

THE BAPTIST.

MONTGOMERY, ALA.

FRIDAY, AUGUST 26, 1853.

East Alabama Female College.

The exercises of this Institution will be resumed on Thursday, the first day of September next, under a very able and efficient Faculty. The Trustees have made some valuable additions to the Faculty since the commencement in July last, in procuring the services of several most accomplished instructors. They have also employed Mr. ALEXIS HOWARD and his lady to take charge of the Steward's Department, in the place of Rev. JAS. M. NEWMAN, resigned, and the public may rest assured that no pains will be spared to make the boarders in the Institution entirely comfortable. Pre-ent indications encourage the hope that this noble Institution, the pride of East Alabama, will start off at the commencement of the approaching scholastic year under the most favorable auspices, and with the number of its pupils greatly increased.

CHINA.

The recent intelligence from the "Celestial Empire," is, beyond all doubt, the most startling of any thing which has occurred in the history of Christianity, since the Reformation. Just at the time when our faith began to waver, as to whether any substantial, abiding impression could be made upon the inhabitants of that benighted land, a simultaneous rebellion, extending over perhaps one half of that immense empire, breaks out, which seeks to expel the Tartar dynasty from the throne, to establish a dynasty purely Chinese, and to secure an unobstructed commercial intercourse with foreign nations; and all this is to be done under the auspices of Protestant Christianity! The enthusiasm of the insurgent reminds one of that which distinguished the army of Cromwell. Christianity is their watch-word. All their success is ascribed directly to God. Mr. Roberts met a Chinese gentleman at Hong Kong, who informed him, that he was acquainted with the leader of the rebellion, and that he was quite popular, abstemious in his habits, and self-denying—that he was fast gaining in popular favor, and that his only hope of success rested on the blessing of God. He is reported to have said, "If the Lord assists me, I shall succeed; if not, I shall be overcome, nor will it be long before the matter will be determined." Hung New Tsuen, who is represented to be a man of about 41 years of age, has assumed the title of "Thea-ping-wang"—great pacifying king. The name, description, and former location of this man, says Mr. R., "fully confirm the report we made some time ago respecting him, as being the same gentleman that formerly studied the Scriptures with the writer in Canton for more than two months." He proclaims his intention to repress all the "stupid Buddhist priests and the juggling Taoists, to demolish their monasteries and temples," and also those "of all other corrupt sects." The greatest degree of kindness to the common people, as well as the exactest justice and equity to the rich, are uniformly manifested by the rebel Generals.

The present revolution in China is doubtless the result of causes which have been operating for many years. For about half a century there have been missionaries laboring among that people, and for the last twenty years in very great numbers from most Christian nations. Within this period, the Bible has been translated, as well as many religious books, and scattered throughout a large portion of the empire. The peculiarly despotic character of the Government has restrained its citizens from the circulation of any kind of knowledge which would have the least tendency to unsettle the existing order of things, only under the most inviolable secrecy. This has given rise to the establishment of secret societies, which extend their influence over a large portion of the empire. One of these has for its specific object the overthrow of the Tartar dynasty. Another is called "the Society of the Deity." It is impossible to tell to what extent the elements of religious truth have diffused themselves through the agency of these societies. The Governor General of the Kwang Provinces informs the Emperor, in a recent memorial, that the insurgents are identical with the followers of Christ in other countries—that the Society to which they belonged was but another branch of the religion of the Lord of heaven—and that their doctrine was first introduced "by the barbarians into China." He represents those who are infected with the new doctrine, "as blindly and obstinately adhering to their errors, looking on death as only returning home."

We are almost unwilling to trust ourselves in any comment upon this movement. But the reader will doubtless be reminded of a very impressive passage of the Scripture, uttered by the Saviour, in reference to the destruction of Jerusalem: "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And they shall see the Son of Man coming in a cloud, with power and great glory." In national revolutions, changes in the moral and religious, as well as political condition and habits of the people are effected in a day, which under other circumstances, it would require many long years to accomplish. Men live rapidly. Every action leaves an indelible impression. The leading spirits in such scenes become the supreme arbiters as to results. It is thus, that a "nation may be born in a day." It is thus that amid the shaking of nations, the tottering of the thrones, and the falling of the dynasties of this world, the kingdom of heaven comes in great power and glory, "breaking in pieces all other kingdoms," subduing them to the obedience of faith. For, while it is no part of Christian policy to extend the kingdom of Christ by the force of arms, it is not incompatible with the divine economy to impress religious truth upon the popular mind, when such occasions have awakened its susceptibilities.—We shall await future developments in con-

nection with this great movement in China, with intense anxiety. If the present religious aspect of affairs there is maintained and carried out, what a field will soon be presented for missionary enterprise! Such a theatre for usefulness will not have been opened to the religious world since the days of the Apostles. Meanwhile the devout Christian will not forget to pray fervently to God that China, with her three hundred millions of inhabitants, may be added to the trophies of His grace.

We would inform brother RUSSEL, that we do not know whether "Geo. Parks & Co." are stockholders in the Southern Baptist Publication Society, or not. Bro. WINKLER, the Corresponding Secretary of that Society, will, doubtless, inform him in due time. We are truly sorry that a misunderstanding has occurred between these good brethren. We would suggest to brother RUSSEL to hold the matter in abeyance until our next Convention, which is only two months off, when he can have a personal interview with brother Winkler, as he expects to be present on that occasion. We have the utmost confidence in the brethren who have charge of that young and promising institution. The very fact, that during the last year, it has been instrumental in selling more than twenty thousand dollars worth of books, a large proportion of which were denominational, ought to commend it to our brethren generally. We ought not to expect too much of it, just in its infancy. Our northern brethren, with an organization of thirty years standing, only sold twenty-five thousand dollars worth last year. But while we say this, we feel bound also to state from our personal knowledge of the brethren of the Central Association, that the Society would have run no risk whatever in supplying them with any quantity of books. Their returns would have been prompt, with a little balance every time in favor of the Society. It is the best organized Association for all kinds of religious effort we ever have seen.

Alabama Commonwealth—Again.

The editor of this paper still persists in maintaining that there is a "crusade against our (his) town and against the Howard"—that it "began to show itself in the columns of the Baptist before it left" Marion—and that "every opportunity which the enemies of Marion have had since to do us an injury, and by that means injure our schools, has, in several instances, found its way into the columns of the Baptist." So that the editor of the Commonwealth is determined, *adens volens*, to make us assume an antagonistic position to Marion and its schools. We have denied, in an unequivocal manner as we knew how, that we have ever lent our aid to any "crusade" against Marion or its schools—we have appealed to our columns to sustain the negation—we have explained the circumstances under which brother Williams' letter was published—that he was agent of the Alabama Baptist Bible Society, and that communications from him were printed without submitting them to the editors when they were absent—all this we have done, and still the editor maintains that we are unfriendly to Marion! Well, if he will tell us what advantage it will be to the schools in that place for him to persist in this course, without the least color of testimony, we are content. The best friends of those institutions in the town of Marion know the contrary. The editor in a short article, in the same issue, uses the following language, in regard to brother Williams:—

"J. D. WILLIAMS.—It has been suggested by some of our most prominent citizens, that the reason why J. D. Williams, the itinerant scribbler, vilified our town and citizens in a recent communication to the South Western Baptist was on account of his failing to raise the *standard* while here for a cause which he seems to be the traveling agent. We expect that there is more truth in this story than a few dollars out of our citizens, and did not "get enough to do any good." Now, our entire population are proverbial for their liberality, and always contribute largely to every act of benevolence which presents itself. But we are inclined to the opinion that our citizens had an inkling of this J. D. Williams' going to raise their dimes in his hands. If any one hereafter expects our citizens to shell out their dimes to them, they must not speak disrespectfully of them, or if they do, they had better keep it dark, or they might fail in accomplishing the mission whereunto they are sent." A word to the wise we hope will be sufficient hereafter."

The Rev. J. D. Williams is the Agent of the Alabama Baptist Society, the officers of which reside in the town of Marion. If, in his efforts to promote the interests of that cherished cause, he got "nothing to do any good," and that too in the very town of Marion where he was commissioned, we cannot conceive how that is any credit to that place. We are satisfied, however, that the editor is mistaken, and that brother W. did get something to do some good. Moreover, brother W. is a patron of one of the schools, the Judson; and we presume will continue to patronize it, notwithstanding he lives in East Alabama, where this terrific crusade has been organized, which is seeking to place Marion on wheels, or its schools at least, and roll them—no body knows where.

Brother Williams is an old and valued minister; too well known to his own denomination, and to the religious public generally, to be injured by such unkind and unnumbered censures even from the editor of the Commonwealth.

We are now done with this whole matter. Our contemporary can define our position in regard to Marion, or any other subject he chooses and stick to it as long as he chooses, for aught we care. We trust, however, that time and reflection will soften the asperities of his nature, so that he can exhibit a little more of the "milk of human kindness" toward his editorial brethren. Meanwhile, we take leave of him, with assurances of our best wishes, not only for the prosperity of Marion, but for his individual happiness and prosperity.

Our Receipt List and notice of Letters Received—excluded this week by the long Obituary notices on our third page—will be brought up in full in our next paper. We have also several communications on hand, for which we could not make room this week.

TEXAS DEPARTMENT.

THOMAS CHILTON, COR. EDITOR.

HOUSTON, August 13, 1853.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."—James 1: 26.

Am I a Christian?

I wonder if any one is growing tired of this question which has headed so many of our articles? I trust not, as we may be well assured that happiness or woe, for a long eternity, depends on its decision! For my own part, I would that God would give me grace to investigate it every day of my life. Not that I doubt the final salvation of the soul which has ever been truly and thoroughly consistent, but that I hold a consistent perseverance and the yielding of good fruits, as the only reliable evidences of a sound conversion.—Hence, the question which I would investigate, is not—will the true hearted Christian be finally saved—but, am I that Christian? And I would moreover distinguish clearly between my profession and my life. The hypocrite may profess religion—the Christian alone possesses it.

But to our immediate subject. We are under promise to say something more of the tongue, and of the restraints which must be imposed on it, as proof that we are not resting on a "vain" or false religion. And here I am inclined to the opinion that I may well repeat the language of the Apostle, descriptive at the same time of the potency and the rebellious nature of this little member. I know that we have it in our Testaments which lie daily open before us, but perhaps we have not recently read it, and we may never have bestowed upon it the reflection which its importance demands. He says:—"Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body. Behold also the ships, which though they be so great, are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison."—James 3: 3-8.

From these passages we see that the tongue is more unmanageable than the wild-horse, or even the mighty ship in the midst of the storm, when tossed from billow to billow, and lashed by wave after wave—that it burns like fire, and defiles the whole body. That it is "a world of iniquity," and disturbs the quiet course of nature itself, scattering even the fires of the regions of darkness, and calling up the spirits of the demons. And now, with such a description before our eyes, who should not bridle his tongue, that he sit not with his lips? For the same apostle informs us that "If any man offend not in word, the same is a perfect man, and able also, to bridle the whole body."—James 3: 2.

But while a volume might be written on the improper use and indulgence of the tongue, we must narrow down our investigation in this article, and confine our remarks to only a few points. And let these be—first, an idle use of it; then, secondly, a vicious or wicked use of it. The tongue is given to man for neither of these employments.

Shall I be asked, "is there any thing improper or dangerous, or censurable in what is commonly called mere *idle conversation*, in which there is no malice, no blasphemy, no obscenity or falsehood?" Let the word of God answer this question—"but I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 36, 37. These are the words of the Lord Jesus himself, and we do well to understand them and lay them to heart.

May I now be permitted to ask whether it is your misfortune, my brother, and mine, to be often employed in idle conversation? In "jestings which are not convenient," and perhaps sometimes in repeating even obscene jests? In conversations which are not "in heaven" or of heaven? Which edify not, nor lead the minds of those with whom we associate to Christ and the Cross? The Saviour was never thus employed, nor should his true disciples be. Of him it is handsomely said by some author, that he was never seen to smile, but often to weep.

Do not understand me as urging that Christians must be *exclusive and melancholy*, wearing countenances of sadness, and mixing up austerity in all their intercourse with each other and the world. Nothing could be farther from my notions of propriety, nor indeed any thing farther from the genuine promptings of true religion. Who have greater reason to be cheerful and even joyful, than the children of the great King? Who, to converse in a manner more lively or free than they? Surely none on earth. And the only matter of surprise is found in this—that they can find any subject for conversation so delightful and so inspiring as religion itself! The charms of their Saviour and their future home with him in the skies! I am always astonished when I find this theme supplanted by any other when Christians meet. I wonder that they can talk so much of the things which are temporal, and so little of the things which are eternal. But we defer our notice of the second improper use of the tongue until next week, that none of our articles may prove too lengthy.

School Examination.

The Examination of the pupils of the excellent school of Messrs. Bove and Moore, taught in this city, has just passed. It was my privilege to attend during a part of the time; and the whole matter from first to last, only served to confirm the high opinion which I had previously formed of the teachers both as gentlemen and scholars.

It is manifest that they have attended to their duties as men who have consciences.—

They have not employed themselves merely for the sake of the wages to be received, but in the love of that most noble and holy employment, the developing and training of the minds of the children committed to their charge. For the time they have been teaching in this place, they have succeeded admirably, and I believe have given general, if not universal satisfaction.

I sincerely hope they may remain permanently amongst us as teachers; and I venture to hope further, that when our noble edifice shall be completed, which is now going forward, those excellent young men may occupy prominent places in it, long to prove a blessing to the children of Houston and the surrounding country.

The Union Association.

I stated some time since, that the next meeting of this body was to be held with our Church in this city, commencing on Thursday before the 1st Sabbath in October. I hope that this arrangement may not be interrupted, yet I am fearful it may. As is common in such cases, the rumor has already gone abroad even in our own State and vicinity, that the yellow fever is upon us, and that numbers of our citizens are falling by it. This impression is beginning seriously to affect the intercourse between the city and the country.—And yet, there is not a shadow of truth in the rumor, or of foundation for it. There has not been, nor is there now, a single appearance of yellow fever in the city, or of any other Epidemic; and we are hoping, and many of us with strong confidence, that we shall not be visited by that disease, notwithstanding its fearful prevalence at New Orleans. For our own security, however, we have to lean upon the good providence of God, and the rigid quarantine at Galveston, and to these we are looking with deep solicitude. For my own part, I have but little fear or apprehension, as I know that "God Omnipotent reigneth," and that as judge of the whole earth, he will do right.

Sabbath Schools in Texas.

So far as my knowledge or information extends, the blessed cause of Sabbath Schools is prospering in our State. The Churches seem all to be aware that they cannot prosper without them. The Ministers generally, are taking hold on them with becoming energy. The "A. S. Union" deserves much of our people for the noble part they have acted, and the facilities they have afforded, to press this glorious enterprise onward. They have a most indefatigable and intelligent Agent for our State, Mr. JAMES BURKE, who has been laboring long and with good success. His whole heart and soul seem to be in the cause of Sabbath and Day Schools; and he is doing much to supply both with suitable books.—In fact, my acquaintance with him here for more than two years, convinces me that he delights to do good, and I hope that in time and eternity, he may reap a rich reward. He is a Presbyterian, but I like him none the less for that. I am no narrow-souled sectarian, to blind my eyes to a man's claims, merely because he may not be called by my name.

Revival at Danville.

I have just this moment received a letter from Brother J. V. Wright, Pastor of the Danville Baptist Church, communicating the pleasing intelligence, that a meeting had just closed at that place, which had been greatly blessed of the Lord. The result was the addition of forty-nine to the Church, and of these, thirty-six by baptism. This excellent brother is eminently successful as a Minister, possessing alike in heart and mind, those qualities so important to the work. He turned aside from a lucrative practice as a physician, to devote himself wholly to the cause of Christ, and his success proves that his offering has been accepted. He is still a young man, but one of those noble spirited, kind hearted, firm and faithful men upon whom heaven and earth can look with pleasure. He is the sort of man to whom we may safely apply that hackneyed yet sensible saying, "he will do us good." May God abundantly bless him, and long preserve him in health, and peace, and usefulness.

Correspondence.

For the South-Western Baptist. Scribblings from the North, No. 3.

NEW-YORK CITY.

This city is, beyond all question, the great commercial emporium and metropolis of America. Its vicinity to the ocean, and its facility for intercourse with every section of our vast country, place it far above the claims of every rival or competitor. So long as the laws of nature and the laws which regulate trade and commerce remain unchanged, so long must New-York retain its present unquestioned supremacy.

The compact portion of the city is built on Manhattan Island, at the junction of the Hudson with the East River, which connects the waters of Long Island Sound with the harbor of New-York. The Island is 13 1/2 miles long, from north to south, varying from half a mile to two miles in width, and contains about 22 square miles. On this area, you find collected more than a million of people—a population almost equal to all the inhabitants, white and black, of the whole State of Alabama!

The first thing that strikes a visitor, is the vast amount of wealth here found—the vast amount of business done. The thousands of Ships lying along the wharves; the endless blocks of buildings—crowded from the cellar to the sixth story with costly fabrics, the produce of every country on the globe; the streets jammed with carts, drays, omnibuses; the side-walks crowded with thronging multitudes, hurrying, jostling, dashing on, with desperate energy in the struggle for "filthy lucre," all unite to enforce the conviction, that this is, in truth, the "Empire City" of the new world.

At the present moment, the grand attraction to all new comers is the Crystal Palace. I have spent a part of two days in inspecting the magnificent collection of the Products of the Industry of all Nations, but I must reserve a particular notice for a future paper. It requires days, yea, weeks, to enable one to ex-

amine the different departments, even in a very cursory manner. Turn we then, from the bustle and noise of the living, to the solitude and silence of the dead.

Crossing the Fulton Ferry into Brooklyn, on a pleasant summer evening, we had an agreeable drive of three miles to the Greenwood Cemetery. Here, the citizens of New-York and its suburbs are burying their dead, in a retired spot of surpassing loveliness, where the remains of the dear departed shall not be disturbed, till they are called forth by the trump of the resurrection morn.

The Cemetery contains 242 acres of ground, about one half being covered with indigenous forest trees. The surface is diversified with hills, valleys and plains,—the elevations affording extensive views of the Ocean, the Hudson, and of New-York and Brooklyn. Its numerous avenues and paths furnish a long and delightful drive, (36 miles of carriage road,) presenting continually scenes of varied beauty. Now you pass over verdant and sunny lawns—now through park-like groves—and now by the side of a tangled, unpruned forest. At one moment, you are in the dell, with its still waters, its overhanging shade and its sweet repose. At the next, you look out from the hill-top on the imperial city, with its queenly daughter—on the bay, so beautiful and life-like—down into the quiet, rural hamlet—or, beyond it, on the distant ocean.

The grounds are laid out with exquisite taste, and there are numerous monuments of exceeding beauty. I notice a few, only.

On a modest block of purest white marble was the inscription, "Our First-Born"—most touching tribute of fond parents.

Occupying a small knoll on the edge of Sylvan Lake is the monument of the Poet, "poor McDonald Clarke."

The grave of DO-HUMME is under the lofty trees that shade the northern border of Sylvan Lake. The earth around, hard-trodden by thousands of feet, testifies to the sympathy awakened by her sad fate. Do-humme was the daughter of a Chieftain of the Sacs, and the wife of a young war-chief of the Iowas.—During a journey to Washington City, an affection sprung up between the young couple, and they were married. Soon after the ceremony, they arrived in New-York, where they attracted great attention, not less by their beauty, and gracefulness, than by their undisguised affection for each other. They were never separated;—pride of each other, loving and happy, the animated smile of the bridegroom, and the gay, musical laugh of the bride, were a joy to all beholders. Gifts were showered upon them from all quarters, and the jewelry of Do-humme might have been coveted by many a fairer-bride.

But a dark cloud arose on the horizon of their wedded bliss, and their marrying torch went suddenly out in darkness. Unaccustomed to the luxury of civilized life, and to the noise and glare constantly around them, the hapless bride fell a victim to a false position. She was buried in her bridal dress,—her arms, neck and brow encircled with costly gems and flashing diamonds, while her warrior husband and the old Chief, her father, abandoned themselves to uncontrollable agony and helpless bewilderment and despair.

Passing by the grave of the illustrious DE WITT CLINTON, over whom, as yet, no appropriate monument is reared, we come to "The Pilot's Monument."—This structure commemorates the loss of Thomas Freeborn, a New-York pilot, who perished in attempting to bring in the ship, John Minturn, in the terrible storm of Feb. 14th 1846. His terrible Sarcophagus, which rests on a massive vase, is placed a ship's capstan, with a cable coiled around it. From this rises a mast, whose truncated top is surmounted by a small statue of Hope, supported by her anchor, and pointing to the skies. The front of the Sarcophagus bears, in relief, a ship and a schooner, mutilated by the storm, and tossed by the waves. No design could be more appropriate, and the artist has carried it into effect with consummate skill.

Among the beautiful creations of taste is the monument, erected to himself, by a Sea-Captain still living. It is a marble statue, large as life, and said to be an accurate likeness. The captain is in his seaman's dress, with a glass at his eye examining some distant object.

I hope all my readers who go to New-York will visit this Cemetery. The example of those gentlemen who have laid out Greenwood, Laurel Hill and Mount Auburn must have a happy influence on the public mind. Those consecrated grounds, abounding in beautiful tributes of respect and affection for the departed dead, reprove the indifference shown in the neglected grave-yards that are so common throughout the country. Many of these are not even inclosed by a substantial fence, so as to prevent cattle and hogs from desecrating the ashes of the dead. Do not the people living in the country love their friends as strongly as they who dwell in the city? Then, let that love show itself in appropriate testimonials after death. Let the burial places of those we love be made lovely and attractive; inviting surviving friends to linger among the sweetly solemn shades, the peaceful groves, the grassy mounds, the sheltered dells of the spot where rests their venerated dust.

M. P. J.

P. S. The perpendicular grave-stone, set in the ground, is entirely excluded from Greenwood, as being so easily bent backwards or forwards, or thrown down.

For the South-Western Baptist. Messrs. Editors:—In your paper of the 29th July, I find that Brother E. S. Winkler has made an effort to reply to the allegations made by me in the 5th July number, in which he distorts my charge by applying my words to the operation of the S. B. P. Society in a different part of the country. My words were, "now is this not a radical change from the proposed plan by which

said Society was to operate among the denomination in these parts." Now as proof that this was the plan under the agency of Bro. Stout, our Association (the Central) had a colporteur in the field till the last session of said body, the first Sabbath in October 1852, and were not notified of any change, but went forward and appointed our board as heretofore, and then wrote as directed and received for answer that which I stated in my communication, which letter is in the possession of the chairman of that board, and can be produced at any time.

And further, that this was the policy of the S. B. P. Society, I here extract from the January 1853 number of the Home & Foreign Journal. Now this is subsequent to the date of G. Parks & Co's letter. "As 20 percent upon the sale of Bibles and Testaments, may not afford in all cases, adequate pay to colporteurs, a friendly relation exists between this board and the Publication Society in Charleston, by which our colporteurs can be furnished with a stock of denominational books at the same percent." See Bro. Buck's plan of operations for the Bible board, Home & Foreign Journal, 2d page, 4th column, 58th line from the bottom. Does not this extract show an inconsistency with the answer received by our board? Let a candid public judge. Now does it appear that I have misunderstood the society, when not only their agent published that the society was to operate in our midst through the colporteur system, and in the above extract we see Bro. Buck laboring under the same idea. I ask now why did not the S. B. P. Society come out on this subject last fall before their agents were round at our anniversaries. No sir, they let no secrets out until after the collections were made, and not then till they were dragged out. Bro. W. says the Society have not abandoned the colporteur system. If not, how is the Central Association to construe G. Parks & Co's letter; for he says, you cannot get the books unless you pay for them, and that one half before they leave the office, and the other half in 6 months thereafter; for it is a losing business to supply colporteurs with books. Bro. W. then asks triumphantly, what has become of all the funds contributed in Alabama for this purpose? He says they have been appropriated accordingly.

According to his own showing, after making all the allowance he is disposed, and endeavoring to show the expense and forfeits for bad subscriptions, he states about \$1500 has been paid into the treasury by Bro. Stout; and further from his own showing of what has become of that \$1500; he shows but \$661 54c. as all that has been returned in any way up to 1853. I wonder what has become of the money collected the last two years in Alabama? For Bro. Stout is credited on page 16, printed proceedings of the annual report of S. B. P. Society, as having paid into the treasury up to May 1st 1851, the sum of \$1501 15c. By reference to page 18 of printed report, exhibit No. 4 of Bro. Stout's settlement, you will see the amount contributed by Alabama in cash and pledges up to May 1st, 1851, was \$5373 49c., of this amount, I understand there is not included any sale of book or tract, but one may inquire how was the expenses met; I suppose from their own showing it was by the sale of books at 20 per cent as stated to Bro. Buck as above quoted.

The amount of sales and grants of Books, Tracts, Bibles and Testaments up to the same date was \$1,859, 99c., Here we see that if all the books, tracts, testaments and Bibles offered by colporteurs with their 20 per cent added on, had been granted to the poor of Alabama, we should not then have received one half of what Alabama has paid into the S. B. P. Society. Consistency thou art a jewel. But now on Bro. W's own showing there has been granted in Alabama up to January 1853, only the sum of 661, 54c. Now Bro. W. from the showing of the society you see that the above is but a title of that, that has been received by the society from Alabama.

But what is the use for us to have a war of words. I here affirm again, and stand ready to prove that the first explanation of the principles of the S. B. P. Society made to us was as I asserted in my last communication. You furnish the colporteur and we will furnish the books which we did; whether this was a boast or no, I shall not pretend to say.

Now sir, as to its being a local institution; I refer you to the 2d page of the cover of 4th annual report. The S. B. P. Society, being in its infancy cannot establish depositories for the sale of books elsewhere than in Charleston. Were its means much greater than they are, such a plan would be ruinous to its interests. I wonder if G. Parks & Co. are not at the bottom of that sentiment? In conclusion; Bro. W. will you inform the people whether or not G. Parks & Co. are not individual or personal stock holders in the S. B. P. Society, and if so, what amount of the stock is owned by them, and who else are personal stockholders. The answer to these inquiries I ask as a favor not only to myself as a member of the S. B. P. Society, but to the world at large, for if this thing is so, I cannot rest satisfied to remain a member thereof.

August 10th 1853. JAMES M. RUSSELL.

For the South-Western Baptist.

TUSKEGEE, Aug. 2, 1853. Brother Henderson:—In compliance with your request, I send you a short view of the Atonement for your paper, written a few years ago to an Anti-Missionary Brother.

I view the Atonement made by Jesus, our blessed Saviour, in a two-fold sense. Under the first, the Gospel is free for all to whom it is preached; and under the second, 'tis only for the Elect; here "Many are called but few chosen." I agree with you that Election terms throughout the Scriptures from Genesis

to Revelation, but another view is through them equally as clearly. God "loved the world," "Then first, that God is made to the human race by the Son, the Scriptures to prove. Take a few—'The world that he gave his Son, that whosoever believeth in him might be saved.'" "Look ye ends of the earth and behold the Gospel to every creature;" our sins alone but for the sake of the world;" "And now he cometh every where to repent;" brother, are as stubborn as any in the Bible, and yet them as well as those which I mention. The great thing is the two. You know very well which favor Election, but I think so clearly on this subject, as to propose to your favorite view, "and the spirit and bride say, let him that heareth, say, come, and let him that thirst come, and let him that will, let him come and partake of the life freely." "I do not by this that God intended to save all—no, no doubt all his purposes will be accomplished; intended to save all who would believe in his Son who heard the Gospel, you will not believe; "you will not believe; "you will not believe; if there are those who dare to make with making a false or dishonest salvation to his creature, not.

I ask how it is possible for a Saviour if he is to save all? I understand from the Scriptures, that God not only saves the Elect, but that he will save all the world should have salvation if they would. "Go ye into all the world and preach the Gospel." Man is a rational creature, and God has addressed him as such. But the mystery is, why by nature come up to our God, and so will be without an atonement. But God has willed his Son to die, and his blood to be shed, and his judgment it would be for him; and why if they were saved and woeed?

You will readily see by the view the Atonement as set forth, God for the benefit of the sinners of the world, and that sinners, all may and should believe in Christ, all freely invited, but Gospel feast, and that all may excuse at last. He has not have refused; and my friend, this bounty and offers of his will be saved unless the sinner sent to convict and convert the fruit of the Covenant, Father and the Son before the of the world. These the blood of the called and chosen, and the purchase of his blood; but they who proved their justification; they have a two-foldness: the one the righteousness to carry them to Heaven, and to justify them in the law of God. "These are they who have their robes and made them the blood of the Lamb." But, that you may see the plan of the Scripture, I give you a whole community is made to starve, all except one, and he is a merciful person; and he prompts him to make the atonement (though his enemies) to all who for it in a certain way. His servants out to make the atonement that all who will may come to individual and obtain money or price, to save themselves. Come, and freely come refused to come until the atonement by another means, convince a quarter or half or more, of the of coming and accepting of the benefit. These come and are starved; the others by the week refused to come and so perish. who repent and come are the had the offer of bread, but were (aside of the proclamation) on were saved. So with God human race. As the merciful another agency aside of the to convince some of the people, so God employs the word to accompany his word to bring them, his Elect, and from made his friends and followers. This plan, many are called but not saved. And now, my Brother, I why this view should be opposed to you or Joshua Lawrence either, plan makes God the author of redemption, and righteousness, and redemption in. Some very brethren seem to preach as if all the world would be converted, I think they should obey the "preach the Gospel to every creature,"—do as Paul did, "pray for, conciled to God." God may ed all their neighbors—being to the contrary. If God reasons (whatever they may make the offer of salvation to human race, why should any infinite a sacrifice as that which could be made efficacious to world, or even ten thousand His humanity was the sacrifice upon his divinity—the altar of infinite and so satisfactory to it; is you know, the altar was the gift. So the Atonement to our blessed Saviour, may be for the many, as God may suppose you will grant that

have been required for only his whole Atanctment for one of not so, as some sinners are worse than others, he must be for some than others, if required, would destroy of its infinity.

English statesmen and presses is also more decided and belligerent than it has been. On the other hand, Russia has manifested no intention to accept even the propositions of Austria, which it is confidently stated will not be entertained by Turkey and her allies, even if agreed to by Russia. Hostile preparations are still making on both sides.

MORTUARY. DIED.—At Springfield, South Carolina, Bro. LAKE SMITH, on the 21 day of July 1853, which was his birth day, making his age 56 years.

and devoted himself literally to the preaching of the Gospel at Big Creek, S. C., in January 1848. He was a native of Bridgeville, and his administration was highly successful; his labors as a minister were not without fruit.

DEFECTIVE character of the search may be discarded (teachings), spirit into heaven, is

Don't be Lengthy. 1. In your calls of courtesy on business men and ministers of the gospel. 2. Especially regard this caution in the office of an editor.

Arrow-Root in Florida. The everglades are separated from the sea by a strip of land varying from four to ten miles in breadth, and from two to three hundred miles in length, almost encircling it, and covered with a rich growth of pine.

South-Western Baptist. GREENE CO., Ala., August 16, 1853.

What the final result of the affair was, I do not know, but the Mexican army which was in the neighborhood of the American troops, however, soon came up, and witnessing the action of the Americans, fired upon them, causing the latter to beat a partial retreat.

on the assumption that without baptism, infants could not be saved—in proof of which, I will notice a few facts. About the middle of the 3d Century after Christ, a Council of 66 Bishops assembled at Carthage, with Cyriac at its head.

The Swearer Rebuked by a Child. It was excursion day, and the cars were nearly full, when a lady, evidently in ill health, entered, leading a little son of four or five years.

The Swearer Rebuked by a Child. The child looked up for his mother's consent, and then joyfully sprang to the seat so kindly offered.

From the True Union. Anecdote of Dr. Staughton. In the spring of 1807, when the late Dr. Sharp was a licentiate member of the Fayette Street (now Oliver Street) Baptist Church in New York, under the pastoral care of the eminently pious John Williams, it was determined that he should spend two years under the private tuition of Dr. Staughton in Philadelphia, who was then quite near the zenith of his fame.

The Jerusalem or Ground Artichoke. There are many of our readers residing on the seashore of Mississippi, and in the thin-soil region thereabouts, who do not raise hogs, because it is too expensive to grow corn, and no man can afford to buy corn to feed hogs.

GENERAL NEWS. There were only 64 bales of Cotton at the warehouse of our city at the same date last year (we were 430, and the year previous 100. Ten bales of the new crop received here—some of which at about 10c.

The Red Man's Complaint of the Aggressiveness of the Pale Faces.—The Cherokee Advocate, referring to the fact that the attention of our Government has been called to a strip of land bordering on the Rocky Mountains, called Alhara, expresses its opinion that any strip of unoccupied mountain land about where the Pacific and Atlantic Indians meet, might be reserved for their burial-ground.

The next Session of the Alabama Association, will be held at the Town Creek Baptist Church, Dallas county—commencing on Friday before the second Lord's day in October, 1853.

The next Annual Session of the Alabama Association, will be held at the Town Creek Baptist Church, Dallas county—commencing on Friday before the second Lord's day in October, 1853.

THE TELL TALE, OR HOME SECRETS TOLD BY OLD TRAVELERS. By H. Trusta, author of Sunny Side, Peep at No. 5, &c. 1 vol. 18 mo., illustrated. Price 50 cents.

ROCK ISLAND PAPER MILLS AGENCY. Bank Book and Stationery Ware House, (IN CROMWELL'S ROW, FRONTING THE COURT HOUSE SQUARE.)

RESPECTFULLY informs the public, that he will continue permanently the practice of Dentistry in all his branches, at his office.

THE YELLOW FEVER. To say that the reports do not announce any abatement of this epidemic devastating New Orleans, is to say that human efforts are impotent to check or limit its progress.

Among the articles exhibited at the New York Crystal Palace, is a cup valued at £100 sterling, which, with an additional £100, is offered in pursuance of the will of the late Dr. Swiney, of England, as a prize for the "best published work on jurisprudence" which shall appear before January, 1854.

THE PINE BARREN ASSOCIATION. (of which I am clerk) will hold their next Session with the Fellowship Church, Wilcox county—commencing on Saturday before the second Lord's day in September. Elder J. J. Sessions, is Moderator.

THE PINE BARREN ASSOCIATION. (of which I am clerk) will hold their next Session with the Fellowship Church, Wilcox county—commencing on Saturday before the second Lord's day in September. Elder J. J. Sessions, is Moderator.

THE NEW YORK BAPTIST BOOK-STORE. AT THE OLD STAND, 122 NASSAU ST., CONTINUE to keep on hand a large assortment of Theological, Religious, Miscellaneous and all kinds of Wrapping Paper.

FASHIONABLE CLOTHING STORE! POMROY & GREGORY have just received, per Railroad, in addition to their stock, many new and fashionable articles in their line, consisting in part of:

W. W. WALLER, JOHN D. TERRELL, WALLER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA.

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

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

W. W. WALLER, JOHN D. TERRELL, WALLER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA.

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

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

W. W. WALLER, JOHN D. TERRELL, WALLER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA.

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

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

W. W. WALLER, JOHN D. TERRELL, WALLER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA.

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

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE AUBURN WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

THE CHRISTIAN REVIEW. THIS valuable Quarterly of the Baptist denomination in the United States, is published by COLBY & BALLARD, 122 Nassau Street, New York.

W. W. WALLER, JOHN D. TERRELL, WALLER & TERRELL, Corner of Market and Ferry Sts., MONTGOMERY, ALABAMA.

