

THE SOUTHERN BAPTIST,

AND

General Intelligencer.

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THEOLOGY.

Omniscience and Omnipresence of God.

It is with admiration we reflect upon the genius of man when examining the arts and sciences, and observing the progress of literature, and the rapid advance of general knowledge. A splendid portrait, or other elegant painting, ensures admiration of the artist. Taking a Steam-Boat excursion, we exclaim with an astonishing man was Fulton! Retiring from practical science to our study, and perusing the works of great authors, how do we become enraptured with the classic eloquence of Cicero, the electrifying philippics of Demosthenes, or the daring oratory of Patrick Henry! How supernatural seems the philosopher Newton, the searcher into nature's hidden works! and disgusted with our own talents, we close the writings of Bacon and Locke. But whilst we are continually led away in admiration of some mere creature, we hardly turn a thought to him who made him such. Yet when we direct our attention to the author of matter and mind, we cannot but express the most exalted admiration of that wisdom which illuminates his whole character, and shines through all his works. This admiration arises, more than any thing else, from our own inability, eye, from the inability of the wisest man that ever lived, to form any clear idea of his understanding, and we are induced to exclaim with David, "his understanding is infinite."

1. God is omniscient.

Locke remarks very justly, that we have by intuition, a knowledge of our own existence, and we can prove by demonstration the existence of God. But, as evident as is our existence, is the fact, that we are capable of thought and judgment, that we have, in a word, intelligence; and it is equally plain, that this intelligence originated beyond ourselves, for it must be as difficult to implant within us the capacities of our nature, as it is to give ourselves existence. We must then look towards the origin of our being, to find the spring whence our intelligence flows. If then, we trace our rational powers to God, there must certainly be a fountain of intelligence, in Him, because it would be absurd to suppose that an ignorant, unintellectual, blindly operating being without perception and thought, could implant within us these faculties. God then must necessarily be a wise being, and this wisdom he must have possessed from eternity, for there could no more be a beginning of his knowledge, than of his existence, because God is not constituted of matter, but being a spirit, is formed of immaterial faculties, i. e. his attributes are the components of his person. To be therefore completely a God, worthy the adoration of rational creatures, he must have the attribute of Omniscience and all the wisdom or intelligence we possess must be derived from him.

The Astronomer informs us that those twinkling orbs which bespangle the curtain of night, are worlds of various sizes, each one answering a particular design in the scale of existence. And such is the beautiful order of these numerous bodies, that the smallest of the myriads filling the immensity of space cannot be removed without deranging and throwing into confusion the whole system, their attraction upon each other, being the principle which keeps them moving in their respective orbits.

Taking our eyes from the Astronomer's Telescope, we examine the philosophy of our own little world. Here we see, that by the law of attraction, ourselves, our habitations, &c. are all kept from being thrown out of their position in the revolution of the earth on its own axis, whilst by that very revolution they are kept from being indissolubly connected with the earth if not drawn into it. And thus a centripetal and centrifugal force operating against each other, sustain a particular order, which admits a subserviency to the good of man. The atmospheric air is formed precisely to suit our respiration, while at the same time it is susceptible of change to answer other purposes. The alternations of the seasons are suited to our necessities, and the transitions from day to night are immediately adapted to our natures, giving a time for business and a time of rest. The globe beautifully diversified with hills and dales, and rivers, and oceans, supplies seed to the sower and bread to the eater, supports necessary factories, affords extensive opportunities for commerce, and whilst one portion of the earth is possessed of various advantages of which another may be deficient, still there exists a mutual dependence which makes man as content with his present habitation as depraved nature admits. Numerous animals range the water, the earth and the air, as food or as servants for man, and vegetation assists in his support and comfort, and such is the harmony or beauty of creation, that probably if the smallest race of animalcula could be destroyed by us, ourselves would become the victims of such tenacity, for each species answers some design, either in being food for others, or in drawing off unwholesome air. Turning from these objects to our own race, let us observe our physical functions, how we breathe, speak and move; dissect a subject, examine the muscles and ligaments, and trace the nerves and note the various operations of each, and see that not the smallest fibre of the human system is without meaning, and finally behold the mental faculties, and let the impossibility to discover the seat of the mind together with the infinitude of its aims convince us of the Omniscience of God.

2. God is Omnipresent.

The Architect who built the universe is alone able to sustain and govern it. His rational creatures are too finite to keep in operation an infinite number of worlds, for if we attempt to wander among the orbs

which occupy the heavens, even imagination cannot reach the boundary; how then can we govern that we know not of! And yet all continue in the same regular train, with the same alternations of seasons, the same systematic arrangements of parts, and effects produced from the same causes as were observed by the earliest dawn of human intellect. Who is the Governor, who thus filling the immensity of space, controls the universe! it is God, whom "heaven even the heaven of heavens cannot contain." And He is not only among his grandest works, but the little sparrow which lights upon the ground to pick up a grain of corn does it not unperceived, nor without the consent of Jehovah. Not the minutest circumstance that occurs, but bears the marks of Divinity. Turn your attention to the variety of circumstances, which have transpired under your observation, and what event so trifling, but has directly or indirectly, been productive of some important change! All which, incontestably prove design; and as it is utterly impossible to design without an acquaintance with the properties of the materials for execution, so the designer, even God, must be every where present, to observe the adequacy of means, to the proper contemplated ends. We are not however to suppose that God is made up of various distinct portions, all possessing the same properties, yet divided by matter, but rather that the immensity of space is occupied by the same, one, undivided God, not only filling heaven, earth, and hell, but every particle of matter of which his creatures are composed. To illustrate this we take man's mind, which, while it does not put out of its own proper place, any thing, however substantial or solid that it may comprehend or conceive, yet actually penetrates and occupies the very spot. Being unconnected with matter, God is a spirit, and as a spirit, he " filleth all in all."

TEMPERANCE.

FOR THE SOUTHERN BAPTIST.

Brother Brisbane.—By getting up a religious paper, I suppose you intend in every prudent manner to strike at the roots, trunk and branches of all evils especially such as encroach upon christian character and the strength and glory of the churches. This is right. I hereby send you two or three blows against an inveterate evil, which you are at liberty to bind upon your weapon, and use in the best manner possible.

Why should Men give up the use of Tobacco.

1. Because the use of tobacco, is in most cases, at best useless. Who has ever yet demonstrated the essential benefit, in ordinary cases, of puffing at the pipe, or masticating the unseemly quid, and thrusting large quantities of the narcotic powder up the nose! No man should be willing to remain the slave of a useless habit. It is inconsistent with right reason, the principles of true liberty, and of the gospel of Christ.

2. It is a filthy practice. What man divested of all improper bias, that will carefully mark the operations of the chawer, the smoker and the snuffer, that can conscientiously pronounce these operations cleanly and genteel. Surely the pocket that holds the plug or the twist, is none the nicer for its occupant; surely the mouth in process of mastication cannot boast of its purity, and what woe doomed to the perpetual drudgery of snuff taking, will often dare to say, I am

clean! Smoking particularly imparts a most disagreeable odour to the breath, and I have wondered if that could be a very cleanly practice which prevails in many country dwellings of passing the old rank pipe round from mouth to mouth, till husband, wife, and son and daughter have shared in the luxury of sucking in and puffing out the fumes of the burning weed. I say the practice is an unseemly and a filthy one. Is it not a part of that filthiness of the flesh, from which christians particularly should cleanse themselves! Is it not time for every saint of God seriously, not jocosely, to inquire whether the use of the narcotic plant is consistent with that purity of the flesh, which the gospel demands! The bodies of the saints are the temples of the Holy-Ghost; how careful should they be to keep them from every defilement.

3. The use of tobacco, particularly in the form of snuff, is an inveterate enemy to good oratory. Perhaps the nasal twang of some incorrigible snuff takers is now sounding in the ears of my readers. Let public speakers consider this. I think Demosthenes would never have been a snuff taker, if the Athenians had raised ever so much tobacco. Surely he that was so careful to fill his mouth with pebbles to correct his speech, would hardly have filled his nose with snuff to spoil it. A voice thus injured, it is difficult to repair. But chewing I apprehend is often injurious to the voice. It injures greatly those glands which secrete the saliva, a fluid so necessary to lubricate the organs of speech, and sweeten and sustain the voice. I saw a gentleman the other day who said that when he chewed tobacco freely, he found that towards the close of the day his voice became rough and hoarse; but that after he discontinued the practice, he experienced no such inconvenience.

4. The free use of tobacco is in many cases, perhaps in most cases, in a greater or less degree absolutely pernicious to health. Tobacco is a poison. Nature shrinks back from it. The brutes waste it. Put it to the lips of the infant, the little thing spurns it. Thrust it into the mouth of any one who has not subdued by use his natural dislike, and he sickens, turns pale, becomes giddy, and sometimes staggers like a drunken man. Now a practice that causes for such a terrible battle to overcome this strong reluctance of nature, must certainly injure the human system. And this is what eminent physicians declare. Many constitutions are undermined, many lives, no doubt, shortened. The excessive use of tobacco draws off too copiously the useful fluids of the body, injures the nervous system, deranges the functions of the stomach, and in many ways, lays the foundation of disease, and no doubt greatly aggravates many disorders which it does not originate. Many, it is true, seem to experience but little inconvenience from the indulgence, but enough are seriously injured, to furnish a powerful argument against its use. What young man, who when he puts the first quid into his mouth, and gives his hat a gentle manly poise, and steps off with a measured and consequential march, has a right to assure himself that he may not finally become the suffering victim of narcotic poison!—Think of these few hasty hints, gentle readers, and I will add something more next week. K.

Temperance on the Continent of Europe.—Among the publications received from abroad, we have Nos. 1 and 2 of the "Nykturbets Harold," or Temperance

Herald, published at Stockholm, in Sweden. Also a pamphlet of 215 pages, from the Stockholm press, on temperance as connected with national finance, besides several circulars, handbills, and small pamphlets, on the same subject, all in the Swedish language. The Temperance Herald is like one of our temperance papers of the cheapest and most unpretending kind, and appears to be designed for general circulation. In all these publications we observe that honorable mention is made of America and American Temperance Societies. Let us not forget that the eyes of the world are upon us, and that a fearful responsibility attaches to the pre-eminent station the men of all nations are willing to assign us as leaders in the temperance reformation.

From the Presbyterian.

New-Year's Temperance Meeting.

The New-Year's Temperance meeting in the Rev. Dr. Tyng's Church, on Thursday evening last, was one of unusual interest. The assembly was large and highly respectable. Matthew Newkirk, Esq. was called to the chair, supported by Anthony Morris, Esq. of Bristol, and C. Pierce, Esq. of this city. Dr. Tyng implored the divine blessing upon the meeting and upon the cause of temperance. The Rev. Mr. Marsh, Corresponding Secretary of the State Society, then gave a general view of the present condition of the temperance reformation, and offered the following resolutions:

Resolved, That the formation of more than 7000 Temperance Societies in the United States, embracing more than a million members, on the principle of entire abstinence from ardent spirits and from traffic in it; the abandonment of 3000 distilleries; the cessation from all traffic in the poison, by 7000 merchants; and the general change of public sentiment relating to the use of intoxicating liquors in this and in foreign countries, render the commencement of the year 1835 peculiarly auspicious to the best interests of humanity, and should excite every friend of his country and his race to vigorous efforts to extend and perpetuate this glorious reformation.

The resolution was seconded by Rev. Dr. Beatty, of the Baptist Church, and sustained with his usual elegance and force. Dr. B. remarked, that while past success encouraged to future effort, it became us to remember that the conflict with intemperance had but just commenced; that the enemy was powerful; that he had entrenched himself even in our sanctuaries; had fled for refuge to the very horns of the altar; but he must be pursued and slaughtered there. The temperance reform can never be carried till our Churches are purified. But what it will be asked, shall we apply the knife to cut off some that may be our wealthy pewholders, on a mere matter of principle, admitting of much question—a species of reasoning of which I am ashamed, among the followers of Christ. With them any thing can be done, any sacrifice can be made, which is required by scriptural and valid reasons. And where were our greater interests at stake than are involved in the temperance reformation? He had looked for a long time for a good argument against the temperance cause (and he had never met one), and he was persuaded that, being without any valid objection, this cause would finally prevail.

The Rev. Dr. Tyng offered, and ably supported the following resolution:

Resolved, That the extent of the means of intemperance in our city and liberties, and the wide spread evils flowing from them, demand the immediate attention of all our citizens; more particularly of ministers and churches, who now see their labours frustrated, to an alarming degree, by the traffic in ardent spirits.

Dr. T. cordially welcomed the meeting in the house where he was permitted to labour; recently erected for the worship of the God of heaven. He knew not that among all the objects to which it would be devoted, any would be of more vital importance to mankind than this. He thought but little of the temporal evils of intemperance, or of the temporal blessings of this reform—great as they were—the eternal consequences engrossed his soul. It was only when he looked into eternity, and saw the results of intemperance there, that he felt the value of this enterprise.

Dr. T. said he was aware of the character of his audience; perhaps as free from the vice as any class of the community; yet the very persons with whom the work of reform must commence. Our first efforts must be with the intelligent, the moral, the pious. These moderate drinkers, priding themselves on their prudence, are the fathers and mothers of all the drunkenness that will be handed down to future generations. He sustained with much power the latter part of the resolution; contrasted the labours of the ministry with its small success, and showed that that limited success is owing to the traffic in ardent spirits, a traffic conducted by many professors of religion. And where is the guilt? The distiller says it is not in me. The importer it is not in me. The wholesale dealer, it is not in me. All living in luxury and splendour on the misery of their fellow men, throw the blame upon the last seller of the poison, the humble retailer; but there God does not place it, and there conscience will not place it. It will roll back upon those, who least expect it. He made a most affecting allusion to the effects of ardent spirit sent by America's Christians on the christianized islands in the Pacific; and concluded by hoping that every minister of the Gospel would set himself in earnest to clear his Church of guilt in this matter.

The Rev. Dr. Ladlow, Provost of the University, offered and sustained with dignity and force the following resolution:

Resolved, That as the expression of the view of enlightened, scientific and philanthropic men, concerning all subjects which relate to the welfare of the community, has ever been received with respect, it is highly desirable that all such turn their attention to the wide spread evils of intemperance; and, by a free, full and manly expression of their sentiments, endeavor to check and roll back the tide of moral desolation.

More than 20,000 persons in the United States, said Dr. L., were probably hurried into eternity the past year by intemperance. Could he gather together the wives and mothers who, in this city, are dreading the return of their husbands this night to their dwellings; and present them in their country; for such a spectacle, it would be a most heart-rending spectacle. The temperance cause commands itself to the benevolent as a charity-loving, humane and to the patriot as true political economy, following the

land of some of its heaviest burdens, and securing more than almost any thing else, the permanence of our free institutions. He urged every individual in the assembly, for his own sake, and for the sake of others, to sign his name to the temperance pledge. Foreign nations and sovereigns, he said, were looking to us as an example in this matter, and lauding our efforts; and at this period; there should be a powerful concentration of action, especially among men who, from their character and standing, form the public sentiment.

The meeting was closed by — Thatcher, Esq. a lawyer from Boston, who gave some interesting accounts of the progress of the cause in that city and the Eastern states.

RELIGIOUS MISCELLANY.

On the Efficacy of the Word of God.

Why does the word of God, which is said to be quick, and powerful, and sharper than a two-edged sword, fail in its effect upon so large a portion of mankind? Let us explore and expose some of the causes of its want of effect.

1. One of these is, that a considerable number of persons never come within reach of the divine word. If you were to go through society, and take a census of the non-attendants on public worship, you would find them amount to no small portion of every community. On these, of course, the word of God cannot be expected to have any influence, any more than a sovereign medicine can do good to those who will not take it. Now in comparing the numbers of those affected and unaffected by divine truth, you ought to set these non-hearers out of the account. It is not fair to make God's word chargeable for producing no change in those who keep entirely out of its reach.—What is more powerful than a discharge of cannon? Of all exhibitions of human art and might, the most striking and tremendous is the force of artillery. Yet every one knows, that he can place himself at such a distance, that all its destructive fury will be spent upon the air, long before it reaches him. So, the sect of absentees, who take pains never to expose themselves to the hearing of God's message, can have their wishes completely gratified, of securing themselves against all disturbances from its alarms, all reformation from its precepts, and all consolation from its promises. They will gain their end. That word, so potent in revivifying the sinner, to sovereignly charming away the agencies of guilt, and begetting kindness and friendship between God and his sinning creature will leave them as totally unchanged as if there were no such thing in the world. Their plan of operations to render God's word null and void in their case, and to cheat themselves out of salvation, will completely succeed; no fear of that.

2. But even of those who go to church frequently, and get themselves in the way of hearing the word, comparatively few are profited. The word seems to be impotent with regard to the greater part of them. How is this to be accounted for? It answers, that the word is not listened to. Of the hundreds that occupy seats in churches, perhaps half give no steady attention. The heart is wandering after its idols—it is thinking of what are its favorite occupations through the week. Now and then a transient thought from the lips of the preacher; but presently the thoughts are

snatched away again, and absorbed with worldly trifles. Thus does man render nugatory and powerless the gracious means God has taken to affect and transform this world. He is brought into the house of God; his worldly affairs are purposely suspended, to leave his mind vacant and unembarrassed—an order of men is set apart to exhort and instruct him—the Bible with all its soul awakening communications, is read in his hearing—the preacher urges the truth upon his conscience—the aid of music is called in to soften the heart, and to warm the affections, while he, for whom all this is done, is defeating, all the time, the gracious purposes of heaven, by refusing to listen, and giving up his thoughts to a swarm of other subjects, which will infallibly prevent the divine word from gaining a lodgment within him! Great must be the criminality of the one who thus mocks God and pushes him aside, when he is soliciting access to the heart.

3. Again an incurable levity is one mode of rendering the divine word ineffectual. There are some minds so light, so trifling, that there is not substance enough for truth to take hold upon. To aim argument, or exhortation, or warning at them is like aiming a cannon ball at straws floating in the air. The very wind of the shot will blow them out of its range, and these light materials will continue to float unhurt, dancing and careering in the atmosphere, safe from their very levity, while the thunder of artillery is rending the sky, and masonry walls are falling down under the resistless battery. So, while all sober, considerate persons are listening with awe and anxiety to the momentous truths of the Bible, these gay, light beings, these human butterflies, that have no souls to take care of, but live only to flit about and sip a little sweet here and there, they can laugh and jest, and congratulate each other, that the preacher cannot touch them. But what is the reason he cannot touch them? It is a reason ignominious to themselves, not to him. He is armed with God's commission to the heart—he hurls the thunder of the skies—he wields the sword of celestial temper—yes, something sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit of the joints and marrow, but all in vain as regards these. What thunder bolt can wound the light, impassive air! what sword is keen enough to cut the chaff that is blowing about in the atmosphere!

But if the weapons of God's grace cannot strike the chaff, because it is too light, the fire of his wrath can consume it. It is just the kind of substance which that fire would seize upon, and devour with the greatest readiness and fury. "His fan is in his hand and he will thoroughly cleanse his floor; he will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch."—

Mat. 4: 1.

The trifler will find, on that day, that God will bring him to serious reckoning—that though he may say he meant no harm—that he was only thoughtless and gay, but not malignant or wicked, yet God will show him that it was no small crime for him to be trifling while God was in earnest, for him to think gin so light a matter, that he could afford to be merry with it, when a world was groaning under the curse of it, and the Maker of the world called to expiate it on the bloody cross.

4. Another cause of failure in God's word to produce its legitimate effect is the want of an advantageous manner of preaching it. Alas! so many imperfections belong to the ministers of the gospel, that oft times it is deprived of a great part of its power, by their fault! Sometimes they so dilute the milk of the word by an intermixture of foreign substances that it loses all its nutritious qualities—sometimes their discoveries are mere critical discussions, or philosophical speculations, which leave the heart and conscience totally unaddressed—sometimes where the matter is good, the delivery is so bad, so feeble, and frigid, or so stammering and uncouth, that the word falls pointless and edgeless from their lips; sometimes they shoot entirely over the heads of their hearers. All these imperfections hinder the success of the truth. Some of these are the faults of good and devoted men—but still they are men compassed with infirmity, erring often through ignorance, and falling immensely short of their intentions and their aims. But it is a consideration which will well make every minister fear and tremble, lest an instrument put into his hands by God Almighty, chosen by him, and fitted to operate on the heart of man with mighty force, should lose its efficiency, and be rendered contemptible by his mismanagement—by a clumsy, unskilful, or unfaithful use of it. But, although these imperfections in the preachers of God's word, doubtless detract from its effects, and we all must lament and take shame to ourselves, that we deliver God's message in a manner so vastly below its sublime dignity and inexpressible importance, yet this by no means excuses those who hear with levity or with indifference, and without any moral effect. If their hearts were docile—if they were not set against the truth—if they did not love darkness rather than light, and evil rather than good, no fault of the preacher would invalidate the divine errand. No: the slightest syllable, coming with the seal of heaven upon it, would sink into his soul like lead into the water. Go into the chamber of a sick man, languishing under a mortal fever, how eagerly he catches at every whisper, which may inform him of his situation; and if an imprudent physician, or imprudent friends should whisper in his presence, and his ears should catch the slightest whisper that his symptoms are dangerous, that his case is a critical one, oh! what a commotion, what a tumult would it raise in his breast!—how would his pulse throb with new violence, and his whole frame be agitated with labored pantings!

And how is it that the bare whisper of a fellow mortal is able to produce such a perturbation in the sick man's breast! Ah! it is because he attends to it—because his heart is awake and alive on this subject. And if there were anything like the same sensibility in receiving God's message, no disadvantages of delivery would materially impair its proper effects. When the heart is interested, a message of wrath will awaken terror, though it be brought by an unpolished clown; and a message of kindness, and a promise of blessing, will fill the soul with gladness, and with gratitude, though a little child be the bearer of the tidings.

An Incident.

A few days ago, while one of our readers was sitting in his counting room looking over the Recorder, a man from the country who is a member of a Baptist church, but who is opposed to all the liberal opera-

tions of the age, stepped in on business. Said the former to the latter, "Brother ———, here is a paper with which I wish you to become acquainted; take it home with you; examine its contents when at leisure; and when you come again, tell me how you like it." "No," said the other, "I shall have nothing to do with it; it is the fruit of hypocrisy and priestcraft; no consideration would induce me to read it."

Now it is important to inquire here, what can this man know respecting the Recorder, or Religious papers in general, or any of the operations or institutions which he so freely condemns! How can he know whether a paper is worthy of his attention or not, if he refuses to read it! That he must under such circumstances, be wholly ignorant of the matter of which he treats, admits not a doubt. And the fact that he condemns without knowledge—without inquiry—but too plainly discovers his delusion.

And this is not all. How is this person to do justice to himself! How is he ever to acquire the information requisite to enable him to form a correct judgment! He will not read—he will not inquire—he will not receive information from those sources from which alone information can be obtained. Under such circumstances he must live and die in darkness—the slave of ignorance and prejudice—and the dupe of those who ought to know better.

And even this is not the worst—For such ignorance and its consequences this man is accountable to his God. The ignorance of the poor heathen involves little or no guilt, because it is involuntary—because for it there is no accessible remedy. But for the ignorance of this man there can be made no such plea. He lives in the midst of opportunities; the means of information are multiplied around him; nay, information has been tendered him without money and without price; and he has refused it—he has spurned it from him:—How much does this respectable conduct of certain persons of whom it was said, they would not come to the light lest they should see.

We have noticed the above incident not on account of its intrinsic importance, nor with a view to cast reflection on the person concerned; but solely on account of the principle involved. This principle, for reasons discovered in the preceding remarks, ought to be exposed, and, if possible, corrected: and as its operation is perhaps as extensive as it is detrimental to the cause of truth and individual happiness, it evidently demands more attention than it has generally received. Should what we have written chance to meet the eye of any of our brethren in the opposition, we hope they may be induced to reflect upon the indiscretion—to use no harsher term—of that course of conduct which effectually puts it out of their power to learn their duty, and to consider the necessity of hearing what can be said on both sides of the question at issue, that their opinions may be founded in knowledge, in wisdom, and in truth.—*Baptist Recorder.*

Atheistical expression.—It is very common, says Dr. Dwight, to hear persons use the expression, "put an end to existence," instead of "kill." It was introduced by the atheists in France, as was the custom of calling men "beings," instead of "creatures." They were used to avoid the admission of a Creator's existence, and to imply that there is no future state.—*London Review.*

From the Boston Observer.

Atheism in New-England.

The prevalence of infidelity, in its coarsest and most revolting forms, is probably more extensive than is generally supposed. In the city of New York there are three societies of professed infidels, which it is said by some of their papers, number about 20,000 adherents. This, however, we presume, is an exaggeration. Deducting those who attend an infidel meeting for purposes of curiosity, and those who go there because they have nothing else to do, we imagine that the round numbers stated above would be considerably diminished. In Wilmington, Del. there is an organized society, several at the West, one in Providence, R. I., and one in Boston. Beside these regular societies, there are scattered infidels in most of our large towns and villages, who do not hesitate to avow their opinions about many of whom, we know, cannot justly be ranged among the noisy and licentious followers of Ahaserel Kneeland. There is, we had almost said, an infinite difference between the modest and virtuous sceptic, who does not abdicate his religious nature, but who has doubts with regard to the origin of Christianity, and the philosophical proofs of religion, and the bold blasphemer who scoffs at the existence of God, and the dearest hopes of humanity. This difference the writer in the N. E. Magazine does not appear always to bear in mind.

The publications of the latter class are numerous. The Boston Investigator—which, judging from the specimens we have seen, is a perfect kennel of unclean abominations,—strikes off two thousand copies weekly, which are read and circulated from one to another. The Free Inquirer, of New-York, also issues about two thousand; the Comet has an extensive circulation; and the atheistical paper at Wilmington, Del., sends about one thousand copies. Beside these periodicals, there is a great number of infidel tracts, and other works printed, and in some instances stereotyped, which are sold dog-cheap, and then gratuitously distributed.

These publications not only advocate infidelity, but the wildest Jacobinism in politics, and the most atrocious principles in morality. The absurd and fanatical notions on government and society, which were thrown up to the surface during the ferment of the French Revolution, are adopted by these reformers, as of more value than Gospel truth, apparently without the slightest suspicion, that they are worn out and exploded in the country of their birth.

With regard to their public meetings, we presume, that the one which is held in this city, may give some idea of their general character. The old Federal-st. Theatre has been converted into a Temple of Reason. The pit is floored over, on a level with the stage, a pulpit in the centre hung with black, with the motto, "Know thyself" in Greek characters, inscribed on the front, and on the drapery overhead, in flaming letters, the often quoted passage from Sir William Drummond's Preface to his "Academical Questions:"

He that will not reason, is a bigot,

He that cannot reason, is an idiot,

He that dares not reason, is a slave.

Very good mottoes, by the way, though somewhat strangely applied. On Sunday, the doors of this Temple are opened, and the congregation assembled; the boxes are occupied and marked as private pews; the seats in the pit are filled up with a promiscuous collection of men and women, and when the bells of the

churches stop tolling, the services commence. The minister first invites the attention of the audience to a hymn or song, which he reads, and which is then sung to a waltz or some lively tune, performed by the band. After this a portion is read from a book called the Bible of Reason,—called so; perhaps, because it is at war both with the Bible and reason—and filled with the most silly and vulgar asseverations. Another song is then sung, after which the minister commences his Discourse, the general tenor of which is to ridicule the Christian religion, and to undermine the belief in the existence of God, of the soul, and of a future state, by means of "impudent assumption, unblushing falsehood, coarse ridicule and profane jests." After the sermon comes another song, when the congregation is dismissed, with the notice, "that the weekly ball will be held in this place on Wednesday evening." A table is spread in the entry way, covered with infidel books of every description, from the Bible of Reason, splendidly bound, at the price of \$2, to one-cent publications, abounding with blasphemy and indecency.

As a specimen of the effrontery, with which these advocates of Atheism are disposed to force their blasphemies on the young and unprotected, we give the following fact, which recently came to the personal knowledge of the writer in the N. E. Magazine:

"A blind boy of eleven years of age, remarkable for his inquisitive and precocious mind, was coming in a stage coach, to the Institution in this city. In the coach was an Infidel, who amused himself by trying to shake the religious belief which had been carefully instilled into the boy's mind; and cruelly endeavored to destroy his hopes of happiness beyond the grave, by assailing with all the force of sophistry and ridicule, his faith in a future state. This heartless miscreant, this viper in human form, alike insulted and grieved the poor sightless boy, by telling him, that his parents ought to be ashamed of teaching him false and superstitious doctrines; and when the youth stoutly affirmed his belief in the existence of a Deity, the blasphemous wretch said, "Your God must be a wicked God, and very cruel and unjust to you, for he made you blind without any fault of your own!"

Such are some of the facts which illustrate the character and progress of Infidelity in our country. We have stated them with calmness, for we deem it not a subject for excitement, but for thought and reflection. Infidels and disorganizers will never be turned from their deep delusions, by the language of alarm or of ill-timed abuse. The lavish and intemperate reproof which is often cast, upon their characters and measures, reminds us of the violent remedies, which were formerly resorted to for the cure of insanity. We should not be blinded to the real facts in the case, we should not conceal from ourselves the enormity of the principles which are maintained, or the misery and ruin which would result from their prevalence, but at the same time we should abstain from "answering the fool according to his folly," from using the same weapons of contempt and scorn, with which he assails our faith. Invidious, as it exists among the persons whom we have in view, in these remarks, is essentially a disease—a disease of a loathsome character and of fearful consequences. It results from a paralysis of the higher faculties of man, and its fruits are madness and death. Still, the persons who are suffering from it, are our brethren and fellow men, fallen though they be, and the same kindness should be extended towards them, which we give to the inmates

of our hospitals and asylums. How far they are guilty of before God, for becoming subjects of this wasting pestilence, it is not for human tongue to decide; it is our province not to judge and condemn, but to make ourselves acquainted with the disease, and to apply the remedy.

Egyptian Zodiacs.

Infidels have discoursed learnedly on the Zodiacs, or representations of the positions of the heavenly bodies which were discovered during the French campaigns in Egypt. They argued that the system indicated by these Zodiacs dated back fifteen thousand years, and thus completely invalidated the Mosiac account of the creation. Champollion the younger has succeeded in decyphering the inscription upon the Zodiac or "planisphere of Dendera", as it appeared in its entire state, before it had been detached by M. Lalorrain, a title evidently Roman, that of *AOTKPTP Artokrator, Emperor*; which indicated with sufficient probability, Claudius or Nero, princes who, in their Egyptian Medals, are not often designated by any other denomination. Pushing his examination still farther, he read upon the grand edifice on whose ceiling the planisphere had been placed the titles, the names, and surnames of the emperors, *Tiberius, Claudius, Nero, and Domitian*, and upon the portico of *Esne*, whose Zodiac had been judged to be many centuries older than that of Dendera, he read the names of the Roman emperors, *Claudius and Antoninus Pius*.

These monuments then, whose age has occasioned so much discussion and give rise to many systems, belong to the period of the Roman domination in Egypt, and cannot extend back beyond the first or second century of our own era. There is no more scope for vain conjectures, or for calculations which, though learned, fail of a definite starting point. The monuments speak for themselves, and in a positive manner, their testimony is irresistible. No reply can be given to them, for in fact there is nothing which can furnish an answer; and rumor only, with her vague whispers, can impugn the happy application which Champollion has made of his ingenious discovery. The so long contested question will now cease to agitate the minds of men, and the age of the zodiacs must remain irrevocably fixed.

Thus has Providence designed, that the first important result of one of the most beautiful discoveries of which the human mind could ever boast, should be in favor of revealed religion; and that, so opportunely the reading of a simple name should suddenly repress the dangerous errors of science, and the reprehensible hopes of the enemies of Christianity.

Churchman.

BERNARD.—It has frequently been proposed, as a question of considerable practical importance, how a person may know that he has a call to the ministry; the following observations, by Bernard, a monk of the twelfth century, may perhaps be useful: "He who is called to instruct souls, is called of God, and not by his own ambition;—and what is this call, but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the word, shall feel his inward man to be excited with divine affections, so often let him assure himself that God is there, and that he is invited by him to seek the good of souls."

Truly, I love that preacher, who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear to be yourself persuaded of that to which you advise. That common rebuke will not then at least belong to you, 'Thou who teachest another, teachest thou not thyself!'"

MISSIONARY.

The following remarks on the struggles and triumph of the Missionary's faith, we have been permitted to extract from a sermon of Prof. HOOPER's, lately delivered in the Baptist church in this city, as also the article on the 'Inefficacy of the Word of God,' on page 68.

The conflict & victory of the Missionary.

The Missionary, induced by a simple trust and reliance on what God has spoken, leaves home and friends, and country; all the ease and endearments, and intellectual and moral pleasures of cultivated society, to go half across the world in search of savages—stupid, besotted, drunken, thievish, filthy, ferocious savages—to pass his life there—to encounter the risk of their lawless violence—to spend years in learning their uncouth language—to lie for weeks parched with the fever of their burning climates, and perhaps to see wife and children sicken and die around him, and leave him lonely and friendless, in the midst of barbarians. What is that secret energy which sustains his soul, when he feels the powers of nature sinking, and the fever preying on his vitals!—when he sees his fellow-laborers cut down by his side, and hurried to the grave!—when he sees the stupid idolater clinging with childish fondness to his silly rites, or celebrating the orgies of his superstition with noise of drums, and cymbals, and trumpets, and wild cries of savage enthusiasm, and despising all he can say to recommend the pure and sublime religion of Jesus Christ! What can the fainting Missionary do, amid such soul-sinking scenes and overwhelming impediments! When all nature within him rebels against such a waste of health and life—both of himself and those most dear to him—when reason says: thou fool, what absurd, senseless credulity it is in thee to expect that these gross stupid savages, are going to give up their superstitions, to which they have been wedded by immemorial custom, for a new religion, offered them by an obscure foreigner, without power, wealth, or any worldly recommendation—when the throng of the busy, unbelieving world are crying in his ears: thou idle fanatic, cease thy Quixotic impracticable projects—let these heathens alone in their beloved idolatry—it is just fitted to their gross darkness—they are incapable of understanding or appreciating the Christian religion—save your life and return to your friends and your comforts at home, or seek here, as we are doing, some substantial, tangible good thing—make a fortune in this distant land, to carry home and enjoy with your family. While these suggestions of suffering nature are floating in the mind and pressing themselves on the discouraged missionary, what keeps him from giving up the cause for lost! what holds fast his integrity, and prevents him from making an ignominious shipwreck of his faith and all his exertions! It is the simple written word of God, speaking silently to his soul, "Go into all the world, and preach the Gospel to every creature and lo, I am with you always, even to the end of the world;" "Be

thou faithful unto death, and I will give thee a crown of life."

There lies, on that mat of straw, the sick man of God. an ocean of 10,000 miles rolls between him and every friend in the world; all within him and around him cries: "forsake this thankless, this unprofitable work; you see no fruit; you have been laboring so long amongst millions, and here and there one simple woman or peasant are your only converts; but what is that little volume he holds in his hand! It is the New Testament. What fearful odds! that little book against a world in arms—against all the gloomiest appearances—against the frowning Providence of God, against the wailings of a dying child, a languishing wife—a broken spirit, a frame wasting under fever, against thousands of scoffers; against successful efforts, and experience of many toilsome years, oh! can that little volume meet and vanquish this host of enemies! Has it a virtue which will uphold the soul when pressed down by this mountain of difficulties and discouragements! Yes: this man of God, though sorely tempted and hard beset with unbelief, is enabled to emerge from this sea of troubles, and to go on to toil and suffer, because the word of the Lord contains the direction by which he acts: and gives him full and ample authority for the course he is pursuing. Though all men, then, join in deriding his schemes as enthusiasm and folly, and though his own fainting heart, wearied with toil and worn down by failure, almost seconds and assents to the scepticism of the world, yet the word of the Lord is victorious—it survives the shock, and keeps the believer steadfast to his purpose, until, in the fullness of time, God shows him the fruit of his labor; and vindicates, before the eyes of men, the wisdom of his proceedings, and the value of his self-denial and his exertions.

From the American Baptist Magazine.

LETTER FROM THE REV. MR. KIRCAID TO MR. BOLLES
Ara, February 16th, 1834.

Rev. and very dear Sir,

The preceding extracts from my journal, will enable you to judge of the probable prospect of the mission becoming permanent in Ava. A recent occurrence, mentioned in my letter, will give you a little insight into the feelings of the Ministry. When Bro. Cutter arrived with his press, I felt that it was an event that would bring the Ministers out; and it was with much anxiety we waited the result of their deliberations. An appeal to their own sense of justice, made them acknowledge that we ought to be allowed to have a printing press in our house, and print whatever we pleased; and that we had a right to praise our own religion, and give away our sacred books. They said, "Here is a book, (the Investigator) which reviles our religion, and we cannot consent to have it given to the people." These deliberations took place in public, and great numbers listened. We feel that the special providence of God is watching over this little branch now planted in Ava. In your prayers for wretched Burmah, remember the cities of Ava, Ummarapooora and Sagaing. Oh! that God would have mercy on these towns, and bless the word of his grace!

At present we are all well; the hot season, however, is near at hand, and we dread its influence.

P. S.—Opening for a Female School in Ara.—Some time since, I mentioned the subject of schools—that we had a few children. We now have six, who have

learned to read. As soon as prudence will dictate, it we can get a room, we will gather in more scholars. Will not some of our Christian friends make up a box for schools in Ava! Mrs. C. and Mrs. K. could soon have a girl's school from among the highest class in Ava, if they had the things necessary to teach them to sew, as well as to read. We have nothing here, and cannot obtain even a pair of scissors for what twenty pair would cost in America. If a few churches in the country knew how much good they could do in this way, we should soon be supplied.

MR. JUDSON'S JOURNAL.

NEWVILLE, March 12, 1834.

Cheering visit to Newville.—I have spent a few days in this place, where, on my arrival, I found the church consisting of 25 members only; several having removed to the vicinity of the Chummerah church; which, though of later origin, is now five or six times larger than the Newville. Day before yesterday and to-day, nine new members have been received at this place, and there are five or six others, with whom I am satisfied, but, for various reasons, their baptism has been deferred. In the number received, the most noticeable case is that of Lausau, and wife. He is a petty chief, and possesses more personal influence than any Karen yet baptised in these parts. He has been considering the Christian religion with approbation for three years, but he has had great difficulties to encounter, resulting from his family connexions, and from his inveterate habit of *temperate drinking*. Until the present time, he could never resolve on adopting the principle of entire abstinence; but I trust that conviction of truth, and love of the Saviour, have enabled him to gain the victory.

16. On leaving Newville, it was my intention to go up the Patah river; but, not finding sufficient water this season, I turned into the Houng-tarau; and having visited a village where there are several inquirers, returned to Maulmein.

April 1.—Revision of the Old Testament.—Have been closely engaged in revising a few books of the Old Testament for the press—the regular printing of the whole being now commenced. I say commenced, for the edition of the Psalms which is out of press, I do not consider as forming a part of the present edition of the Old Testament, for it will probably be expended before long, and have to be reprinted, in course, with the rest of the work.

To-day dispatched Pallah, and three younger Karen assistants, to the aid of Ko Tha-byoo, in the village of Rangoon, intending to proceed thither myself before long.

TAVOY, April 10.—I arrived here on the evening of the 6th inst. Am delighted with this station and every thing about it. The few native Christians, whom I have seen, together with the schools, appear excellently well. But the glory of this station, the 200 Karen converts, and their village of Mee-tah-myo, I found myself not at leisure to visit. Indeed, I have hardly found time to step out of the mission enclosure since my arrival; and to-day, having received the benediction of the Rev. Mr. Mason, I embark for Maulmein, accompanied by Mrs. Judson, and the only surviving child of the beloved founder of the Tavoy station. Once more, farewell to thee, Boardman, and thy long cherished grave. May thy memory be ever fresh and fragrant, as the memory of the other beloved, whose beautiful, death-marred form, reposes at the foot of the Hopia tree.

A. JUDSON.

CHARLESTON, S. C.

SATURDAY AFTERNOON, JAN. 31, 1835.

The communication from 'An Enquiring Protestant,' was received too late for insertion this week. If "An Enquiring Protestant" will favor us with an interview, we shall be able to determine whether to take up the subject upon which the *Observer* has declined to give further satisfaction than is contained in the remarks of the Editor on the 3d and 17th inst.

The suspension of the *Southern Christian Herald*, was very short. We are happy to see it again. Last Thursday's number has been received.

The Roman Catholics in this City have recently organized a missionary society, and the editor of the 'Catholic Miscellany,' in announcing the fact, makes the following observation:

"Our brethren of other communions have been laboring for years, and some of them with singular success, for the purpose not only of filling up the vacancies of their ministry and extending their ministrations to places that were unprovided, but they have even undertaken to enlighten their fellow-citizens who are sunk in the darkness and degradation of what they are pleased to call *papery*; they have provided for the Indian; they send to Africa, to Persia, to China, and to even many parts of Europe; whilst we have been comparatively negligent in sustaining our own ministry, in providing for our own wants; though we have been aided by the charitable contributions of our brethren in Europe. It is time for us to begin with something like the energy of those by whom we are surrounded."

We are not a little surprised to meet with an observation of this kind. We have been under the impression that the Catholics in this country were possessed of astonishing resources, from which they could at any time draw to meet their wants, and to diffuse their sentiments abroad. We have of late years remarked the rapid increase of their chapels in this State, and wondered whence the means of erecting these houses in neighborhoods where perhaps not more than one or two members of the Catholic communion were to be found. We are informed, however, in the above quotation, that they "have been aided by the charitable contributions of" their "brethren in Europe." We are not disposed to make any invidious reflections on this subject, because, however we may regret the progress of Romanism in this country, we readily accord to our Roman Catholic brethren the right to do all they can to advance the interests of their communion, and we willingly award to them the praise which their zeal and enterprise to establish the principles of their faith, deserve. But we must take occasion also to urge upon our own brethren the importance of vigorous action on our part to sustain the principles which Roman Catholics endeavor to invalidate and to destroy. If Europe is affording to them the means of advancing the cause of Romanism, or their lack here is to be made up by drafts upon the pope, it becomes protestants to adopt countervailing measures, and to put into active exercise all those means best calculated to counteract the efforts of the papal hierarchy. This subject is now the common topic of all our religious newspapers, and there is a general alarm sounded throughout the land that the Roman Catholics will take the country unless something be done, and at once, to check their progress. Much is said about the flood of emigration to these U. States, about the deep scheme of the Catholics to overrun the west, and about their efforts to control the literature of the country. But what of all this? Are we to close our ports against these emigrants? are we to forbid the Catholics to occupy our territory? are we to deny them the right to erect academies and col-

leges? or are we to say to them, Romanism cannot be tolerated here? God forbid! No; rather encourage them to come; let them taste American liberty; let them enjoy religious toleration; let them learn from our example that the gospel brings "peace on earth, good will towards men," and by our example prove that persecution is not the spirit of Christianity. But, then, what is to be done to countervail the force of papal power? how shall we check the progress of principles which we cannot but consider anti-Christian? This is a question more easily stated than answered, and more easily answered than to effectuate the plan that might be proposed. If we depend upon an arm of flesh our dependence is on a broken reed, "for who is sufficient for these things?" but since "truth is great and will prevail," since "the word of God is quick and powerful," since "the fervent, effectual prayer of the righteous man availeth much," and since "if God be with us" none "can be against us," may we not expect success to attend Christian enterprise and benevolent efforts? We would fain hope that God is sending the Catholics here to be converted; he is sending them to this land of Liberty and of the Bible to give them opportunity to sit under their own vine and fig-tree to worship God according to the dictates of conscience and not according to the dictates of Ecclesiastical power; and it is for us, if we have the truth, to meet them with open arms and a hospitable welcome, and as the friends of Zion and of Zion's king, to proclaim to them "the truth as it is in Christ Jesus." But it will be asked how are we to reach them? They are so influenced by Priestcraft that they are inaccessible to reason, as they are necessarily, ignorant of the Bible. Not so: the Catholic is as open to reason, if you will approach him as any other man, and thousands of Catholics have already been converted to the Protestant faith by the cogency of argument. It may be true that they will not come to hear us preach, nor will they read a lengthy essay on the evils or errors of Romanism, but surely they may be enlightened by conversation, or affected by a sentence. Let the friends of Zion, with love in their hearts, commingle with the Catholics and let the Bible be pushed in their way; who knows but a single sentence falling on the ear, or a single verse upon which the eye may glance, may convert a soul? and let short pertinent pieces be scattered by the Tract Societies over the land, some of them may arrest the attention of the deluded Papist and make him inquisitive on the subject of Faith. And above all, let constant fervent prayer accompany every effort in this holy cause. If the Catholics, regarding us as *Heretics*, consider it the impulse of charity to exert themselves for our conversion, we who fear that they are *Anti-Christ*, ought surely to be as active, as zealous, as enterprising as they, to enlighten their minds on the all important concerns of the soul. Are they increasing in the land? Let us pray for more laborers to be sent into the harvest, and let every Christian feel that he ought to be in some sense a Missionary. Are they making vigorous efforts in the West? Let us feel increasing interest in our Home Mission Society. Are they instituting Academies and Colleges over the land, that they might wield a powerful influence over the rising generation and ultimately over the whole country? Let us do the same. We have as much intelligence and literature as they. Are they "aided by the charitable contributions of their brethren in Europe?" Let us be the more liberal, and throw into the coffers of the Lord all that we can possibly bestow and then work the harder for our own livelihood. Such efforts God will bless, and Romanism sinking in Europe will find no permanent resting place in these United States.

We feel that these remarks are written in the spirit of Christian charity and without intention to wound the feelings of our Catholic brethren or to reproach them. We believe that on ma-

ny important principles of the Christian religion they are in error, and it therefore becomes our duty, as they in our behalf feel it to be theirs, to take an interest in their spiritual welfare. In this contention for principle, (and may we not say in the mutual efforts of love?) earnestly will disclose with whom is truth, who is the Heretic or Anti Christ, and who is the real follower of the Lord Jesus Christ.

We call the attention of the members of the Board of Agents of the Baptist State Convention of South-Carolina, to the following communication. They will readily see the importance of communicating their sentiments respectively on the subject as soon as possible, since should there be a concurrence with the President's views, the Executive Committee ought to act without delay. With due deference, however, to the superior judgment of our Rev. Brother Johnson, we must, as an individual member of the Board, express our dissent from his opinion, in regard to the powers of the Executive Committee. We are also of opinion that our young Brethren ought to be released from their obligations to the Convention, unless we can supply the vacancy occasioned by the resignation of the Professors.

EDGEFIELD C. H. So. Ca. 23d Jan. 1835.

REV. W. H. BRIDGEMAN:

Dear Brother,—It is known to you that the Professors of the Theological Furman Institution, tendered their resignations during the last year, and that they were accepted by the Convention at its last session in December, 1834. As that body made no provision for filling the vacancies occasioned by these resignations, the duty of making this provision fell upon the Board. Immediately after the Convention rose, the Board assembled for business, and having determined to appoint one Professor only, for the present year, the Rev. Dr. Hooper of the North-Carolina University was unanimously elected to the office. As the organ of the Board, I immediately advised the Professor of his appointment. That Gentleman has declined its acceptance.

I was requested by the Board, in the event of such disappointment, to endeavor to obtain another, and to advise the members of the result. My endeavors have been ineffectual.

A very important enquiry arises, on this state of things, in reference to the beneficiaries of the Convention. What are these brethren to do? Are they to be dismissed? or, are they to be retained? As enquiries of this sort have been presented to me from more quarters than one, and my opinion requested, I take the liberty of giving my views through your paper, that they may be as expeditiously and extensively known as the occasion may require.

The object of the Convention in reference to their beneficiaries, is their Theological improvement. The Furman Theological Institution has been a medium through which this object was to be effectuated.

For the purpose of its successful accomplishment an Executive committee was appointed near the Institution, charged, in the recess of the Board with the admission of Beneficiaries, and the provision of books, board and clothing, &c. that would be necessary in the pursuit of their studies. It is true that the Institution falls as a medium for this year, for the Theological improvement of the Beneficiaries, but the object of the Convention remains the same.

I am, therefore, of the opinion that the Executive Committee remains charged with the same duties in reference to the Beneficiaries, who still desire to re-

ceive the aid of the Convention, and that the Committee is authorized, as shall in their judgment be proper, to make provision for such beneficiaries in the pursuit of their studies, as heretofore, at some other institution.

I give this opinion publicly through your paper, for the information of the members of the Board, of the Committee, and of the Beneficiaries. If the members of the Board, or of the Committee, differ with me in opinion, and think that a meeting of the Board is necessary and apprise me of it, I will call such a meeting at as early a period as practicable. If the members of the Board shall concur in the opinion, it will be proper that such concurrence shall be expressed through your paper, that the earliest information may be obtained for the benefit of the Beneficiaries themselves.

Affectionately, Your's,
WILLIAM B. JOHNSON,
Pres. of the Board of the Bap. State Con. of S. C.

POLITICAL INTELLIGENCE.

Twenty Third Congress.—2d Session.

MONDAY, JAN. 19, 1835.

SENATE.

Several private bills were read a third time and passed.

The resolution for amending the Constitution, as to the election of President and Vice-President, was laid on the table.

The bill to convert the 2 per cent. land fund of Alabama, to the education of poor and destitute children in that State, was, also, after some discussion, laid on the table.

A bill in favor of the U. S. Consul in London was passed.

The Senate adjourned.

HOUSE OF REPRESENTATIVES.

Among many other memorials presented, was one by Mr. E. Everett, from John Ridge, and fifty other Chiefs of the Cherokee nation, representing their determination to emigrate to the country west of the Mississippi, and praying the aid of Congress in effecting their removal and remuneration for the sacrifices attending the same.

Mr. Everett stated the contents of the memorial, and remarked on the subject at considerable length.

The memorial was referred to the Committee on Indian Affairs, and ordered to be printed.

Mr. Ward presented the petition of Clinton Roosevelt, of the State of New-York, wherein he set forth that he had discovered a mode of building steam vessels of war, which are capable of approaching an enemy's vessel of any force, and by means of a torpedo affixed to the prow projecting under water, to destroy the vessel attacked, without endangering the steam battery.

The petition and documents were referred to the Committee on Naval Affairs.

On motion of Mr. Johnson, of La., it was Resolved, That the Committee on the Post Office and Post Roads, be instructed to inquire into the causes of the frequent failures, in transporting the mail between Washington City and New-Orleans.

The House adjourned.

TUESDAY, JANUARY 20, 1835.

SENATE.

The bill to exempt merchandize, imported under certain circumstances, from the operations of the act in alteration of the several acts imposing duties on imports, was passed.

The Senate then went into Executive business, and afterwards adjourned.

HOUSE OF REPRESENTATIVES.

The bill making appropriations for certain fortifications for the year 1835, was read a third time, and passed.

Took up in Committee of the whole, the bill making appropriations for the civil and diplomatic services of the Government, for 1835.

Various amendments being made thereto, and a motion by Mr. Adams to strike out the appropriation for a *Charge des Affaires* to Buenos Ayres, having prevailed, after considerable discussion, the bill was finally reported, as amended, to the House.

The bill to provide for additional compensation to the U. S. District Attorney of South-Carolina, was reported to the house.

The House adjourned.

WEDNESDAY, JANUARY 21, 1835.

SENATE.

Mr. Frelinghuysen rose, to present a memorial from the Chiefs and Council of the Cherokee nation, addressed to the Senate of the U. S.

The memorial stated, that the controversy between their nation and the Legislature of Georgia had now arrived to such a crisis, as to call for the interposition of the Congress of the U. S. The memorialists were willing to make a cession of a great part of their lands and territory to Georgia, only desiring to retain for themselves such a portion as was absolutely necessary for their livelihood and subsistence. In return they required to be admitted as citizens of Georgia, to equal rights, both civil and political, with other citizens and under those conditions, they desired to become citizens of the Union, and subjected to all and the same laws under which the other citizens were bound.

Mr. F. further stated, that there were 15,000 of them, who all, with the only exception of 100, were determined not to leave their native land, and move West of the Mississippi. Mr. F. said he thought Congress was bound to interpose on their behalf—to protect them in rights which ought to be considered inalienable, and to reserve to them these humble privileges which they petitioned to obtain. Their wish was to become citizens under suitable guarantees, and on being assured of protection to themselves and to their property, Georgia could not wish, he thought, to have a large portion of its population to emigrate against their will, and to be transported, contrary to their inclinations, to a country which they know not, and from a country in which they were born, which was their own, and which they ardently loved. He therefore hoped that the Legislature of Georgia might be induced to negotiate on the subject, and to acquiesce in the reasonable desire of these aboriginal people;—that it would not refuse to admit them to the privilege of citizens, which they sought to obtain, and for which they proffered a cession of a great portion of their territory.

He moved that the memorial be referred to the com-

mittee on Indian Affairs, and be printed for the use of the Senate; which was ordered.

A bill for the relief of Capt. Hudry, of New Orleans, coming up for consideration,

Mr. Benton arose and said, that in reference to the bill, he was deeply affected at the melancholy information he had just received, and which he would communicate to the Senate: it was, that the unhappy gentleman whom this bill regarded, overcome by despair, and fearing that his claim would not be allowed, had last night put an end to his existence by cutting his throat! [A strong sensation was produced in the Senate by this statement; a feeling of horror ran through the House.]

Messrs. King, Porter, and Hendricks, concurred in bearing testimony to the justness of his claims, and to his meritorious services, and confirmed the information given by Mr. Benton, that in the sickness of heart produced by hope deferred, the unfortunate gentleman had committed suicide.

HOUSE OF REPRESENTATIVES.

A motion was submitted by Mr. John Q. Adams, to have inserted in the Journal, the name of the Chairman of the Committee on Foreign Affairs, that Committee having, it appeared from the debate, elected, (by a vote of four out of nine members, of which it consists) Mr. C. Cambreleng, member from N. York, to preside as their Chairman, thus displacing Mr. E. Everett from that honorable post, contrary, as was urged in the debate, to the usage of the House; Mr. E. being, after the resignation of Mr. Wayne, (the late chairman,) ex-officio, as next to him in the list appointed by the Speaker, at the commencement of the Session, Chairman of the committee.

After a lengthened debate thereon, in which much personality was indulged between Mr. Patton and Mr. Jarvis,* Mr. Lane finally moving to lay the motion on the table.

The motion prevailed: yeas 109; nays 97.

* [Prior to the adjournment of the House, Mr. Mercer intimated that a satisfactory explanation of the words used in the debate had taken place between Mr. J. and Mr. P.]

THURSDAY, JANUARY 22, 1835.

SENATE.

Mr. Webster, from the Committee on Finance, reported the bill making appropriations for the support of the Army of the U. S. for 1835, which bill was laid on the table for the present, under the objections made by Mr. Hendricks, that it appropriated \$81,000 for 106 supernumerary lieutenants at West Point; this appropriation being made, as Messrs. Webster and Wright stated, in accordance with laws already existing.

Mr. Preston, on leave, pursuant to previous notice, introduced a bill for the relief of Thomas Cooper, from a fine paid under the sedition law, which was read twice, and referred to the Committee on the Judiciary.

Mr. Preston, from the Judiciary Committee, reported a bill to authorize the settlement of the claims of the U. S. against the Bank of Illinois; read and ordered to a second reading.

An act for the relief of the heirs and legal representatives of James Hudry. [This is the same person of whose melancholy suicide an account is given in the proceedings of yesterday.]

HOUSE OF REPRESENTATIVES.

The following resolution, heretofore submitted by Mr. Pinckney, was taken up, considered, and adopted.

Resolved, That the President of the U. S. be requested (if not inconsistent, in his opinion, with the public interest) to communicate to this House any correspondence that may have taken place between this Government and that of Spain, respecting the act of Congress, passed on the 30th day of June, 1834, entitled "An act concerning tonnage duty in Spanish vessels;" and also to show whether there is any prospect that the commerce of the U. S. with the Island of Cuba and Porto Rico, will hereafter be regulated upon principles of reciprocity, or whether it is in contemplation by the Spanish authorities to increase or reduce the discriminating duties of tonnage, and the discriminating duties on imports and exports, now levied on American vessels, and on American merchandize and produce.

FRIDAY, JANUARY 23, 1835.

SENATE.

On motion of Mr. Webster, Chairman of the Committee on Finance,

The bill making appropriations for the support of the Army, for the year 1835, yesterday laid on the table, was taken up.

The bill was then ordered to a third reading.

On motion of Mr. Webster,

The bill making appropriations for the Revolutionary and other Pensioners of the U. S., for the year 1835, was also taken up, and having been considered as in Committee of the Whole, was ordered to a third reading.

[These appropriation bills, for the army and pensions, were, in the course of the morning's business, subsequently read the third time, and passed.]

Mr. Preston, from the Committee on the Judiciary, to which had been referred the bill to provide for the detection and punishment of crimes committed in violation of the pension laws of the U. S. reported the same without amendment.

The Senate adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The resolution submitted by Mr. M'Carty, of Indiana, calling for copies of all correspondence, &c., of all Indian agents and sub-agents, and other persons connected with the Indian departments, now in the Executive or War Departments, or in the office of Commissioner of the Land Office, was taken up, and after a debate, in which Messrs. M'Carty, Plummer, M'Kinley, Love, Bynum, Lane, Mardis, Barringer, Wardwell, Brown, Ashley, and Hamer, participated, various amendments and modifications having been made to the resolution, a motion to commit the whole subject to the Committee on Indian Affairs, for a full investigation of frauds, alleged during the debate to have been perpetrated, finally prevailed.

Sundry Senate bills were read twice and committed; after which, being a day set apart for the consideration of private bills,

The bill for the relief of the heirs of R. M. Meade, was postponed.

The House, then, having refused to take up the General Appropriation Bill, on motion of Mr. R. M. Johnson, suspended the rule.

Took up and considered, in Committee of the Whole on the state of the Union, (Mr. Patton in the Chair),

the Senate bill for the relief of Col. John Eugene Lufensdorf, which was subsequently reported to the House without amendment, read a third time, and passed.

Duel at Washington.—The Washington Globe of the 23d inst. says, "A Duel was fought yesterday in this neighborhood by Mr. Wier, of the House of Representatives, and Mr. Coke his predecessor in Congress. Mr. Coke was shot through the arm. The quarrel which led to this unpleasant result, we understand, arose in the course of the canvass between the parties two years ago. Mr. Coke was the challenger."

Michigan.—The acting Governor of Michigan. (Stephen T. Mason) has communicated a message to the Legislature, relative to the admission of that Territory into the Union. It complains bitterly of the course pursued towards Michigan by Congress, and concludes with urging "the importance of the immediate passage of the law authorizing the election of delegates to a Convention to form a constitution for the government of the State of Michigan."

The Post Master General has entered into a contract with the Rail Road Company to transport the Mail, between this place and Augusta, including those intermediate places which lie on that route.—*Pat.*

FOREIGN INTELLIGENCE.

FRANCE.

The latest accounts from Paris make no allusion to the American Treaty.

Prince Talleyrand, it is intimated has expressed a willingness to resume his post in England, and the Court of France has been induced to determine that he shall return at the time he may think most favourable.

ALGIERS.—A despatch from Lieut. Gen. Count d'Erlon to the French Government, dated Algiers, Nov. 27th, gives the particulars of an engagement which took place on the 20th between the garrison of Bona and the troops of Achmet, the Bey of Constantine, commanded by Ben Yssa, the Aga of the cavalry; and by the Caliph, the Bey's brother-in-law. It appears that on the 12th, a corps of Achmet's army, consisting of about 900 men, and accompanied by a great number of Arabs, had fallen unexpectedly on their tribe before day break; had killed 21 men, and carried off about 2,000 head of cattle.

A considerable body of French troops were immediately despatched against them, and an engagement ensued which resulted in the defeat of the Arabs, with the loss of 150 killed, a great number wounded, and 15 prisoners. The French had only one man killed, and 6 wounded. The French cavalry pursued the retreating force a distance of 12 leagues.

Essay on Education.—The Academy of Sciences at Lyons, has offered a Gold medal valued at 600 francs, for the best essay on this question:

"What is the best system of Education and Public Instruction in a Constitutional Monarchy."

The Memorial des Pyrenees states, that a Courier from Paris had passed through Pau on his way to Madrid, who announced that the Charge d'Affaires of her Catholic Majesty at London, having demanded the ex-

pulsion from Gibraltar of several Spaniards, who were agents of the Carlists, the Duke of Wellington had sent orders for their being immediately sent away.

Extracts from Commercial Letters.

"Havanna, Dec. 23.—The demand for Cotton revived last week, and the sales reached 8,500 bales, with some advance on the middling and ordinary descriptions. The demand yesterday (Monday) was very limited, and we have heard of no transactions of importance this morning."

"Dec. 24.—Since two days the market has been very heavy, and prices are no longer sustained. Holders evince great anxiety to realize at present rates, which leave a fair profit. Fair to good Georgia, 130 a 135f.

"No sales in Rice, except 22 tierces old at 22f.; and 6 tierces new at 29 a 29f."

"Dec. 25.—The assurance of full supplies from the United States, Egypt and Brazil, and that there will be more than enough Cotton for the wants of consumers in Europe, induces me to reduce my limits to 14 a 14c. for prime; at 12 a 13½ you may add 200 ba.

"Prices continue falling in England. Only those who have been prophesying an advance, attempt to support prices, but when planters find they are getting 40 a 50 more than used to be considered a good price, we think they will reduce their pretensions."

"Dec. 25.—The intermediate qualities of U. States Cottons have experienced a small advance within the last fortnight, and sales have been rather considerable; but the market is again quiet, and as 23 cargoes are expected shortly from your ports, and last accounts represented the crop as exceeding that of last year, it is not supposed generally that our rates will advance, notwithstanding the extravagantly high purchases lately made in New-York.

"In Rice, there is nothing to notice."

"Dec. 25.—During the last few days the demand for Cotton has, as is usual at this time of the year, been very moderate, and we can hardly expect a revival for the next week or ten days. Prices remain firm, and, as our stocks are moderate, and the rates paid at your side of the water extremely high, we hope they will be maintained at our present quotations."

"Dec. 25.—Nothing new in our market; there was nothing quoted on change yesterday, and it is probable that there will be but little done for some days, on account of the rates.

"Rice continues very dull, and some ordinary has been sold at a decline. Quotations 25f. for good old."

ENGLAND.

LONDON, Dec. 20.—"We learn to day that the duke of Buccleugh is to be Lord Lieutenant of Ireland, Lord Combermere, Governor General and Commander in Chief in India. The Earl of Haddington (and not Lord Lowther, as stated) to be Chancellor of the Duchy of Lancaster. Lord Elliot Under Secretary of State for the Home Department.—[*Courier*.

"It is impossible adequately to describe the mingled feeling of derision and disgust with which the announcement of the names of the new administration has been received in all parts of the country. Nor is this surprising. Who are those worthies! Neither more nor less than the *Old Hacks*—the superannuated, cast off *Old Hacks*—of that Tory government, which in 1820, fed from office, amidst the jeers and curses of the whole empire."

"Accounts have arrived at Bombay, by the Craw-

ford, to August 20, informing, by letters received from Surat, that most deplorable accounts had been received of an inundation which had destroyed all the crops for many miles. This account may, in all probability, have been exaggerated, but many villages are reported to have been destroyed, and if the loss of lives has not been great, it is probable that a great portion of the crop fields may be again put into cultivation.—*Sun*.

"We learn that the Mexican packet was capsized on the 16th of October, in the Gulph of Mexico, and was obliged to cut away her masts and throw her guns overboard. She was proceeding for the Havanna under jury-masts.—*Sun*.

The address of Sir ROBERT PEEL, has caused strong manifestations of public opinion. The dissenters have had various meetings of the counties and in London. At the latter place it was Resolved,

1st. That the line of policy which Sir ROBERT PEEL has determined to adopt, is highly unsatisfactory to the dissenters, and presents no prospect of liberal measures by the Cabinet which he heads.

2d. That the deputations cannot expect any concessions to their claims from a political party, which has always shewn itself opposed to the just rights and claims of so numerous a body of their fellow subjects.

We believe, says the London Record, it is not generally known, that every new Speaker of the House of Commons, on his accession to office, is presented with a magnificent Bible, which has generally been considered in the family of each Speaker as a sacred relic. This is one of the circumstances that reminds us of the piety of our ancestors.

SPAIN.

At the sitting of the Spanish Chamber of Procuradores, on the 9th ult. a petition to the Queen was read, praying for the acknowledgement of the American States, formerly belonging to Spain. It was decided that the petition should be adjourned, as the Queen had already formed a project upon this subject, and had sent instructions to her Representatives at the Foreign Courts.

Receipts for the Southern Baptist.

The following persons have paid three dollars each in full for the present year, viz.—Lewis M. Ayer, H. Z. Ardis, Mrs. Mary A. Brisbane, Thos. Ireland, James M. Ireland, Wm. G. Harless, Mrs. Mary Brisbane, Wm. B. Brunson, Miss Elizabeth Briggs, Mrs. Hannah Cokes, Mrs. E. S. Cox, P. T. Cuttino, H. Cuttino, Samuel Davison, A. W. Duxier, Miss Sarah E. Evans, Rev. Josiah B. Furman, Mrs. Sarah Fountain, James Gordon, Charles G. Garey, J. G. Griner, Elizabeth Goddard, Mrs. Lucy A. Goodwyn, Chamberlain L. Goodwyn, Thomas Hamilton, Rev. N. W. Hodges, S. C. Harrington, Rev. Jesse Hartwell, Tilman Inkow, Rev. Wm. B. Johnson, Major John S. Jester, Josiah E. Korvin, Alex. J. Lawton, E. G. Lawrence, James H. Lide, David R. Lide, Wm. Longstreet, Michael Meyers, John W. Matheny, Dr. M. T. Mendenhall, Jonathan M. Miller, L. G. S. Middleton, John K. M'iver, Dr. Thomas A. M'iver, Alex. J. M'Intosh, Wm. Mobley, Wm. M'Nulty, Dr. Henry Nichols, R. E. Nance, Mrs. Rebecca Nelson, Allen Odum, Edgar N. Potts, Samuel Quarles, William H. Robert, John Ramage, Rev. Elias Rogers, Anderson Rochelle, Abs. Sparks, James B. Sealy, Francis Sp-arman, Andrew Sutor, Rev. Archer B. Smith, William C. Smith, Sarah E. Smith, Mrs. Elias H. Stukins, Dr. James W. Terrant, Thomas Willingham, Rev. Editha Watkins, John Wallace, Shadrach Warren, Susan Williams, John F. Wilson, Mrs. Elizabeth Williams, Rev. Casper Stanley, George Spearman.

Col. John B. Miller paid five dollars.

AGRICULTURAL.

We have had the pleasure of examining a model of a Portable Cotton Press, invented by our townsman, Mr. E. Eliason. It possesses, in an eminent degree, power, strength and cheapness. It is contained in a compact and horizontal frame, so constructed as to be easily carried on a wagon. The power of a single horse, it is calculated, will exert a force of 30 tons, and press a bale of cotton every ten minutes. Should its practical operation realize the expectation inspired by this model, it will prove a very valuable present to the Southern States.—*Fredericksburg, (Va.) Arena.*

Bene Plant.

A writer in the *Farmer and Gardener*, says:—"I feel confident that the *Bene* plant would flourish and thrive wherever the okra and tomato are now raised,—with this difference, that the *Bene* thrives and grows best on a poor sandy soil, not quite strong enough for the okra. From the *Bene* seed the purest oil in the world is expressed. It is acknowledged by all foreign and domestic epicures, to whom opportunities have been afforded to try it, that it is superior to the finest olive oil, for all the purposes to which that foreign oil is applied; and superior in another important particular, it never becomes rancid—like Madeira, the older it is, the better. Mr. Milledge, a former Governor of Geo. sent a bottle of the *Bene* oil to Mr. Jefferson, or some other high functionary of Government, who unhesitatingly pronounced it superior, in all its qualities to the olive. We only want a proper machine to express oil from the diminutive *Bene* seed, to supersede, in the course of a few years, the use of every other oil for domestic purposes. A visit from, with the 'cute' observation of, a citizen 'away down East,' would soon 'find out the way,' not only to enrich himself with a patent, but to receive the thanks and plaudits of the whole South.

Honey Bees.—Important Suggestion.

A respectable farmer of this neighborhood, called on us, a few days since, for the purpose of inviting us to give publicity to a practice adopted by him for preserving Bees through the winter, which he considers as one of great utility and importance to farmers, who produce their own honey. Our informant states, that he has kept Bees for a number of years, and after pursuing several expedients for the preservation of his Bees through the cold weather, he, last fall, placed his hives upon a suitable bench in his cellar, which was perfectly dry, and from which all light was excluded. Upon bringing the hives again into the open air, a few days ago, the Bees exhibited an unusual degree of healthiness and activity, and there were but a very small number of dead ones in any of the hives. This experiment is, in our informant's opinion, a very successful one, and well worthy the attention of those farmers, who engage in this branch of rural economy. It is at least deserving of a repetition.—*West Chester Herald.*

In February, sow peas, spinach, lettuce, cabbage, radish, carrots, celery, parsnips, turnips, thyme, sage and other herbs. Plant Irish Potatoes. Transplant lettuces and cabbages. The principal crop of beets and carrots ought to be sown in February.

GENERAL MISCELLANY.

Indian Outrage.—The Rev. Mr. Davis, of Columbus, (Ga.) was lately fired at by an Indian, about 42 miles from that place, and a rifle ball lodged in his shoulder. Mr. D. is recovering from the wound. The *Columbus Enquirer* says:

"We have heard recently of several attempts by straggling Indians, to murder individuals travelling through their country. But a few weeks since, an innocent little child, the son of a respectable farmer in Russell co., was shot through, and afterwards inhumanly butchered by one of these merciless savages.—Several persons have been shot at, within our knowledge, and narrowly escaped with their lives."

Indian Wit.

Soon after Litchfield began to be settled by the English, an unknown Indian came into the inn at dusk, and requested the hostess to furnish him with food and drink; stating that he had no success in hunting, and could not pay till he had better fortune. The woman refused, calling him a lazy, drunken, good for-nothing fellow. A man who sat by, noticed the Indian as he turned away from the inhospitable place, and perceiving that he was suffering very seriously from want and weariness, he generously ordered the hostess to furnish him a good supper, and call on him for payment. After the Indian had finished his meal, he thanked his benefactor again and again, and assured him he should never forget his kindness, and would if it were in his power faithfully recompense him. He observed that he had one more favor to ask—if the woman was willing, he wished to tell a story. The hostess whose good nature had been restored by money, readily consented.

The Indian, addressing his benefactor, said, 'I suppose you read the Bible?' The man assented. "Well the Bible says 'God make the world; and then he took him and looked on him, and say "all very good." Then he made light, and took him and looked on him and say "all very good." Then he made land and water, sun and moon; grass and trees; and he took him and looked on him, and say "all very good." Then he made beasts and birds and fishes; and he took him and looked on him and say "all very good." Then he made man; and took him and looked on him, and say "all very good." Then he made woman and took him and looked at him, and—he no dare say one such word."

Many years after this the Indian's benefactor was taken prisoner by an Indian scout, and carried into Canada. He was saved from death by one of the tribe, who asked leave to adopt him in the place of a son who had fallen in battle. Through the winter he experienced the customary effects of savage hospitality. The following autumn, as he was at work in the forest alone, an unknown Indian came to him and appointed a meeting at a certain place on a given day. The prisoner consented; but afterwards fearing mischief might be intended, neglected the engagement. The Indian again sought him, reproved him for his want of confidence in him, and assured him the meeting would be for his good. Encouraged by his apparent friendship, the man followed his directions. He found the Indian provided with blankets, ammunition and knapsacks. The Indian ordered him to arm himself and follow him.

Their course was towards the south, and they after

day the Englishman followed, without being able to conjecture the motives of his guide.

After a tedious journey, he arrived at the top of an eminence, commanding a view of a country somewhat cultivated and populous. "Do you know that country?" said the Indian with an arch smile. "O yes, it is Litchfield," replied the white man, as he cordially pressed his hand. "Many years ago, you gave weary Indian supper there," said he, "he promise to pay you, he pay you now. Go home and be happy."

How to Save one's Bacon.

Early one fine morning, as Terence O'Fleary was hard at work in his potato garden, he was accosted by his gossip, Mike Casey, who he perceived had his Sunday clothes on.

"Hod's bud! Terry man, what would you be afther doing there wid them praties, an' Phelim O'Laughlan's berrin' goin to take place! Come along, ma boche!! sure the praties will wait."

"Och! no," said Terry, "I must dig this ridge for the childer's breakfast, an then I'm goin to confession to Father O'Higgins, who houlds a stashin beyont there at his own house."

"Bother take the stashin!" said Mike, "shure that 'ud wait too!"

But Terence was not to be persuaded.

Away went Mike to the berrin'; and Terence having finished 'wid the praties,' as he said, went over to Father O'Higgins, where he was shown into the kitchen to wait his turn for confession.

He had not been long standing there, before the kitchen fire, when his attention was attracted by a nice piece of bacon, which hung in the chimney corner. Terry looked at it again and again, and wished the childer had it wid the praties.

"Murder alive!" says he, "will I take it? Sure the priest can spare it; 'an it would be a rare thrate to Judy 'an the gorseons at home, to say nothin iv myself, who hasn't ate the like this many's the day."

Terry looked at again, and then turned away, saying 'I won't take it—why would I, an' it's not mine but the priests! an' I'd have the sin iv it, sure! I won't take it,' repeated he, 'an' it's nothin' but the ould boy himself that's timptin' me! But sure it's no harm to feel it, any way,' said he, taking it into his hand, and looking earnestly at it. "Och! it's a beauty, an' why would'nt I carry it home to Judy and the childer! an' sure it won't be a sin afthur I confess it!"

Well, into his great coat pocket he thrust it; and had scarcely done so, when the maid came in and told him that it was his turn for confession.

"Murder alive! I'm kilt and ruined! now Terry what 'll you do in this quandary at all! By gaunies! you must thry and make the best of it, any how,' and in he went.

He knelt to the priest, told his sins, and was about to receive absolution, when all at once he seemed to recollect himself, and cried out,

"Och! for goodness sake stop! I have one great big sin to tell you yet; only, sure I'm frightened to tell it, in regard of never havin' done the likes afore, sur, niver."

"Come," said Father O'Higgins, "you must tell it to me."

"Why, thin, your reverince, I will tell it, but sure I'm ashamed like."

"Oh, never mind! tell it," said the priest.

"Why, thin, your reverince, I wint one day to a gentelman's house, upon a little bit of biseness, an' he bein' engaged, I was showed into the kitchen to wate. Well, sur, I saw a beautiful bit iv bacon hanging in the chimbley corner; I looked at it, your reverince, and my teeth began to wathur; I don't know how it was, sur, but I suppose the divil timpted me, for I put it into my pocket; but if you plaze, sur, I'll give id you." He put his hand into his pocket.

"Give it to me!" said the priest; "no, surely not; give it back to the owner."

"Why, thin, sur, I offered it to him, and he would'nt take it."

"Well, then," said the priest, "take it home and eat it with your family."

"Thank your Reverince, kindly!" said Terence, an' "I'll do that same thing, plaze God; but first an' foremost, I'll have absolution, if you plaze, sur."

Terence received absolution and went home, rejoicing that he had been able to save his soul and his bacon at the same time.

Advices from Batavia on the 24th September, communicate the melancholy intelligence, that Mr. Layman and Mr. Munson, the two American Missionaries, who embarked in March last, from Batavia for Sumatra, were murdered and eaten by the natives of the Batta country, in the interior of Sumatra, on the 38th July last. Their bereaved widows were still at Batavia, waiting anxiously for an opportunity to return to their native land.

A copper coin was recently dug up in a garden in this place which bears a curious relation to a part of our American History. It has on one side a head of George the III, and the words "Georgius III Rex." around the edge. On the opposite side are represented the coats of arms of England, Scotland, Ireland, and Virginia, quartered; on the edge are the word and figures "Virginia 1773."

The following historical facts are here distinctly referred to. During the usurpation of Cromwell, the colony of Virginia eluded to acknowledge his authority, and declared itself independent. Shortly after, finding that Cromwell threatened to send a fleet and army to reduce Virginia to subjection; and fearing the ability of this feeble state to withstand his force, she sent over in a small ship a messenger to Charles, then an exile at Breda, in Flanders. Charles accepted the invitation to come over and be King of Virginia, and was on the eve of embarking for Virginia, when he was recalled to the throne of England. As soon as he was restored to the crown of England in gratitude for the loyalty of Virginia, he caused her coat of arms to be quartered with those of England, Scotland and Ireland, as an independent member of the empire. The above coin is clearly confirmatory of these facts. Hence the origin of the phrase "Old Dominion" frequently applied to Virginia.—*Washington Pa. Reporter.*

Sore backs in Horses.—White lead moistened with milk or sweet oil, has been recommended as the most effective application in this complaint.

An Irishman being asked by a Caledonian, what was meant by his impudence, briskly replied Scotch modesty.

CHARLESTON PRICE CURRENT, JANUARY 31, 1835.

ARTICLES.	¢	c.	ARTICLES.	¢	c.	ARTICLES.	¢	c.				
BAGGING, Hemp, 42 in. yd.	30	a	24	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13	
Tow and Flex.	30	a	24	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9
BALE ROPE, lb.	61	a	9	Mackerel, No. 1.	7	a	25	PORK, Mess, bbl.	13	50	a	14 50
BACON, Hams.	9	a	91	No. 2.	6	a	25	Prime,	10	a	10 50	
Shoulders and Sides.	71	a	91	No. 3.	5	a	25	Cargo,		a		
BEEF, New-York, bbl.		a		Dry Cod, cwt.	2	75	a	3	Mess, Boston,		a	
Prime	61	a	61	FLOUR, Bal. U.S. sup. bbl.	0	00	a	5 50	No. 1. do.		a	
Cargo	41	a	41	Philadelphia and Virginia,		a				a	8	
Mess, Boston,	10	a	101	New-Orleans,	5	a				a	91	
No. 1.	8	a	81	GRAIN, Corn, bush.	68	a	40			a	50	
No. 2.	71	a	81	Oats,	35	a	73			a	3	
BREAD, Navy, cwt.		a	31	Price,	60	a	65			a	121	
Flour	4	a	41	GLASS, Window, 100lb.	41	a	9			a	371	
Crackers,	7	a	71	GUNPOWDER, keg.	5	a	6			a	30	
BUTTER, Guben, prime, lb.	30	a	15	HAY, Prime Northern, 100lb.	75	a	00			a	91	
Inferior,	121	a	15	IRON, Pig,		a				a	111	
CANDLES, Spermaceti,	31	a	32	Swedes, assorted,	4	a	41			a	81	
Charleston made,	13	a	131	Russia, bar,	4	a				a	71	
Northern,	11	a	111	Hoop, lb.	61	a	61			a	171	
CHEESE, Northern,	8	a	81	Sheet,	8	a	81			a		
COFFEE, inf. to fair,	91	a	11	Nail Rods,	7	a	71			a	000	
Good fair to prime,	12	a	121	LARD,	71	a	71			a	30	
Choice,	131	a	131	LEAD, Pig and Bar, 100lb.	61	a	61			a	35	
Porto Rico,	13	a	131	Sheet,	61	a	7			a	61	
COTTON, Uplands, inf.	14	a	141	LIME, Stone, bbl.	1	50	a			a	8	
Ordinary to fair,	15	a	151	LUMBER, Pitch Pine, rts, Mft.		a				a	16	
Good fair to good,	151	a	161	Shingles, M.	3	a	5			a	1871	
Prime to choice,	161	a	00	Staves, Red Oak,	14	a	15			a	91	
Sassa and Maine,	32	a	33	MOLASSES, Cuba, gal.	22	a	23			a	4	
Sea Island, fine,	31	a	43	New-Orleans,	26	a	24			a	6	
CORDAGE, Tarred,	9	a	10	Sugar House Treacle,	30	a				a	13	
Do. Manila, cwt.	11	a	12	NAILS, Cut, 41. to 30d. lb.	51	a	51			a	32	
DOMESTIC GOODS.				NAVY STORES.						a	20	
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a			a	40	
Blacked,	8	a	15	Turpentine, sof.	2	50	a			a	80	
Shirting, brown,	8	a	101	Do. Georgetown,	1	a	125			a	80	
Blacked,	101	a	17	Pitch,	1	75	a			a	75	
Calicoes,	9	a	15	Rosin,	1	371	a	150		a	30	
Stripes, indigo blue,	81	a	11	Spirits Turpentine, gal.	15	a	50			a	30	
Checks,	7	a	16	Varnish,	25	a	25			a	3	
Plaids,	81	a	16	OILS, Sp. winter strained,	1	05	a	110		a	135	
Prints,	12	a	16	Fall strained,	90	a				a	50	
Bad Tick,	13	a	20	Summer strained,		a				a	30	
DUCK, Russian, bolt.	15	a	21	Linseed,	1	a	105			a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	105 50	3.50
South-Carolina do.	45	57	1.50
State do.	100	105	3.00
Union do.	5	50	1.50
Planters & Mechanics do.	25	33	.87
Union Insurance do.	60	831	4.00
Fire and Marine do.	66	none.	5.00
Rail-Road do.	100	97	3.00
Seas Canal do.	870	00	20.00
Note 6 per cent. do.	100	103	
Note 5 per cent. do.	100	102	
City 6 per cent. do.	100	108	
City 5 per cent. do.	100	00	
U. S. 5 per cent. do.	100	none.	

EXCHANGE.

Bills on England, 5 a 51 per cent. prem.
 France, 5C 35 a 45 per dollar.
 New-York, } 60 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange.—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent.
 Spanish Dollars, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 85, and Sovereigns, 841 a 4 7-8.

Charleston Market.

Cotton.—The operations in Uplands since our last, have again been but of a very moderate amount. On Saturday nothing was done. On Monday, Liverpool accounts to the 21d ultimo were received, advising of a further decline in that market.—Holders then appeared more inclined to grant such a reduction in price as was desired by purchasers the week previous, and sales were accordingly effected at such offers as had been made at that time. Still the market remains in a very unsettled state, and with the exception of prime Cottons and qualities bordering thereon, our prices are nearly nominal. Prime descriptions are very scarce, and command our highest rates. We understand that several country holders have given orders to ship their Cottons rather than submit to a further reduction of price. The sales of the week have amounted in all to 2,123 bales. The sales in Long Cottons have been trifling—the article is very dull, particularly the common kind. We continue our last week's quotations.

Rice.—The very active demand which existed for this article on the first of the week has considerably abated, and prices have given way from 1 to 3-16. The sales have amounted to near 4000 bbls.

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