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EAST ALABAMA FEMALE COLLEGE

OFFICERS. Literary Department. HENRY H. BACON, A. M., President, and Professor of Mental and Moral Philosophy. REV. ARCHIBALD J. BATTLE, A. M., Professor of Ancient Languages.

REMARKS. I. The number of pupils in the College, from the first of January to the first of April, was not less than thirty-two. As may be seen above, the Trustees have made ample provision for their instruction, both in regard to the number and character of the Teachers employed.

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THE CONFLICT OF AGES, OR THE GREAT DEBATE ON THE MORAL RELATIONS OF GOD AND MAN. By Rev. Edward Becker, D. D.

FATHER BRIGHTHOSES, OR AN OLD CLEVERMAN'S VACATION. By Paul Creighton, author of "Father Bright-hopes."

THE CHRISTIAN REVIEW. Published quarterly by the Southern Baptist Publication Society.

Hotels. Exchange Hotel, Montgomery, Alabama.

HOME MANUFACTURE. The undersigned is making and has for sale a STRAW-CUTTER, that for simplicity, durability and usefulness, is not equalled, and at such prices will attract the attention of the customers.

State of Alabama—Montgomery Co. Special Court of Probate—22d July, 1853.

"We attach no value to Baptism, or to any act of obedience, either mental or bodily, except what is plainly and necessarily implied in the foregoing paragraph. And, if it will afford Dr. Williams and his co-laborers any consolation, I can assure him in all honesty, that for the last seventeen years, as President of the College of Louisiana, of Bacon College, Ky., and of the University of the State of Missouri, I have taken special pleasure in riveting the attention of my pupils on that almost inimitable paragraph.

"I trust that Dr. Williams will not dis-fellowship his orthodox brother Wayland, because he has thus so clearly and comprehensively affirmed 'the main peculiarity of the system,' the very essence of our religious sentiments, so far as we may be distinguished from other societies of orthodox evangelical Christians.

"The following paragraph also, (written by this same William R. Williams, Pastor of the Amity Street Baptist Church, New York city.) demands attention. Dr. Williams remarks,—In an article written by Rev. James Shannon, of their body, then President of their institution, Bacon College, at Harrodsburg, Ky., and contributed by him for the 'Historical Sketches of Kentucky,' by Louis Collins, it is stated, that in that State they united with the 'CHRISTIAN CONNEXION,' so called, the followers of Barton W. Stone, &c. &c. And a little farther down in the same paragraph, Dr. Williams asserts—'Now this 'Christian Connexion' have become avowedly Arian.'

"Here it is boldly asserted, that I state in a specified article, that 'the adherents of Alexander Campbell,' in the State of Kentucky, 'united with the Christian Connexion, so called, the followers of Barton W. Stone,' and that this same people, with whom they then and there united, 'have become avowedly Arian.' It would be an unwarrantable impeachment of the intellect, or the honesty of Dr. Williams to insinuate, that he means anything else than what he has so clearly and definitely expressed. And he will hardly plead mental incompetence to perceive the unmistakable import of his own words.

"Now, the Doctor either knew what he asserted to be true, or he did not.—A third supposition is impossible. If he did not know it to be true, he is involved in the deep guilt of bearing false witness. If he did know it to be true, let him produce his proof. He is bound in honor, and in justice, to do so; and I demand it of him, in the name of a highly respectable and slandered community. Let him name a single church, or even a prominent individual, that entered into the union aforesaid, and has since then become avowedly Arian.' During the ten years that I resided in Harrodsburg, I had frequent and extensive intercourse with the churches in question, and I have not yet seen one, that was justly liable to the charge of Arianism. In my preaching tour among these churches, I discussed freely and fully the divinity of Christ, and the personality of the Holy Spirit—and my teaching was as cordially received on those topics as on any other—although my orthodoxy in this respect, so far as I have been able to learn, has never yet been called in question by saint or sinner. And it is a well established fact, that Barton W. Stone, even on his death-bed, solemnly declared, in full view of the judgment, that he had never been a Unitarian, and had never regarded Christ as a created Being.

"I envy neither the head nor the heart of any individual, who can stoop to the dishonorable task of blackening the memory of that great and good man by questioning the honesty of his dying declarations. Where, in the universe of God, shall a refuge from the assaults of slander be hoped for, if not in the hallowed precincts of the grave? It is painful to be compelled to notice such misrepresentations. But I would be recreant alike to self-respect, the honor of my brethren, and the reputation of the 'Bible Union,' and the cause of truth and righteousness, were I to allow them to pass uncorrected."

The consequences of doing this work, and the results of neglecting it, are alike incalculable, for good or evil. We cannot safely act from a primary regard to either. Our highest obligation is based upon the simple principle of giving the word of God as perfectly and plainly as possible to all nations; leaving the consequences to God, who maketh even the wrath of man to praise Him.

Prepared and published, by order of the Board of the American Bible Union, as approved at their regular meeting, July 7th, 1852. SPENCER H. CONE, ELIAZER PARMLY, ORIN B. JUDD, Com.

A Morning Hymn. The Baron Von Bantz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburg, both of the great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.—Dr. Arnold.

Come, my soul, thou must be waking; Now is breaking O'er the earth another day; Come to Him who mad this splendor, See thou render All thy feeble powers can pay.

From the stars thy course be learning; Dearly burning, 'Neath the sun thy light grows pale; So let all that sense delighted, While benighted From God's presence, fade and fail.

Pray that he may prosper ever Each endeavor, When thine aim is good and true; But that he may ever thwart thee, And convert thee, When thou evil would pursue.

(CONCLUDED FROM 1ST PAGE.) of all strife, and as a stable foundation of peace and love, to designate not by the words which man's wisdom teaches, but by the words which the Holy Spirit teaches, expressing spiritual things, or spiritual conceptions, in words suggested and appropriated by the Spirit.

"In matters of Christian faith, piety and humanity, we can have neither reverence nor respect for human authority, for creeds, or platforms of Grecian, Roman, Anglican, or American convention or enactment. The Alexander of whom we now speak, has long since adorned these apples of discord—these roots of bitterness—the 'questions that gender strife rather than godly edifying.'

"But in all this he reveres and adores the Lord Jesus Christ, as Emanuel—God in us, and God with us—to whom he glory, honor and majesty, now, henceforth and forever. Amen!

"A cold, rational, speculative Unitarian, Arian, or Sabellian, burthened with guilt, and clothed in the shame of human pride and glory, with all its boasted philosophy and artistic refinement, is really, in awful truth, a heartless and hopeless philosopher in nature, and a mere philosopher in religion.

"I have but room to advert to the oft repeated calumny, and standing dish of some Pseudo-baptist opposers, and am sorry to see it endorsed by the New York Recorder. This standing dish furnishes a rich repast to those who feast on slander. It is printed in the daily bills of fare. It is a gross and inexcusable libel. We never wrote it, spoke it, thought it. We have often quoted the passage containing what is called, in the Common Version, the washing, or bath of regeneration and the renewing of the Holy Spirit. It is the Spirit that quickens, renews, recreates; and neither breath nor word, neither blood nor water. That which is born of the flesh, is flesh, and that which is born of the Spirit, or begotten by it, is Spirit.

"We have had too much heterodoxy placed to our credit, to court such calumnies. We have long had enough reproach to bear for the truth's sake, without volunteering to assume Papal or Episcopal theories of water regeneration.— True, indeed, our Saviour said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' But he never said, except a man be born of water, he cannot be begotten of the Spirit; or that he must be begotten of water and the Spirit, in order to be begotten by the Spirit. Paul makes baptism only the washing of the new birth, and not the renewing of the Holy Spirit.

"I have no favorite points in Christian doctrine, or in orthodox theology. The Gospel, with me, is all precious. Every item of it is pure gold from the mines of Heaven. I have no essentials nor non-essentials in my faith, piety or morality."

President Shannon, after stating the charges contained in your letter, as being written by Dr. Williams, says: "Of one thing I am very certain, that had the Doctor taken even one-half the trouble to understand our views, which he has evidently taken to misrepresent them in the article under consideration, he might very readily have learned, that no religious community on earth, are or CAN POSSIBLY BE, more remote from holding the abominable sentiments referred to, than we are. In short, our views are directly antipodal to what he means by baptismal regeneration. So far from believing, that water alone saves men, or any single act of obedience, whether mental or bodily, with remarkable unanimity, we hold sentiments exactly opposite. Even in the 'Historical Sketch of the Christian Church,' written by myself, from which Dr. Williams professes to quote, as good authority in reference to our religious views, he might have read, if he did not, the following paragraph, viz: "To believe what God says, and to do what he commands, they (we) regard as the sum total of human duty; nor do they believe, that any man is authorized to hope for an admission into the everlasting kingdom of our Lord and Saviour Jesus Christ, except as he is using his best powers, day by day, to purify himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God. When the believer obeys God's commands, THEN, BUT NOT TILL THEN, do they conceive, that he has any right to appropriate God's promises. Consequently, when the penitent believer confesses Christ before men, and from the heart bows to his authority, being baptized in obedience to his command, he has a right to appropriate to himself all those promises, that are made to baptized believers, as such; but he has, nevertheless, no right to hope for a continuance of the divine favor, except so far as he makes it the BUSINESS OF HIS LIFE, to know the WILL OF GOD, and to do that will in ALL THINGS."

"I have never seen a paragraph, that presents a more perfect summary of what we regard as the preaching of the New Testament, with reference to the plan of salvation, than the following from Wayland's Elements of Moral Science, p. 142, Boston Edition, 1850.

"The whole of this volume, taken together, teaches us the precepts, the sanctions, and the rewards of the law of God, with as great distinctness, as we could desire; and also a way of salvation on different grounds from that revealed both by natural religion, and by the Old Testament—a way depending for merit, upon the doings and sufferings of another, but yet available to us on no other conditions than those of supreme, strenuous, and universal moral effort after perfect purity of thought, and word, and action."

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