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American Bible Union  
St. Baptist Church.

CONTINUED.]

Foreign Bible Society, (like the parent institution in Britain) have co-operated with Arians and Unitarians. They have admitted their membership. But they have not employed them as translators and revisers. When it had been inadvertently done in a Strasburg edition by the British and Foreign Bible Society, its detection was followed by its repudiation. But here we see Campbellites at your anniversaries; and in the committee examining and reporting favorably on your unpublished scheme of revision; upon your Committee on Versions; and common expectation places members of the body among your translators. Can we safely admit such partnership, and expect the Saviour's presence, and the Spirit's blessing? pp. 6, 7, 9, 10.

You conclude from the supposed fact that we do not apply for Presbyterian, Congregational, Methodist, and Episcopalian churches, and from the character of our arguments, which you say are addressed "to our churches as a denomination," and from the known fact that our "officers are mainly Baptists," that it is a *Baptist* movement, which must result in "a sectarian version."

You object to the Union because it is too exclusively Baptist. Then you are horrified at the idea of our having the adherents of Alexander Campbell allied with us in the Bible Union.

This is a new phase of the opposition to revision. From the beginning of our enterprise these incongruous, contradictory charges have been made against us by the same men. First, that the Union was a "sectarian" institution, organized to get up a "Baptist Bible;" whereas the work of revision ought to be done by "English Christendom." Secondly, that the integrity of the Bible was greatly endangered by admitting into the Union and to a participation in the work of revision those who are not sound in the faith. The one may be very effective, as *ad captandum* arguments, appealing alike to the pride, prejudice, and the fears of the people; but they are unjust, and they neutralize each other.

In the beginning of our enterprise we agreed upon a great principle, as the foundation of our Union, and the rule of our action. That principle, (which we have already given) is all-sufficient to secure whatever version may be endorsed by the Board and the Union, against any doctrine which is not plainly revealed in the Bible. Our Board of Managers has been composed of honest, conscientious men, who require strict and uniform adherence to that fundamental principle.

Standing on this platform, and confiding in such men, we deemed it not only safe, but becoming the character of our work, in giving, to the utmost of our opportunities and ability, the word of God "to every creature" in his own mother tongue, to invite all to participate, who could conscientiously act with us in the object and principle of our organization, without regard to sect or party. Had the Pedobaptists generally, accepted our invitation, we should have rejoiced in it. But they did not accept it; they have generally stood aloof, except when joining with us in the opposition. Whether they fear "the exact meaning of the inspired text" translated into plain English, or act from some other cause, we do not pretend to say. We have some belonging to the Union from several Pedobaptist denominations. And the "Church of the Disciples" is with us as a body; on account of which you seem to think our forth-coming revised version is in great danger of being tainted with heresy. Now, admitting for the present that Mr. Campbell and his people are heretics, pray, what would you have us do? Should we alter our constitution so as to exclude this denomination, from the Union? or, with an open door, should we refuse to admit them? Their co-operation was sedulously sought, and graciously enjoyed for years, in the Am. & For. Bible Society; and we have reason to believe it would have been acceptable there to this day, had it not been withdrawn. And we know of no Bible Society in the world whose constitution would exclude them. But you except specially to their alliance with the Bible Union, on the ground that such connexion involves not only membership, but a participation in the work of revision. You think we cannot "safely admit such partnership, and expect the Saviour's presence and the Spirit's blessing." To strengthen your position, while acknowledging that the Am. Bible Society, and the Am. & For. Bible Society, and the British and For. Bible Society, "have co-operated with Arians and Unitarians," you say: "they have admitted their membership, but they have not employed them as translators and revisers." Now, do the brethren and sisters of the Amity Street Church know whereof they affirm in this matter? We are prepared to prove that the British and For. Bible Society is now circulating a New Testament, in the entire translation of which they employed a man who held Jesus Christ to be an impostor, and his gospel a blasphemous fable. How could they "expect the Sa-

translation of God's Word? If so, why are we not bound to unite on Douay, the Catholic's version? as that is the only "one that he can believe." Or, if you say that the Catholic version is too unfaithful to receive "the common endorsement of all evangelical sects," will you tell us exactly where to draw the line between those versions which may, and those which cannot properly receive such "endorsement." About how much error do you think a version may contain, and yet be protected by such "endorsement" against its revision, or the substitution of a purer version? On what principle, consistent with fidelity to God, can you draw a line that will separate between the little errors that may be tolerated, and those great faults which must be removed from the word of God? You may see such a difference between the faults of the Douay version and the errors of King James's, as justifies "the common endorsement" of the latter, while it forbids it to the former. But we recognize no such distinction. We believe that every error which is known to exist in the common version, however trifling it may be deemed by the advocates of a general platform for all protestant denominations, should be at once removed; there can be no advantage arising from a common standard, so far as a mere translation is concerned, sufficient to compensate for a single error in the renderings of inspired truth.

Even when granting, for the argument's sake, what you will not admit absolutely; that our version needs revising, the question still remains with you, whether all denominations (or rather such, we presume, as you would deem evangelical) will unite in revising it. If they will, then you favor it; if they will not, you seem determined to oppose it. But with us it is very different. The simple question is, whether there are known errors in this version, which can be corrected. If there are, we go for revision, though all the earth and the "gates of hell" resist our course. Which of these positions is most consistent with supreme love for the truth, and implicit obedience to the Divine will, we submit to your own candid judgment, and to the verdict of the intelligent world.

But your argument here is suicidal. Because, while reasoning, as you suppose, against revision, you actually prove its necessity. For, if it be important to make the English version "a point of mutual appeal," it is plainly necessary to conform that version as nearly as possible to the inspired text; since no mere translation can become a point of ultimate appeal, except so far as it agrees with the original. On this account King James's version, though in common use, is nevertheless very far from being "a ground of common union, and a point of mutual appeal," among the various and varying denominations that use it. Nothing is more common, in the most important theological controversies of the day, than appeals from the English version to the original text.

And these appeals being sustained by the most approved criticisms in vindication of the original, as improperly translated, not only weaken, but, to a certain extent, destroy the authority of our English version, as a common standard; whereas, if the translation were revised, and conformed so exactly to the original text that no such appeals could be sustained by sound criticism, then, the English translation, however it might agree or disagree with this or that sect, would become, of necessity, "the common version," in a much higher and truer sense than King James's version now is.

Thus, when discussing some important religious doctrine of duty, one party cites in proof the language of our English version; but the opposing party takes exception to his proof, on the ground that the English is not a correct translation of the original, sustaining his exception with such indisputable authority as cannot be gainsayed, and consequently nullifying the authority of our version, so far as the passage or passages, quoted, are concerned; if not in the estimation of his opponent, yet in the judgment of an intelligent and candid world. And this is not a mere supposititious case; nor one of rare occurrence. You know it to be a real fact in the everyday history of the church. In what sense, then, is the English of King James called "the common version?" So far as all those passages, which have a bearing on matters in dispute between any two parties using the English language, and which, in the judgment of good critics, are incorrectly translated—so far as these passages, which are by no means few, are concerned, that version is not "common," except as an "apple of discord." A remark of Dr. Maclay is in point here and of great force. He says:

"So long as different denominations combine together to make a version obscure or ambiguous, in order that all may consistently use it, each explaining it in a different way, to suit their respective views, sectarian divisions are inevitable; they are provided for in the translation, but not in the word of God. Defective versions, I am persuaded, have done

more to multiply and perpetuate sects in the Christian world, than all other causes combined. Give to all people in their vernacular tongues, faithful translations of the inspired truth, unutilized by man, and as free as possible from error, and whatever may be the immediate results, it will certainly terminate in the closer union of believers."

Moreover, these justifiable appeals from the English translation to the original, now so common, go much farther in favor of a corrected version, when it is considered, that the common people constituting a great majority of all who use the Bible, do not read the original; so that when they are compelled by the criticisms of such men as Horne and Kennicott, Clarke and Carson, "Walton, Castell and Cudworth," to abandon the English as authoritative proof in matters of controversy, they are left not only without a "common version" in our mother tongue, but without a common standard anywhere; except as they gather the truth of the inspired text from the scattered notes and commentaries of the learned. Now, let our version be so conformed to the original, as to fall in with these criticisms of the learned, and such appeals from the translation would be done away with; for, however men might be disposed to make them, their want of respectable support would either prevent them or bring them at once into disrepute. So the common people would have a "common version" and a common standard in their own tongue.

You may sneer at this, and tell us, that a version which has not "the common endorsement of all evangelical sects," is "little likely to obtain currency or confidence, even within our own denomination, much less beyond it." You may reckon "the common endorsement of all evangelical sects," when given to a version comparatively pure; which is the necessary import of what you say. But we have more faith in the triumph of truth over mere sectarian bigotry. Mankind are not all sectarians; nor will the better part of mankind sympathize with, much less tolerate, for any considerable time, that unlovely compromise, (falsely called Christian union,) which seeks to accommodate all the varying sects of Christendom, except the Roman church, *at the sacrifice of truth.*"

But what is infinitely more, God rules over all; and he will not suffer his "very pure" word to be forever supplanted, perverted or obscured by the traditions of men. Though for a while it may be "crushed to earth" by "the common endorsement of all evangelical sects;" yet the time will come, (God grant it may be in our day) when that truth, by him, in whose hand is "the King's heart, as rivers of water," shall rise again, and through faithful versions of the Divine Word, pour forth its unclouded splendor over all the earth.

In this matter, however, we are not governed entirely by our faith in respect to what is future. We do not seek so anxiously to determine what will be the probable results of a measure, whose consequences no human forecast can calculate, as to know what he, who sees the end from the beginning, would have us to do. For this is one of those great matters, in regard to which men may know the will of God, and do it, without being able to survey beforehand all the particular events that infinite wisdom sees fit to produce or allow, as the apparent consequence of that obedience. It may be well for you, in the illustration of this point, to remember the fate of Jonah. That lone inhabitant of the great fish learned by a somewhat severe discipline, that no prospect of failure in his mission to Nineveh, as it might appear to his circumscribed vision, could either annul or lessen his obligation to do just what the Lord had commanded. And we know not but that you may be brought, by some divine dealing, no less disagreeable to the flesh, to understand that "the common endorsement of all evangelical denominations," is no acceptable guide for us or for you, in giving the Oracles of God to "every creature," as free as may be from all admixture of human error, with the least possible obscurity or indefiniteness; while we have before us the explicit precepts of the Almighty: "He that hath my word let him speak my word faithfully." Jer. 23:25. "Thou shalt write upon the stones all the words of this law very plainly." Deut. 27:8—"Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your

God which I command you. Deut. 4:2. One ground of your objection to the Bible Union is, its alleged "denominational" character; on account of which, any version procured by it must be regarded, you think, as "sectarian."—Now, if this be good ground of objection to our forth-coming revision, then the version of King James is much more objectionable; in as much as our revisors belong to different denominations, while those who made the common version were all with a single exception Episcopalian.

But you seem to think that the Episcopal church was at that time remarkably pure in doctrine and catholic in spirit; so that the version of King James did not become unjustly conformed to the peculiarities of any particular sect, as a version brought forth at this time by any one denomination, must be, from the necessity of the case, while admitting that all other denominations were, "at the time of the preparation of King James's version," "lost from view under the broad shadow and preponderating power of the Establishment," you maintain that the Presbyterian, Congregationalist, and Baptist, on emerging from that invisible state of obscurity and subordination, accepted, gratefully endorsed, quoted, and extolled the received version, notwithstanding it had been made by a single, and all-powerful denomination.

Now, we admit that "the preponderating power of the Establishment" did much to bring King James's version into general use, among all denominations; requiring it "to be read in churches," and prohibiting the printing of any other version, in the British Realm; which plainly disproves what some of your own party have so confidently asserted, that our common version first came into general use on its own merits, without any interposition of royal or ecclesiastical authority.\* But we do not admit that the church of England was by any means unsectarian, or that King James's version is faithful or impartial, as it respects the peculiarities of different sects. On the contrary we believe that church to have been extremely bigoted and intolerant, and that the version, made by order of King James, was in some particulars purposely conformed to the peculiar doctrines and practices of the Establishment. For this opinion we have indisputable authority.

The evidence we have adduced and your own admissions prove that our version was under the ultimate, absolute control of King James. And what was the character of James I? He was not only unregenerate but notoriously and outrageously wicked; corrupt in principle, and abandoned in practice; born a Catholic, educated a Presbyterian, and finally confirmed in Episcopacy, as "by the grace of God, King of England and Defender of the Faith;" upholding the church only for the sake of the State.—Accepting the charge made by the church party against the Puritans, that they "favored a limited monarchy, and wished to subject the title of Kings to the approbation of the people," James set himself against the Puritans, and said to Dr. Reynolds, their representative in the Hampton Court Conference: "If this be all your party hath to say, I will make them conform themselves, or else I will harrow them out of the land—or else do worse—only hang them—that's all."† And addressing Mr. Knetsch, in that same conference, he said: "I will not argue this point with you, but answer as Kings in Parliament, *Le Roy S'avezra*. This is like Mr. Jno. Black, a beardless boy, who told me, the last Conference in Scotland, that he would hold conformity with his majesty in matters of doctrine; but every man, for ceremonies, was left to his own liberty. But I will have none of that; I will have one doctrine, one discipline, one religion, in substance and in ceremony."‡ And when the Bishop of London, in the Hampton Court Conference, declared for the "divine ordination of bishops," the King responded: "I approve the calling and use of bishops in the church; and it is my aphorism, 'No bishop, no king.'"§

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¶The Board of the American Bible Society, in their revision, keep the word "Easter" in the English text, but put this note in the margin: "Greek, the Passover," which is a full admission that they deliberately retain, publish and circulate, as a translation of God's word, what they know to be a human erroneous substitution for the inspired original. This disposition of the case is understood to be the result of a compromise among the different denominations represented in that society, Episcopalian, Presbyterian, &c.

more to multiply and perpetuate sects in the Christian world, than all other causes combined. Give to all people in their vernacular tongues, faithful translations of the inspired truth, unutilized by man, and as free as possible from error, and whatever may be the immediate results, it will certainly terminate in the closer union of believers."

Moreover, these justifiable appeals from the English translation to the original, now so common, go much farther in favor of a corrected version, when it is considered, that the common people constituting a great majority of all who use the Bible, do not read the original; so that when they are compelled by the criticisms of such men as Horne and Kennicott, Clarke and Carson, "Walton, Castell and Cudworth," to abandon the English as authoritative proof in matters of controversy, they are left not only without a "common version" in our mother tongue, but without a common standard anywhere; except as they gather the truth of the inspired text from the scattered notes and commentaries of the learned. Now, let our version be so conformed to the original, as to fall in with these criticisms of the learned, and such appeals from the translation would be done away with; for, however men might be disposed to make them, their want of respectable support would either prevent them or bring them at once into disrepute. So the common people would have a "common version" and a common standard in their own tongue.

You may sneer at this, and tell us, that a version which has not "the common endorsement of all evangelical sects," is "little likely to obtain currency or confidence, even within our own denomination, much less beyond it." You may reckon "the common endorsement of all evangelical sects," when given to a version comparatively pure; which is the necessary import of what you say. But we have more faith in the triumph of truth over mere sectarian bigotry. Mankind are not all sectarians; nor will the better part of mankind sympathize with, much less tolerate, for any considerable time, that unlovely compromise, (falsely called Christian union,) which seeks to accommodate all the varying sects of Christendom, except the Roman church, *at the sacrifice of truth.*"

But what is infinitely more, God rules over all; and he will not suffer his "very pure" word to be forever supplanted, perverted or obscured by the traditions of men. Though for a while it may be "crushed to earth" by "the common endorsement of all evangelical sects;" yet the time will come, (God grant it may be in our day) when that truth, by him, in whose hand is "the King's heart, as rivers of water," shall rise again, and through faithful versions of the Divine Word, pour forth its unclouded splendor over all the earth.

In this matter, however, we are not governed entirely by our faith in respect to what is future. We do not seek so anxiously to determine what will be the probable results of a measure, whose consequences no human forecast can calculate, as to know what he, who sees the end from the beginning, would have us to do. For this is one of those great matters, in regard to which men may know the will of God, and do it, without being able to survey beforehand all the particular events that infinite wisdom sees fit to produce or allow, as the apparent consequence of that obedience. It may be well for you, in the illustration of this point, to remember the fate of Jonah. That lone inhabitant of the great fish learned by a somewhat severe discipline, that no prospect of failure in his mission to Nineveh, as it might appear to his circumscribed vision, could either annul or lessen his obligation to do just what the Lord had commanded. And we know not but that you may be brought, by some divine dealing, no less disagreeable to the flesh, to understand that "the common endorsement of all evangelical denominations," is no acceptable guide for us or for you, in giving the Oracles of God to "every creature," as free as may be from all admixture of human error, with the least possible obscurity or indefiniteness; while we have before us the explicit precepts of the Almighty: "He that hath my word let him speak my word faithfully." Jer. 23:25. "Thou shalt write upon the stones all the words of this law very plainly." Deut. 27:8—"Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your

God which I command you. Deut. 4:2. One ground of your objection to the Bible Union is, its alleged "denominational" character; on account of which, any version procured by it must be regarded, you think, as "sectarian."—Now, if this be good ground of objection to our forth-coming revision, then the version of King James is much more objectionable; in as much as our revisors belong to different denominations, while those who made the common version were all with a single exception Episcopalian.

But you seem to think that the Episcopal church was at that time remarkably pure in doctrine and catholic in spirit; so that the version of King James did not become unjustly conformed to the peculiarities of any particular sect, as a version brought forth at this time by any one denomination, must be, from the necessity of the case, while admitting that all other denominations were, "at the time of the preparation of King James's version," "lost from view under the broad shadow and preponderating power of the Establishment," you maintain that the Presbyterian, Congregationalist, and Baptist, on emerging from that invisible state of obscurity and subordination, accepted, gratefully endorsed, quoted, and extolled the received version, notwithstanding it had been made by a single, and all-powerful denomination.

Now, we admit that "the preponderating power of the Establishment" did much to bring King James's version into general use, among all denominations; requiring it "to be read in churches," and prohibiting the printing of any other version, in the British Realm; which plainly disproves what some of your own party have so confidently asserted, that our common version first came into general use on its own merits, without any interposition of royal or ecclesiastical authority.\* But we do not admit that the church of England was by any means unsectarian, or that King James's version is faithful or impartial, as it respects the peculiarities of different sects. On the contrary we believe that church to have been extremely bigoted and intolerant, and that the version, made by order of King James, was in some particulars purposely conformed to the peculiar doctrines and practices of the Establishment. For this opinion we have indisputable authority.

The evidence we have adduced and your own admissions prove that our version was under the ultimate, absolute control of King James. And what was the character of James I? He was not only unregenerate but notoriously and outrageously wicked; corrupt in principle, and abandoned in practice; born a Catholic, educated a Presbyterian, and finally confirmed in Episcopacy, as "by the grace of God, King of England and Defender of the Faith;" upholding the church only for the sake of the State.—Accepting the charge made by the church party against the Puritans, that they "favored a limited monarchy, and wished to subject the title of Kings to the approbation of the people," James set himself against the Puritans, and said to Dr. Reynolds, their representative in the Hampton Court Conference: "If this be all your party hath to say, I will make them conform themselves, or else I will harrow them out of the land—or else do worse—only hang them—that's all."† And addressing Mr. Knetsch, in that same conference, he said: "I will not argue this point with you, but answer as Kings in Parliament, *Le Roy S'avezra*. This is like Mr. Jno. Black, a beardless boy, who told me, the last Conference in Scotland, that he would hold conformity with his majesty in matters of doctrine; but every man, for ceremonies, was left to his own liberty. But I will have none of that; I will have one doctrine, one discipline, one religion, in substance and in ceremony."‡ And when the Bishop of London, in the Hampton Court Conference, declared for the "divine ordination of bishops," the King responded: "I approve the calling and use of bishops in the church; and it is my aphorism, 'No bishop, no king.'"§

Again, addressing himself to Dr. Reynolds, he said: "If you aim at a Scottish Presbyterian, it agreeth as well with monarchy as God and the Devil. Then Jack, and Tom, and Will, and Dick, shall meet and censure me, and my Council."||

Puritanism. But we find something that looks very much like it, in the opposite direction, towards Rome. For in a speech before his first Parliament, James acknowledged the Roman Catholic church to be his mother-church, desired a union between it and the church of England, and proposed to meet them half way in the consumm

THE BAPTIST.

MONTGOMERY, ALA: FRIDAY, JULY 29, 1853.

The Clerks of the Associations will please send us notices of the time and place of the meeting of their several bodies, so that we may publish them in due time.

The School Question and the Roman Catholics.

This is beginning to be one of the most exciting questions of the age, not only in this country, but in Great Britain. If it be the legitimate province of the State to educate the rising generation at all, the question comes up, how far should it lend its aid to the inculcation of moral and religious truth? We are aware that this question is envolved with perplexing difficulties. As there is no established religion in the country, it seems to result as a logical necessity, that the State cannot lend its aid to any purely sectarian educational movement. If, not to a sectarian movement of the kind, another one comes up, involving, it seems to us, the whole merits of the case. It is this: Is it possible to incorporate into a system of popular education, the fundamental principles of Christian morality, or practical Christianity, without trenching upon the religious tenets of any sect? In stating this to be the true question demanding solution in this controversy, we assume it to be a conceded point, that every system of education, whether private or public, must take in the moral, as well as the intellectual nature of man; that he shall be taught to do right, as well as to think right.

The only parties in this country, who have taken the negative of this question, are the Catholics and the Infidels. The Catholics aver, that the most guarded system of education, which the wisdom of the age can invent, which inhibits sectarian teaching, and which recognizes the Bible as all the text book and standard of morality and religion, is destructive of their tenets, and ought to be abolished as an undue discrimination against them. The Infidel plants himself on the opposite extreme, and demands the entire exclusion of all religious teachings or influences from the school room, leaving the mind of the pupil perfectly free from all bias for or against all forms of religion. So that the advocates of the present system of Common Schools in the Northern and Middle States, find themselves exposed to a cross fire from both Catholics and Infidels.

But we set out simply to give our readers the present condition of this remarkable controversy. And this we shall attempt to do as briefly as possible.

Some ten years since, Bishop Hughes of New York, headed a movement among the Catholics, complaining of the use of the common English version of the Bible in the public School of that city, and demanding on that ground, a "separate allowance from the school fund, to support schools of their own, to be conducted according to the views of their Church." No sooner was the evil complained of removed, than Bishop Hughes and his satellites are seized with pious horror at the "heathenish" and "Godless" system of education, which excludes religious truth from the catalogue of its studies. A grievance is complained of in the public schools—that grievances is removed—the removal of that grievance constitutes the basis of another, more serious than the first. This is a freak of Jesuitism worthy of the "holy order" in its palmy days.

That the movement in New York, ten or twelve years ago, referred to above, was but the beginning of a war upon the time honored educational policy of the older States, appears from this, that throughout the States of New York, Pennsylvania, Maryland, Ohio and Michigan, there is now being made a concentrated effort among the Catholics, to divide the school fund in each of these States, so that with the portion which falls to them, they can erect Schools expressly to promote the interests of their own church. What success is to attend this effort, remains to be seen. Possessing an influence in each of these States, which is known among politicians as the balance of power, they may succeed in at least some of them. We notice in the State of New York, the powerful name of Gov. Seward is enlisted on the side of the Catholics. At this, however, we are not surprised, as it is not the only instance of treachery to the obvious interests of his country which his political career exhibits.

A very pertinent question suggests itself just here, which is worthy of being pondered by every American. Why is this movement among the Catholics in favor of popular education, confined to Protestant countries? Why are they not equally zealous for the education of the poor and the orphan, in Italy, in Spain, Portugal, Mexico, &c., as in the United States? Have the poor and the needy less claims upon their benevolent regards in countries in which they have the supreme control, than in countries in which Protestantism prevails? But why ask these questions? Can it be expected that that church, whose motto is, "ignorance is the mother of devotion," ever should have any sympathy for the masses of mankind, any further than that they can be made the instruments for the promotion of her own ends? Every thing must be subjected to the scrutiny of "holy mother," before it can be permitted to reach the popular mind. All the fountains of learning must pass through the Vatican, before the common people can be permitted to drink. They seem to possess an internal consciousness, that no discovery in art or science can be made—no treatise on any branch of Theology can be written—nay,

farther, the very Bible, the pure, unadulterated word of God, without note or comment, cannot be circulated or read—without endangering the whole fabric of Romanism! We are led to exclaim, as did Robert Hall in regard to the nefarious purposes of the Infidels of France,—"Eternal God! on what are these enemies intent! What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not pierce!" And these are the literal descendants of the holy apostle Peter! the conscience keepers of the world! the heaven appointed guardians of the gates of paradise!! As if that Saviour who is the light of the world, had commissioned them to overspread it with darkness. As if he who came to teach men knowledge, should have deputed them to lock up all its stores, and consign the world to utter ignorance. These the ambassadors of God! They may assume the name, but they have exchanged nature with the prince of darkness! Nay, they are not even as liberal as their father in this respect, for it is said that he, on some occasions, "transforms himself into an angel of light," whereas they are for continuing the world in the "blackness of darkness." Or if any rays of light are permitted to reach the multitude, they must be refracted, discolored and perverted, through that dismal, murky, putrid atmosphere, in which the "mother of harlots" breeds those "unclean spirits" which she commissions to go forth to deceive the nations. May her polluted hand never be permitted to touch our glorious temple of liberty!

HARPER'S NEW MONTHLY for July has been received with its usual rich and varied entertainment. It has already reached a circulation of one hundred and twenty-five thousand! This is unparalleled in the history of such publications, and speaks well for the literary taste of our people.

REV. S. L. HELM.—We notice this brother has received and accepted the appointment of Corresponding Secretary of the Indian Mission Association, vacated some months since by the resignation of brother Dyer. He is to be ex officio, editor of the Indian Advocate.

We learn that at the last Commencement of the University of Alabama, the honorary degree of D. D. was conferred upon the Rev. HENRY TALBID, President of Howard College; and that of L. D. on Judge LONGSTREET, President of the Mississippi University. Also, the degree of A. M. was conferred upon our young friend, W. B. Moss, Esq., of this city.

The degree of A. M. was conferred on the Rev. WM. H. McINTOSH, of Eufaula, Ala., at the last Commencement of Howard College.

TEXAS DEPARTMENT.

THOMAS CHILTON, COR. EDITOR.

Houston, July 16, 1853.

\* Now if any man have the spirit of Christ, he is none of his?—Rom. 8. 9.

Am I a Christian?

We parted last week with the understanding that we would devote some time to the examination of our tempers. That we might determine whether they were mild and gentle like that of Christ, or morose and fierce like that of the great adversary? And now my brother, what progress are we prepared to report in this important work? And what discoveries have we made as the results of our labor?—If on an honest and faithful examination we have formed a correspondence in this particular between ourselves and Christ, happy it is for us—honorable to our Saviour—and good for all around us.

We but seldom, perhaps, reflect on the mischief we may do, by the indulgence of a bad temper. And here, I speak not particularly of its consequences to ourselves—its blighting influence on our peace and our spiritual enjoyments, or of its tendency to unfit us for the service of God, but of its lasting injurious effects on our families around us. Let the parents, especially the father of a family of children, habitually indulge a hasty, morose and revengeful temper, and in ninety-nine out of every hundred cases, the children will grow up in imitation of the evil example set before them, and become as overbearing and hateful in their dispositions as their parent. And who can fail to see, that if we entail upon our children such a disposition, we fix their destiny for a life of wretchedness. How particular then should we be? Enjoined as it is upon us, alike by our duty to God, our own best interests, and the claims of our offspring, who are parts of ourselves.

The affairs of a man of hasty, bad temper, are always in confusion. He finds or fancies that he finds every thing moving around him, and he not only makes himself miserable, but his entire household with him, on account of these fancies. He fumes, and rages, and scolds, and threatens, being perhaps half his time tossed by a tempest of passion, all to no purpose, except indeed as before shown to make himself and others miserable!—While on the other hand, the man of meek and Christ-like disposition, looks calmly on things around—endeavors to rectify things that are wrong, to put the best and brightest appearance on every thing; and in every case, to make the very best he can of life's afflictions and troubles as they come, without ever allowing himself to magnify any of them, or stopping to fret over them. His children look on him, and admire his example. They catch his spirit and grow up in his likeness. Happy man, and happy family, thus living and thus acting!

But if we have found ourselves at fault here, what shall we do? Why, first of all, we must set a constant watch over our tempers, and then go to God for strength to overcome them. Without his aid, we shall never accomplish the work—but he is Almighty and able to give us the victory. This is one of the evils against which, perhaps, above every other, we shall find it necessary to watch, as well as pray.

Its occasions are so frequent, as also so sudden, that even well disposed men for want of watchfulness, often find themselves surprised by anger, and unexpectedly overcome. And I have devoted the more time to this infirmity in our natures, for the reason that it is the fruitful source of the greatest portion of

human evil. In the next number, we will look to the habit we have formed, of going to God for help against this, and other evils which beset us—in other words, we will talk with each other on the subject of prayer.—For if any man have the spirit of Christ, he will be found on examination a praying man.—We will therefore look into our lives, and see whether we are living in this particular, in imitation of the example of Christ our blessed Redeemer, who was "a man of prayer," as well as "of sorrows."

The Rev. John L. Waller, Again.

The attack made on me by the brother above named, in the October number of his paper, ("The Western Recorder," Louisville, Ky.) remains still unanswered. It will be recollected that my reply was sent forward to his office in January last, and that he would not publish it. The world would consider this exceedingly unfair, unless there existed some good apology for the refusal. To attack a man, and then deny him an opportunity of defence, is alike unchristian and unmanly. But this brother Waller has done. I regret to say such things, but truth and justice demand that they should be known.

It was my settled purpose, as the readers of this paper were informed, in the event brother W. should persist in his obstinacy, refusing either to explain his attack in a christian spirit, or to publish my reply, that I should spread it before the public through the columns of the S. W. Baptist; and many I doubt not, have been anxiously awaiting its publication. I have had it on my table for weeks and even months in readiness to be forwarded, and yet have withheld it. And why?—For no other reason in the world, than that I dislike to be compelled to deal with any man whether by profession "a sinner" or a sinner, in a manner so pointed and severe as that reply deals with Bro. Waller. He has assigned no reason for refusing its publication, but he has a reason for it, and on his part a mighty one. He dares not allow the world to see him in his true character, and painted out as he is in that reply!!

Had he then stood demolished and shorn of his influence before the world, either in the advocacy of "Revision," or in assailing the characters and feelings of others, who have never molested him, which is "his trade"—And if he thinks otherwise, let him publish the reply! If his advisers think otherwise, let them urge him to do it! He will not do it. He dares not do it. And if his heart could be probed, and an honest acknowledgment extorted from it, that acknowledgment would be that he had found at least one man in the course of his experiments with the world, whose lash was rather "too keen for comfort," and with whom he will play "quits" for the future. And I venture to prophecy, that he will never again dare attack me in any form—unless he can conceal his paper from me!—He could not, even by all his friends, be flattered into it. I hope God may forgive him for his unholly disposition, and convert him to the knowledge, and into the image and example of Christ.

I have concluded for the present at least, to suppress my reply, thereby sparing as I believe my worst enemy among men, for no other man has ever treated me so unkindly. I may nevertheless, from time to time, in short articles, notice some of the positions taken by brother Waller against me in his attack referred to, shewing that they are founded neither upon truth nor justice.

Texas Generally.

So far as I am informed, after some labor to ascertain the fact, I think the Crop of the State will be abundant. The general health, too, I think is good. It is in truth, a great country!—destined to be still greater, and advancing with rapid strides. If you doubt, "Come and See." Houston was, perhaps, never more healthy, or more rapidly improving. Texas is going "ahead."

Correspondence.

For the South-Western Baptist. WETUMPKA, July 20, 1853.

Brother Editor:—

The Judson is now decidedly the best Female School in the country. I make no exception north or south. I do not wish, in the least degree, to detract from any other. I honestly believe, that the East-Alabama Female College is, to its age, the full equal of the Judson, and perhaps others; but this Institution has been in successful operation fifteen years; and the chief cause of excellency is, Professor Jewett has all the time presided over its destinies. He commenced in early manhood and is growing grey in years, and continually ripening in more eminently useful qualifications to govern and direct the minds of the young ladies committed to his charge. Being a man of sound practical wisdom, as well as of superior scholarship, his great object has been to elevate and dignify the manners of his pupils, while imparting health and strength to their moral and intellectual capacities by a useful course of instruction. His judgment, strengthened by long experience and observation, enables him to make a good choice of teachers; and one of the great secrets of his success in the improvements, especially of the manners and disposition of the young ladies under his charge, is to be found in his courtesy and yet easy politeness, in all his intercourse with them. I need not enlarge, for the polished jewels from the Institution shine, in the social and domestic circles of this and several surrounding states, as models of well educated women. Not a few now—the devoted and honored wives of affectionate husbands, who are happy in the possession of such mothers to raise and train their children. I need hardly add, that the religious advantages of this school equal its moral and intellectual facilities.

Equal Prof. Jewett, female education is incomplete, unless it embraces a knowledge of the elementary principles of christianity, with all the branches of sacred literature. Not content with this, one of his highest enjoyments is, to lead them, every opportunity, to the sanctuary of God, for truth to do its work on the conscience, and gospel faith to direct them to a crucified Jesus for redemption. These reflections have been elicited by attendance to the examination of this Institution. Yours, &c., J. D. WILLIAMS.

For the South-Western Baptist. The word wash, including the derivatives, occurs a number of times in the New Testament, represented by at least five different Greek words, not counting the derivatives and compounds.

In Matthew, 6: 17; 15: 2; 27: 24; 15: 20; John, 9: 7, 11, 15, and 13: 6, 6, 8, 12, 10, (second part of the v.) 14; 1 Tim. 5: 10; Mark, 7: 2, 3, 5, we find nipto, which means to wash, as the hands, face, feet; generally applied to the washing of a part and not the whole of the body.

In Luke, 7: 38, 44, we have breccho, which means to moisten, wet, rain upon, &c.

In John, 13: 10, (first part of the v.) Acts, 22: 16; 3: 37; 16: 33; 1 Cor. 6: 11; Heb. 10: 22; Rev. 1: 5; Eph. 5: 26; Tit. 3: 5; we find lono, which signifies to wash or bathe.

In Rev. 7: 14, we find plano, which means to wash clothes. It occurs in the Septuagint, Gen. 49: 11. "He washed his garments in wine, &c." In Heb. 9: 10; Mark, 7: 4, 8; Luke, 11, 38; we have words formed from baptizo, which we all believe to mean immerse. Hence, in Heb. 9: 10, divers washings we would understand to mean divers immersions; in Mark, 7: 4, 8, instead of washing we have immersions; in Mark, 7: 4, wash must be understood immerse themselves or be immersed; and, in Luke, 11: 38, had not first washed, would be had not first been immersed, or had not first immersed themselves.

By a careful examination of the foregoing references, the curious reader will be much interested in observing the particular kind of washing intended to be expressed by the original. R. F. SELMA, July 20, 1853.

For the South-Western Baptist. Popular Creed.

Spirit of the World vs. Scripture. It hath been said of old time, "thou shalt love thy neighbour as thyself," but I say unto thee, love thyself supremely, for if thou lovest not thyself how can others love thee; moreover, thou shalt get unto thee property in houses, and property in lands, and man-servants and maid-servants, and cattle, and silver and gold, yea, much fine gold shalt thou get; then shall men "rise up and call thee blessed," and the women (even the fair sex,) shall admire thy goodness and thy wisdom, and all people shall delight to honor thee. And when thou wouldst give alms unto the poor, give not unto the poor and destitute of thine own country; for they are "love bred and worthless;" neither shalt thou associate with them, "lest thou be defiled," but when thou givest alms, give unto the aspiring and eloquent, and he shall relieve the needy in a "far country," even in a "strange land" shall he relieve them; then shalt "thy light so shine that others seeing thy good works may glorify thee."

Again: Ye have heard that it hath been said, "whosoever smiteth thee on one cheek turn to him the other also," but I say unto you, be ye not imposed on, but whosoever smiteth thee, him shalt thou smite most furiously. And he that resisteth not a blow is chicken-hearted and cowardly, him shall "men of honor" shun.

It hath been truly said, "if a man would borrow of thee, turn not thou away," for, peradventure, he is in distress and looketh somewhat to thee for succour; then thou mayest make double gain of him.

And when thou takest in a stranger, thou shalt take him in in old style goods, and in worthless property, in galvanized watches and diseased horses, in "Peter Funk" auctions and spurious coin; in all these things, yea, and many others, shalt thou take him in.

"And if these things be in you and about you, they shall make you that you shall be neither barren nor unfruitful in the ways of the world, but ye shall grow up as calves in the stall," doing "the will of your father who is in heaven"—purgatory, and he shall at last "receive you unto himself" to serve with him forever and ever. OBSERVER.

For the South-Western Baptist. SO. BAPTIST PUB. SOCIETY, Charleston, July 15, 1853.

Messrs. Editors:—In the issue of your paper of July 8, I find an article which consists of grave charges against the Southern Baptist Publication Society.—Had they appeared in a less notable place than in the columns of your excellent and widely circulated journal, or had a lumber name been appended to them than that of Rev. Jas. M. Russell, they would scarcely have called for a reply. Any Society which, with but limited means, undertakes an important enterprise, can scarcely hope that its proceedings shall not be misunderstood at times, even by its friends. Its Board must often proceed gradually to a work, which some of its patrons think they should undertake at once. And often its expenditures must be retrenched, and enterprises which are too large for its means must be temporarily abandoned. Of this course, those who have not acquainted themselves with the reasons of its action, may readily persuade themselves that they have a right to complain. Thus all great societies, while in their first years, are liable to be misunderstood, and like its competitors, the Publication Society must expect unmerited censures and wounds in the house of its friends. Yet it must be regretted that the assailant in the present instance did not

write to the Board to learn what were the facts of the case, before he published his "thoughts and inquiries" in the columns of the S. W. Baptist. The Board are prepared to give a satisfactory account of all their proceedings. Besides, the interest with which they regard that noble branch of the Denomination, flourishing in Alabama, has already been shown by the fact that they have expended a larger sum for colportage in that State, than in the entire South beside. No reasons existed for supposing that inquiries from this quarter would not have received a respectful consideration. Had this course been pursued, it would never have been said that a change has taken in the policy of the Society, or that the Society withholds from any individuals what is morally their own, or that its Depository is a mere local Institution. Such are the charges to which I am summoned to reply.

Has the Society changed its policy in regard to colportage? The policy of the Society from the beginning, has been to forward the work of colportage in every practicable way. Without being wedded to any one measure for the attainment of this end, the plan which it has invariably recommended from the first year of its organization up to the present time, (as appears by the third page of the cover of the minutes of each year,) is: "The providing of a book-fund in each Association, to invest in books to be sold and distributed by the ministers and local colporters in the limits of such Association." The adoption and success of this plan is the subject of gratulation in the 3d Annual Report of 1850; and it is recommended to the adoption of the brethren generally, in the 4th Annual Report of 1851. The reasons which influenced the Board are succinctly stated in that document: "It involves very little pecuniary responsibility on the part of each Association, while the good results of such efforts are almost incalculable. If the Board should attempt to do this work, which is now partially done by the various Associations, they would be necessarily retarded in their publication operations. They therefore think it more prudent, for the present, to concentrate all their energies on the publication department, trusting to the liberality of their brethren to furnish the means of a wide circulation of the Society's works."

This plan the Society has never ceased to urge upon the consideration of its patrons. Another plan appears in a single report, that of 1849, in which, however, the plan indicated above, also appears. The Board proposed to furnish books to colporters in the employ of Associations, Churches, Missionary Boards, these bodies becoming responsible for the salary of the Colporteur. Bro. Stout was also empowered to appoint additional Colporters, to be supported by the Society, if the funds collected within the sphere of his agency proved sufficient. After trying the experiment in Alabama some four years, the Board were reluctantly compelled to abandon it, the expenditure required beyond its limited means. In setting aside this measure, which as we have seen was not the original plan of the Society, the Board have not abandoned the policy of Colportage, but on the contrary, look forward to the period when it may be re-engaged in under more favorable auspices, and in the meantime, urge the Associations throughout the land, to embark on the simple and efficient plan originally propounded.

What then has become of the funds contributed in Alabama for this object? We reply: They have been appropriated accordingly. By some persons, the amounts received at the Treasury of the Society from the State of Alabama, may possibly be regarded as greater than they actually were. The aggregates of our late and worthy agent, cover subscriptions and instalments taken as well as cash received; also, sales of books from the Depository; also, sales of Bibles and Tracts received from the Alabama Bible Society, with which it is scarcely necessary to say, the Publication Society is not identified. Thus, for example, the 4th Annual Report indicates about \$1500 as the amount in cash remitted by Brother Stout to Charleston, for the years 1850-51. This includes amounts for books sold; the cash remitted to the Society during that year being \$200.—Such of the contributions in Alabama as were needed for carrying on the work of Colportage, were distributed by our agent himself and did not therefore reach the Treasury of the Society. No one surely will complain of this distribution of funds. As to the remainder, which was forwarded to Charleston the amounts for successive years were as follows, as appears by the Treasurer's Report:

For the early part of 1849, the sum of \$175 10; for 1849-50, \$515 92; for 1850-51, \$200; for 1851-52, nothing; for latter part of 1852, \$140 19; making a total of \$1031 21 in all, or a little over \$250 per year, received for general purposes. In return for these sums, the Society has made the following grants of books: From Nov. 1, '49, to Dec. 31, '50, 494 Volumes and 357 Packages of Tracts, at a cost of \$116 58; from Jan. 1, to Dec. 31, 1851, 586 volumes and 48 Packages of Tracts, at a cost of \$139 89; from Dec. 31, 1851, to April 15, 1853, 1318 volumes and 46 Packages of Tracts, at a cost of \$495 09; the total of grants amounting to \$661 54. This will appear that by far the larger part of all that has been contributed by Alabama, has been devoted to Alabama, in a faithful and perhaps too protracted effort to carry on the work of Colportage there.—What could the Board do under such circumstances, with such an experience of their inability to conduct so expensive an undertaking with their present means: what else, we say, could they do

than fall back on their original plan?—At a period when an endowment is of first and absolute necessity, could they do justice to the great and growing Denomination which they represent, could they ever expect to do justice to the interests of Publication, Sunday Schools and Colportage, all of which they represent, did they persevere in so expensive an experiment? As we have shown, they have done full justice to their generous patrons in Alabama. More they could not have done. So much perhaps they ought not to have done.

And this will serve as an answer to those who prescribe the Depository as "a local thing." Its books have been carried to cities, villages and country places, where such papers as the S. W. Baptist, and such ministers as James M. Russell, have nobly prepared the way, and taught the people to appreciate the words of sound and holy instruction.—Nor in Alabama, only, have they vindicated the faith. You will find them scattered over every State from the mountains and valleys of Virginia, to the prairies of Texas, and co-operating in some measure with every pious work in which Southern Baptists are engaged. The objects of the Society contemplate the whole South. It entertains a lively interest in the weal of all—would cultivate with all the spirit of fraternal affections. It seeks to preach Christ by the printed page. In such a work, it knows no sectional distinction—no "sea-board,"—no "beyond the mountains"—no "far west." It seeks to effect this work just so far as its means will give it power; and therefore solicits with confidence, the prayers, the sympathy, the liberal co-operations of all who love the Lord Jesus in sincerity.

Pardon me, Messrs. Editors, for intruding so long upon your patience.—Incredible as it may appear to you, I have found it difficult to pause here, but have succeeded by reflecting that we shall probably meet at the Alabama Convention in the fall, and there have an opportunity of saying many things more respecting the Southern Baptist Publication Society.

Yours Fraternally, E. S. WRICKLER, Cor. Secretary.

[For the South-Western Baptist.] Sunday Schools.—No. 1.

To the Baptist Churches of Alabama and Georgia: The writer, who is himself a Baptist, has been much gratified recently at the interest manifested by his brethren on the subject of Sunday Schools. When intelligent, enterprising, benevolent members are found aiming at nothing short of a Sunday School, in connection with each Church, it argues an advancement in piety, and a sense of obligation to train up their children for the Lord, truly encouraging to the active operator in the Gospel field.

But to contemplate abortive efforts, or measures so tardy in their operation as almost to exclude the hope even of ultimate success, and that in the face of abundant and appropriate means for the accomplishment of the desired object, is quite discouraging.

Public meetings and Conventions on this subject show the state of feeling which is now leavening the christian community. But what farther? The field is already white unto harvest inviting the sickle. Shall we not cast it in ready? Permit me, in a few words, to suggest a plan which is doubtless, practicable and well suited to our wants.

Plan: Let each Association at its coming session, recommend to the "American Sunday School Union" of Philadelphia, a responsible and suitable man to act as the Society's Missionary for a limited time, say two or three months.

Let the Association make provision for his salary during that term, which will be the only expense incurred by the Body.

It will then become the duty of the person recommended, to learn immediately from the delegates and other sources, the destitution of his field, i. e. about how many Sunday School vacancies exist within his bounds, both in the vicinity of Baptist Churches and elsewhere. Let him communicate this information to the "Corresponding Secretary A. S. S. Union, Philadelphia," with special directions as to what place books shall be forwarded and to whose care.

He will then (if the society approve the plan) receive a commission as Missionary, with a requisite amount of books for the supply of his field. He will be governed by the Society's instructions and make returns of his proceedings as directed.

The aim of this benevolent society is to plant a Sunday School in every place where there is one, and encourage those already in operation. They will sell their books at reduced prices, so that almost every neighborhood with proper efforts, can pay for those necessary for their use. But when one is found unable to do so a donation of books is cheerfully granted, so long, at least, as they have contributions on hand for that purpose.

The months of December, January, and February, would be a suitable time for this Missionary to operate, for his services can then be obtained at a smaller salary than in a business season of the year, and under this arrangement the difficulty can be readily organized, and with books in hand and officers appointed, they might commence operations simultaneously with the first opening of Spring. I am acquainted with the designs and practical operations of the A. S. S. Union and feel confident in expressing the be-

lief that the above arrangements are equally practicable and beneficial, made with it by each Association. Under this plan, or one having similar features, the Society's great object, planting a Sunday School in every neighborhood, will be eminently promoted, and at a trifling expense, organize one in each of their churches, the thing desired.

Of the origin, principles, details, operations of the A. S. S. Union, the wants of children and young persons, the excellence and practicality of their books and periodicals, the wants of children and young persons, I propose in a few additional numbers to speak particularly. OREGON.

July, 1853.

DOMESTIC MISSION REPORT.

Dear Brethren:—You will please accept the following acknowledgements, transmitted July 15. Received of Mrs. Sarah H. Bacon, for California Mission, by Rev. Joshua F. Reynolds, Agent for Virginia, 1027 50c. Rec'd of Bro. J. A. Collins, agent for Alabama, by the Association: Tallapoosa Church, W. B. Funderburg, \$2. W. B. Griffin, 25c. Mrs. Susan Griffin, 25c. Mrs. Matilda Griffin, 25c. Miss Ann Reynolds, 25c. Mrs. Anna A. Mathis, 25c. Mrs. E. Mathis, 25c.

From Mt. Zion Church, of Henry P. Odein, \$1. Thomas Goodman, \$2. John Perry, \$1. Dr. W. C. Patterson, \$1. Mrs. Louisa Cox, 50c. Mrs. Mary Oden, 50c. Mrs. Nancy Rev. 50c. Miss A. Hill, \$2. Mrs. J. Hill, \$2.

From Mt. Horeb Church, Shelby Association, of Peters, \$1. J. B. McClinton, \$1. J. F. Holly, 50c.

Columbian Met. Church, of Mrs. M. M. Stritt, \$1. Mrs. Wilson, 50c.; Mrs. Leeper, \$2. A. A. Stritt, \$1. 50. Spout Creek Church, of Rev. W. W. Kild, \$1. H. W. Neison, \$2. Mrs. Ellen Nelson, \$1. Mt. Zion Church, Beaufort Co., Jacob R. Green, \$1. John Goodlett, 25c.; V. H. Pace, \$2; John Roney, \$1. J. A. Gladden, \$2; S. J. Embury, 50c.; Col. J. M. Crook, \$1. John Britton, 50c.

Friendship Church, Beaufort Co., from Benj. Stanton, \$2; Mrs. Sarah Sawyer, \$1.

Mrs. E. McClerkin, \$1; Mrs. E. Starina, 25c.; Mrs. F. A. Brown, 50c.; Miss Sarah Brown, 50c.; E. P. Gaines, \$1; Dr. S. C. Williams, \$1. From Cold Water Church, of Jacob Wright 75c.; Mrs. N. C. Wright 25c.; Miss E. C. McClerkin 50c.; A. Foster, 25c.; C. M. Burk 25c.; J. W. Easley 50c.; Public Collection \$5.25.

At Silver Run Academy, of George Taylor \$1; John Bell 25c.; R. Wright 50c.; E. B. Dunning 20c.; R. R. Brothers 10c.; Public Collection \$1.50.

At Salem Church, of Overton: E. Z. B. Sims, \$2. 50; A. B. Abernethy 50c.; At Ridge Church, Tallapoosa Co., of Rev. H. D. Archer: \$2. Mrs. Lucinda Gray 25c.; Mrs. Gray 25c.; M. W. Gray 25c.; J. J. Berry 25c.; E. G. Berry 25c.; W. Archer 50c.; G. G. Sims \$1. At Blue Eye Church, of David McCuller 50c.; Mrs. M. McCuller, 25c.

At Antioch Church, of L. Manning. At Pine Spring Church, of Mrs. Eliza Rowden \$1. Mrs. Stondunire 25c.; Public Collection \$3.80.

Received of R. P. Lyde, Calhoun County, Dallas Co., agent for Mississippi, by Mr. Stephens.

Rec'd of Helena Popps Church, S. C., by L. Reese Sams, M. D.

Rec'd of C. C. Zimmerman, S. C., by J. S. Reynolds, Agent, Rec'd of Rev. B. Kimbrough, agent for Tennessee, for general purposes, For California Mission,

WM. HOMBUCKLE, Treasurer. B. D. M. S. B. Corresponding Secretary.

In Conference.

REV. P. H. LUNDY, Moderator, constituting the Moderator having announced that a Church, the death of Bro. GREEN, so serious on, motion, a Committee of Three, and the appointed to draft Resolutions extant in the feelings of the Church, under the sanction of Providence. After an interesting and a few moments, the Committee reported the following report:

WHEREAS, it has pleased an All-wise N. O. J. deuce to deprive us by death, of the young services of our much beloved brother, Bro. Green, Rev. and, whereas, the period, ties which adorned his character, period, as an officer of the Church, his general christian deportment, and his religious promotion of the Redeemer's Kingdom, so much endeared him to us, as to be called upon in this public manner, we have pressed our high regard for the memory of this much beloved departed brother, Availing the we it Resolved, That in the death of A. V. large Rives, Bethany Church has not only lost one of her best officers, but the christianity of the city of its oldest and brightest ornaments. Resolved, That the members of this Church feel deeply, the loss of removal of the members would we bow, with the Divine Master, and, though we are glad to be reminded by the passing of our brother for a long series of years, yet we regret that the church, favored in the past, has lost every duty assigned him, and, that it has been taken from us with the full participation of a blissful immortality beyond the grave. Resolved, That we deplore his loss, and calumny to the christian community, and in our respect that we, (the male members of this Church,) will wear the space of thirty mourning for the space of thirty

we truly sympathize with... these Resolutions be signed... and also published in the... EL ROST, Church Clerk.

GENERAL NEWS.

Union of the friends of Temperance at Selma last week... candidates for Governor... Messrs. Earnest... these candidates now... read, replying to inquiries... of the writers upon... and the preference ex... Earnest was based upon the... of his letter.

How Fever is now prevailing... and appears to be increasing... of its victims. Over forty... reported in one day at the... No case has yet been re... and we trust that our commu... will entirely escape the...

Lightning.—On Monday last... the youngest son of Mr... of this county, while returning... about ten miles below... violent storm, was instantly... of lightning. His horse... escaped with a slight shock... was a young gentleman about... years, and was highly e... The ailment falls... upon his venerable survi... r.

Capital punishment has... the Senate of Wisconsin by a... It had previously passed... as the Governor's assent is... will doubtless become a law...

Yesterday.—An election... day for the purpose of ascer... of the real estate owners in... re-proposition for issuing city... 10,000 in aid of the Girard Real... was 425 votes for the Rea... —Mobile Tribune, 26th.

Palace Exhibition was visited... last week, by persons pre... and 1,000 season tickets... day, \$1,386 26, besides \$250... of the Washington Monument... of unpacking and displaying... for exhibition, is prose... ant energy.

Marshal Incarcerated.—Balti... U. S. Marshal Wynkoop has... in Philadelphia for refusing... fugitive slave on a writ of Ha... there is considerable excite... ment.

Seminary at Columbia, S... It has 32 students, \$106... and, with more subscriptions... aid the foundations of a new... 9,000 volumes in its libr... in its list not less than 174... however, 15 are dead... energetic perseverance and... made the Institution an honor... a good welcome to its stu... are laboring in Southern... of flourishing congrega... of 14 in Alabama, and 21...

Whig Convention.—The Whig... Mississippi assembled at the... in that State, on the 11th... Hon. W. A. Lako was called... and R. K. Arthur and Thomas... appointed Secretaries. The... the Hon. Francis M... of Governor, and Daniel... Carroll, James A. Home, of... and George H. Foote, for the... of Auditor of Public Accounts... State, and Attorney General... for the office of Treasurer.

Incident occurred yesterday at... Three men, belonging to a... came down the river on Mon... sleep in a small boat, which... some loosened from her moor... of the men were hurried over... course they were instantly kill... lingered in the Rapids for... and all efforts for his relief... Late in the afternoon he... upon a rock, which had hitherto... was dashed over the A... The catastrophe elicited the... attention in the vicinity. It is... an accident involving a loss of... as this has occurred at the... event, it is to be feared, is at... to carelessness. Visitors to... summer cannot be too cautious... to insure their lives.

Pliny has later and more im... from New Mexico. The dates... are from June 11th up to a...

Later Foreign News.

We have later news by the Franklin, the... Europe and the Arctic. Though the intelli... they bring is somewhat contradictory... and unsatisfactory, it leaves but little ground... for further hope that a war in Europe can... long be avoided—if, indeed, it has not already... actually commenced.

The Russian troops, it is conceded, have... crossed the Pruth and invaded principalities... acknowledging restricted allegiance to Tur... key—principalities which Russia has long... desired, but has never fully possessed. The... English and French fleets, too, have been or... dered to pass the Dardanelles into the Black... Sea. Both of these steps are really acts of... war, and have been adopted as measures of... reprisal or retaliation, without any formal... declaration of hostilities. Whether, in this... state of affairs, with an open invitation of... treaties on both sides, peaceful negotiations... can be resumed, is very questionable.

It was reported by the Europa that Austria... had sided with England and France, and the... intelligence by the Arctic (the latest arrival)... represents her as taking the part of Russia. We... copy from the Charleston Courier a report... of the political party by the Arctic, which... arrived at New York on the 23d:

Russia, Turkey and Austria.—Count Nesselrode... has issued a circular memo regarding... than his previous one, in which he says that... Russia occupies the Principalities in conse... quence of the French and English fleets hav... ing entered the Dardanelles, and intimates... that his Government will refuse all overtures... for a reconciliation with Turkey until the... fleets have been withdrawn; he expresses... however, on behalf of the Emperor, a will... ingness to evacuate the Principalities upon... the demands of Russia being fully complied... with. This, it is said, has opened the eyes... of Western Europe, and public opinion demands... a decisive settlement of the question. It is... believed, however, that Russia is only at... tempting to gain time to render her position... impregnable. Those dispatches that annou... nce the pacific tendency of affairs, are... generally regarded as simply ridiculous.

The latest reports say that a note, couched... in moderate terms, had been sent to St. Pe... tersburg by the governments of France and... England. An answer was expected about the... 20th of July. A dispatch from Amster... dam states that the Austrian Envoy at Con... stantinople had made an imperative demand... upon the Porte for all the concessions pre... viously denied that Government, and that the... Austrian troops were moving to the Turkish... frontier. A difficulty occurred at Smyrna... between the Captain of the U. S. Frigate St... Louis, and the Austrian Consul, arising from... the arrest of a Mr. Costa, an emissary of Kos... suth's. The Captain would have taken Costa... by force, had that gentleman been able to... prove that he was an American citizen.—

Austria demanded satisfaction of Turkey for... the recent insult, and the Governor of Smyrna... was removed.

France.—The French funds and other secur... ities in the Paris Bourse continue firm.—

There has been a discovery of a plot to assassinate... Louis Napoleon at the Opera, and quite a... serious conspiracy had been unraveled... The prisoners were undergoing their trial.

Later from California. [Reported for the Mobile Tribune.] NEW ORLEANS, July 25, 1853. The steamer Panopio has arrived here, bringing dates from San Francisco to the 1st... instant.

A large fire had occurred in the town of... Slinia, which destroyed property amounting... to \$250,000.

In the town of Rough and Ready there had... also been a large fire. Loss \$60,000.

O'Donohue, the Irish exile, had escaped from... Australia, and had arrived in San Fran... cisco on the 22d ultimo.

The Democratic State Convention had renom... inated Bigler for Governor of California. The... mining prospect was very favorable. The... crops are extremely promising.

Gen. Lane has been elected to Congress from... Oregon. (Dem.)

Great excitement existed in Mexico, caused... by the question of a Spanish Protectorate... over the subject. The papers were discussing... the subject.

Late advices from the fishing grounds in... form us that mackerel are so scarce that the... vessels have very little to do. The inhabi... tants of St. John's Island, who were at one... time so clamorous for the protection of the... colonial fishermen against the Americans, are... now petitioning for the return of the latter.

Formerly, the American fishing vessels af... forded these people considerable business, whereas their own vessels are of no use to... them, and they are now in a starving condi... tion. They state in their petitions that they... shall be obliged to call upon the government... for pecuniary assistance.

MARRIED. At Tampa, Fla., on the 10th July, 1853, by... Rev. J. M. Hayman, Rev. J. B. BREAKER, of... Key-West, to Miss ELIZA J. SPENCER, of Tam... pa, Florida.

Commercial. MONTGOMERY PRICES CURRENT. BACON—Sides, per lb. 8 1/2 a 9 1/2

MORTUARY.

A FATHER IN ISRAEL FALLEN. The Rev. WILLIAM DOSSEY died at Laurel, the... place of his abode, in Marengo county, Ala.,... on the Lord's day, July 3, 1853.

The writer of this brief announcement, is... not in possession of the data from which a... fitting tribute to his memory might be made. It... is known that he was born January 26, 1779;... consequently, that he was in his 75th year at... the period of his decease. He was married to... Mary E. O'Neal, of Barrie county, N. C.,... October 31, 1809; and the same, completely... the light of his home and the helpmeet of his... ministry, had preceded him to the rest of the... saints a little less than a year, having died... July 12, 1852, in her 61st year. It is known... that Father Dossey entered the Ministry in the... Baptist Church, before his marriage; and at an... early period of his life, and that he early... became distinguished as an energetic serv... ant of God, a popular preacher, and an... efficient and useful pastor, in the churches.

About 1814, upon the withdrawal of that... venerable man of God, the Rev. Daniel White, from the pastorate of the Welsh-Neck... Baptist Church, Brother Dossey received the... Society Hill, Darlington District, S. C. (the... seat of the church,) and became its pastor.—

This church continued to be blessed with his... pious and faithful labors and influence un... interruptedly, for a period of twenty years, or... thereabouts, until his removal to his late re... sidence in Alabama.

To a very large extent, the Churches thro... ughout the eastern half of South Carolina... shared in the frequent gratuitous labors of... this devoted missionary pastor; and all the... public convocations of the churches enjoyed... the benefit of his counsels and influence.

In 1832, the Welsh Neck Association was... formed—his own church taking the lead in... that movement; and the constitution and... articles of faith adopted by that body, (digest... ed into a little volume,) were the production... of his pen. Circular letters from the Associa... tion, and other documents of use to the... churches, were occasionally drawn from him.

He also published a Hymn Book, under the... name of "The Choice," a second (stereotype)... edition of which has very considerable merit... as a compilation, and has had a wide cir... culation.

It was, however, as a Preacher of the "Ev... erlasting Gospel," that Brother Dossey was... most conspicuous and useful. He had an easy... flowing and graceful elocution, not formed... upon the technical rules of the art, but pol... ished and rendered attractive by good taste... and by familiarity with society and good... books. His doctrinal views were decidedly... Calvinistic, availing the extremes of Armi... nianism and Antinomianism; and his views... of the organization and discipline of Churches... were generally sound. It is not known that... he differed from his brethren at any time... of life, on more than one point, "the Washing... of feet;" and, with respect to that, it is be... lieved that his views were materially modifi... ed in his later years.

As a pastor, he had a due mixture of vigilance, fidelity, kindness and prudence, and... unconsciously, at his control. He possessed... the faculty of moving a congregation to tears... when in his happier moods, in a higher degree... than any man the writer has ever listened to;... and his services in revival seasons were... sought, every where, with great interest, by... his brethren. He was a revivalist, in the best... sense—not as to the sudden, spasmodic, strained... and short-lived excitement which are... but too common—but those old-fashioned... revivals with which we are familiar, and... years ago; which began among christians in... secret prayer; which consisted in a substan... tial increase and renewal of pious affections... and labors, which diffused throughout their... sphere a spirit of deep and pervading devo... tion, and which lasted for years.

In later years, a serious defect of hearing... abridged his enjoyment and usefulness.—

Even before his removal from South Caroli... na, his growing infirmity had cut him off... from intercourse with his brethren to such... an extent, that he, who had been the life of... every circle he entered, was rarely found... mingling in promiscuous assemblies, espe... cially at a distance from home.

To describe his domestic manners, espe... cially as set off by the sweetness, purity and... elegance of his incomparable wife, would be... to give the picture of one of the best ordered... and the happiest families that ever came off... the fortune of the writer to enter. If any... where, a way-worn traveler could be said... to rest, it may have been in the house of Bro... Dossey. His "Shepherd's Tent" in Carolina, or... not less, his "Laurel" in Alabama, was a... place, like the chamber of the Shunammite, that... if a christian of refined taste had once... seen, he would desire to "turn in" again.

From age and infirmity, the latter years of... his life were spent, very much, in the... seclusion of his home, and in the study of... like the aged Paul, books and papers were... his delight. If the conjecture of the writer is... correct, there will be found in his study, many... facts of his old age, sufficient to show that... when his bodily energies were worn out, his... spirit was "flourishing" in lively "communi... on with the Father and with his Son, Jesus... Christ." Of his dying sentiments and feel... ings, nothing is known to the writer. It is... known, however, that for many years past... he has been serenely awaiting his dis... charge.

Much is it regretted that his name and... memory have to be mentioned with so meagre... and unedifying a detail; yet, on such a... theme, it is difficult to restrain the plea of... affection and hallowed friendship, even in the... attempt to utter nothing more than the prop... her's lamentation over the servant of God:—"Alas! my brother!"

To the survivors of his family—a son and... four daughters—these sainted parents have... left a rich inheritance, the long abiding... fragrance of their prayers and labors, their... cheerful intelligent piety, the sanctified refinement... of their manners and minds.

"Farewell, thou man of God!" B. M. The Baptist Church at Ebenezer to her Sisters of the North-West Association: BELOVED BROTHER: At our Conference Sunday before the third Sabbath in July, it was resolved to postpone the time of the meeting of the Association until the Saturday before the third Sabbath in October, 1853.

Cause: owing to the excessive drought. THOMAS L. REED, Church Clerk.

Rev. Reuben Hickock requests his correspondents hereafter, to address him at Upper Peach Tree, Wilcox county, Alabama.

BUSINESS DEPARTMENT.

Letters Received. Received the names of the following new subscribers, paid as per receipt list: Ferrell Fielder, John Colt, B. F. Hart, Eliza Henderson, W. S. B. Bertson, E. Webb, Mrs. Frances Bridges, H. J. Vaughan, O. H. P. Dawson, W. F. Parker, James Pulliam, J. E. Spinks, Elbert Harris, H. H. Estmore, Rev. R. T. Smith, Rev. Early Greenhouse, Isaac Smith, Wm. H. Thomas, Mary Ross, A. D. Waller, J. T. Glaze, George W. Goodwin, J. A. Shropshire, Dr. J. C. McLendon, John Work, Dr. J. T. Reese, B. M. Fluker, W. H. Womble, H. P. Oden, Z. Boaz, Wm. J. Breedlove, and R. M. Myant. We also credit our ledger, A. F. Giddens, to No. 84, Vol. 5; Robert John, to No. 29, Vol. 5; William Parks to No. 29, Vol. 5; and Rev. D. Culbertson, to No. 34, Vol. 7.

Sister M. Cochran's very kind letter received, enclosing \$2 50. Bro. J. P. Pitt's kind letter received, with enclosed \$3. Answered privately. Bro. Jesse P. Bowles' letter received, enclosing \$3. Bro. N. W. Pitt's letter received, enclosing \$3. H. H. Armstrong's polite letter received, with \$2 50, for Mrs. Jane Calloway. W. M. Ford's letter received, and attended to promptly. J. B. Gladney's letter received, with enclosed \$5, for Dudley Bennett. Rev. D. Elkins' letter received, enclosing \$2. Bro. W. H. Scruggs' kind letter received, enclosing \$3. T. A. Brooks' letter received, with enclosed \$2 50. Bro. R. B. C. Howell's letter received. We will publish the article referred to, as soon as we have room in our columns.

Receipt List. Paid to no. VOL. \$ cis. W. C. Ray, 47 5 2 50 J. H. Pinston, 35 5 2 50 Jesse P. Bowles, 12 6 3 00 N. W. Pitts, 7 6 3 00 J. R. Morris, 9 6 3 00 L. R. Miller, 49 5 2 50 Mrs. Jane Calloway, 28 5 2 50 Ferrell Fielder, 13 6 2 50 John Colby, 13 6 2 50 B. F. Hart, 13 6 2 50 Elisha Henderson, 13 6 2 50 W. S. Robertson, 13 6 2 50 E. Webb, 13 6 2 50 Mrs. Frances Bridges, 13 6 2 50 H. J. Vaughan, 13 6 2 50 Rev. D. Elkins, 52 5 2 00 W. H. Scruggs, 44 5 3 00 Dudley Bennett, 14 5 3 00 W. B. Funderburgh, 34 5 2 50 R. M. Sims, 29 5 2 50 W. W. Pope, 28 5 2 50 W. H. Thomas, 13 6 2 50 B. M. Fluker, 13 6 2 50 W. H. Womble, 13 6 2 50 W. P. Oden, 13 6 2 50 Z. Boaz, 13 6 2 50 Wm. J. Breedlove, 13 6 2 50 J. J. Pitts, 44 5 3 00

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PORTER.

From the Christian Register. [The following beautiful and touching lines have been handed to us in manuscript. We know not their origin.]

Earth is frowning darkly round her, Many many hast thou taken; Let her not, though clouds surround her, Feel herself of thee forsaken.

That you have rag-pickers in New York, I know, but that you have there individuals who get their food in the streets, I doubt.

Foolish Extravagance. A few weeks since I called upon a farmer's daughter, who had lately married a young physician of moderate talents, and destitute of fortune.

Did the Doctor gain any patients, or she a single friend, by offering their visitors wine in richly cut glass tumblers, or serving them with costly damask napkins, instead of plain soft towels?

With maddy water—as the gutter usually flows close by—he treads upon it to press out the humidity, and then gently places it in with the onions and the turnip tops.

The Pedlar's Bargain. One day a tin pedlar, with an assortment of nick nacks, arrived at a village in Maine, called at one of the houses to sell his wares.

The woman had just finished ornamenting her dresser with her tin, when the pedlar returned.

PHILLIPS, SAMPON & CO. HAVE IN PRESS, AND WILL PUBLISH AT THE FIRST OF SEPT. MEMOIR OF REV. ADONIRAM JUDSON, D. D.

THE CONFLICT OF AGES, OR THE GREAT DEBATE ON THE MORAL RELATIONS OF GOD AND MAN. BY REV. EDWARD BECKER, D. D.

From the Southern Presbyterian. Abstract from the Minutes of the Presbytery of South-Alabama.

The Presbytery of South-Alabama met in the Government Street Church, Mobile, on the 7th of April, at 7 o'clock, P. M.

Several Ministers from other denominations were invited to sit as corresponding members.

The Rev. P. J. Sparrow, D. D., was chosen Moderator and the Rev. Messrs. Morgan and Anderson, Clerks.

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Prof. LOEHR is a naturalized citizen of the United States; for four years a resident of the South; and he is as much at home in this country as a man, as he is admitted for his transcendent talents as an artist.

The Professor at the head of the Department is responsible for the Plan of Teaching. In the execution of his plan, the Teachers associated with him co-operate with distinguished zeal and ability.

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Institutions of Learning

EAST ALABAMA FEMALE COLLEGE

OFFICERS. Literary Department. HENRY H. BACON, A. M., President, and Professor of Mental and Moral Philosophy.

REMARKS. The number of pupils in the College, from the first of January to the first of April, was one hundred and thirty-two.

UNIFORM. For Summer.—1. On Ordinary Occasions—Dress, Pink calico or gingham; Caps, of the same material; COLLAR and CUFFS, (for the larger Misses,) White linen or cambric; SUN BONNET, green calico or gingham.

HOWARD COLLEGE, MARION, ALABAMA. FACULTY. Rev. H. TALBIRD, A. M., President and Professor of Theology and Moral Sciences.

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