

ALABAMA BAPTIST.

MAY 18, 1844.

Saturday Morning, June 13, 1844.

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Rev. B. HODGES.
Rev. K. HAWTHORN.
A. H. VARRINGTON.

ALL Baptist Ministers are requested to procure subscribers.

DRAWING.

Our readers will notice, in our columns, the advertisement of Mr. Shattuck, proposing to give lessons in the art of Drawing, from nature.

Mr. S. has just finished a course of lessons in the University at Tuscaloosa, and we doubt not, is fully able to accomplish all he promises.

He is a gentleman of high moral worth, and we trust will meet with encouragement.

POOR WOMAN!—The debts of Queen Victoria are about five hundred thousand dollars. Her family and court expenses are about two millions of dollars a year! This the people of England pay to enjoy the curse of royalty.

HARVARD COLLEGE.—The accounts respecting the fight in this institution are said to be exaggerated. A communication appears from the Faculty, stating that no challenge was given, and that "the students from the South have been, as a body, uniformly esteemed, for their correct moral conduct, and peaceable and gentlemanly deportment."

MARRIAGE.—The Courts in New York have decided, that marriage is merely a civil contract; and any individual has as good right, full power, and lawful authority to solemnize marriage, as a magistrate, or a minister of the gospel.

"HASTY ADMISSIONS INTO THE CHURCHES."—Is not the Shepherd bound to prevent wolves from entering the fold, as well as to introduce the sheep, and to cherish them there? And as the wolf often wraps himself in the fleecy covering of his innocent victim, is not the guardian of the flock, under obligation to detain the animal at the gate, until he can be satisfied in regard to his true character?

LEAF RIVER ASSOCIATION.—The Minutes for 1843 show 15 churches, 6 ministers, 304 members. Total gain last year, 39; total loss, 80.

UNIVERSITY OF NEW YORK, Medical Department.—The Annual Circular shows the number of students during the last session to have been 325. Of these, 92 received medical diplomas, at the Commencement, in March last.

The Faculty of Medicine presents an imposing array of celebrated names—Mott, Pattison, Revere, Bedford, Draper and others. The Museums and Cabinets connected with the institution are very extensive. Probably no school in the United States offers equal advantages for the study of Practical Anatomy, and Operative Surgery, the students having access to eight Hospitals and Dispensaries, into which are admitted between fifty and sixty thousand patients, annually.

The charges for instruction and for board are very low, the total expense, including board, of a course of lectures, being only about \$160.

PERFECTIONISM.—Rev. Messrs. Belden and Hill, Presbyterians, have been deposed from the ministry for holding and teaching the errors of the Perfectionists.

THE SABBATH IN NEW YORK.—Since the induction of the new Mayor and Council into office, there is a manifest improvement in the observance of the Sabbath. The notorious Five Points present an order and quiet never before seen there. The grog shops are all closed, and the toppers are obliged to go dry, one day in the week.

AMERICAN PAPER IN ENGLAND.—Willmer & Smith's European Times, a paper devoted exclusively to intelligence, and having an immense circulation, is printed on paper bought in the United States and forwarded to Liverpool. Success to American enterprise!

CONNECTICUT SCHOOL FUND.—This now amounts to two millions fifty one thousand four hundred seventy three dollars and seventy seven cents. The number of children among whom the income of this fund is divided, is 55,193. This gives \$1.40 to each child.

PAUPERISM AND INTemperance.—Some very instructive statistics showing the causes of pauperism are found in the Report of the Secretary of the State of New York. These causes are reported in 13,636 cases. The number of regular paupers is 6,435, or 47 per cent. of the whole. In 1843, the whole expense of supporting paupers by public charity, was nearly \$540,000—about one half of which, or \$270,000, was paid by sober, industrious people, to defray the expense of pauperism produced by intemperance. Let the Temperance Reformation become completely successful, and these hundreds of thousands of dollars will be saved to the people.

LIGHTNING RODS.

Taking into view the property annually destroyed, the lives lost, by lightning, it is a matter of surprise, that so few buildings are protected by conductors. This remissness arises partly from incredulity in regard to the extent of security afforded by the invention of Franklin. Yet, there should be no scepticism on the subject. It has been proved, in thousands of instances, that these rods do afford efficient protection, whenever they are put up in a proper manner. In every instance in which a building has been struck, to which a conductor was attached, it may be shown, that the rod was not properly prepared, or it was not properly connected with the building. We hold it a truth well established by facts, that no building can be struck with lightning, which is provided with a good conductor, set up in the right way.

We here subjoin a few plain, practical directions, which may be of service to our readers.

The rods may be constructed of the common half inch square nail rods. These have two sharp corners which should be placed outwards from the buildings. The rods must be screwed together so as to fit closely, and to make an uninterrupted surface. The rod should be attached to the highest point of the building, as the chimney. It should ascend above the ridge to a height determined by the following principle: it will protect a space in every direction from it, whose radius is equal to twice its height. The top of the rod should terminate in three prongs, eight or ten inches long, and gradually tapering to a fine point. The extremities may be covered with gold or silver leaf, to protect them from corrosion. The rod should be attached to the building by wooden stays. It should descend into the ground, till it reaches moist earth, say from four to ten feet, according to the nature of the soil. The lower end should terminate in a sharp point, so that it may attract discharges proceeding from the earth to the clouds, as well as permit those coming from the clouds to the earth to leave it with facility.

To protect a building in the most effectual manner, it is well to lay the rod along the ridge-pole, the whole length, and have points rise, every four or five feet, to draw off the fluid insensibly, and thus prevent a dangerous accumulation of electricity, at any one point. These small points may be four or five inches high, and sharp as a needle. Many electricians extend the rods around the eaves, and across the ends of the building, having a stem rise four or six feet, at each corner.

Safety in a Thunder Storm.

If your house is protected by a good conductor, you are safe in any part, though the most secure spot would be nearest the rod. If there be no conductor, keep at a distance from the fire-place, the windows, and the walls. Seated in a chair, in the centre of the room, with the feet on the rounds, the person is insulated, so there would be little danger, if the house were struck with lightning. It is on this principle, that there is comparative safety on a bed; it matters not much whether it is a feather bed, as the non-conducting power of the feathers would not avail for protection, unless the body were completely enveloped in them.

When out of doors, never go under a tree, for safety—it is a place of danger. Avoid collections of water, as streams, ponds, or large puddles.

Killed by Lightning.

When persons have been struck by lightning, dash cold water upon the face and chest. Rub the limbs briskly with flannel, or the bare hand. Wrap the body in warm blankets. Continue the efforts to resuscitate at least three hours.

LIBERTIA.—Gov. Roberts is now in the U. States. From statements made by him before the Managers of the New York Colonization Society, it appears, that they have a territory 80 miles in extent, along the coast, and from 10 to 30 miles wide. A regular code of laws has been adopted by the colonists, and they are well supplied with lawyers, physicians and clergymen. The annual exports are \$90,000. The population is over 12,000.

TEMPERANCE.—At the dinner recently given by the citizens of Tuscaloosa, to Judge HARRIS, President of the Whig Nominating Convention at Baltimore, no ardent spirits were introduced. In reference to this, the Monitor, one of the most influential Whig papers in the South, remarks: "We hope the time has come when the practice of using intoxicating drinks, on such occasions, will be discontinued altogether."

STREET PREACHING.—Under this caption the Methodist Protestant states, that a number of ministers in Baltimore have commenced preaching in the Market-houses, and at the corners of the streets, wherever they can collect an audience from the crowds of careless, ungodly ones who never enter a church. The plan has the approbation of the Mayor. Doubtless great good will be accomplished in this way.

YANKEE INGENUITY.—In England, it takes sixty females, in one day, to stick ninety packs of pins into papers. A pin manufactory in Derby, Connecticut, has a machine by which one woman, in a day, sticks as many as sixty women, in England, that is, 302,400 pins. Her sole occupation is to pour them, a gallon at a time, into a hopper, from whence they come out all neatly arranged upon their several papers. The invention is kept a profound

secret, and no person but the single one who attends to the machine is ever allowed, on any pretext whatever, to enter the room where it operates.

CONFLAGRATION IN NEW ORLEANS.—The late dreadful fire destroyed about 300 houses. Hundreds of families are left homeless and shelterless, and many are absolutely dependent on charity for their daily food.

THE METHODIST CONFERENCE AND SLAVERY.

Almost the entire session of the Conference has been occupied with discussions involving the slavery question. First, there was the appeal of Mr. Hardin, who had been deposed from the exercise of ministerial functions by the Baltimore Conference, for having married a lady owning slaves. The decision of the Conference was confirmed, by a large majority. Next, came the case of Bishop Andrew. As he has become the legal owner of slaves, since his elevation to the episcopal office, the Abolitionists brought in a resolution requesting him to resign. This has just been adopted, by a vote of 110 to 68. The passage of the resolution was attended with tremendous excitement, the Southern members regarding it as the knell of the unity of the Methodist church. Report says, a division has already taken place. The deplorable consequences of this discussion must rest on the heads of the Abolitionists.

A WATCH is composed of 992 pieces.

AUTHORSHIP.—Mr. Stephens, author of Incidents of Travel, has received from the Harpers, as profits from the sale of the work, \$20,000. Prescott has already received from the same firm \$7,500 for his Conquest of Mexico. Dr. Anthon, the learned editor of various classical and school books, has received \$5,000 annually, for several years, for copyright of his works.

Communications.

For the Baptist.

"PROTRACTED MEETINGS."

I have noticed the two articles in the Baptist under the head "Protracted Meetings," which are said to have been written to call out the opinions of brethren of greater experience and of superior wisdom. We may mistake the author in regard to what is meant by those of more experience and superior wisdom; and if we could think of men of fine literary and theological training, we would be sure not to say anything on the subject. However, I have thought it would not be criminal to drop a few hints of what I think upon the subject, and if we differ a little, they will only be my views, though I may be wrong. And I will further state, that it is not my intention to hurt the feelings of any one.

I am conscious there is a difference of opinion with regard to the management of protracted meetings, that I am fearful will not be removed by the outbreathing anathemas (a) of brethren against them. There is no rule without some exceptions; and there are uncontrollable circumstances that sometimes take place in revivals; and in my opinion, they never occur until the work is commenced. Like on the day of Pentecost, when the Spirit of the Lord came as a rushing mighty wind, and there appeared upon them cloven tongues like as of fire and sat on each of them, and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. (b) And there were devout men out of every nation among them, and they were heard to speak in the common language of the day of the wonderful works of God: Now to the doubting christian, (c) this was all strange, and to the Scribes and Pharisees, equally strange; saying one to another, What meaneth this? Others, mocking, said, these men are full of new wine. Acts 2:12, 13. Now those doubting ones, mentioned in the 12th verse, perhaps were christians, or they might have been rather on the half way ground, and probably were on a stand what to make of it; but those mentioned in the 13th verse, that mocked and railed out with such false accusations, must have been Pharisees. But Peter arose and addressed the people, and told them what it all meant; and endeavored to remove the impression made by their slanderous epithets and mistaken notion of things. He brings up the evidence of prophecy, and tells them that God had said that it would come to pass in the latter day, that He would pour out His Spirit upon all flesh, and their sons and their daughters should prophesy, and their young men should see visions, &c. And on my servants and my handmaidens, and they shall prophesy. There is nothing in this circumstance, nor in any other part of the holy scriptures, that justifies the idea there was disorder and confusion. (d) I will admit, (e) that under any other circumstances, aside from the power of God that was felt on such occasions, such manifestations might have been called confusion, disorder, and uncalled for.

In regard to the hasty admission of members into the church, I shall say but little; for I am of opinion, that so soon as they believe, (f) they have a right to baptism and to the privileges of the church; and the holy scriptures will justify the position. Nor no where, nor in any place of the sacred scriptures, can there be found that will justify an opposite course. When ministers, who are active and successful in these meetings, expect to engage in the work, they make the subject a matter of close investigation. They go to their master in prayer; and when they begin to preach, their first object is to arouse the church from her torments and sloth; nor until this is done, can any thing be effected. And it requires zeal and energy; and the minister must speak as if he believes what he says himself, to effect this. (g) A preacher may get up with a written discourse, his doctrine be good, his composition fine and ele-

gant; he may use nice language and good gestures; he may shade it with a little of Pope or Milton, and give us an idea of shades; he may please the eye and the fancy—and a ter all, do nothing for the salvation of sinners; (h) and what is worse, sets himself up as the standard by which the world is to be converted. (i) Let me tell you, the work must first begin in the heart of the minister, then in the church, and when the work is fully begun, the meeting then must be conducted according to circumstances, and not according to rule. It is common to have mourners benches, and I would say, a very successful way. The mourners or seekers are exhorted to come—the church sings—the congregation is awake—there is general move—the doors and windows are crowded—perhaps a sister sees a daughter wailing her way through the congregation to be prayed for, she begins to shout—and a brother his son, &c.—the church gather around, and all unite in presenting their case to God—one leads in prayer—sinners are crying for mercy—the bosom of the church swells with anxiety for their salvation, while Christ is pleading at the right hand of God. Presently a reprieve (j) is sent by the hand of an angel from the king of glory, and the captive soul is set at liberty. Perhaps it is Miss A., Miss B. or C.—a general acclamation of joy is heard in the loudest accents, Glory to God in the highest, peace on earth, and good will to men. And after all, instead of returning God thanks for such displays of his mercy, brethren often with their pens draw a sad spectacle of the meeting, and we are invited to look at it as a scene of animal excitement, noise, confusion and disorder, with which, it is said, too many of us are perfectly familiar. And further, it is said, "if men cannot be brought to reflect seriously upon the claims of God, except when aroused by storm, and tempest, and earthquake, why let us invoke the presence of the tornado, that some may be saved, even if others are quite swept away by the fury of the blast." I am afraid the brother has got into the wrong ranks. (k) Solomon speaks of the church as an army with banners; and in thinking of the present condition of the church, it reminds me of the old Revolution, when our fathers were contending for their earthly and religious liberty. While engaged in war, there were some of our own people had taken up arms against them, and had got in the wrong place; many of them no doubt were wounded, but we hope none killed. (l) A man may have all of the implements of war, but being destitute of a proper disposition, will make a poor warrior. It has become common for brethren to talk and preach about the revivals of the present day, with a kind of contempt, and some have been heard to virtually compare them to railroads and steamboats, as if religion had changed or assumed a different form; and have been heard to say, O that I could get into an old-fashioned revival, such as I have seen in my day. If these brethren would get up and throw down their arms, and get into the proper element, it would be the same old-fashioned religion. But they may lie idle, and call upon the talents of Alabama to justify them, and the difficulty will not be removed.

A BOY.

REMARKS.—We are glad to find our articles on protracted meetings attracting the notice of good brethren. Discussion elicits truth.

Our readers will judge both of the spirit and the arguments of the above. By reference to our articles, they will decide whether they evince an improper temper, or arrogate infallibility. They contain reflections, candidly but kindly suggested, and our only desire in presenting them has been to promote the purity, peace, and prosperity of Zion. If our views are incorrect, or unimportant, they will have no weight with our intelligent readers. If, on the other hand, they suggest valuable hints, let them have the influence due to them. This is all we ask.

(a) "Anathemas." Have we anathematized Protracted Meetings? On the contrary, did we not expressly state our conviction, that they "are useful in converting sinners, and advancing the interests of the Redeemer's kingdom?"

(b) All noise and confusion in these meetings, proved to spring from the direct agency of the Holy Ghost, we heartily approve.

(c) We suspect they were no "doubting christians," with Peter and his associates on the day of Pentecost.

(d) We agree there was no unjustifiable "disorder and confusion" exhibited, on this occasion, and we sincerely wish we could say as much in regard to many protracted meetings, we have attended.

(e) This admission suffices for us. When the power of God makes men cry out, we say, amen—they then cry aloud. We believe in people shouting—when they can't help it.

(f) So say we; but let ministers examine well the evidence afforded by hopeful converts, that they do truly believe. And since ministers now do not possess the miraculous power of seeing the heart, given to the Apostles, we may be pardoned, if we think, that, at least, in some instances, time is required to show men do actually believe.

(g) This is precisely our opinion.

(h) Exactly so.

(i) Whoever does this, sets himself up in the place of God. The Bible is our standard.

(j) Were we sure the "reprieve" had been sent, we would shout "in loudest accents."

But, unfortunately, many over whom christians have the most rejoiced, have shortly proved still to be enemies to God by wicked works.

(k) If the writer is afraid we are in the "ranks" of opposers of revivals, his fears are groundless, as the columns of our paper every where testify.

(l) We are not sure, that we understand this closing part of the article. If, it is meant, that a preacher can do nothing in promoting

revivals without a "proper disposition"—a right state of heart, we agree with the writer. We believe with Paul in the 13th of Corinthians, that a man may have all gifts, yet if he have not charity, he is nothing. Learning and talents, unaccompanied by piety, will accomplish little. At the same time, a zeal not according to knowledge, may do still less.

For the Baptist.

I have been told, that an officer of a Temperance Society, who is also an officer in the Church of Christ, not a thousand miles from Merion, keeps spirituous liquors in his store, with which he treats his spirit loving customers, even if he does not sell the article. Can Mr. Editor inform me, whether the report is correct?

Q IN A CORNER.

Some people think editors know every thing, but they are sadly mistaken. We, certainly, do not know of any case like that suggested in the above. If there is such an "officer," it is decidedly our opinion, that he ought to be expelled the Temperance Society, and dealt with by the church.

ED. ALA. BAP.

For the Baptist.

"THE THREE SABBATH MORNINGINGS."

My Savior found me in a waste, howling wilderness. He gave me pious parents. He early impressed my mind, by means of their instruction, with a sense of eternal things. I long and earnestly desired to be a Christian; though, probably, more from the fear of the consequences of sin, than from any other motive. Long and distressing was that gloom and anxiety that overshadowed my view; though I had intervals of carelessness and gaiety. I well remember that when I was about fifteen years of age, there was one Spring and Summer that I seldom retired to rest at night, but I bedewed my pillow with tears before I slept. But oh, these distresses in a degree wore away; an awful calm ensued; I became extremely light-minded; in fact, for a long season, I almost doubted the truth of the Christian religion, and even the existence of the Deity! But when this apathy passed away, my feelings were indescribable. What horror! What awful forebodings of eternal damnation! I felt that I was justly condemned; I thought that God was angry with me; I could not believe that a holy God could ever place his affections on such a wicked wretch as I was; I thought all that knew me hated me; I thought the birds and beasts were better off than I; I often wished I never had been born; and if I could have put a period to the existence of my soul, with as much ease as I could have terminated my earthly career, I expect that I should at this time, have been in the land of oblivion! O awful thought! I bless God for restraining grace. Years passed on, with now and then a ray of hope that times would some day be better with me; most generally though desponding.

At length, when weary of life, and almost bereft of hope, I heard a sermon, delivered by one of the heralds of the cross, (and may God's richest blessings attend him—he is tottering upon the very verge of eternity—he has almost run his race—his head is white for the harvest—soon will he receive that crown of glory which will never fade.) Yes, I heard him deliver a sermon, in which he described the poor in spirit, on whom Christ had pronounced the greatest of blessings.

And, although I have often heard the same in substance before, yet at that time it came with such power to my soul, I was thoroughly convinced, as I thought, that I was one of that character he had been describing. That gloom that had overshadowed my mind almost all my life, had entirely vanished. Not a doubt remained; not an anxious thought; not an unpleasant feeling; a perfect calm—a sweet peace reigned within, which I had never felt before; but there was no ecstasy—no great flow of joy. This continued for a few days, when by reading an! prayer, and hearing the word, I was not only relieved from all pain—from all distress, but I was enabled, I humbly hope, to rejoice in the God of my salvation. Oh how pleasant was the sunshine to my soul! How I wondered that God was so good to sinful mortals! But oh how I was amazed and astonished, to think that he was so good to me! How I loved the Father that so loved the world as to give his only Son. How I loved the Son that bled and died for me,—and the Holy Spirit, by whose influence I was relieved from all my troubles. What beauty did I then see in His blessed word! How pleasant, how desirable, was the communion of the Saints;—and oh how intensely did I desire that all the world might see what I saw; feel what I felt; and taste what I tasted of the love of God!

This was the first Sabbath morning to my soul. The succeeding week is now advancing. Days of labor and toil, and nights of darkness and sorrow, are appointed for me. In that first, sweet Sabbath morning, I thought my troubles were all over; I thought of nothing but loving and praising God, and serving him the balance of my days; O how I chided the cold delays of older christians; but alas for me! many things have transpired since, to convince me that all the week is not the Sabbath! What have I found in my own heart; in my conduct; in the church and in the world, to fill me with shame and confusion, sorrow and grief!

In my own heart, when all seems to go well with me, how careless I become; how secure; what pride; what arrogance; what self-esteem; what desire of vain glory; What forgetfulness of God; what ingratitude; how prone I am to love the things God has given me, more than God the giver; what love of praise; what fear of man? In fine; what lust of the flesh; what lust of the eyes; what pride of life?

But when disappointments come; when my earthly prospects fail; when Providence seems to frown; when his afflictive hand is laid upon me; how prone is my heart to discontent; what distrust; what murmuring; what fretfulness; how soon angry; how little love to God or man! I am sometimes made to cry out; "O wretched man that I am!"

In my conduct: How little have I done for

the glory of God; how much to promote my own good name; how little have I done to advance His interests on earth; how much to promote my own; how many things have I done to dishonor God's name—retarded the progress of His cause on earth; to cause saints to mourn, and sinners to stumble. O Lord, for Christ's sake forgive me! and in the plenitude of thy mercy and goodness, give me thy Holy Spirit. Grant that my peace may flow as a river, and that all my powers, both mental and physical, may, to the latest moment of my life, be spent in thy service. Amen.

In the Church: Ah! what apathy; what ignorance; what conformity to the world; what love of earth's vain treasures; what fruits; what contentions; what divisions; what backbitings! My heart sickens, and tears unbidden flow! Oh that the Lord would rend the heavens and come down; then would these mountains flow down at His presence; then would the church live together in peace and harmony. But when I turn my attention to

The World: Oh what harrowing thoughts arise in my mind; what multiplied millions are rushing heedlessly on to everlasting woe and misery! "Oh that my head were waters and mine eyes a fountain of tears."

When will the church arise and put on her beautiful garments? When will she go forth in the strength of Omnipotence; having this one object—this sole aim in view; the enlightening and sanctifying of every son and daughter of Adam on the face of the earth?

Thus sin and iniquity, lukewarmness and impiety, in myself and others; sorrow and perplexity in ten thousand different shapes, harass me while on earth I stay. But the day is fast approaching, when I shall be free from all this. Our blessed Savior has said: "they that seek shall find." I believe His words! I have sought favor; therefore I shall find it. He will send death—Ah, what did I say? Our Son taught the Jews, saying: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Again: "He that eateth of this bread, shall live forever." (John 6: 50 and 58.) The Apostle of the Gentiles, it is said, speaks of our exit from time to eternity, as death. (But he frequently calls it sleep, sleep in Jesus. Oh sweet sleep.

"To lean our heads upon His breast, And breathe our lives out sweetly there."

And why is it that in our Obituaries, we so often see "died"? It is true, this term suits very well when speaking of one who lived without God in the world, and died without hope. But when speaking of those who, we have every reason to believe, have died "the death of the righteous;" why may we not often use the word "departed," or rather "slain in Jesus?" Oh bless God, my soul, death is swallowed up in victory. And if swallowed up, then where is it? Is it in existence? No, not to those who wish the prosperity of Zion. Not to those who desire the appearing of our Savior.

This death, then, if it may be called death, this sleep in Jesus will come. "Then shall this tabernacle be dissolved. This spirit set at perfect liberty." Then

"Will angel bands convey Their brother to the bar."

But oh! alas! alas! That awful judgment bar! My soul arrived at that dread bar, the Judge ascends the throne—is seated on the judgment seat. His sword is drawn—his glittering sword. My sins arise like mountains! God the Father seems to frown! My naked soul trembles—turns pale—begins to sink! But instantly steps forth, the Son. He pleads my cause; he shows his bleeding hands and feet; his streaming side; he takes the robe of righteousness, which He on earth had wrought, and casts it all around; the Father's wrath abates; he smiles; he bids me welcome. Then with what supreme delight my enraptured soul falls prostrate at His feet; exalts his name; adores His goodness; and admires His love and His long suffering towards my sinful soul.

Then, then shall I be free from sorrow; free from pain and woe; free from all earthly care, and what is best of all, (Oh glory be to Him who loved, and lived, and died, and lives again for me,) from sin. An evil thought will never again disturb my peace. I then shall see my Savior face to face—he like Him—holy, happy.

But for the third, say you, what room for that?

I am not prepared to say that I believe the felicity of departed spirits to be complete; although their happiness may be a thousand times greater than we can think or imagine; yet, for aught I know, it may be much heightened, after the unition of the soul and body at the judgment day—which is my third great Sabbath morn.

We hardly dare suppose that there is pain in heaven or hades, the place of holy departed spirits. But there must be something meant by the declaration, that our Savior touched with the feeling of our infirmities, (and the members not sympathizing, more than we dare affirm. Hades is not, to the separate spirits of the pious, a foul's paradise. Can we suppose that they instantly forget this world and all that's left behind? If so, we must suppose that memory is entirely extinct; than which, nothing could be more preposterous. They certainly must have the most clear and distinct recollection of former times and circumstances, of former friends and acquaintances. In fact, they must know a thousand times more than it is possible for us to know, of the affairs of the Redeemer's kingdom on earth. And are we to believe that they can look down on all the follies and all the calamities of the church, all the wickedness, presumption, pollution and misery of the world, without emotion? Is there no meaning in that passage, (Rev. 6.) where the souls under the altar, "of them that were slain for the word of God, and for the testimony which they held," are represented as crying with a loud voice, saying: "How long, O Lord, how long and true, dost

1. Portrait of Washington at 40, by Peale.
2. do Mrs. Washington at 26, by Wollaston.
3. View of Mount Vernon.
4. Battle of Braddock's defeat.
5. Head Quarters at Cambridge.
6. Plan of Boston and environs.
7. Head Quarters at Morristown.
8. Head Quarters at Newburg.
9. Plan of Farms at Mount Vernon.
10. Battle of Brandywine.
11. Portrait of Washington, by Stewart.
12. Encampment at Valley Forge.
13. Battle of Germantown.
14. Fac Simile of Washington's hand-writing.

The portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of Manuscript drawings in the possession of Gen. La Fayette, which are executed with scientific accuracy and beauty.

The well known ability of the author, the abundant means which he possesses, viz: more than two hundred folio volumes of Original manuscripts, purchased by Congress, ten years research in the public office in London, Paris, Washington, and in all the States which formed the confederacy during the Revolution, as well as the access he has gained to valuable private papers in different parts of the country—have brought into his hands a mass of materials, original and important in their character, which we trust will be found to have contributed essentially and completely to his main purpose, and thus to have compensated in some degree for the time and labor he has bestowed. Its publication has not only involved extended and laborious research on the part of the editor, but great pecuniary responsibility on the part of the publishers.

The price affixed to this work is low, when the exertion is considered, than that of any other publication in Europe or America. The investment and expenditures connected with this undertaking are much greater than usually attend such publications: and it will be apparent that the publishers must rely on an extensive sale for their remuneration.

Among the many who have given the work the aid of their subscription and influence, are the following gentlemen: viz: Hons. John Q. Adams, Martin Van Buren, Jacob Burnet of Ohio, Josiah Quincy, John Pickens, Francis Wayland, D. D., Rev. Moses Stuart, Robert G. Shaw, Esq., Dr. Rev. Bishop Brownell, Isaac C. Bates, Horace Everett of Vt., S. Longfellow of Maine, J. Sewell Jones of N. C., and others.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Letters addressed to the Publishers post paid, with applications for agencies, orders, &c., will meet with prompt attention.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis, or for ten subscribers, two copies, and the same rate for more. They will please let the Publishers know how many copies are subscribed for, and how they shall be forwarded.

June 15, 1844

THE ANNUAL EXAMINATION

OF

THE JUDSON FEMALE INSTITUTE.

Will commence on Monday, the twenty-ninth day of July, and continue four days, closing on Thursday, August first.

On Tuesday, Wednesday, and Thursday night there will be CONCERTS of Vocal and Instrumental Music, that of the last night, in connection with the exercises of the GRADUATING CLASS, being of Sacred Music.

The Rev. B. MANLY, D. D., is expected to deliver an Address, on the occasion.

BOARD OF VISITORS.

The following gentlemen constitute the Board, elected by the Trustees to attend the Examination:

- Gen. N. B. Whitfield, Marengo county.
W. Brooks, Esq.,
Hon. R. Saffold, Dallas.
Rev. H. Talbott, Montgomery.
C. Billingsley, M. D.,
James A. Tait, Esq., Wilcox.
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Prof. J. Hartwell, Marion.
Hon. J. D. Phelan,
J. N. Walhall, Esq.,
M. P. JEWETT, Principal.

May 25, 1844

MONROE SPRINGS

ARE eligibly situated in the upper part of Monroe county, in a healthy region as South Alabama affords, three miles from Nathan Coker's, at Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from Montgomery. There will be a convenient transit from Square Coker's to the Springs, easily accessible by carriages from every direction.

Last Fall these Springs were ascertained to possess medicinal virtues, when great numbers of the afflicted were cured by their use. According to the tests which have been made, the water is found to be strongly impregnated with iron, white sulphur and magnesia, acting as a powerful tonic and cathartic; and pronounced by a number of persons, who are acquainted with the principal Mineral Springs in the United States, to be inferior to none. We are rapidly improving and will be prepared to accommodate, in the most comfortable manner, by the first of June, as many of our friends and citizens as may favor us with their patronage. We pledge ourselves that our fare will be as good as the country can afford. We believe that a more healthy and pleasant retreat, during the sickly season cannot be found in all South Alabama, than the Monroe Springs. There will be preparations made for all innocent amusements, Gaming prohibited.

RATES OF BOARD.
Board and lodging per month for adults, \$25; children and servants half price; per week, \$8; per day, \$1.50; single meal, 50 cts.; lodging, 25 cts. Horse per month, \$15; per week, \$4; per day, 75 cts. We further pledge ourselves in spare no pains on our part to give all our guests entire satisfaction.

RILEY & MORROW.

Monroe county, Ala.

THIS may certify that I have witnessed some of the beneficial effects of the Monroe Springs, and am satisfied, from the properties of the water, that it will prove effectual in most chronic diseases.

WM. H. ROGERS, M. D.

Pineville, Monroe county, Ala.

HAVING resided only a few weeks in the neighborhood of the Monroe Springs, from inability to speak of their medicinal qualities of personal observation; but from the water has various cases wherein the use of it has produced such happy effects in curing, in my opinion, I feel no hesitancy in recommending it to the people possess properties well adapted for the removal of many of the chronic affections, originating from climate, bad habits, and impurities.

JOHN D. SCULL, M. D.

Tomball, Monroe county, Ala.

May 4, 1844

CHANGES IN LANGUAGE.

For the Alabama Baptist.

A living language is ever varying.

Words become obsolete, or change their meaning, or construction. What was plain 200 years ago, may be obscure, or unintelligible now. The same words may convey a different, or even opposite idea. A knowledge of this fact may lead to the explanation of many obscurities. The word *PREVENT* may be adduced as an example. The present meaning of this word is to hinder, to obstruct. The word is never used in this sense in the Bible. There it signifies to precede, to go before, to anticipate, or to succor. It may not be amiss to refer to some passages where the word occurs. Ps. 18: 18, "They prevented me in the day of my calamity; but the Lord was my stay;" that is, "they (that hated me) came before me." Ps. 59: 10, "The God of my mercy shall prevent," that is, go before or succor me. Ps. 79: 8, "Let thy tender mercies speedily prevent us," i. e. succor us. Ps. 88: 13, "In the morning shall my prayer prevent thee," i. e. shall come before thee. Ps. 119: 148, "Mine eyes prevent the night watches;" i. e. I wake ere the night watches are gone, so that I might meditate in thy word." Ps. 119: 147, "I prevented the dawning of the morning;" i. e. "I anticipated the dawn, or I rose early with the dawn, and cried," Job. 30: 27, "The days of affliction prevented me;" i. e. came before or upon me. 1 Thess. 4: 15, "For this we say unto you by the word of the Lord, that we which are alive, and remain to the coming of the Lord, shall not prevent them that are asleep;" i. e. shall not go before, or anticipate the dead. Even the living, when Jesus comes to judge the world, will not meet, or see him before their brethren who are dead; "the dead in Christ shall rise first; then we which are alive and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air." Mat. 17: 25, "And when he was come into the house Jesus prevented him;" i. e. came before, or to him, "saying, What thinkest thou, Simon?" It is evident by the succeeding verses that Jesus did not hinder him. So far from it that he aided him in doing it, by telling him where he would find a piece of money sufficient for the demand. Job. 3: 12, "Why did the knees prevent me?" i. e. Why was I succored or dandled upon the knees?We might refer to every passage where the word *prevent* is found, and we should find that it is invariably used in an absolute sense. It is necessary to know this, in order to understand the interesting passages where the word occurs.LET. The word *let* in three passages is used in an absolute sense. Isa. 43: 13, "I will work, and who shall let it?" i. e. who shall hinder it or repel it. The word here translated *let* is in Job. 9: 12, translated *hinder*. "Behold he taketh away, and who shall hinder him? Who will say unto him, What doest thou?" In Rom. 1: 13, the word is used in the same sense. "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto); i. e. hitherto I have been hindered." The other passage referred to is 2 Thes. 2: 7, which reads thus, "For the mystery of iniquity doth already work; only he who now letheth, will let until he be taken out of the way." Dr. Macknight translates the verse as follows: "The mystery of iniquity already inwardly worketh, only till he who now restraineth be taken out of the way." Let here means *restrain or hinder*. In other places the word is used in its common signification.

CHARITY. This word has also changed its meaning since the days of King James.

Then it signified love; now it means liberality to the poor, alms. It is found about 26 times in the New Testament, and always has the ancient, obsolete meaning, love.

The word (agape) which is thus translated charity is used not less than 115 times:—89 times translated love, 26 times charity. And in all the latter cases the word love is meant, never charity, in the present use of the word. To show this in a clear manner, read 1 Cor. 13: 3, "And though I bestow all my goods to feed the poor," which is the present meaning of the word charity, "and though I give my body to be burned, and have not charity, it profiteth me nothing." Every one must see that the word charity in this verse, means something different from bestowing goods to feed the poor. The idea conveyed by the modern word charity is expressed in the Testament by the verbs *give, lend, communicate, bestow, supply*, and the nouns *contribution, alms, liberality*, &c.

CONVERSATION. This word is used 20 times in the Bible, in 18 of which it signifies conduct or course of life. In the other passage, Phil. 3: 20, it seems to signify community or citizenship. As examples see the following, Gal. 1: 13, "For ye have heard of my conversation," i. e. conduct, "in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it." 4 Tim. 4: 12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, (conduct,) in charity, (love,) in spirit, in faith, in purity." Ja. 3: 13, "Who is a wise man and endowed with knowledge among you? let him show out of a good conversation, (i. e. from his conduct,) his works of meekness of wisdom." 2 Cor. 1: 12, "For our rejoicing is this, the testimony of our conscience that in simplicity and Godly sincerity; not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, (i. e. have had our conduct, or intercourse in the world,) and more abundantly to you-ward."

These are a few specimens of the changes of language which have taken place since the translation of our Bible was made, and which it is necessary to bear in mind, if we would rightly understand the blessed volume. More hereafter.

MINISTERIAL FIDELITY IN OLDEN TIMES.

The perusal of an old volume by a gentleman of our acquaintance, in this city, discovered to him a few days since—a very wide contrast, between the punctuality of parishioners and the fidelity of ministers in 1844 and in 1856. The Rev. Mr. Withersell was

minister of a parish not far distant from Houston. One Sabbath morning a Mr. Bryant entered the meeting house after the services commenced. Mr. W., at the close of his prayer, thus addressed him.—"Neighbor Bryant, it is to your reproach that you have disturbed worship by entering late, living as you do within a mile of this place, and especially so, since here is Goody Barrow, who has milked seven cows, made a cheese, and walked five miles to the house of God in good season."

This Mr. Bryant afterwards married one of Rev. Mr. Withersell's daughters, and in 1869 was one of the deacons of the church.

THE POWER OF KINDNESS.

No man hath measured it—for it is boundless; no man hath seen its death—for it is eternal. In all ages of the world, in every clime, among every kind, it hath shone out, a bright and beautiful star, a beaming glory.

Look at the case of Saul and David.—Bitter and blasting jealousy filled the heart of Saul—and he "Sought to take the young man's life." With bellicose hate, he hunted him, even to the dens and caves of the earth. But David conquered his enemy—even the proud spirit of haughty Saul, he humbled.—And how! Not with sword and spear—not with harsh words and coarse contumely; for these did never touch the heart with gentle influence. No; but with a weapon—simple as the shepherd's sling, yet sure as the arrow of death. 'Twas kindness. This killed rankling hatred, and left Saul to live. And when it had done its work, Saul said to David, "Thou art more righteous than I, for thou hast rewarded thine evil." Was not here a victory—more glorious, more god-like, than a Wellington ever knew?

See Joseph—in the hands of his wicked brethren. For a few pieces of palfry silver, they sold him into Egypt. Providence, in kindness, broke the bands, which held him in slavery, and made him a ruler there. Fame spread over the land his dark mantle—and the cruel brethren of Joseph hungered. They went to Egypt for corn. And how now acted Joseph? More than once he filled their sacks, and returned them their money—and then he made himself known!—"I am Joseph, your brother, whom you sold in Egypt!" Here was kindness—forgiveness. And it crushed to death the spirit of jealousy, that had once made him a slave. He had conquered!

Come farther down in the world's history—and tell me what word of all those spoken by the "Meek and lowly Jesus;" the "Prince of Peace" the Saviour of the world—"was best calculated to soften and subdue the hard hearts of his persecutors? Are we not pointed to the Cross on Calvary? Are we not asked to listen to the soft, sweet tones of that voice—"Father forgive them." O! here was kindness!

Look over our extended country, at the present day. What has changed those miserable hells of other days, where misery and wretchedness had dwelt, into the neat and beautiful abodes of plenty and peace? What has kindled anew the flame of love and affection, in hearts long estranged and freezing with coldness? What has made happy the homes of thousands of wives, and tens of thousands of children? What—in short—has been the great propellant of the late temperance reformation, which carried joy and gladness all over our land? What, but kindness?

Reader! have you an enemy, whom you would make a friend—a neighbour, who needs repentance—a fallen brother, whom you would restore to sobriety and virtue? Forget not the power of KINDNESS!—*Christian Soldier.*

WALKING WITH GOD.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of conducting everything that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian. But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world!—and, in this pursuit not seldom—mean, low, suspicious, yes, immoral practices!

Yet I once went to a friend for the express purpose of calling him out into the world.—I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character; and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance your ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, "Sir, I have often heard from you that it is no easy thing to master the world. I have everything I wish. More would encounter me—increased my difficulties—and endanger me."—*Cecil.*

TO MAKE WATER COLD FOR SUMMER.

The following is a simple mode of rendering water almost as cold as ice:—Let the jar, pitcher or vessel used for water be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of water will carry off the heat from the inside and reduced it to a freezing point. In India and

thou not judge and avenge our blood on them that dwell on the earth?" Shall we suppose that they are fully satisfied, as completely happy, as they will be after their prayers are answered? But suppose that their felicity is as great as it possibly can be in their present condition. Suppose their vessels are full; yet have we no reason to believe that our capacity for happiness, will be enlarged when these vile bodies which are natural and terrestrial, and shewn in dishonor, corruption and weakness, shall be raised spiritual and celestial bodies, in incorruption, in glory, in power. Then it is, and not until then, that the last enemy shall be destroyed.

O glorious day! Reach forward, O my soul, and taste the bliss that then shall flow from "neath God's holy throne, through all His vast domains, to fill all heaven with "Joy unspeakable and full of glory." Think how ten thousand times ten thousand bodies shall arise,—immortal, incorrupt, and spiritual—heavenly, and shall unite with spirits long ago terrene, but celestial. O happy throng! Millions of millions then shall hear the blest applause, well done good and faithful servant, enter now into the joys of thy once humble, now exalted Lord. Then with united high, melodious strains, will they united sing the song of Moses and the Lamb. Then shall they rise ascending through the air to God's exalted throne. Then shall they sit with Abraham, Isaac and Jacob, and in concert, all unite to praise the Father, Son and Spirit, and to ascribe dominion, glory, honor, power and majesty to God through vast eternity. Ah, reader! with tears I ask, wilt thou be there!

R.

For the Alabama Baptist.

MR. MUSE'S DEFENCE.

Men often complain that their errors are blazed abroad, and when they come out in defence, or justification of their views, these are carefully withheld. Should you, brother Editor, suffer the defence of Mr. Muse to pass unnoticed, he might consider you as acting an unworthy part in conducting a periodical paper. And he may persuade others that his Appeal is unanswerable, and is producing a deep impression in South Alabama. For this reason I have thought that a little notice of his last number might not be amiss. Mr. Muse adopts the following ingenious method of convincing the Editor of the Alabama Baptist, his correspondents, &c., and others, that he is "a decided Baptist," and not a Campbellite.

"The reader will be surprised, no doubt, when he is informed that I first connected myself with a Baptist church in Bedford county, Tennessee—afterwards removed to Nashville, where I was a member of a Baptist church for near five years; was ordained to the ministry by a presbytery of the ablest ministers we have in the southwest, under the direction of the Baptist Church in Nashville; am now the Pastor of a Baptist church, which is a member of a Baptist Association."

As a match to this we may say, that Mr. A. Campbell, and J. M. Barnes, and J. A. Butler, were once members of Baptist churches, and Baptist Associations, but do either of them pretend that they are Baptists now?

Do they not rather glory that they have come out, and cleared their skirts of such abominations, as they consider to be attached to the Baptists? Further, Mr. Elias Smith was once a Baptist, he then became what he technically called "a Christian," afterwards a Universalist, and then an open infidel. Likewise, Mr. C. R. F. Shelane was a forward defender of the Reformers, and published a paper in defence of these sentiments. Now he edits, if I am not misinformed, a Universalist paper in this State. Do you hail him now as a reformer? Would you take the hands of Mr. Smith and Mr. Shelane, as you do the hands of Mr. Campbell and Mr. Barnes, and acknowledge any claim they might make to the fellowship of the Disciples, notwithstanding their departure to your sentiments? Or is it a matter of no consequence, what a man believes? provided, however, that he baptize by immersion, and profess to reject all creeds.

Mr. Muse says he joined a Baptist church; but were the sentiments he then believed the same as those contained in "the twelve items?" He says he was ordained by an able presbytery: Did he present to that presbytery the sentiments contained in the "twelve items," as "the most prominent items of Christianity?"

Mr. Howell, one of that presbytery, says "The examination of the presbytery, comprehensive and thorough as it was, elicited from you none of these opinions." Did Mr. Muse hold these sentiments while a member of the Nashville church? The testimony of one who knows, says "It is also true that during the whole five years that he was with Rev. Mr. Howell, and up to the time that he left Nashville, he was professedly, and as I believe really, the opposite of all this." So much for his claim to be considered a decided Baptist from his former standing and professions!

Mr. Muse thinks "the reader will no doubt be surprised when he is informed that I first connected myself with a Baptist church." No, by no means. It is no matter of surprise that a man joins the Baptist church. It is not a case of such rare occurrence as to excite wonder. But no doubt the reader is surprised to find that a man who has departed so far from what he once professed to believe, should still pretend to be a Baptist. This is truly matter of surprise. But it shows how blind a man can be. The last effort of the Editor to prove himself a Baptist, I opine, caps the climax of all modern pretensions.

H

For the Alabama Baptist.

REVIEW.

Mr. Editor.—I discover that the Baptist of May 4th, 1844, contains an essay upon the atonement, written by "The Rev. William Manning." He sets out by giving a definition of the atonement, as given by Malcom, viz: that the atonement is the act of the blessed Redeemer, in which he satisfied Divine justice by the sacrifice of himself. As he appears to sanction this definition, dot intimating a dissent from it, it is reasonable to suppose that he adopts it as true. Now ac-

cording to this definition, the atonement consists in the sufferings of Christ, by which Divine justice, or in other words, the penal requirements of the law, were satisfied, and in nothing else; consequently the "application of Christ's merits by the Holy Ghost to any individual," constitutes no part of the atonement. If this view of the subject be correct, (and I believe it is,) it is absurd to say, "the atonement was made for all, or any conditionally." Suppose that near a village containing one thousand inhabitants, there runs a large and flowing stream, always free and always full, would it not be absurd to say that this stream is sufficiently full to quench the thirst of all the inhabitants of the village, upon condition that they partake of it? Their partaking or rejecting of it, has nothing to do with the fulness of the stream. The fulness of the stream is one thing, and their being made partakers of it is another and quite different thing. So is the atonement one thing, and an application of it, another quite different thing. The definition of the atonement given by Mr. Malcom, appears to be liable to different interpretations. Mr. Manning seems to view the atonement as being made, not on the principles of moral, but of commercial justice—upon the principles of pecuniary transactions—in the light of the debt and credit system; that Christ died for a certain definite number of individuals alone, called the elect; that his sufferings were in amount proportionate to the number and magnitude of the sins of those for whom he did suffer; that had those sins been more numerous, or more heinous, the amount of sufferings endured by Christ would have been greater; and that what he has done in the behalf of the elect, is set to their account as a legal set off against all the demands that might be brought against them. According to this view of the subject, Christ became the substitute of the elect alone; that he has satisfied all the demands which justice laid against them for all their transgressions of every kind; and that consequently, as full payment and satisfaction have been made for them, a full discharge has been obtained for them. As law and justice have no demands against them, they are not in a state of liability to punishment, are not under the curse of the law, not exposed to its penalty, and need no pardon. In fact, full satisfaction and payment being made for all their crimes of every kind, supercedes the necessity, and even destroys the possibility of pardon.

Mr. Manning is entitled to credit for his frankness and openness. He is praiseworthy for not making concealment. He has no hesitancy in avowing plainly, that for that portion of the human family not the elect, no atonement has been made; that against them the demands of justice stand in full force; and that for them it never has been satisfied; and that not being able to satisfy it for themselves, they of necessity must be lost; that for their salvation the atonement is as unavailable, as though it had never been made at all; their damnation being as certain as though Christ had never died. According to this view of the subject the non elect, howsoever honest and upright, generous and humane, moral and praiseworthy they might be, would of necessity be lost. While the elect, howsoever wicked he might be—a liar or drunkard, a swindler or gambler, a debauchee or murderer, would of necessity be saved—all the punishment due to those crimes and all others committed by the elect, being fully borne by Christ.

Mr. Manning assumes the position that all for whom the atonement was made will be saved. He quotes several scripture passages to prove that some will be lost, and then very legitimately draws the conclusion, that the atonement was not made for all. In order to satisfy that conclusions are correct, it is necessary that the premises be not only assumed, but *præcise* to be true. He quotes several scriptures to prove that the atonement is definite and limited, made only for some, called the elect. Amongst them he quotes 1 John. 4: 10, "God sent his Son to be the propitiation for our sins." Those holding sentiments different from Mr. Manning, might quote the second verse of the second chapter of the same book, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." They might also quote from 1 Tim. 1: 6, "Who gave himself a ransom for all to be testified in due time,"—also from Heb. 2: 9, "Jesus was made a little lower than the Angels, for the sufferings of death, crowned with glory and honor, that by the grace of God should taste death for every man,"—also, from 2 Cor. 14: 15, "If one died for all, then were all dead; and that he died for all, that they which live, &c." I regard the atonement as being made upon general principles—made in full satisfaction of the penalty of the law incurred by that offence, committed by Adam in his representative character. All were brought into the same condition by the same means: all were regarded as violators of the same law; all equally condemned by it; all under its curse, and exposed to its penalty; the law having equal claims upon the whole, upon one as much as another. When these penal claims of the law were satisfied, by the sufferings of Christ, all were atoned for alike. The same same effect which the atonement had upon one, was produced upon the whole. It took as much suffering on the part of Christ to atone for one, as the whole. Until full satisfaction was made to the demands of justice, salvation was not possible for one. When it was made, all were equally benefited thereby. One hundred persons are jointly bound to pay one thousand dollars. Until full payment is made, not one is released. When it is made, all are equally released. In this case it took as much payment to release one as the whole. So it took as much sufferings on Christ's part to make salvation possible for one, as the whole. But as the atonement consists in sufferings alone, (as is virtually, needed by Mr. Manning) and not in justification, pardon, adoption, or regeneration, it therefore of itself saves no one.

The hypothesis of Mr. Manning excludes pardon altogether. Upon his hypothesis, I cannot see how any of the elect could be addressed as having been "the children of wrath even as others,"—of having "obtained forgiveness of sins." To address such to repent, that their "sins might be blotted out," would be entirely superfluous—full satisfaction and payment having been rendered by Christ for those sins.

N. H.

May 30th, 1844.

Brotherly love is the essence of piety—the foundation upon which religion is built.

