

## Election.

Extract from Dr. Manly's Circular Letter.

As to the unequal distributions of grace, none can complain. The reasons are various; some of which follow:

1. No sinner has a right to any grace at all. If a sinner is given, it is as a gratuity, not as a matter of obligation. If grace is bestowed on any, in Christ, it is what none can demand, or have a right to expect. May not the Sovereign do what he will with his own?

["Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"—Matt. xx, 15.]

If the atonement of Christ had not been sufficient for all, in case of their repentance, none could complain; since he was not under obligation to provide salvation for any. Sinners lying under just condemnation, have no claim to redemption. That the atonement is sufficient for all who repent and believe, is a matter of mere grace. God has thus shown to all a disposition to be reconciled, none having the least claim; if, now, he chooses to be more urgent with some than with others, does that excuse the enmity, the persevering rebellion and opposition of any?

2. Election does no harm to any individual; God's peculiar, sovereign, distinguishing love, throws no obstacle in the way of any one. It only makes salvation sure to some, which would otherwise be enjoyed by none. What harm is done,—who is injured by this? As it is according to the sovereign pleasure of the Maker and Lord of all men; who has a right to dispose of men as well as of his own gifts, as he will; who can complain?

3. On any view of the doctrine of election, the like difficulties remain as to the unequal favors of heaven. Natural endowments, the means of present happiness of every kind,—on what principles are they bestowed? Certainly not on account of goodness, existing or foreseen. Whoever quarrels with the doctrine of election, therefore, on account of the unequal distribution of the means of spiritual improvement, must extend his quarrel to the whole of the divine administration; and when he has solved the difficulties in other respects, election will be dear.

4. Before any can complain of the doctrine of election, they must show that they have humbly and faithfully sought the blessings it secures; and have not found them. God, indeed, will be sovereign as to the time, manner and degree of his bestowments, as well as in the fact itself. Men (even the elect) are not masters of his grace, but only subjects and receivers; and have no right or power to command it. Remembering this, have you diligently, perseveringly, in a spirit of submission, reverence, faith and hope, sought the grace of God, and found yourself arbitrarily and unreasonably rejected? Till then, let complaining men be silent.

It has been objected, that the doctrine of election is unfriendly to exertion; that one may say, "If ordained to be saved, I can never be lost; if ordained to be lost, I can never be saved; all effort therefore is unavailing." To this it may be answered, that the thief and the liar may use this language, in respect to their continued indulgence in their reform. If impertinent and absurd here, it is not less so in respect to a general change of character.—The divine appointments, whether of election or of other kinds, are not made, and have not been spoken of in the scriptures to be the rule of our conduct; they are rather for our humiliation and quickening. Our afflictions are matter of divine appointment and ordination.

["That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto."—1. Thes. iii, 3.]

yet this does not hinder any kind of precaution to avoid or mitigate them. Our continuance in life is fixed by the divine appointment.

["Seeing his days are determined, the number of his months are with thee; thou hast appointed his times, that he cannot pass."—Job, xiv, 5.]

yet our conduct in the preservation of life is precisely such as if there were no purpose of God in the matter.—[Compare Acts 27: 22; 31, viz:]

["And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship."—Acts xxvii, 22.]

["Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."—Acts, xxvii, 31.]

If it be sufficient, to explain this case, to say that the same purpose which fixes the end requires also the use of means; the same explanation will answer for God's purpose in election.—We are elect, according to the foreknowledge of God through sanctification of the spirit, unto obedience.—1 Peter i, 2.

We are chosen that we should be holy and without blame before him in love.—Eph. i, 4. If any could know that he is elected, it would certainly be a great encouragement to aim at every grace which God has purposed to require and bestow. But none can know that he is not elected. This, God has not indicated; nor can men or devils show. A possibility, to say the least, exists, that any particular individual may be saved; and we know that, in urgent cases, where much is depending, a bare possibility is sufficient to ensure the most ardent unremitting exertions;—increasing, within certain limits, as the possibility is obscure or doubtful; and employing all the energies of nature.

It may be objected that this doctrine removes the blame-worthiness of sin. For some will say if the state of men is determined by God's purpose, which cannot fail of its execution, "why duth he yet find fault?" He has his will: what would he have more? To this, it is answer enough to say, that God does actually exercise his sovereignty over men, in the fullest sense, yet considers vice, always criminal, and finds fault with sinners;—thus, leaving Him to justify his own conduct, and them to answer for their complaints and their crimes, shortly, at his tribunal. But, for reasons before mentioned, we may argue the matter with objectors. The objection supposes that the person is satisfied in sin, prefers that course; yet shifts the blame of it from himself, because God suffers him to do what he prefers; i. e., as if he should say, it is my fixed purpose, my chosen course, to persist in rebellion against heaven; and if God does not stop me in my career, and change my purpose, how can he consistently blame me? God's hatred of crime does not oblige him to prevent it. Transgress-

ors sin freely, with no constraint thereto from him. To take an extreme case, as of Judas, though their sins be even foretold, and as to the fact, fore-determined, he lays no necessity on the individual doers: He simply does not determine to prevent them from following out their own free choice.

["And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance."—Gen. xlv, 7.]

["Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii, 23.]

["For a truth, against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."—Acts iv, 27.]

["For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv, 28.]

["The power which sinners abuse in doing wickedly is derived from God,]

["For in him we live, and move, and have our being."—Acts, xvii, 8.]

he does not prevent this power from being so exercised; yet this does not excuse their sin.

["Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."—John, xix, 11.]

We are not bound to decide, for any practical purpose, whether a different course of conduct, under the circumstances, would have been more agreeable to him: it is sufficient that God commands all men to repent, places before them the inducements and means of repentance, and leaves them without excuse. For satisfaction's sake, however, we may say that a different course of conduct in the wicked will always be more agreeable to God: his declarations on this subject are sincere; his willingness to save, and his reluctance to punish, are real, notwithstanding he does not bestow, on all, that grace which practically brings them to salvation. The unwillingness, it is true, is somewhere;—either the sinner is unwilling to be a Christian, or God is unwilling that he should be. The Almighty declares, with a solemn oath, it is not in Him.

["Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?"—Ezekiel, xxxiii, 11.]

["And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take the water of life freely."—Rev. xxii, 17.]

Shall he have no claim to sincerity nor kindness until he exert also some direct and arbitrary force on the sinner's will? A parent may know that the peculiar advantages he provides for his child will not make him learned; yet he may have the best reasons for not increasing them; as well as for not taking them away till trial be fully made. It is sufficient for parental duty that the child is so placed that he may do well; it is not required that the parent make his situation such that he shall. If the force of this argument be opposed by the suggestion, that earthly parents are limited in power, have not all means at their command—especially the means of influencing the heart and feelings; while our Heavenly Parent has it is answered, that God's power and resources do not extend to contradictions and inconsistencies.—If his power is not sufficient to any thing inconsistent with his wisdom and goodness, this does not diminish his claim to our adoration or reverence, but enhances it. We know too little of his great scheme, of the dependence of one part on another, and of the great reasons which support the whole, to judge of what he can do—of what would, and what would not, be inconsistent with that scheme. If we determine not to wait for the explanation, in another state of being, of what is inscrutable in this point, there are many things like it, of which we must equally demand the immediate solution. For example, why does not God reduce the enormous amount of pain and suffering endured by mortals? Why does he not wholly prevent all crimes among men? The reasons, could they be given in human language, are too unwieldy and vast for our minds. Certainly, his not acting in these cases is not from the want of physical power, of wisdom, or of goodness.—If we presume that the restrictions under which he acts, here, are wise and good; why not, as to the other? He that can answer one of these questions can answer the whole.

It has been supposed that election involves reprobation. Sinners are passed by in their impenitency, i. e. left to their own free choice; does that reprobate or doom them to that impenitency? Dishonest or profane men might as well charge the Creator with dooming them irrevocably to their vices, because he does not induce them to refrain from these habits? Election throws no obstacle in any one's way which would not exist without it. A person not elected is only in the same condition (no worse) in which all mankind would be, supposing the doctrine not true. Could it be proven false, nothing is gained to any human being. For, while we hold this doctrine, it is still true that men are free agents, that atonement for sin has been made, that salvation is freely offered, that all may come to Christ if they will. No man's condition is altered for the worse, by God's purpose in Election; the condition of some is better. What is there in this doctrine to trouble a man? Unless his name is in the book of life, he is just where he would have been if the doctrine were false. Or, what is there in reprobation to discompose us? Reprobation leaves a part of mankind to their own free choice. But objectors forget that this is the sense in which they suppose God has reprobated all mankind; themselves included; i. e. determined to leave them to their own free choice. There is no other reprobation taught in the Scriptures; none which destroys human liberty or impairs the sinner's natural power, which limits the offers of mercy or bars the gates of Heaven against any man who is disposed to enter; and there is no impediment to salvation, of any kind, but the want of a right inclination. If men complain of their Creator for not bestowing this inclination, it is because they consider their degeneracy as their misfortune merely, not their crime; they think they are only to be pitied, not blamed. This, indeed, is the real source of all the objections against the doctrine of election; and of all

the irreconciliation, repining, and complaint against God, in the world. This is a radical and fatal error, with no arguments can cure. Let such know, however, that sin and ruin are rendered necessary and unavoidable by any predetermination of God. He does not produce impenitence. The fallen angels are now hopeless reprobates; but their sin originated with themselves: men are reprobated; but it is because they voluntarily continue in sin, and refuse remedy which christianity offers. Every man feels this: he has not become a christian hitherto, because he has not wished to be; and, in pursuance of the same free choice, he will continue what he is. Thus it is that men become reprobate, and are lost. And "what will they say, when God shall punish them?"

Such, brethren, in brief, are our views on this deep and mysterious subject. Instead of replying and complaining against God for the exercise of his sovereignty, let us wonder and adore and accept the grace. It is a hopeful sign of an interest in this great blessing, when a poor creature, in his deepest distress and fears about his salvation, reverentially acknowledges his great mystery, and prays to be made a sharer, on the ground of the everlasting covenant. Let us try to answer our doubts, whether we were given by the Father to Christ, by giving ourselves to Christ. There is no hand, in Heaven or Earth, to whom we can intrust ourselves, but his: being convinced of his power, skill, and grace, let us daily bring our helpless souls to Jesus Christ, and lay and leave them on Him that speaketh in righteousness, MIGHTY TO SAVE. Isa. 63. 1.

Thus shall we make our calling an election sure.

## Hume's Infidelity.

"But all his powers—they were great, and might have been noble—are rendered useless by the consummate Rhetor's continued perversion of history into a panegyric of infidelity. His metaphysical writings have always been more known than read—so dull, that even the zest of doing a wrong thing can hardly now persuade a reader to grapple with their drowsy inanity. Even the warmth and talents of his opponents could never criticise them into popularity. At last he discovered his peculiar talent: It was this acquisition of self-knowledge, and not the opportunities of his office, which induced him, like Voltaire, to adopt history as the more effective vehicle of his opinions; and he fully succeeded. 'Infidelity for the Million' is the heading for Hume's history—than which only one other—and is it needless to name Gibbon!—has exerted a more baneful influence upon English literature, and through English literature upon the civilized world.

Antipathy to faith had become engrafted upon his moral constitution. Like Gibbon he was possessed with malignant hatred against all goodness and holiness. "Never lose an opportunity," was the advice of a kindred spirit, "of piling gunpowder, grain by grain, under the gigantic head of superstition, until the mine shall be charged with a sufficient quantity to blow up the whole." Hume did not dare to fire the train. He would have dreaded the smoke and noise of an explosion. Adopting the coarse but forcible expression suggested by a crime unknown in the dark ages, and generated in the full blaze of civilization, he always tried to burke religion. Temper as well as prudence, had from the first beginning rendered him sober. Personal considerations had due influence; he courted not the honors of martyrdom. Opinion imposed some check; law more. In England there was a boundary which could not be quite safely passed. Some examples had occurred—sufficient to warn him. Like Agill or Toland or Woolston or Peter Anne he might be seduced beyond the bounds of conventional impunity granted to free thinking, and find himself in the presentment of the grand jury with a prospect of Newgate and the pillory in the background; far enough off, yet disagreeable objects, looming in the horizon. At Edinburgh, an ecclesiastical prosecution brushed by him. "An overture" was made in the General Assembly for appointing a committee to call the philosophers before the synod as the authors of books "containing the most rude and open attacks upon the Gospel; and principles evidently subversive even of natural religion and the foundations of morality, if not establishing direct atheism."

To this one object, the destruction of 'religious fiction and chimeras,' all Hume's endeavors were directed. It was the one end and intent of the history which gives to the whole the epic unity whence its seductive merit is in great measure derived. Hume's mode of dealing with religion shows his cowardice of heart; he created least conviction should come upon him against his will. He was constantly trying to stupefy his own conscience lest the pain of perceiving any reality in things unseen should come on.—The first object of Hume is to nullify religion.—All the workings of Providence in worldly affairs are denied; or blurred, when he cannot deny them. All active operation of holiness, all sincerity, are excluded. He constantly labors to suppress any belief in belief as an efficient cause of action: he will rather infer any other influential motive.

Silence, argumentation, equivocation, absolute falsity, are all employed with equal dexterity, and in sovereign contempt of all the laws by which the conscience of an historian should be ruled. But if he cannot blot out religion entirely, he lowers, degrades, deforms it; yet he prefers to affect contempt rather than express absolute aversion; he treats faith rather as a meanness, which the enlightened philosopher is ashamed to notice, than as an enemy who needs to be actively expelled. Ever and anon, however his hatred becomes apparent; and he forgets even the conventional decencies of language in the bitterness of his heart.

When his so called history is not an infernal argument against religion it is an invective. Could the powers of Belial be described more forcibly than in the following remarkable passage? "Hume, without possibly asserting much more than he can prove, gives prominence to all the circumstances which support his case. He glides lightly over those which are unfavorable to it. His own witnesses are applauded and encouraged; the statements which seem to throw discredit on them are controverted; the contradictions into which they fall are explained away; a clear and connected abstract of their evidence is given. Every thing that is offered in the

other side is scrutinized with the utmost severity; every suspicious circumstance is a ground for comment and innuendo; what cannot be denied is attenuated or passed by without notice. Concessions even are sometimes made; but this insidious candor only increases the effect of this vast mass of sophistry." And in every shape Hume is the Belial advocate of infidelity."—[Ectetic Magazine.]

## A Whole Family Lost.

But of all the miserable groups that will sink to perdition, I have often thought that of the family group will be the most wretched. An entire family in hell! parents and children, brothers and sisters; what a spectacle to contemplate!—a family lost beyond the possibility of redemption!—a family spending eternal ages in weeping, and wailing, and woe.

"Reaping the bitter harvest which their sins have sown,"

Impenitent parents, have you seriously thought of the probability of such an issue? Have you reflected that, persisting in your present course, you must perish, and that your children, influenced by your example, will probably perish with you? O, if there is any prayer that parents should offer with an agony of desire, it is this, Gather not our souls with sinners. The misery of Dives was augmented by the apprehension that his five brethren would come to that place of torment. It was not benevolence that led him to desire Abraham to send a messenger from the eternal world to warn them of their danger. It was the dread of meeting them in hell. He had probably done much to corrupt, and to strengthen them in rebellion against God, and he knew they would curse him for the agonies they would suffer.—Rev. A. Rood, in the New Preacher.

## Use of Opium in China.

It is a sad and melancholy thing to be obliged to refer so often as I have done to the prevalence of the use of opium in China. The number of vessels employed, and the amount of capital embarked in the opium trade have been slightly referred to in the preceding pages. At some other time I may give fuller statements on this subject; but at present, all that need be added, is, that the half has not been told. The connivance of the Chinese officers at the traffic, and the eagerness of the Chinese people to procure the drug, have also been referred to. I have only further to say, that wherever I have been in China, I have seen it used. In all the opium depots along the coast, it is of course freely used. At Amoy "every man who can afford to buy it, uses it." In the little island of San-pan-shan, the only question the people asked of the Christian missionary, was, whether he had opium to sell, and there he saw the floor of the idol temple, covered with the half stupefied smokers of opium. While at Chang-chow, one of the officers came on board the boat where we lodged, and while he was on board, I perceived the smell of opium, and looking down saw two men smoking it in the hold beneath my feet. I have been made sick by the smell of it, in an opium house at Canton, and have held my breath as I passed the opium dens at Macao. I walked on the steep hill-sides of Hong-Kong and there have been common beggars, who dwelt "in cliffs of the valleys, in caves of the earth, and in rocks"—and who were too poor to buy an opium pipe, smoking opium out of an earthen vessel in which they had drilled a hole, that it might serve as a substitute for a pipe!—And what can there be for such a people? Men of the world, honorable and upright men too, will sell them opium for money. The Chinese will buy it—let the emperor thunder against it as long as he chooses—and the smoker will use it though it weakens his body, impairs his mind, stupifies his conscience, and renders him miserable when not under its influence. There is no help for him but in God. The use of opium in China will never be abolished, until a reformation, similar to the temperance reformation of America, commence among the people themselves. And that reformation I fear will not commence, and certainly will not be completed, till the religion of Christ takes deep root, and becomes the predominant power in China. Let Christians, then, cry mightily unto God, in behalf of this ancient people. His hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.—[Miss. Chronicle.]

The recent movement of the Millerites has been followed by the most deplorable results.—Many of them under the impression that the world would be destroyed on the 22d ult., have given away their money and goods as freely as water. Several instances of this kind have come under our own observation. We passed on Saturday the store of a worthy man, which was closed; and on inquiry, we ascertained that the owner was a Millerite, and had given up all concern in the affairs of this life, in the confident expectation of the immediate coming of Christ. We hear to-day, that the poor man has been sent to an Insane Hospital.

Last week hundreds of these deluded people came to the city to attend the meetings at the Tabernacle, bringing with them children and infants, with just enough in their pockets to sustain life for a few days longer. Others had left behind a husband or wife, or children, uncovered, of whom they had taken leave forever.

We do not know whether the meetings will be continued, at the Tabernacle. For the sake of good order, we hope not. The inhabitants in the vicinity have been annoyed already beyond endurance.—[Boston paper.]

Two Preachers Arrested for Stealing, Counterfeiting, &c.—The Cincinnati Bulletin, relates the case of two preachers named Coffee and White, who have been arrested at Mount Sterling, Kentucky, on the charge of stealing and counterfeiting. They were preaching at the time they were arrested, at a camp meeting, and some of the stolen goods were recognized as forming part of the dress of Coffee's daughter, who was present. Coffee was required to give bail in \$500 to answer at Court. Subsequently he was required to add \$1000 bail, making in all \$1500, a disclosure having been made implicating him deeply with a set of villains who infest that country, and live in the caves &c., so numerous in these parts. On the day following the arrest of Coffee, the Rev. Mr. White was taken from the pulpit at the same place, charged with being particeps criminis.

## A Journey to Jerusalem.

We subjoin from the Puritan, a brief sketch of Dr. Anderson's journey from Beirut to Jerusalem.

On the 24th of March, in company with the Rev. Eli Smith and Dr. Hawes, he (Dr. Anderson) set out for Jerusalem, about 200 miles distant from Beirut. The company of Mr. Smith was invaluable, in consequence of his acquaintance with the language of the people, and of his having thoroughly explored, several years since, the more important localities on the route, in connexion with Rev. Dr. Robinson. They were 19 days on the way to Jerusalem. The weather was rainy and uncomfortable, but they passed through a country of the most interesting sacred associations. The first day they reached Sidon, and the second day Tyre. Their route was through a narrow plain, skirted with hills and mountains. They found the remains of the old Roman road, which was constructed 2000 years ago. They were detained by the rain a day at Tyre, and arrived at Safet on the 6th day. Safet is situated on the top of a mountain, which is supposed to be the place at which the Saviour pointed, when he wished to impress upon his disciples the special conspicuousness of their example, and said it was "like a city set upon a hill, which cannot be hid." Beck of Safet they saw the "waters of Merom," in the valley of the northern Jordan, and Mount Hermon covered with snow. On the 6th day, they descended into the plain of Gennesaret, where Capernaum, Chorazin and Bethsaida, formerly stood; but not a vestige of them now remains. The woe which the Saviour pronounced upon them for not attending to the "mighty works" which he wrought in them, has been executed upon them in their utter extermination. The company next passed near the Sea of Galilee, and over ground which the Redeemer frequently traversed, and near that memorable spot, where

"Cold mountains and the midnight air,  
Witnessed the fervor of his prayer."

Our travellers spent a Sabbath at Tiberias, which is a poor, decaying town. The Sea contains fish in great numbers and of the best quality, and they are caught by casting out nets from the rocks. The Sea of Tiberias is about 12 miles long and 8 broad, and near it is the spot where our Saviour fed the 6000. On the 8th day they "came to Nazareth." Here they observed the Monthly Concert of Prayer in April. From Nazareth they passed over the great plain of Esdras, and saw Mount Tabor, Nain, Shunem, Jezreel, Mount Gilboa, and Nabulus. They passed the site of Samaria, which is situated on a beautiful hill, terraced, and covered with wheat.—They went between Mount Ebal and Mount Gerizim, and passed by Jacob's well, which is directly on the main road from Jerusalem to Galilee. They spent a night at a village over against Shiloh, and passed by Bethel, where Abraham dwelt, and Jacob had a vision, and Jeroboam established idolatry. On the 12th day, they arrived at Jerusalem. The walls are modern and entire. They spent a week in the city, but the weather being unfavorable, the impressions he received were not as interesting as those made upon his mind near the Sea of Galilee. It is not so good a site as some others for a missionary station.

Leaving Jerusalem, they went to Bethlehem. The flocks where the Shepherds kept their flocks are pasture grounds on the neighboring hills.—On their way to Jaffa, they crossed the plain of Sharon, which is 25 miles in width. This plain which is 80 miles long, is exceedingly fertile, and capable of sustaining a great population.

## Catacombs of Paris.

Professor Durbin, in his work on Europe, gives a sketch of the Catacombs of Paris. He states that that part of the French Metropolis which lies upon the lower side of the Seine is the oldest; and that from time immemorial, the stone for building was obtained from quarries lying under the city. It is supposed that the excavations extend under one-sixth of the city. In 1785 a suggestion was made to convert them into receptacles for the dead; and it was finally decided that the remains of the millions that had passed away from the capital, during ten centuries, should be removed to these subterranean abodes. The rubbish was removed, pillars were built up in solid masonry, and particular portions separated from the rest by strong doors, with locks, to serve as the first receptacles. In 1786, the bones were conveyed in funeral cars, from one of the principal cemeteries, and were precipitated down a perpendicular shaft, into the caverns below. The contents of other cemeteries were soon placed in the Catacombs, which were rapidly augmented by the massacres of the Revolution.—A little building is erected outside the Barriere d'Enfer, in which is the opening of the principal shaft. The professor and his party descended by 90 steps, and found themselves alone in the caverns. They followed their guide about 30 minutes, and came to a strong door, each side of which was ornamented with pillars of Tuscan architecture. This door was open; and as the party passed the threshold, the strangers found themselves surrounded by walls of human bones, which the glare of their taper showed to lie regularly piled up from the floors to the roof of the quarries. The bones of the legs and arms are closely laid in order, with their ends outward; and, at regular intervals, skulls are interspersed in three horizontal ranges, disposed so as to present alternate parts of the head—and sometimes a single perpendicular range is seen, still further varying the general outline. Passing along what seem to be interminable ranges of these piles of human beings, they came to several apartments arranged like chapels, with varied dispositions of the piles of legs, arms, and grinning skulls.—"How new, how strange," remarks the author, "were the associations of the place. Over our heads was rolling the vast tide of life, in the gay and wicked city; its myriads of inhabitants were jostling each other on the high roads of business; while here, were the remains of four times their number, lying in silent and motionless piles, in the depths below."

Dr. Lardner seems to have abandoned science for psychology. A few days ago he delivered a lecture in Boston, Massachusetts, on the Immortality of the Soul.



## THE ALABAMA BAPTIST

"Jesus Christ himself being the Chief Corner Stone."—[Ephesians, 2, 20.]

MARION, ALABAMA, NOVEMBER 9, 1844.

### The Convention.

From all we hear, we have reason to think there will be a very full attendance in the Convention. Brethren, in coming, do not forget the Alabama Baptist.

### To Trustees of Literary Institutions.

We commend to the notice of our friends in Alabama and Mississippi, the advertisement from Georgia. The advertiser is a Baptist minister of high standing. He is a graduate of Brown University, and has occupied important stations in some of our best Colleges and Seminaries in the South. We shall be glad if he can be secured to Alabama.

### Who wants a Teacher?

A young gentleman from the North, with whom we have been acquainted for several years, a very superior scholar, and amply prepared to carry students through the entire College course, is now in Marion, desirous to obtain a situation as a Teacher in a School or Family.

We can confidently recommend him as a scholar, a gentleman and a Christian.

Persons wishing to obtain a Teacher, may address the Editor of the Alabama Baptist.

**THE WEATHER.**—We have had several white frosts, this week, which must banish all fever from the country.

**TAKING THE VEIL.**—Miss Virginia, the beautiful and accomplished daughter of Major General Scott, of the U. S. Army, has become a Nun, in the Visitation Convent, Georgetown, D. C. Miss S. had travelled in Italy and other Popish countries, and had become fascinated with the imposing forms and ceremonies of the Catholic Church. Here we see the result—the voluntary inhumation of a young and accomplished female, who might have enjoyed in freedom the light of heaven, and would have been the delight of her parents, and an ornament to society. But she is now forever lost to the world—her talents, attainments, influence, blasted and buried in one of the dark dens of Romish superstition and pollution.

**PHYSICIAN, HEAL THYSELF.** It has recently been brought to light before the British House of Lords, that under the eye of the Dean and Chapter of Westminster there are one hundred and sixteen brothels! And not only so, but these places of abomination are the very property of the church, from which the aforesaid holy ecclesiastical dignitaries, the veritable descendants of the Apostles, are receiving the wages of iniquity!!! Let the redoubtable George Thompson, and other English pseudo-philanthropists who have come to this country to deliver lectures on slavery, stay at home, and employ their eloquence in efforts to persuade the Bishops and Prelates of the ONLY TRUE CHURCH, to cleanse these dens of pollution. Verily they had better remove the beam from their own eyes, before they cross the ocean to take out the mote from ours.

**A HARD CASE.**—Dr. Junkin, President of Miami University, Ohio, who gained some notoriety a few years ago as the prosecutor of the Rev. Albert Barnes, before the indictories of the Presbyterian Church, refuses to resign his office, though above fifty of the Alumni of the University sent in a petition to the Trustees, requesting his removal. The charges state a general conviction of the Doctor's "entire unfitness," as to temper, manners, habits, and mode of viewing subjects, to be President of an important institution, and a model for young men. The Trustees reduced his salary some \$300, but that did not drive him away! We know the Doctor well and are confident he will "die hard."

**ERICSSON'S PROPELLER.**—Last summer, we first saw this valuable invention attached to vessels on the Great Lakes. Ericsson is a native of Sweden. So precocious was his genius, that at about twelve years of age, he was employed on the Grand Ship Canal, connecting the Baltic and Northern Sea, with 600 soldiers under his direction. He visited England in 1826. A prize being offered by the Liverpool and Manchester rail road company for the best locomotive engine, he commenced the construction of an engine only seven weeks before the day of trial, completed it, and gained the prize. Capt. Stockton, U. S. N., found him at Liverpool, and having seen a model of the Propeller, invited him to this country. Here, Capt. S. said to him, "We shall make your name ring, when we launch your boat on the Delaware." It does ring, from the Lakes to the Gulf of Mexico.

**BETTING.**—An action was recently brought before the Circuit Court, New York City, Judge Kent presiding, for the recovery of \$3000, lost on a horse race and paid to the winner. For the defence, it was contended, that the race was a legal one, a law of the Legislature permitting the training and racing of horses in Queen's County. The Court charged the jury, that the Legislature did not intend by this act to authorize betting and open the flood gates of gambling. The Revised Statutes declare all wagers, bets, or stakes made, to depend on a race, to be unlawful. Therefore no rights can arise from the law authorizing races as aforesaid, and if any person deposit money, as a bet, he may recover it back from the person, with whom he deposited it, whether the stakeholder has paid it over or not.

The jury gave a verdict for the plaintiff.

**ATHEISTS INCOMPETENT WITNESSES.**—At a late trial before the District Court, in Maine, a witness was offered who was proved to have declared, at various times, that he did not believe there was any God; and that the Bible was no better than an old almanac, &c. After a full argument of the question, the Court ruled, that, for this reason, the witness was inadmissible.

**POSTAGE IN ENGLAND.**—All letters in England are charged one penny for postage, whatever be the distance. The profits of this arrangement, annually, are three millions of dollars. The franking privilege is entirely abolished. The Queen herself has to pay her postage! The people of this country, should no longer endure the oppressive burden, they now bear by paying six, ten, twelve and a half cents on each letter, and thousands pay twenty-five cents.

**DOCTOR OF DIVINITY.**—The degree of D. D. was recently conferred by Columbia College on the Rev. R. Fuller, of Beaufort, S. C.

**GEORGETOWN COLLEGE, KY.**—This institution is represented as in a very prosperous condition. Thirty-four new students were received at the late commencement. They have a splendid apparatus. The Chapel, Library and Philosophical Room are just completed.

**THE CHURCH OF SCOTLAND.**—The total amount of funds contributed in this country to aid the Free Church, up to October 1st, was \$44,139 82.

**TEMPERANCE IN IRELAND.**—More than five millions of the Irish have signed the pledge.

**QUICKSILVER.**—This valuable metal has heretofore been obtained from Spain, Germany and Peru. It is likely now to be brought in large quantities from China. Instead of being shipped in iron tubes, it is packed in bamboo, and thus comes more conveniently.

**COUNTERFEITS.**—Counterfeit sovereigns are manufactured in London, to be sent to the United States. They are executed so exquisitely as almost to defy detection. The sovereign represented on them is Victoria. Being cut, they show the redness arising from the alloy of copper.

**OURANG OUTANG.**—A living specimen of this extraordinary animal is now exhibiting in New York city. It is four years old, four feet high, active, gentle and obedient. She helps herself to tea, coffee, &c.

**AN "AMERICAN IN EUROPE."**—The New York Mirror speaks of a printer's post-apprentice who is making the tour of Europe, on foot. He started with fifty dollars in his pocket. He was recently in Frankfurt, Germany, in high health and spirits.

**ANOTHER.**—Henry Russell, the celebrated vocalist, author of "The Old Arm Chair," and other popular pieces, is giving concerts at the Queen's Concert Room, Hanover Square, London.

**GEN. TOM THUMB.**—This Little Magnificent has had a Carriage made for him in Birmingham, England, of dimensions suited to his petit corporeity. It is 20 inches high, and 11 wide. It is a superb affair, splendidly mounted with solid silver. Cost \$2000. It is drawn by ponies about the size of a Newfoundland dog. The coachman and footman are smart lads, dressed in a superb livery. This establishment makes the General more attractive than ever.

### Mercy.

The Rev. Mr. Graham, of the Cincinnati Presbytery, recently published a pamphlet, in which he shows slavery not to be contrary to the Word of God: whereupon he was arraigned before the Presbytery, and convicted of publishing a work containing "sundry great and dangerous errors;" and the whole subject was referred to the Synod for final adjudication.

The Christian (Phila.) Observer thus comments on the action of the Presbytery:

"This proceeding is regarded with deep regret by many of the best men in this section of the Church. It is believed to be an aggression upon the rights of Presbyteries. Orthodoxy is not defined in our standards. We have no rule on the subject, and the Constitution confers upon no Presbytery the right or power to frame such a rule. It is one of many questions on which that sacred charter of our Presbyterian liberties sanctions perfect freedom of opinion. It gives no power to any Presbytery to pronounce the opinions of a brother on this subject heretical—for it prescribes no orthodox doctrine or rule touching the question. And if a Presbytery may condemn the opinions of a member on this matter, as heretical, it may also examine and condemn his opinions on temperance, on politics, and on every thing else agitated in the community. This adjudication of opinions, on matters which lie beyond and without the sphere of legitimate ecclesiastical action—opinions which the standards of our church have ever left free, without attempting to control them—is subversive of the right of private judgment, and of all liberty of opinion—rights which our excellent Constitution was intended to protect.

In thus enacting a new test of good standing in the Church, the Presbytery takes upon itself to interpret the word of God on matters of opinion. No Presbytery is constituted an Interpreter of the Bible by our Constitution, which recognizes and shields the right of private judgment."

**THE CINNABON TREE.**—This tree is found, in perfection, no where but in the Island of Ceylon, and only in a particular part of that. It grows on a miserably poor soil, consisting mostly of pure quartz sand.

The tree, in its natural state, grows about 20 feet high. The bark is best in young trees, only 5 or 6 feet high. The wood is good for nothing but fuel.

## Letter from a Millerite.

We are permitted to copy a letter from an illustrious gentleman, in Connecticut, for many years a devoted Christian and member of the Congregational Church, to his daughter in Alabama. Internal evidence, as well as the character of the writer, furnishes proof of the deep and solemn sincerity of the author.

NEW BRITAIN, Oct. 16, 1844.

### My Dear Daughter:

I have just returned from the Second Advent Camp Meeting in Wallingford, I write, though I have little or no expectation these lines will ever reach you. It is the conviction here, that the 7th month and 10th day, (Oct. 22,) of this Jewish year, which is the new moon, is the day when Christ, our Great High Priest, will come at the Holy of Holies, and will be revealed to us in the clouds of heaven, in flaming fire, to gather his saints in the New Jerusalem, that city which John, the Revelator, saw coming down from heaven. Oh, what a day that will be!—Are you ready to meet him with your dear friends here, which are looking for and waiting his appearing, and at this time longing for that glorious hour. I do hope and trust you will be among that happy number that shall be caught up to meet him, at his appearing. Oh, I have felt as though I should fly almost out of my body, to carry the news to you, that in five days from this in which I am writing, the Last Trump will sound, and the righteous dead will come up from their graves, and the living be changed in a moment, and all rise together to meet him in the air! Oh, my dear A., how the thought forces itself upon me, shall I be there? Solemn thought!—Can I be, that in so short a time, my destiny will be fixed for eternity. I cannot see any chance of time continuing, or at least any hope for mercy, beyond that period. Oh, what horror will seize the guilty soul, in that day! And who shall abide the day of His coming? Blessed be God, we have an Advocate with the Father, and the sure word of Him who cannot lie, that unto them that wait for him, he will appear without sin, unto final salvation.

"This glorious hope revives our courage by the way, While each in expectation lives, and longs to see the day.

Oh! glorious hour; oh! blest abode, I shall be near and like my God; And flee and sin no more control The sacred pleasures of the soul."

I would like to give you a description of the scenes which occurred at the Camp Meeting; I can, however, but faintly draw the picture. The Gift of Tongues was conferred upon many of the brethren and sisters, as in the days of the Apostles, especially on the Sabbath.

One astonishing case, I will relate, being an eye-witness to the fact. After prayer in the tents in the morning, and as the time had nearly arrived for the prayer-meeting at the stand, I went out back of the grove, and saw a number of persons collected, who seemed to be earnestly looking down on the ground. As I came up, I beheld such a scene as I never before witnessed. There were some six or eight persons lying on the ground, two or three of whom were already addressing the people, each in a different language to us unknown; there were also a number of others in the circle, some prostrate on the earth, others on their knees, praying. Presently, a beautiful young lady, about 20 years of age, who was prostrate on her face, screamed out in the greatest agony, and threw herself over, her hands extended, and her whole frame convulsed, as if the horrors of hell were open to her view. Presently, she sprang on her feet, and began in a most vehement manner to address the multitude crowded around, in a language different from any of the rest, but better understood, so that we could interpret. It seemed to be this: "Christ is coming, as sure as there is a God in heaven." Sometimes she would vary it thus: "Christ is coming in the clouds of heaven, like lightning; prepare to meet him!" In a constant repetition of such strains, she continued for five hours, at the extent of her voice, without being in the least exhausted. Perhaps one thousand people heard her, at this time. It was, indeed, strange preaching. One lady, on Tuesday evening, sang in an unknown tongue the most heavenly music ever heard. The words, as interpreted [by those who had the gift of interpretation] were: "My soul is full of glory!" perpetually repeating the strain. My dear, dear daughter, can you read such accounts, and not believe God has visited his people?

My God have mercy on us all, and save us in his kingdom, is the prayer of Your Affectionate Father."

**CAPITAL CONVICTION.**—Some time last spring we mentioned the murder of Mr. Amasa Sprague of Providence, R.I. Three brothers, named Gordon, were suspected of being the perpetrators, as they had threatened the deceased for opposing their application for license to keep a doggerly. Two of the brothers were lately put on trial, one of whom was convicted and sentenced to be hung on the 14th of next February; the other praved an alibi. The third brother is now on trial at Providence.

**COLUMBUS.**—A marble statue of Columbus has been set up on the lofty steps on the east side of the Capitol, at Washington. It is by Persico. It is spoken of as a noble work of art.

**THE DUKE OF WELLINGTON** is said to be fast failing. He is represented as a decrepid old man, sinking under the weight of years and infirmities.

**O'CONNELL.**—The news of the liberation of the great Repealer, was received in Ireland with the most extravagant expressions of joy and triumph. Though all classes evinced an insane enthusiasm, at the event, we notice but one act of positive impiety, connected with the popular demonstrations. This will be recognized in the following paragraph:

The Catholic church of Dublin, through the very Rev. Dr. Spratt, has presented the Liberator with a solid golden cross, 5 feet in height, bearing an exquisitely wrought figure of our Saviour after being condemned by his judges, in allusion, as is avowed, to the condemnation of O'Connell himself!

**YALE COLLEGE.**—The Freshman class already numbers 91. The Sophomore class has 134.

## For the Baptist.

### Family Duty.

The duty of Christians in a family connection is very clearly laid down in Eph. 5th and 6th chapters. In the 5th chapter the duty of husband and wife is pointed out in plain language. The wife is to submit to her husband as her ruler. Not in slavish fear, but in filial fear. This is all important for the happiness of the family. Without a head, or ruler, all would be anarchy and confusion, as we have seen in some families; all rulers, none ruled; all talkative, none to hear.

The husband is constituted head, or lord of his family. He is to command—all are to obey. What, his wife obey! Yes, his wife is to obey and feel it her honor so to do. Did not Sarah obey, and honor Abraham? Surely she did.

Abraham said to her, "Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it to a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

Here is order beautifully presented in all its bearings. The visitors present, Abraham commands both his wife and servant, (I suppose he spoke kindly but firmly) all were obedient, all were happy without doubt. Might not the visitors have become deeply interested while they beheld the active, obedient wife, and well conducted servant, making preparations for their entertainment in accordance with Abraham's directions. The whole scene must have consented in one glorious honor to the family.

The power of the husband is immersed in love. "Husbands love your wives, even as Christ also loved the church and gave himself for it."

A wife is always safe in the hands of such a husband; his commands are softened and sweetened by love. Recollect I am speaking of Christian husbands, not of tyrants, who clothe themselves with a profession. He who would use the power the scriptures confer, and because he has it, oppress the weaker vessel, is not worthy the name of Christian. It then becomes the Christian husband to study well his station as governor of his family. If either the husband or wife misconceive his or her proper station in the family, disorganization will take place; and in proportion to the departure, so will be the confusion and disgrace. The rules prescribed by the husband should be founded in love to the wife, in paternal affection to the children, and in mercy to the servants. The wife should submit to them in honor, the children in filial fear, and the servants in obedience. The respective duties of parents and children, are found in Eph. 6th chap. "Children obey your parents in the Lord, for this is right." "Honor thy father and mother." I suppose this command was given to believing children, as it was to be done in the Lord, by such as had professed faith in Christ, and had put on Christ by baptism. They were not to suppose that, because they had made a profession of religion, they were free from the government of their parents. This error the apostle guarded against. Rebellion in professing children would have militated much against the gospel of the Lord Jesus Christ. The obligation of the believing child to obey the parent is heightened by making a profession of religion. The child professing religion should be very careful not to disobey the parent. So encourage the child to obedience. The apostle reminds such, that the blessing of Heaven may be expected by the obedient child. Parents are instructed how to bring up their children so as to be ornaments to religious society. They are to bring them up for the Lord. They are to be careful how they instruct their children, so as to avoid the appearance of evil. It is possible for parents to train up their children to wrath and vengeance, by provoking them. This may be done by example. If the parents show a wrathful, irritable or revengeful spirit, it will often beget the same spirit; for the heart is corrupt and deceitful. Instead of such examples, parents should lead the tender minds of their children to appreciate virtue, temperance, meekness, &c. Masters are accountable for the manner in which they instruct their domestics. They often indulge in threatening their servants, which is contrary to scriptural directions. As every day brings its various duties, I would recommend first of all, that prayer should be made. Ask the Lord to set a watch before our mouths, and to keep the door of our lips, so that we may pursue the duties of the day in the fear of the Lord. Let our children and servants know that we worship God. A portion of the word of God should usually be read, especially morning and night. We should live through the day as we pray. As to family prayer, the time, manner, &c., the scripture does not direct in so many words. Yet who that reads does not perceive the propriety of family worship. It is thought to be supported by some portions of God's word. 2 Samuel, 6: 20. "Then David returned to bless his household." Prov. 22: 6. "Train up a child in the way he should go, and when he is old he will not depart from it." Jere. 10: 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." This last quotation proves satisfactorily to me, that family worship should be sustained by Christians. "At the ninth hour I prayed in my house." I suppose Cornelius learned this practice from the Jews. David prayed at morn, noon and evening. The Lord taught his disciples a daily prayer.

The above passages of Scripture present to my mind sufficient proof of the duty of family

prayer. Without it, I cannot see how any Christian father can teach his children to depend on the Lord, how much he should for them, and his anxiety for their salvation. Can he teach them that he has faith to believe that his heavenly Father has sufficiency in store, to supply all their wants, without family prayer? I suppose he cannot. Let certain periods be set apart for family worship, collect all the family, that can consistently be collected. Let them hear you read and pray for the blessing of God on them. The Scripture is true—such as honor God, he will honor.

WM. MANNING.

For the Alabama Baptist.

### Faith.

Much is said in scripture concerning faith, and great importance is attached to it. It is written, "For without faith it is impossible to please (God); for he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him."—Heb. 11: 6. Then, what is FAITH?

Our design is to discover its meaning in passages like the following: "Being justified by faith," "By grace are ye saved through faith," "Believe on the Lord Jesus Christ, and thou shalt be saved;" "All that believe are justified;" "Who soever believeth shall receive remission of sins," &c. It is important that we understand the import of the terms, faith and believe. For while salvation is "by grace," it is at the same time "through faith." Grace and faith are thus united together, so that as man cannot be saved without grace, so also, he cannot be saved without faith, for it is written, "He that believeth not, shall be damned."—Mark, 16: 16.

What then is faith? What is the meaning of the term in the above passages, and others like them? Or, to use a short technical phrase, What is saving faith?

1. It is not mere belief of a proposition resting on evidence. This can be exercised by wicked men and devils. For instance, Balaam, when the Lord showed him the prosperity of Israel, believed. The magicians believed when they saw the power of God in the production of the lice, and they said, "This is the finger of God." The centurion also believed, when he saw the wonders at the death of Christ, and exclaimed, "Truly, this was a righteous man." And when Simon beheld the miracles of Peter, he wondered, and believed; but he had "no part, nor lot in the matter." "The devils also believe and tremble." Here are instances of persons who believed through the evidence which was presented to them; but their belief was not accompanied by salvation. It was not, therefore, saving faith. And under this head may be comprehended the faith, or mere belief, derived from the various sources of conviction, whether history, oral testimony, miracles, or prophecy.

2. Neither is it the belief of every truth, that may be called saving faith. There are many truths which are most firmly believed, and which are all-important and fundamental, yet the most unqualified belief of them may not be accompanied by salvation. For instance, the existence and government of God; the accountability and guilt of man; the certainty of judgment, and future rewards and punishments. These and many other things are true, and may be unhesitatingly believed by those who are unreconciled to God. Thus, there may be faith which is not saving faith.

3. Saving faith implies firm belief; but as it is not belief merely, nor the belief of every truth, it must be a peculiar belief of some particular truth. What is, then, the particular truth, and what is there peculiar in the belief? It is belief in Jesus Christ as the Saviour, accompanied by the affections. "The faith by which we are justified, invariably has respect to the person and work of Christ. It is through faith in his blood that we obtain remission of sins." Whatever property the magnet may possess, it is as pointing invariably to the north, that it guides the mariner; so, whatever other properties faith may possess, it is pointing to Christ, and bringing us into union with him, that it justifies."—Fuller's Works, I. 769.

In the New Testament this character of faith is steadily kept in view. Christ said, "Repent, ye, and believe the gospel." What the gospel is, we learn from Luke 2: 11. "Unto you is born this day a Saviour, which is Christ the Lord." "Believe on the Lord Jesus Christ and thou shalt be saved." "All that believe in him are justified." God is just, and the justifier of those who believe in Jesus." "In whom we have redemption, thro' his blood, even the forgiveness of sins." "And a great number believed (those preaching the Lord Jesus) and turned to the Lord." "We believe, and are sure, that thou art that Christ, the Son of the living God." Jesus Christ, then, as the Saviour, is the particular truth to be believed.

This belief is accompanied by the affections. It is frequently expressed by the phrase, with the heart; as in the following instances. With the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved." Simon believed, but "his heart was not right in the sight of the Lord."—Rom. 10: 9, 10. When the eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." He said, "I believe that Jesus Christ is the Son of God." Love is always connected



with faith. He who has one, has the other.—Every one that loveth, is born of God, and knoweth God.—1 Jo. 4: 7. And, "Whosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat, loveth him also that is begotten of him."—1 Jo. 5: 1. Saving faith, then, is not a cold assent to the truth; but a warm, affectionate embrace of this truth, that Jesus is the Christ. Hence, we perceive that the affections accompany the firm belief of Jesus as the Saviour.

Saving faith is also an active principle. It leads to obedience to the commands of God.—There is a kind of faith which is inactive; but it is not saving faith. This faith is spoken of by the Apostle James, when he says, "Faith without works is dead." He who believes aright, or exercises saving faith, is active in the service of God, he forsakes sin, loves the brethren, and is diligent in every good work. Hence saving faith is that which apprehends Christ as the Redeemer, and leads to obedience.

An important question arises from this subject, *Have I faith.* In order to decide this question, we must appeal to scripture, and our own consciences. From the former, we learn the character of saving faith; and from the latter, we decide whether we possess it. "For as many as are led by the Spirit of God, they are the sons of God." And, "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 14, 16. "He that believeth on the Son of God, hath the witness within himself."—1 John 5: 10. "Ye are my friends," saith Christ, "if ye do whatsoever I command you."—Jo. 14: 15. "By this we know that we love the children of God, when we love God and keep his commandments." For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 Jo. 5: 2, 3. "H."

#### For the Alabama Baptist. Southern Hymn Book.

Inquiries are made why we cannot have a Southern Hymn Book. The idea is a good one, and should be carried into effect. I have no design to disparage any book now in use; but it is clear to my mind, that a book can be compiled, which shall be more suited to our wants than any now in circulation. Our country is extensive, and it appears to me to be a vain effort, to try to make one book such as to meet the wants and wishes of all. The greater number of hymns would, doubtless, be acceptable to all; but there are others, that are suited to one section of the country, which are not suited to the other. For instance, the Chants, which are suited to such places as Boston, where their churches are supplied with the "swelling organ," are utterly useless in Alabama; and the spiritual songs, which so much enliven our devotions in this section, would not be admitted into the churches in Boston. I say let us have a hymn book at the South suited to our situation and wants. It is probable some brother who has the requisite talents, can be found, who will be willing to undertake the work and furnish us with the desired book. And until such a book be published, let us continue those we have so long used with good effect.

A. B.

#### Conversion from Popery.

The following interesting account respecting Rev. Mr. Murray, of Grafton, Vt., we derive from the New Hampshire Baptist Register.

It is but about four years since he became a Christian, and since that time, mainly through his influence, about eighty Roman Catholics have been led to embrace the truth as it is in Jesus, and given evidence of piety. Bro. Murray stated that two simple circumstances were the means of destroying his confidence in Romanism. The first was as follows: When he was about eight years old, he found a knife; he knew who the owner was, and yet he kept it. When he was old enough, (according to Catholic custom) to join the Church, he went before the priest to confess his sins, and made confession concerning the knife. The priest inquired how much the knife was worth. He told the priest it was worth twenty-five cents. The priest did not inquire for the owner of the knife, but said, "you give me twenty-five cents and that shall settle it." He said he thought the priest had no more right to it, than he had, and he would have no more to do with him. By the entreaties and threats of his friends however, he was induced to join the church.

But some years afterwards he went to live with Protestants, learned several passages of scripture—and when he returned to his friends, he mentioned these passages to those in the shop with him, and they disputed there being any such thing in the Bible. To settle this point they appealed to the priest. He evaded the subject, and endeavored to stop all inquiry. Having silenced them, the priest stepped up to the bench where brother M. was at work, put his elbow upon the bench and whispered in brother M.'s ear, telling him not to say anything more about those passages of Scripture, for it would only excite the mind and make trouble. This led him to distrust the whole system of Romanism.

Home at Last.—A late number of a French Catholic paper rejoices over the perfect recovery to the arms of the mother church, of Rev. Dr. Connelly, who has divorced his wife, and sent her to a nunnery at Rome, and himself become a priest in the very home of St. Peter. This Connelly was once an Episcopalian rector in Natchez; but smitten with the Oxford mania, he began a weary march towards Rome. After several years wandering in the broad territory which separates him from Protestantism, he has at last concluded his journey, and is now safely lodged beyond sight of schism or dissent. Peace to his memory!

BAPTIST COLLEGE.—The Trustees of the Uniontown (Pa.) College have offered it to the Baptists, provided they will maintain a regular College, with three professors.

#### The Ohio Lunatic Asylum.

Miss D. L. Dix, whose philanthropic exertions in behalf of the insane inmates of penitentiaries, jails, almshouses, &c., are well known to our readers, and entitle her to the gratitude of every well-wisher of the human family, has recently visited the State Institutions at Columbus, Ohio. Speaking of the State Asylum for the Insane, Miss Dix says:

"Every department of this institution is well conducted—whether the halls, the cooking department, or the laundry. Ample supplies of excellent water afford the means of cleanliness, and promote health; the food is of excellent quality and well prepared. The wide, long halls, on either side of which range the lodging rooms, afford space for exercise, and the ventilation throughout is complete. Some of the patients will be found in the woman's wing, variously employed. Knitting, sewing, devising some sort of fancy work, or engaged in amusing games, or reading; perhaps cultivating the flowers, or cherishing a pet bird; at times walking abroad, or being conveyed in a carriage. Again you will find them assisting in the washing and ironing rooms, also making and mending, and with ready zeal proffering their services to the attendants in the dining room, or rendering help to the nurses in watching an invalid, or cheering one more than usually depressed and desponding. Industry is not limited to the woman's department.—The men may be found cultivating the garden, trimming the flower-borders, grading the grounds, reading, writing, assisting the attendants in various avocations, and one especially chooses to govern the cows, skillfully managing the restive and keeping the whole yard in complete control. Again, others may be seen carrying wood and water, and happy in being treated with consideration, and regarded as important in the daily management of home affairs." The general health of the patients appears to be good—no acute diseases are prevailing. Some say on seeing these patients so tranquil so happy, and so usefully occupied, "Of what use is it to keep them at the Asylum?" The use can be shown by investigating as I have done, the forlorn condition of the returned incurables in almshouses. Under a skillful treatment, they are comfortable—without it, they relapse into the most pitiable conditions. I remarked that Dr. A. W. was welcomed by his patients as a friend and brother; they approached him with affectionate confidence, and were sure of receiving a kindly word or pleasant remark suited to their respective states of mind. I also noticed that he was prompt to fulfil any promise, and careful to permit as little delay in affording a suitable gratification as circumstances would permit. The institution is fortunate in the excellence of its officers, and those employed to carry forward the general work of the establishment. The patients manifest attachment to their attendants, as well as to the physicians; and here, if any where, one may continually rejoice in "good accomplished."

One of the most gratifying features in the management of the Asylum is the evening devotional exercises, in which all who are well enough, participate. From forty to fifty are generally present; "and it is touching and delightful," remarks the writer, "to see the increasing company, as the prayer bell rings, issuing from their several halls and gathering into one band, to unite their devotions and join in thanksgivings to the Father of Mercies, for blessings received and benefits enjoyed. A chapter is read by the superintendent, a hymn sung, in which most join, and a prayer offered; then in the same quiet orderly manner they return to their respective halls."

#### The Abolitionist's Creed.

1. I believe in ABOLITION.
2. I believe in the World's Convention, the American Anti-slavery Society, the Baptist Anti-slavery Society, and all other Societies and Conventions, from Greenland to Cape Horn, that will go head and horns, for Anti-Slavery and Abolition.
3. I believe in Lloyd Garrison, George Thompson, Arthur Tappan, Abby Kelley, Miss Grimke, the Emancipator, and the Christian Reflector.
4. I believe in the Triennial Convention, the American Foreign Bible Society, the American Baptist Home Mission Society, &c. &c.—but I believe that these institutions are sadly out of joint because they will not raise the war cry against Southern slaveholders.
5. I believe in the apostle Paul and the apostle Peter; but I believe also that these worthies were greatly out of the secret, when they spoke so smoothly to slaveholders.
6. I believe in the scriptures of the Old and New Testaments;—but I believe that they are awfully defective on the subject of Slavery. To be honest, I fear that they will stand most prominently in our way, in our crusade against the South.
7. I believe in free discussion;—but I believe that it is possible to have too much of even a good thing.—I therefore consider it a wise policy to close our periodicals, as much as possible, against all arguments and statements in favor of the South.
8. I believe in strong assertions about the sin of slaveholding; about man stealing, about robbing the poor, about oppression, about the decalogue, about the precepts of the New Testament, and about all such sort of things; but I don't believe in the wisdom of those who would attempt to refute the slave-holder, in a close argument, on apostolic principles.
9. I believe in the benevolence of making a huge outcry about the sufferings of the poor slave;—but, I guess that our starving poor here at home in New England, and also on the other side of the big water, may as well take care of themselves.
10. I believe in talking abolition into the ears of the Southern Delegation, when they come on to attend the Anniversaries, "in every parlor, at every dinner table, and at every street corner;" but I don't believe much in trusting my skin south of Mason's and Dixon's line.
11. I believe that a great part of the primitive Christians were a pack of slaveholders, and agreeably to our improved state of morals, ought to have been turned neck and heels out of the churches; but I don't believe it would be well to admit this openly, lest the concession should tend to open the eyes of those who are now enemies to the South—and increase our difficulty, withal, in managing the argument with the Southern press.
12. To sum up the whole—I believe that a bible, made to order, and with special reference to the "unsurpassed sin," of holding property in man, is a consummation most devoutly to be wished for.—[Bib. Recorder.]

#### "That Thought is Done."

In the last Biblical Repository, Dr. George Shephard, in reviewing South's sermons, makes the following pointed observations:

"South greatly improved upon most of his contemporaries, on the score of tediousness. (It was an age of wearying prolixity; sermons were drawn out to an awful length, because preachers insisted upon pressing their thoughts to the last extremity of dribbling. Our author was not one of this school. He did not draw out and twist every idea he started into a string of words, and then laid his hearers with it all over creation. He could let a thought go, when he had got what he wanted out of it. He discussed his points, so far as related to his main design, and then left them.

We were exceedingly amused, and not a little astonished recently, in looking over a communication from a Sandwich Island youth, to his benefactor in this country. He writes a sentence, and adds: "This thought is done." He writes another, upon another point, and adds again—"This thought is done." We are amused at the simplicity of the expression, and astonished at the greatness of the discovery. That a discovery which seems to have eluded the great majority of educated and disciplined minds in this enlightened land, should be thus made by one just emerging from a state of barbarism, is indeed astonishing. Were all who speak in public, especially all who occupy the pulpit, to make the discovery on their own productions—to perceive instinctively, and to say to themselves at the right spot, *This thought is done*, and stop hammering upon it, turning it about and fumbling it over, but pass to something else, the relief of those who hear would be unspeakably great—it would be somewhat like removing mountains from their shoulders.

These sermons, we think, could never have been strictly popular—nor could sermons now, which should be as strongly characterized by the intellectual quality; for thought is not, and never has been, a remarkably popular commodity in discourses. There are some to appreciate it, and be benefited by it; it is the article they love best. But these are not the mass. A preacher may go before some of our more refined and reputedly intelligent auditories, and utter clear, rich, forcible thought and argument, in terse and attractive style, and he will encounter a vacant, unresponsive listlessness, from no small portion of those addressed. But let him go before the same auditory, and deal a little more in fiery, and "flourish it in tropes," and be "poetic" and "eloquent," yea, let him open his mouth and pour out by the hour a stream of silver, silvery nonsense, and this same class will look at him and admire—will even gaze upon him, and gulp it down; and scarcely shall there have died away the echo of the benediction, before he shall be enveloped in the thick incense of their praise.

Another Noble Example.—In March, 1842, Messrs. James Reid & Co., of this city, failed as will be seen, for a large amount, and subsequently took the benefit of the bankrupt law, and Mr. Reid commenced business again. The following paragraph from the Courier of Saturday, shows the result of his two and a half year's labors, and honesty of purpose.

The assignee in bankruptcy of the estate of the late firm of James Reid & Co., having completed the liquidation of said estate, has notified the creditors that he shall this day pay a final dividend. The amount which this firm owed at the time of its failure, in the spring of 1842, was about \$850,000. The sales and collections made by Mr. Morey, the assignee, have produced in cash nearly \$900,000, by which he is enabled to pay the debts proved, within an amount somewhat over \$50,000. Such a result as this has rarely happened in the settlement of a bankrupt estate. Both partners received, sometime since, a full and honorable discharge, and we now learn that the active partner, Mr. James Reid, has decided to what has thus been realized from the assets of the concern, a sum exceeding \$50,000, being the earnings of a prosperous commission business during the past two and a half years, by means whereof every creditor of said firm will receive a hundred cents on a dollar of the amount of his debt, as proved by him against said estate, and allowed by the court.

To this may be added the example of Cummings, Hildreth & Co. of this city, who set a similar example of integrity in paying dollar for dollar of all their liabilities, after a similar unfortunate failure. Such acts mark the man of true honesty, and men who will act thus deserve prosperity.—[Boston Watchtower.]

The Nativity. Perhaps there is not one spot on the face of the globe that is more deeply interesting to the Christian, than the village of Bethlehem. It extends east and west, standing on a hill six miles from the city of Jerusalem, and in which the most remarkable events had occurred, according to those minute descriptions given in the records of inspiration; but above all, none more striking than its being the place that gave birth to the infant Jesus, who was the Prophet of the Highest, and came forth to give life to those who sit in darkness. There is one large monastery of Franciscan monks, on a commanding height, which calls to mind that ever memorable moment when shepherds, who were watching their flocks, heard the heavenly choir, and saw the star with unbounded joy, which led Magi, or wise men of the east, to the place of the nativity. In the magnificent church within the monastery, in a chapel under ground, finely ornamented, are fifty massive lamps of silver suspended, and kept constantly burning. Here a pointed-out, in the form of a star in marble, the place where he came forth, who was declared to be wonderful, the mighty Counsellor, the everlasting Father, the Prince of Peace.—[Read and Wilson on Judea.]

The Millerite and his Lawyer.—A lawyer in this city received yesterday a very queer letter from a debtor client, who has become a convert to the second advent faith. The client states in the first place he is poor, that he owes the lawyer the debt, and the world will undoubtedly come to an end on the 22d inst., but he feels that he cannot die in peace unless the lawyer will forgive him the debt. If assured by the lawyer that he would release him from the demand, he would be fully prepared to meet the second coming of Christ on the 22d inst. The lawyer wrote, in answer to the letter that if the world should surely come to an end on the 22d, he would forgive the debt, but if the world went on as usual after the 22d, he should expect his client to come to his office and pay him at least 50 cents on the dollar.—[Boston Post.]

#### The Second Advent.

There is a wonderful excitement on this subject among a few weak-minded and credulous persons in our city at this time, who have been deluded into the belief that the King of Kings will appear on the 22d inst., when the destroying of this world will be sealed. So far have their hallucinations led them astray, that a number have given up their daily employments and distributed their property to the poor, confidently believing that they will have no further occasion for either, after the above date.

In one instance that has come to our knowledge a dry goods dealer sold out his stock at an immense loss on the original cost, and to those persons who were not able to buy, he gave them what they needed. Of course, he had a hundred customers, where his more sensible neighbours had not one.

In another case, an excellent workman, doing a good business, refused to engage any more work, turned away his best customers, and has within a few days given away his store and its contents.

We have heard also of a dress maker who gave up her business, placed on her front door in large letters, "Behold! the Bridegroom cometh," &c., and actually presented herself in the street before a crowd of school boys, warning them with the Bible in her hand, to prepare to meet the bridegroom.

The public meetings, which are held every day and night are crowded with believers in this doctrine of the second advent, with anxious and alarmed inquirers; and with those who attend from motives of sheer curiosity.—[Bap. Recorder.]

The Miller Tabernacle in Howard street, with its vicinity, was a scene of some excitement during a portion of last week. The society which worships at that place, believing in the immediate approach of the end of all things—the basis of their faith—have held meetings day and evening, which have attracted large crowds of devotees and spectators, a large part of the latter being assembled outside, and having very little sympathy with the feelings or respect for the peculiar doctrines of the worshippers. On Saturday the crowd increased to such a degree that the evening meeting was put off for purposes of quiet. Yesterday the house was again filled, and a large concourse of lookers on again assembled on the outside, so that ingress and egress were alike difficult. At an early hour in the evening, Howard street was crammed with people, but the Tabernacle was not lighted, and it was understood that the night meetings were to be postponed for the present.—[Boston Courier.]

Fruits of Millerism.—After the business of the City Court had been closed on Saturday, a respectable young woman approached the Bench, and modestly asked an audience of his Honor, Judge Brice. The Judge descended from his seat, and the young woman whose name we suppress, appealed to him to know whether he could give her any redress or advice in relation to the entire neglect of her husband, who had become a proselyte to Millerism, and had for some time past declined all his ordinary avocations; in anticipation of the speedy coming of the Saviour to judge the world. His Honor, we suppose, somewhat perplexed by the novelty of the application gave the "better half" in this instance at least, such consolatory advice as the moment suggested remarking that although perhaps such measures could not be taken as was necessary for the entire suppression of the evil, yet the subject would be brought to the notice of the Grand Jury, and urged upon their attention, that these disorganizers of social life, should be at least confined to the sober restrictions of constitutional authority.—[Baltimore Sun, Monday.]

#### Sabbath School Procession.

We observe by an exchange paper, that there was a very large procession of the Protestant Sabbath schools in Baltimore, on Monday of last week, comprising by actual enumeration, 6,211 children, and 993 teachers. The American says "it was one of the most beautiful moral spectacles ever witnessed in Baltimore. The several schools bearing handsome banners, with appropriate devices, and tastefully decorated with natural and artificial flowers, commenced about 1 o'clock, P. M., to assemble at various points east of Gay street, and other neighboring streets, under their respective teachers.

About 2 o'clock the procession moved off in regular order. The time occupied by the procession in passing any fixed point, was full one hour and a half. Some idea of the length of the procession may be formed, when we state that, notwithstanding it passed up Baltimore to Eutaw street, along Eutaw to Madison, and thence to the Washington Monument, the head of the procession had reached the Monument when the last school was about to move into line at the starting point.

After the immense concourse of children, which had now been joined by hundreds of adults, had arrived on the ground selected for the purpose, the exercises were commenced by singing a hymn, followed with prayer by the Rev. J. G. MORRIS. To this succeeded a short address to the children by the Rev. HENRY SLICHTER, full of wholesome instruction and abounding in allusions suited to the capacities of his youthful hearers. At its close another hymn was sung.

The meeting was then dismissed with the benediction by the Rev. J. HEALY, and music by the Independent Gray's excellent band.

Repentance and Reparation. An anonymous letter mailed in Philadelphia, has been received by the Howard Insurance Company of New York, containing one hundred and twenty dollars in bank notes, with the following explanation in writing:

"The Lord is at hand. This was unlawfully taken from you, and I ask forgiveness, for the Lord has forgiven me very much."

INVALUABLE WORK.—The Publication Society are about to issue a new and complete edition of the works of Andrew Fuller. Fuller is above our praise: let all our ministers obtain his works.

#### From Men's Advocates.

#### Pulpit Advertisements.

Every body has heard the story of the orthodox deacon, who said at the close of a warm exhortation, that he was as sure there was a God, as he was that there was flour in Alexandria—and he knew that, for certain, because he had just received a fresh lot, which he would sell as cheap, for cash, as any other store in the place! We always think of the deacon, whenever we hear, at the close of a solemn discourse, some three or four more secular notices, designed to help Mr. or Mrs. Somebody in their very benevolent enterprise of—making money! We have heard advertised in this way, a singing school, a musical exhibition, a sale of books, a scientific lecture, and, worse than all, the tomfooleries of animal magnetism! Now the minister who reads such notices differs from the deacon aforesaid in one respect—he advertises for other people rather than himself. And yet, after all, it happens sometimes that a "thicket" or bonus in some shape, has been presented as the moving argument to the mind of God's ambassador.—There is but one rule for a conscientious minister on this point, and that is, to refuse to read at once all and every secular notice. It is needless to say that by the opposite course the minister degrades, not "magnifies his office." L.

#### School Attendance.

One of the most singular features of the school system of Prussia, and of many of the neighboring States, is the universality of the children's attendance. After a child has arrived at the legal age for attending school, whether he be the child of noble or of peasant, the only two absolute grounds of exemption from attendance, are sickness and death. The German language has a word for which we have no equivalent, either in language or in idea. The word is used in reference to children, and signifies due to the school; that is, when the legal age for going to school arrives, the right of the school to the child's attendance attaches, just as, with us, the right of a creditor to the payment of a note or bond attaches, on the day of its maturity. If a child, after having been once enrolled as a member of the school, absents himself from it, or if, after arriving at the legal age, he is not sent there by his parents, a notice in due form is sent to apprise them of the delinquency. If the child is not then forthcoming, a summons follows. The parent is cited before the court; and if he has no excuse, and refuses compliance, the child is taken from him and sent to school—the father to prison.

#### The Glories of the Saviour.

In this contemplation we are at once lost in an unmeasurable ocean of overpowering glory. Imagination is bewildered—language fails. Go, take a survey of the earth on which we dwell—collect every object and every quality which have been pronounced fair, sweet or lovely; combine these into one resplendent orb of beauty; then leave the bounds of earth, wing your flight through the fields of immensity; in your progress collect what is fair and lovely in every world—what is bright and dazzling in every sun—combine these into other orbs of surpassing brightness, and thus continue to swell the number of magnificent aggregates, till the whole extent of creation is exhausted. And after having united these myriads of bright constellations, combining in itself the concentrated beauty and loveliness of the whole created universe, go and compare as atom to the world, a drop to the ocean—the twinkling of a taper, to the full blaze of the noon-tide sun; and then may you compare even this all-comprehending constellation of beauty and loveliness, with the boundless beauty and excellence of him who is the brightness of his Father's glory, who is God over all, blessed forever.—[Baptist Family Magazine.]

#### St. Peter's Chair.

"The Tribune in St. Peter's is decorated according to the designs of Michael Angelo. It contains several objects of interest, among others the chair of St. Peter, raised to a considerable height in the midst of a large surrounding glory above, which is a transparent painting, representing the holy Ghost in the form of a dove. The chair is encased in bronze, and is said to be the identical seat which St. Peter and many of his successors used. Bonanni, who has written largely on the subject, asserts this with much zeal and earnestness. His language is, "This is the chair of St. Peter, which he occupied as universal pastor till he suffered death for Christ's sake."—Glimpses of the Old World.

Wonderful Chair! When the Providence of God threw open the gates of Rome to Napoleon, the Savans in his army were desirous to see this specimen of antiquity. The chair of St. Peter was accordingly brought forth to the light of day. Upon the back of it was an inscription in Arabic. What was the astonishment of these learned men, when they deciphered the description and found a condemnation of the lying wonders of Rome! It reads thus:

"There is but one God and Mahomet is his prophet."

It seems then the chair was stolen from the impostor of Mecca, and was never occupied by Peter!—[Recorder.]

#### BOARDING HOUSE,

BY MRS. LOUISA A. SCHROEDER,  
Southeast corner St. Louis and Claiborne streets,  
MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.

November 2, 1844.

#### SITUATION WANTED.

A GENTLEMAN, who has had several years experience in teaching, as Principal of Academies, and as Professor of Ancient Languages in a College; and who can furnish the most satisfactory testimonials of character, application, ability, and success; being desirous to locate permanently in some eligible situation for a school of high order, in Alabama or further West, takes this method of offering his services to the public. Any communication on the subject, addressed (post paid) to John Wood, Cuthbert, Randolph County, Georgia, will meet with prompt attention.

November 2, 1844.

CHEESE.  
30 BOXES PRIME GOSHEN CHEESE,  
this day received by  
Oct 9, 1844. CASE & WILSON.



