
students on the first Monday of October.

A full Professorial course of lectures, free
to all students, will be given by the Professors,
commencing also on the first Monday of Octo-
ber.

A Clinique has been established in con-
nection with the University, at which operations
are performed, and cases presented for
lecture, and upon, in presence of the class.

Amount of Fees for Lectures in the University
is \$105. Matriculation Fee, (paid once only) \$5.
Practical Anatomy, \$1. Graduation
Fee, \$25.

Good boarding can be obtained at about \$3
per week.

Further information can be obtained by ad-
dressing

BERRIEN LINDSLEY, Chancellor of
the University.
NASHVILLE, TENN., July 1855.

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-n8-m. D. F. MAY.

NOTICE.

A 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. n8-m

BUSINESS CARDS.

FOWLER & GARY,

DEALERS IN

Drugs, Medicines, Chemicals, Paints,

Oils, Glass, Brushes, Perfumery, Fancy

Articles, &c., &c.

TUSKEGEE, ALABAMA.

July 5, 1855.

BELSER & MAYS.

Attorneys at Law and Solicitors in

Chancery.

TUSKEGEE, ALA.

Will practice in the various Courts of Macon

County.

Office over the Jewelry Shop.

JAMES E. BELSER, ROBT. L. MAYS,

Montgomery, Ala. Tuskegee, Ala.

ROBT. L. MAYS being general Ad-

ministrators for the County of Macon, will at-

tend to the settling up of Estates.

March 1, 1855. n41-ly

ELAM, STAMPS & ROBERTS.

TALLADEGA HOTEL

JOEL ELAM PROPRIETOR.

Brick Fire-proof Livery Stable and

HORSES, BUGGIES, CARRIAGES AND HACKS.

At the Shortest Notice,

In connection with the Talladeaga Hotel,

P. A. STAMPS & CO.

Wm. F. Roberts, one mile East from the Court

House, is prepared with lots for drivers of every

description. Corn, Fodder, Oats and Hay

always on hand. He has also engaged at the

Livery Stables of P. A. Stamps & Co., a lot for

sampling and exhibition free of charge.

Feb. 1, 1855. n8-m

MORGAN, MARTIN & CHILTON,

ATTORNEYS AT LAW AND SO-

LICITORS IN CHANCERY.

SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN,

THOMAS G. CHILTON, Talladeaga, Ala.

Selma, Ala. march 1, 1855.

THOMAS S. HOWARD,

Attorney at Law and Solicitor in Chancery,

TUSKEGEE, ALABAMA.

Will give prompt attention to business

committed to his care.

Office next door to Drs. HOBBS & MARSH.

GEORGE MARSH,

MARSH & HOBBS,

ATTORNEYS AT LAW

Will practice in the Courts of Macon

County, and in the Supreme Court of Alabama.

Tuskegee, Ala., August 17, 1854. n8-m

Office in the brick building, corner of the

Stevens' Store.