

# THE SOUTHERN BAPTIST,

AND

## General Intelligencer.

WILLIAM HENRY BRISBANE, EDITOR.

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### THEOLOGY.

#### Doctrine of the Trinity.

Having very summarily established the Inspiration of the Scriptures, I proceed in the next place to prove, that "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." This doctrine, though not contrary to reason, is so far above our comprehension, that from the Scriptures alone we can draw any definite proofs in its substantiation.

We have proved that there is a God; that that God is possessed of certain attributes, which are necessarily peculiar to himself; and now if we can shew, that to the *Father*, and to the *Word*, and to the *Holy Ghost* respectively, those identical attributes are applied, (and that in God's own word) the Doctrine of the Trinity is then substantially proved. Let us consult, therefore, the following texts.

1st. Jesus Christ, who is the Son or the Word, is represented as *eternal*, in Hebrews xiii. 8. "The same yesterday, to day, and forever." In Rev. 1. 8. "The beginning and the ending."

The Holy Ghost is called in Hebrews, ix. 14. "The eternal Spirit."

God alone can be *eternal*, therefore the *Father*, *Word*, and *Holy Ghost* are God.

2d. God alone is *omnipotent*.

To the Father it is said, "Thine is the kingdom, the power and the Glory.—Mat. vi. 13.

Of the Word, it is said in Isaiah ix. 6. His name is "The Mighty God." Of the Holy Ghost, it is said in Romans, xv. 13. "Abound in hope through the power of the Holy Ghost."

Therefore, *Father*, *Word*, and *Holy Ghost* are God.

3d. God alone is *omniscient*. 1 Kings, viii. 39.—"Thou only knowest the hearts of all the children of men."

Of the Word, it is said in John, 11. 25. "He knew what was in men."

Of the Holy Ghost, it is said in 1 Cor. 11. 10. "The Spirit searcheth all things; yea, the deep things of God."

Therefore, *Father*, *Word*, and *Holy Ghost* are God.

4. God alone is *omnipresent*. Jer. xxiii. 24. "Do not I fill Heaven and Earth! saith the Lord."

Of the Word, it is said in Ephes. 1. 23. "He filleth all in all."

Of the Holy Ghost it is said in Psalms cxxxix, 7. "Whither shall I go from thy Spirit?"

Therefore, *Father*, *Word* and *Holy Ghost*, are God.

5. God is the fountain of *Holiness*. Jude 1. "To them that are sanctified by God the Father."

Of the Word it is said in Heb. ii. 11. "He that sanctifieth."

Of the Spirit, it is said in Romans xv. 16. "Being sanctified by the Holy Ghost."

Therefore, *Father*, *Word* and *Holy Ghost*, are God.

6. The same agreement exists in reference to creation, to sending teachers to the church, to endowing these teachers with knowledge, to granting success to the labor of the pious, to giving spiritual life, and to raising the dead; for each of these various acts is attributed indiscriminately to *Father*, *Word*, and *Holy Ghost*. And finally, *Father*, *Word* and *Holy Ghost* are united in worship. Matt. xxviii. 19. "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." 2 Cor. xiii. 14. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

Thus we learn from the Scriptures the doctrine of the Trinity. The Union to us is incomprehensible, or rather the *modus operandi*, but in the doctrine we must believe, or at once deny the authority of the scriptures. Yet it is not contrary to reason, for analogy supports the doctrine. A tree is composed of *bark*, and *sap* and *heart*. The mode of Union we cannot comprehend, but we know that each is essential to the whole. We speak of the living or mental principle in man, and we say a noble *spirit*, a generous *soul*, and an intelligent *mind*. We can as easily account for the Union of Father, Son, and Holy Ghost, as the union of bone, flesh and blood in man, or of body and mind. But though *mysterious*, we deny the Trinity at our peril. B.

#### The Original Condition and Character of Man, and his Fall.

The sacred writer, having in sublime language given an account of the creation of the world, tells us that God finally created man, and that he was created in the image of God. My purpose, therefore, is now to present to view, the doctrine of man's original righteousness, and its attendant blessedness, and his fall, &c.

Since God is a holy being, every thing immediately emanating from him, must necessarily be innocent and righteous, as it is utterly inconsistent with a holy character to be the author of sin. Hence it is written that "God made man upright," by which is meant that man was originally created a righteous Being. In the account of his creation, it is said emphatically, that "God created man in his own image; in the image of God created he him; male and female created he them." And of all the works of his creation, it is said, "God saw every thing he had made, and behold it was very good." Righteousness is a propensity to do that which is morally right. With such a propensity was Adam created. In accordance with his natural disposition he practised righteousness, and his conduct was habitually such as to please God. Possessed of a righteous character, and practising righteousness, the Lord made the situation of our first parents highly agreeable and happy. Eve was given to Adam for a companion, and for the purpose of increa-

sing the human family. By this family was the world to be occupied as lords of the terrestrial creation, and they were to subsist by tilling the ground. (Gen. ii, 5.) To common industry, the earth in man's innocency, would yield a happy increase, without bringing forth "thorns and thistles," and without requiring excessive labor. Eve should bring forth children without sorrow, (Gen. i. 28) and mankind should "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth," so that they should be in no dread of ravenous beasts or of venomous reptiles; and every thing, yea, the lion and the tiger should be perfectly docile, and obedient to the desire of man. The increase of the earth was to be the natural nourishment of man and beast, and nothing else was to be used for food. Among which increase of the earth was nothing poisonous, so that neither man nor beast was in danger of death. In addition to this, God prepared for Adam and Eve a beautiful garden, as their special residence and place of employment, "to dress it and to keep it," and "of every tree of the garden" except one "they may freely eat." "The tree of life was also in the garden, the fruit of which was calculated to preserve man in everlasting youth. As long as man continued righteous, he was permitted to eat of this tree of life. Thus in a state of Paradisaical blessedness did Adam and Eve for a season enjoy themselves in communion with their God.

Adam and Eve were righteous, but the situation in which they were placed was one of trial, for the tree in the midst of the garden, although yielding delightful fruit, was to them prohibited. God had said "in the day thou eatest thereof thou shalt surely die;" i. e. in that day they should be dying creatures temporarily, dead in trespasses and sins spiritually, and be liable to the death which is eternal. Although man was created upright, and with a natural propensity to act righteousness, yet he was endowed with a freedom of will, a full power of volition. The fact that God left him to choose between life and death in the case of the forbidden fruit, is evidence of Adam's power of volition. However difficult it may be, as Mr. Wesley considers it, to "reconcile man's free will with the foreknowledge of God,"\* yet it does not become such finite understandings as we possess, to contravert the palpable evidence of scripture testimony. Without the power of choice, Adam's state could not have been one of trial, and obedience would have been no more than mechanical operation, whilst disobedience would have been the mere result of defectiveness in man's creation, or the determination of the Creator to make him sin, neither of which alternatives would be consistent with the character of God. God having a design in view, even the exhibition of his mercy, so created man that he had the power of choice between sin and righteousness. To say this is irreconcilable with the foreknowledge of God, is at once to limit the creative power of God far below our usual ideas of his capacity, and we have already proved that God is able to accomplish any thing which is not incongruous with his nature. Man can make a watch to keep good time, or he can make one that will be seldom right, but he cannot make one to exercise its own option, whether to keep time or not.— Could he succeed in such an attempt, his merit as a workman would fly swiftly on the wings of fame.— God creates for purposes of his own glory, and he

certainly glorifies himself more in the creation of a rational being capable of volition, than in the formation of inanimate body, or even of the whole planetary system. And there is nothing incongruous with his nature to create such a being—he may create him with a fore-knowledge that he will sin and his creation is therefore equivalent to a decree, but as the final cause of that creation is to glorify his own attributes, and as He best knows by what mode to accomplish this, we cannot decide upon the justice of this decree until an exhibition of the final result. In the sequel it will be found that these mysterious operations are all necessarily connected with the glorious object to be accomplished—in the mean time "let all the earth keep silence before him"—in the ruin of devils, God has glorified his justice in the exhibition of his hatred to sin; but this is not all: the ruin of the fallen angels is calculated to increase the homage of those who have retained their first estate, and remaining to them a constant memento of the consequences of transgression, they are reminded that to be happy they must be holy—but the effects of Satan's fall do not end even here; the devils are the instruments of man's temptation, and through Satan man falls from original righteousness, that God may exhibit his mercy in the redemption of man—thus tho' at first view the rebellion of devils, which may have been prevented if God had chosen it, seems inconsistent with the character of God, it nevertheless is found to be only the permission of a less evil to accomplish a greater good, and the loss of the happiness of a few to increase the happiness of a vast multitude. In this way God is glorified even in the permission of sin—the whole subject 'tis true is mysterious, but "shall the thing formed, say to him that formed it, why hast thou made me thus?" God forbid.

Adam and Eve created righteous, that is with a natural disposition to do good, but thus left to the determinations of their own minds continued for a season to participate in the reward of righteousness— It does not appear that they manifested any disposition to partake of the tree of knowledge of good and evil whilst left entirely to pursue their own inclination without extraneous suggestions— they loved God upon the same principle that a child loves his parents, and their love to God, prevented their incredulity, they had all creation under their control to supply their wants except one tree, and this was no temptation because they believed it would be injurious to them to partake of its fruit—consequently they felt no disposition to disobey, and since they acted righteously and had no disposition to act otherwise, they must be regarded not only innocent but righteous and holy—just as a child would be esteemed dutiful who believing his parents, gives credit to their assertions and obediently abstains according to their desire.

Adam and Eve did not *hate sin* in the sense in which God hates sin, or the angels hate sin, or christians at the present day hate sin, for the plain reason that they did not know what sin was; they knew not "good and evil" until after they partook of the tree of knowledge of good and evil—they had not transgressed, nor had they ever witnessed the effects of transgression. How then could their righteousness consist in the hatred of sin? On the other hand, as they had never sinned, nor had the temptation to sin, they could not *love sin*, and since they did not love sin, of course they were not sinners. Upon the whole, therefore,

\* Wesley's Works, vol. IX. p. 277.

their righteousness consisted in a pure love to God, inclining them to virtue, a love without the least mixture of fear; and a "perfect love casteth out fear," and "love is the fulfilling of the law;" so theirs must have been a perfect righteousness. Yet their love or righteousness was not of the same character as the love or righteousness of Christians now, for the former existed without the knowledge of good and evil, while the latter is induced through, or is rather the occasion of the knowledge of good and evil. Christians being "born of God cannot commit sin," (John iii. 9.) "for his seed remaineth in" them, and they hate sin. But Adam, not knowing good from evil, and being righteous, not from any exercise of the judgment, but merely from natural propensity, was as capable of mutation from righteousness to sinfulness, as man is at present from sinfulness to righteousness, the one being produced by the power of the devil, and the other by the power of the Holy Ghost.

Accordingly, through extraneous influence, Adam and Eve became the victims of fatal delusion. The instrument of the delusion was a serpent more subtle than any beast of the field. This serpent was evidently the assumed form of the devil himself, as may be understood from Rev. xii. 9. What was the original form of a serpent we know not, nor have we any support for conjecture—it is evident that its present form and habits are the consequence of the curse,—(Gen. iii. 14.) Its original form, it is probable, was fascinating, and its organic construction possibly admitted the articulation of language. It is not presumed, however, that it was accustomed to speak, yet on the occasion of the temptation of Eve, it is said that he addressed the woman in these words, "Yea, hath God said, ye shall not eat of every tree of the garden?" It is not intimated that Eve expressed any surprise upon hearing the beast speak; but as the Bible gives rather an epitome than a detailed history of the event, it is by no means improbable but Eve's astonishment was very great; nor is it unlikely, that this is rather the close of the conversation than the whole of what passed. Indeed the very address of the serpent leaves the impression, that the woman had previously informed the serpent of the will of God in reference to the fruit. The serpent, in turn, expressed his surprise in the language above quoted, that God should have forbidden the eating of that fruit. "We may eat of the fruit of the trees of the garden," says the woman in reply, "but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." "And the serpent said unto the woman, ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Heretofore the tree, as I have previously remarked, was no temptation, because the woman really believed what God had said, that it would be her death to eat of it. But now she, governed by her sight, and deluded by the words of the serpent, begins to doubt the truth of what God had said. The tree was not only "pleasant to her eyes," (Gen. iii. 6) "but she saw that" it "was good for food;" i. e. as I understand the allusion, she saw that the serpent eat it without sustaining any injury; and not only so, she saw that it was "a tree to be desired to make one wise," for she would very naturally attribute the ability of a beast to speak, to the virtue of the fruit. She therefore "took of the fruit thereof, and did eat: and gave also unto her husband with

her;" and he, seeing no harm come upon his wife, followed upon the serpent, took it likewise, and "he did eat."

Thus did Adam and Eve fall victims to Satan's seduction, for from that moment, with the loss of immortality, they lost their original propensity to righteousness, their right to the tree of life, and their consequent immortality. God had said, "In the day that thou eatest thereof thou shalt surely die;" and accordingly the Lord God soon after, in the cool of the day, entered the garden in visible form, and pronounced the curse of death; but in cursing the serpent through which the devil had exerted his seductive influence, he left a gleam of hope, that immortality, with the favor of God, might be regained—the seed of the woman would bruise the serpent's head.

Will it be said that the punishment was too severe for the crime of eating a little fruit? Not only temporal death, but spiritual and eternal death! This indeed a tremendous punishment, but surely not greater than was merited. If it were nothing more than eating a little fruit, the crime was immense, because it was so much the more easily kept. But the crime was greater than the mere eating of the fruit. Almost the whole moral law of God, comprehended in the Decalogue, if not every commandment of it, was broken by Adam and Eve. The first two commandments oppose idolatry or the love of the creature more than the Creator. Adam and Eve preferred an apple to their God. The third commandment forbids irreverence to God; and so does the fourth. Adam and Eve, however, charged God with a lie, and believed the serpent rather than God. The fifth commandment requires honour for parents; but God, the only Father of Adam and Eve, was treated by them with dishonour and contempt. The sixth commandment forbids murder; but here they became the murderers of themselves and posterity. The seventh forbids adultery; but they committed spiritual adultery in departing from their God, and preferring the creature to the Creator. The eighth forbids stealing; but they partook of the fruit which was not their property, and was really forbidden them. The ninth forbids lying; but they prevaricated in giving as excuse for hiding from God, their nakedness, instead of openly acknowledging their guilt. The tenth commandment forbids covetousness; but they coveted the knowledge and wisdom of God, as well as the forbidden fruit itself. And thus the whole moral law was broken, in this single act of our first parents. In this act, too, was the basest ingratitude, the greatest avarice, and the height of pride. Surely, then, they merited the wrath of that God, who cannot behold sin with the least allowance. But it was by the influence of the Devil that they transgressed, and hence we find a door of escape made for them, through the atonement promised in the curse of the serpent.—And the serpent, now remaining the monument of the fall of our first parents, is also the memento of the promise, that the devil, through Christ, is finally vanquished, for in him the seed of the woman bruises the serpent's head.

#### EXPOSITION OF ROMANS IX. 3.

I could wish that myself were accursed from Christ, &c.  
The particle "from" sometimes signifies "after the manner of," as in II. Tim. 1. 3.—where "from my forefather" means "after the manner of 'my forefathers.'" This signification taken in connexion with that scripture which says "cursed is every one that hangeth on a tree," will elucidate the above remarkable expression of Paul. It is the expression of his willingness to die for Israel after the manner of Christ, i. e. on the cross.

### RELIGIOUS MISCELLANY.

#### The Sinner is to blame for his own Hardness of Heart,

BY PROFESSOR HOOPER.

Hardness of heart is chargeable on none but ourselves. "To day, if ye will hear his voice, harden not your hearts." Here God addresses us as beings having a will, a choice—having the power and the liberty of obeying his voice or not, and he exhorts us not to harden our hearts, by refusing to hearken to his word. "Harden not your hearts," is the divine admonition. This shows, that we are voluntary agents in this matter, and that if our hearts are hardened, we ourselves are the willing authors of it. Let us see if this cannot be made out against us by a survey of our conduct in relation to our spiritual concerns. From our earliest years, religious motives have been set before us, and the claims of God to our love and duty, have been enforced upon our consciences. We were told to seek the Lord early, while he might be found—we were cautioned against losing the tenderness of the youthful heart, and were told to beware of that obduracy, sure to come on with increasing years. But how did we act? Did we obey this good advice? Did we not turn our attention upon puerile trifles, and resolve that we would postpone religion till later in life—if at any time impressions were made upon our young minds, did we cherish and improve them? No: they were unwelcome intruders into our bosoms; we disliked them, and drove them away as soon as possible, that we might get rid of the uneasiness they occasioned. But now, we cannot feel. Whose fault is it? "Why should a living man complain, a man for the punishment of his sins?" You once had feeling—you found it troublesome—you wished for tranquility—that tranquility was only to be obtained by hardening your heart—you have done it, and now take the pleasure and the reward of it—you have nobody to thank or to blame for it, but yourself. It would be just as reasonable in a man who had wasted all the active and vigorous part of his life in idleness and extravagance, to complain in his old age that he had not strength enough to make a livelihood for his family. What! must the course of events be revived, must the wheels of time revolve back, and give him again the faculties he has lost! Must God rejuvenize him, and give him back at 50, the limbs and the spirits of 25, that he may retrieve the injury arising from his past follies! Again you were told that the commission of sin would blunt your sensibility, and stupify your conscience. But you despised the warning. You would commit sin—and now it has become so familiar to you, that you have lost your dread of it, and you cannot repent—well, who made you so familiar with sin? Who trifled with your conscience so long, that it lost all its power of feeling? You yourself, knowingly and deliberately. Then take the blame to your own door. Again, the scriptures called to you in the most affectionate language, "dearly beloved, abstain from fleshly lusts which war against the soul." But you were determined to run the risk of this war, and to expose your soul to dangerous wounds, or even death. Well, what has been the result! Your fleshly lusts have got the mastery over you—long indulgence has made them the tyrants of your soul—it is led captive by them at their will; or in advancing years, and the cooling of your passions no longer tempt you to the

continuance of your former sensualities, yet you cannot mourn over them with humiliation and self-abhorrence—you are sensible that you ought—you admit their criminality—but you cannot feel that deep sorrow which the recollection of them ought to inspire—What is the reason! You voluntarily sinned away all your feeling, and you must take the consequences. God assures you on his own word, that this would be the case, and it has come to pass. He told you to "beware lest you should be hardened by the deceitfulness of sin;" but you would not beware, and now you are hardened.

Again, our Saviour has cautioned us against the care of this world, and the lusts of other things, lest they should crowd out religion, and choke the good seed of the word, and destroy the soul. Did you take the warning! No: you gave up the soil of your heart to be overrun by these worldly weeds and thorns, and now they have taken such deep root, and have so thoroughly overspread the whole field, that you feel unable to remedy the evil—you complain that you cannot keep out worldly thoughts with all your endeavors—that whether you attempt to pray, or read, or meditate, or hear preaching, it is all the same, you cannot command your thoughts, they will wander—that so tenacious a hold have they of your mind, that they will not let you rest even on the Sabbath day, but follow you into the closet and into the church, and force you in spite of yourself, to profane the house of God, by making it, like those sinners of old time, "a house of merchandize," carrying on in the secret chambers of thought, your calculations of gain and loss, and schemes of worldly things, while the preacher is talking to you of heavenly treasures, and the kingdom of God.

Again, I ask whose fault is it that these worldly things have taken such inseparable hold of your heart! Did you not sow the seeds of those thorns? Did you not water them, and purposely let them grow? Did you not spend six days out of seven in nursing them, and did you not even steal the greatest part of the Sabbath day from the cultivation of the good seed, and sacriliciously devote it to the nourishing of those noxious plants, of whose prevalence you now affect to complain! What, if the good seed which was sown in your heart be by this time thoroughly dead; you killed it by your neglect, and must pay the penalty. You knew that religion in the soul of man was a tender exotic, not a hardy native in its congenial soil—you knew it would have to be cherished with care, or it was likely to die. I say, you knew this, and you chose, out of a wicked preference to the world, to neglect religious impressions, and allow them to run the risk of being obliterated for ever. I charge you at the bar of God, and your own conscience with this sin—you are verily guilty concerning this thing. You voluntarily excluded religious thoughts from your mind, and admitted worldly thoughts; and now if you can't get rid of that throng of worldly cares—if you can't care for the favour of God, if you can't be concerned about any thing but the objects of time, you must even go down to destruction—for assuredly, if God be true, every such man will perish everlastingly. You must have your affections detached from these things, and placed upon things above, as you hope to enter heaven—and if you plead that it is impossible, that your thoughts and your affections have grown into an inseparable union with the world, and that it is in vain

for you to attempt to sever them, why then, all I can say is, that you must sink down to hell, along with the world to which you cling, like the foolish merchant in a shipwreck, who stuffed his pockets with gold, and thereby only procured himself a more certain passage to the bottom.

The last way I shall mention in which you have been the cause of hardening your heart, has been by grieving the Holy Spirit. You knew that you were dependent, entirely dependent, on this divine agent for that change which was necessary to the salvation of your soul.—And the scriptures solemnly admonish you to grieve him not, lest he should depart from you—you heard God's declaration, that his spirit should not always strive with man. Now, with all this before your eyes, you have knowingly grieved the Holy Ghost. You have committed sin when the whispers of the spirit within you, said "oh do not this abominable thing which I hate." You have neglected duties to which conscience was powerfully urging you, and you have had a hard struggle against this inward monitor, before you could bring yourself to such neglect. The good Spirit at length wearied with the wrong it sustained in your breast, took its flight, and since that, you can live in the practice of sin, and in the neglect of duty, you can give all your affections to the world, and care nothing for God and heaven, with little or no compunction, and no troublesome dread of a judgment to come. And now when pressed and urged upon the importance of repenting of your sins, and believing the gospel, you reply that you cannot feel, that your heart is hard and dead, and that you can do nothing till the spirit of God comes and quickens you into life. You try to feel, but you can't feel, and therefore you can't see how you are to blame. Thus you cast the blame off your own shoulders, and tax God with it, as if he were the cause of your obduracy, and did you great injustice and cruelty in denying you requisite aid. Oh presumptuous man! if God were only to come forth and answer thee from the whirlwind, as he did Job, how soon would he silence all the vain pleas, and confound thee with shame and self abhorrence. It seems then that God is in duty bound, after you have by a whole life of transgression and ingratitude been rendering your heart callous, God is in duty bound, whenever you say the word, to come and remove all this hardness, that you may be able to feel; otherwise you are not blameable for not loving him, and believing on his Son. And the' you have grieved and quenched the Spirit of God, and would not have him an inmate in your breast, because he disturbed your sinful security, it seems he is bound, now, at your bidding, to come and be at your disposal and change your heart, and make your way quite easy and smooth to heaven. But do you think the grieved and insulted spirit of the Lord is going to be trifled with in this manner, and made to come and go at the beck of a wretched sinner! No: you will find that he will not return at your bidding, and that after being rudely turned out of doors, he will leave Satan the strong man armed, in quiet and undisputed possession of his house. All that has happened to you is in exact accordance with God's word. This hardness which you now profess to lament, was prophesied of long before it came on. God knew beforehand, that such a course of yours would bring it on, and told you of it. But you think it very hard that events have verified God's words. You think it very hard, and are ready to murmur be-

cause you strive and contend with your heart and try to make it feel, but it proves stubborn and refractory, and will not yield to all your efforts. This is the very mischief God warned you that you would bring on yourself, and how you are ready to quarrel with him, because his saying has come to pass. You would have facts to come to pass in contradiction to God's word, and that such a life as yours should not, as he predicted, produce such troublesome and violent opposition of the heart to right affections—you think it nothing but reasonable, that that heart which you have been hardening all your life-time in the fires of sin, should, whenever you have a mind to remould it, become as soft as wax, or as plastic as moist clay in the hands of the potter. But no: God will let you see the danger of continuing his admonitions. He will let you find out, by leaving you to work with that hard heart of yours, until you are sick, and in despair of altering it for the better, that he was in earnest when he told you that this evil would come upon you. God will vindicate himself still more clearly from all your accusations, by demanding of you, whether there was any thing in the nature of his dealings towards you, which had a tendency to harden your heart. He might say, I have been kind, ineffably kind to you, giving you five senses, all of them inlets to pleasure, and constant sources of enjoyment; an understanding to feast you on all the rich stores of knowledge, friends to cheer and assist and comfort you—health, peace, plenty. Were these things calculated to render your heart insensible? And if it did grow insensible under the constant reception of such blessings, what a wicked heart it must be! Again, when you sinned and deserved to die, I bore with your provocations, waited to be gracious, called after you with accents of mercy: "Why will you die?" Was this calculated to harden you? Despisest thou, O man, the riches of my goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?" But I tried thee with other modes of treatment, to see if harsh measures would be more successful than mild—I was severe to thee as a father dealth with his froward child. 'Twas I brought pecuniary misfortunes upon thee, to cure thee of covetousness, to induce thee to lift thy disappointed heart from the fallacious treasures of earth, to the enduring riches of heaven. 'Twas I took away that darling child from thine embraces, to make thee fill up the aching vacuum with the love of a long slighted Saviour. 'Twas I sent upon thee that fit of sickness which disclosed to thee, the utter worthlessness of the world, and the terror of dying in sin, and the infinite value of an interest in Christ. Were these dispensations of such a kind as ought to have led to hardness of heart? Why did I pursue thee all thy life long with the rebukes of conscience, the strivings of my spirit, and the exhortations of my messengers, but to waken thy heart, to rouse thee from thy lethargy, and persuade thee if possible, not to destroy thyself? Why did I warn thee in my word of the wrath to come, if not to move thy fears. Why did I describe to thee all the bliss and glories of heaven, and offer it to thee, if not to kindle thy desires and hopes? Why did I hold up before thine eyes a bleeding Redeemer, if not to make thy heart ache with remorse, melt with penitential sorrow, and glow with grateful love? Could I have done more to prevent thy heart from becoming hard? And if in spite of all God's pains to the contrary, your heart has contract-

incurable rigidity, it is your own doing—you have been the voluntary agent in bringing yourself into this condition: Your hardness is your crime, and will be your perdition. It is itself, now, the brand of God's wrath set upon you—it shows you to be on the list of the proscribed, devoted to destruction, and as long as it continues, you may be as sure as you are going down to hell, as if you heard a voice from heaven now proclaiming it in your ears.

FOR THE SOUTHERN BAPTIST.

**What is Truth!**

Created moral agents, subjects of a perfect moral government, amenable to Him who is "glorious in holiness," we may not disregard the solution of this question, without prejudice to our eternal interest. The various sects present a lamentable scene of confusion, they are arrayed against each other, and torn with discord. We see brethren entering the arena with brethren, dealing blows stout and strong: rusty armour thrown by as unworthy the use of christian warriors, again brought into service, and in some instances, the tattered uniform of infidelity again assumed. The ring is surrounded by sceptics and careless ones, among them a drunken one, clad in worn out purple, with a tawdry band upon her brow, and on it, *infallibility* written in soiled letters, eagerly awaiting the issue.

Is truth like the Philosopher's stone, yet unknown and unseen? Is it to be found by the subtlety of refining metaphysicians, amid the mass of undigested theories, opposing creeds, and the traditions of "holy mother church!" And are we until this controversy is ended to be cut off by ten thousands, and hurried before the bar of holy justice, ignorant of our duty and our destiny! I trow not. God from his throne has handed to his creatures, a record accompanied by the credentials of mercy and justice, and wisdom, and goodness; this he assured us was done in "truth and uprightness," and would "stand fast forever and ever." He sent his Son, who said, the "word is truth." Why then the enquiry concerning truth! Why then those jarrings among professors! The truths, men will not receive what they read, as they read, but would bring to its interpretation an ignorant philosophy by which they would effect a reconciliation between truth and the pride and ignorance of their hearts, or would bend and contract the word by the rules of philology. A creed drawn up in this way, would represent truth mingled with error on the one hand, or narrowed down to nothing upon the other. Thus Campbell would make immersion, regeneration, and Professor Stuart would have one immersed in a drop of water—thus one denies total corruption, and another would have us justified by the workings of a meagre faith.

The true mode of theorising is the Baconian. Since the time of Bacon, men have seen the folly of building on vagaries of the brain, and then searching for facts and beading them to theories thus formed; they have followed these "Jacks with their lanterns," and have been led into the mazes of uncertainty and non-sensé. The cause of error among philosophers previous to this time, is the cause of dissension and error among those who speculate upon religion now. They commence not with "thus saith the Lord," but thus we think, and "wrest the scripture" from its meaning. Until men reject this impious mode of reasoning, until they cease "replying against

God," we may not expect to see the peace of Jerusalem established, but we may expect to hear the voice of contention, asking "what is truth!"

But what is truth! The Holy Scriptures. How are they to be received! As we read them. We are not to expect them to conform to fleshly wisdom: the dark pages of profane history, modern paganism, and papal tradition, corroborate the assertion of an inspired apostle, "the wisdom of this world is foolishness with God;" nay more, that it leads to a horrid superstition, and to deeds of murder and of guilt; the heterodoxy of the present time declares it "foolishness" and the consequence thereof, unholy strife. We should remember the answer of the Redeemer to the Jewish lawyer, "how readest thou." There may be apparent contradictions, but receive the record, for its credibility is sure. The history of those who have embraced it, is a history of peace and final triumph.

Do professors believe the word to be the truth! let them adhere to it in doctrine, in ordinances, in practice; let them throw aside sectarian pride, and cleave to what is written, thus showing love for the truth by obedience to its requisitions. Do this, and the objections of gainsayers will be removed. Do this, and you will no longer hear the sceptic pointing to the discord of christians, ask what is truth.

BAPTIST.

FOR THE SOUTHERN BAPTIST.

**Can a Man be Pastor of more than One Church at a Time?**

When we take up the minutes of the different associations, and examine the tabular view of the churches, we are struck with the fact, that many of them are marked with a —, indicating that they have no pastor. We observe the same for seven or ten years in succession, yet we hear no call for missionary aid, neither do we hear of any exertion being made to obtain a Pastor. On inquiry we learn, that a ministering brother divides his time equally between one of these, and one which is represented as having a Pastor. We also learn, that he is as attentive to the interests of the one as of the other, and that they are equally engaged in all plans for the support of the ministry, and the spreading of the gospel. They are equally ready to aid every good work.

Now is not he the Pastor of both these churches?—The answer has, generally, been made in the negative. And as a conclusive argument, it has been asked, whether a man can be the husband of more than one wife at the same time; but this question is irrelevant, because the minister is never, in scripture, denominated the husband of the Church. Christ is called the Husband, and the church his Bride. But the minister is called the Pastor, the Shepherd, the Bishop, or Overseer, the Ruler, the Labourer in word and doctrine, &c. If a man can be the shepherd of more flocks than one—if he can be the overseer of more plantations than one—if he can, steadily, labour in word and doctrine in more congregations than one, it is evident that he can be the Pastor of more than one church.—A *ordained Minister* is not the Pastor of a church merely because he is a member of it. One vote admits a man to membership, and another calls him to the Pastorate; and if he can rightly divide his time between two churches, he can be the Pastor of both of them. The reason of this division of his labor arises from the fact, that one church is too small to demand his whole time, or too feeble to support him; and prudence

and a proper regard for the cause of God, leads to a union of effort, in order to obtain the divided labors of some minister of Jesus Christ. Thus while he is a member of one church, he is the Pastor or Overseer of two. And the church which is supplied with a Pastor who is not a member of it, is entitled to be returned to the Association as having a Pastor, as well as that to which he belongs, as a member. It is of no consequence to the world to know, to what particular church a man belongs; but it is important to know what churches have Pastors, and which have not; so, when a church has a Pastor, it should be so recorded in the *tabular* view of the minutes, in order that the churches in general may know, what branches are supplied with the word of life, and which are furnishing. In this way information can be extended, and suitable exertions made to supply the *destitute* with the ministration of the word. By this means, also, uncalled for sympathies and undeserving censures would be avoided, and each church would appear as it really is, in this respect.

If the above reasoning be correct, it is to be hoped that such a return may be made in the minutes of succeeding years, that every one may know what churches enjoy pastoral labours, and which of them are destitute of this great blessing. \*H.\*

FOR THE SOUTHERN BAPTIST,  
SPARTANBURGH (Dis.) Jan. 30th, 1835.

Dear Brother Brisbane.—On Friday before the third Sabbath in November, commenced a protracted meeting at Bethlehem, in this District, which continued eight days. This is the first meeting of the kind ever held at the place, and it was so signally blessed by the outpouring of the Holy Spirit, that it is thought it would be well to proclaim it abroad. The prospect however, for the four first days was very gloomy, in consequence of the weather being quite cold and rainy. Part of this time it appeared as if the elements had conspired together to impede the progress of the meeting. The clouds wore a dismal aspect, moved on by a high and boisterous east wind, and roared through the surrounding forest with a hollow, gloomy sound. I imagined I could see and hear the absolute power of Almighty God in the conflicting elements. The brethren had looked forward with pleasing expectations to this meeting. But the fear of not finding their hopes realized, began to distress them. Even, however, in this dark scene, we were blessed with the opportunity of attending the meeting every day, (the heaviest rain falling in the night season, and early in the mornings) and the four last days of the meeting, abundantly proved, that behind a frowning providence, the Lord hides a smiling face. On the evening of the fourth day, there was a great seriousness and solemnity apparent in the little congregation, and an invitation being given to mourners who desired the prayers of Christians, to come forward to the stand, there were three who came. A cloud of grace seemed to be gathering, which exhibited omens of abundance of rain. That evening and the following morning, earnest prayer was made, that the natural clouds might disperse, and the rain thereof cease, and that the clouds of grace might gather, and the showers of the holy spirit descend on the valley of dry bones, that they might begin to live. These prayers seemed to be heard. On Tuesday morning the natural clouds had changed their course, moved

on by a gentle wind, and finally dispersed before the rays of the morning sun. The waters were very high on Friday, which prevented many from attending who lived at a remote distance, but the congregation was considerably increased by those living near to the meeting house. Ministers were much engaged in "the help of the Lord against the mighty," and they attracted great attention from the assembly generally, and manifested great anxiety for sinners. The last sermon on that day was preached by brother Landrum, the Pastor of this Church, from Psalms, cii, 14, 20. The scene exhibited under this sermon was truly melting. The brother in speaking of those who were appointed unto death, became much engaged, and came out of the stand calling upon those who wished the prayers of the church that they might be saved from this death, to make it known by coming forward, upon which there came forward forty or fifty. Many of these appeared to be seriously and pungently convicted. From this time there appeared to be greater engagement among the Ministers, and an increasing anxiety on the part of the congregation to the end of the meeting. And although the good wine of the spirit was abundantly poured out during the last days of the meeting, it was seemingly evident that the best was reserved for the evening of the last day of the feast. This was indeed a refreshing time from the presence of the Lord, and it appeared as if heaven and earth were uniting. On an invitation being given to mourners to come forward for prayer, there were between 50 and 100 who eagerly pressed forward to the stand, weeping and agonising, and kneeling down in deep humility before the Lord of all the earth. After prayer they still lingered about the stand. Previously to this in the time of the meeting, one of the ministering brethren cried out in the language of the Prophet of old, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Weeping over the slain and sinners of the congregation was indeed the case in the close. Our beloved Pastor was completely out-manned, and melted down at the feet of his congregation, and there wept aloud for them, while others of the ministering brethren, who attempted to comfort the trembling mourners and exhort sinners, would quickly fail, and could only stand and weep over them. This meeting was characterised by an unusual solemn stillness, more so I think than any congregation I ever saw before. The names of the ministering brethren who came up and joined brother Landrum in the help of the Lord, were Ramsam, Rogers, W. and S. Drummond, Wallace, Woodruff and Hawkins. The latter was on his way home from the Theological Seminary in this State.

Dear Brother, I believe that the Lord is mightily at work on the minds of his people in this section of country. I have myself had unusual feelings since the above meeting. Things have worn an awfully sublime aspect to my view, while I think I have realised the existence and power of God therein more than I ever have before. I imagine that I can feel the earth ready to tremble and quake at his nod, and though we may not look out for heaven and earth to pass away now, yet, I feel that we may look with certainty for a mighty change, even the passing away of heathenism and moral darkness! Christ is travelling in the greatness of his strength, and Zion is awaking from her slumbers and putting on her beau-

tiful garments. The army of Prince Immanuel is gaining fast in number, and it seems that preparations are making to rout Satan from all his strong holds. Perhaps the great and mighty angel is about to descend with the great chain in his hand, to bind the old Dragon, that old serpent which is the Devil and Satan. When this is done, then will be ushered in the great Millennial day, and Christ will reign with his saints on earth. But I must stop this strain and come to a close. The gathering in of the fruit of this meeting is of course yet small, but it is believed that many are hopefully converted, who will ere long take up their cross and follow the Lord Jesus.

RILEY J. HURT.

FOR THE SOUTHERN BAPTIST.

SPARTA, Ga. 28th Jan. 1835.

*Brother Brisbane.*—In the 2d No. Jan. 10th of the periodical you have just commenced, there is a notice of the annual meeting of the Boston Baptist Foreign Mission Society. This Society is the first that was formed in the United States after, and in consequence of the change of sentiments in the minds of brother and sister Judson, and in mine, concerning baptism; and it is the oldest Society in this country, of this character, except one.—The Salem Bible translation and Foreign Mission Society; which was formed about the period of the sailing of the missionaries, Judson, Hall, Newell, Nott, and myself, for India, early in 1812. The General Committee connected with the Charleston Association, S. C. existed much earlier, but did not assume its Foreign Mission aspect till later.

It is gratifying to mark the steadfast and growing regard of this Society to the all important object which called it into existence, the deep interest it maintains in the public mind, and the effective manifestation of that interest at its anniversaries. It was in connexion with this Society, the first in the relations just adverted to, that my exertions were commenced in this country on my return from India.

In the notice referred to in your 2d No. it is stated, that "From this Society originated the Baptist Triennial Convention." It may not be amiss to bring to view some of the leading facts which may serve to develop the manner in which this was brought to pass.

When the Missionaries, that have just been named, were ordained, and sent out for India, it was our expectation, as well as that of the Board that sent us out, that we should go to Burmah and labour there. Soon after reaching Calcutta, however, from the representations that we received of the desperate condition of that country, the purpose of entering that field was abandoned. About the same time, brother Judson and his wife, having become entirely satisfied that immersion only, is baptism, and that none but a believer in Christ is a proper subject of the ordinance, were, by Elder Ward one of the English Baptist missionaries connected with the Serampore station, in the Baptist chapel in Calcutta, baptised. By the same administrator, in the same place, six weeks afterwards, having become indubitably convinced of the truth of believer's baptism, it became my duty also to be baptised. The mission, of course, was divided. Brother and sister Judson and myself, as we had become Baptists, constituted one branch: the rest remained as they were, and constituted the other.

Measures that were adopted by the East India company's government made it necessary to retire to the Isle of France, somewhat more than a quarter part of the distance back again towards the United States. Unassociated with the English Baptists—unacquainted with the Baptists in our own country—unable to calculate with any satisfactory degree of certainty what might be the effect of letters sent home—we were three solitary individuals disconnected from all the christian world, in a heathen land, with only scanty means for a very temporary subsistence:—*but we did not doubt that the Lord would provide for us!*

Having given up the purpose of going to Burmah, we concluded, after much deliberation and prayer, to direct our efforts to the object of evangelising the Malay people, and commenced the study of their language. Meantime, most unexpectedly and providentially, an opportunity occurred for my return. After long continued praying for the guidance of our heavenly Father, connected with the most serious consideration of the question, it was finally our united opinion, that it was expedient for me to revisit our native land—see the Baptists—give them information of the state of things pertaining to the mission—and endeavor to bring them forward into the missionary ranks.

Here, let me state, briefly, that soon after parting with brother and sister Judson, they went from the Isle of France to Madras, intending to proceed from that place to Penang, or to some suitable point, where they might labour for the salvation of the Malays. The government soon determined on sending them to England for the purpose of getting them out of the country. Just at that crisis a small vessel was about sailing from Madras for Rangoon in Burmah; and as the only alternative to escape being absolutely forced away from the field of their contemplated exertions, and of their hopes, they took passage, and were thus conveyed, without themselves intending it, to a very important port in the Burman Empire. Finding it practicable to live there, they clung to the place, and their determination was at once fixed, to commence on that very spot their great undertaking, to give "the glorious gospel of the blessed God" to the eighteen millions of that dark Empire; and to the many millions of the contiguous regions! Thus by a manifestly special interposition of Divine Providence, not their own design, were they placed in that most important missionary field—And thus most providentially was the Burman mission commenced! And by many very signal interpositions of the same Divine Providence has that mission been preserved from overthrow and brought to its present condition of universal prosperity, and unparalleled promise! **GLO-RI-AM SE TO GOD!**

My return to the United States was by the way of South America; and my arrival in New-York was early in September, 1818. Information having previously arrived touching our change of sentiments concerning baptism, three Baptist Foreign Mission Societies had, in consequence of it, been formed, besides the one already existing at Salem, Massachusetts; viz. one in Boston, one in Providence and one in New-York.

After barely introducing myself to the brethren in New-York, I hastened to Boston to see the brethren connected with the Mission Society there, the notice of whose late anniversary has prompted these sentiments and observations.

A meeting was held, at which if my recollection is cor-

rect, it was proposed by the late elder Ensign Lincoln, that the Boston Society should adopt such an organization as to allow other Societies to appoint a portion of the members of the board of Managers. According to the best of my recollection, it was there suggested by me, that perhaps it would be best to waive the adoption of such arrangement, till other societies should be formed still farther to the South, when, probably, some general combination, and possibly more satisfactory, might be produced. This suggestion prevailed.

Being furnished with credentials and letters of introduction and of recommendation, I returned without delay to New-York—received additional letters—and proceeded to Philadelphia, to be present at the session of the Philadelphia Association, which was held that year in the city. Steps were taken to accomplish the formation of a Mission Society there, of the same character with those already mentioned. Additional letters and testimonials being furnished, I proceeded immediately to the South to meet the Charleston Association at Society Hill. Although time did not allow me to tarry but a very little while in any place, yet such was the impulse given by the occasion and the circumstances to the brethren all along, that societies of the same stamp with the others were formed in Baltimore, in Washington city, in Richmond, and in North-Carolina, shortly after my passing through those places. Measures were pursued, also, at the Charleston Association to bring within the scope of the General Committee connected with that body the Foreign Mission objects as embraced by the Societies then formed and forming. Here too, more papers and recommendations in addition to those before furnished were put into my hands to facilitate the attainment of the object of these exertions; and I went on to the Savannah River Association, which was then reckoned as belonging to Georgia. Arrangements were made at the meeting of this body, also, to bring into existence a mission society of the same cast with the others, the seat of which should be Savannah.

Elder William B. Johnson, now pastor of the church at Edgefield C. H. and President of the Baptist State Convention of South-Carolina, was then, pastor of the church in Savannah. After the formation of the Society last referred to, I conversed with brother Johnson on the subject of having a meeting of delegates from all the Societies of this sort, for the purpose of forming some general combination, or concert of action, amongst them. He consented, in case such a meeting should be agreed upon by the Societies, that he would go, personally as a delegate from the Savannah Society as far as Philadelphia to attend such meeting. Immediately, of course, I wrote to all the other societies, stating that fact, and urging the importance of the meeting in Philadelphia, as proposed by brother Johnson: and it was agreed to by all the Mission Societies, of the description just given, from Massachusetts to Georgia—the meeting was held accordingly in Philadelphia in April 1814—and thus in the operation of Divine Providence, was accomplished the formation of the TRIENNIAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES FOR FOREIGN MISSIONS AND OTHER IMPORTANT OBJECTS RELATING TO THE REDEEMER'S KINGDOM.

Most sincerely and respectfully,

Yours,

LUTHER RICE.

## CHARLESTON, S. C.

SATURDAY AFTERNOON, FEB. 14, 1835.

**ERRATA.**—We were mortified in looking over our last week's paper, to find upwards of forty-four typographical errors. Both the Editor and the Publisher marked with care on the proof sheet, the various places needing correction, but we presume the extreme cold weather caused the workmen to go too hastily over the corrections. We hope the fault will not occur again. We request those who file their papers to make the following corrections. At the bottom of the first page, second column, for "or unimportant points" write "on unimportant points," for "concise" write *averse*. In the first paragraph of the Exposition of Rom. IX. 1—5, for "yearned" write "yearned." In the same page on the next column, for "see her house in order" write *set* her house, &c. In the 55th page, for a period and "Alas" put a dash and *Atlas*. In the appointment of Agents under the Charleston head, page 88, for "Mimia" write *Mima*, and for "Singleton" write *Singellon*. In the Receipts on the same page, for "Hawerton," write *Howerton*. At the bottom of the 91st page, for "he is an" write *she is* &c. In the 5th line of page 93, for "unless" write *useless*. Many other corrections are needed, but the reader will readily notice them.

We see in the last number of the Gospel Messenger, an article headed "Accommodating Commentary," in which the writer betrays ignorance as to the character of the Comprehensive Commentary.—It is stated in that article, that "a part of the Edition of the Comprehensive Commentary, edited at Boston, by the Rev. Dr. Jenks, is adapted in its comments on particular texts to the peculiarities of our Baptist Brethren, and the rest of the edition is suited to those who entertain different opinions on the subject." The article proceeds, "the Missionary calls this, very properly, an attempt to make the Scriptures speak two ways at once, and a new and latest application of the principle of India Rubber. The love of money is the moving principle of this assault on truth." If the writer of this article had examined his subject before he attempted to expose error, he would surely have withheld his harsh strictures. There is no such commentary as he describes. There is a Commentary edited by Dr. Jenks, a Pseudobaptist, but recedited by Mr. Warne a Baptist. The former edition is patronised by Pseudobaptists, and the latter by "our Baptist Brethren," and no principles are compromised.

### Comprehensive Commentary.

We are happy to inform the Subscribers to the Comprehensive Commentary, that the first published volume embracing the four Gospels, has been received, and is ready for delivery on application at this office. We have both the Baptist and Pseudobaptist Editions. Should the Subscribers prefer waiting, arrangements will be made to have the work delivered at their residences, when the Agent who is expected soon in this City shall have arrived. In the mean time we shall be pleased to receive the names of more subscribers, and to deliver the work to any who may call for it.

Of this Commentary, we have not heretofore expressed our opinion, not having had sufficient opportunity to give it a proper examination. We have now examined it with some care, and do not hesitate to give it our decided approbation. Dr. Jenks in compiling this work, has merited the lasting gratitude of the Christian Community, and Mr. Warne who has prepared an Edition for the Baptist denomination, has already acquired a deserved reputation. We of course cannot conscientiously approve and recommend equally the two Editions. On the

subject of Baptism, the one is in error, the other is orthodox. In every other respect there is no difference. It is well known, that Baptism is the only material point upon which we differ from the pious Matthew Henry; and his Exposition forms the basis of the Comprehensive Commentary. In addition to Matthew Henry's Exposition, are the practical observations of Dr. Scott, and extensive explanatory, critical, and philological notes, selected from Soon, Doddridge, Gill, Adam Clarke, Patrick, Pool, Lowth, Burder, Harmer, Calmet, Rosenmueller, Blomfield, Carson, Ripley, and many others, together with Scott's marginal references—the whole being conveniently and beautifully arranged.

We hope the Baptists in this State will do their part in patronizing this admirable work, the best commentary most assuredly to be had in this country. The terms are astonishingly low, and yet, with praiseworthy generosity, the Publishers have pledged themselves to pay over \$1.00 on every copy sold, to the benefit of the Home Missionary Society.

The following are the terms. \$3.00 per volume, well bound in sheep, 3.75 in calf, with spring backs; 4.50 in gilt calf.

The work will be complete in 5 volumes.

One volume is now ready for delivery—the others will be delivered, one in every 6 or 8 months.

The Editor of the Catholic Miscellany, has found fault with us for doing what he has himself done, viz: for republishing the article, "How to save one's Bacon." We presume it is as venial in us as in him, notwithstanding the difference of purpose for which we respectively republished the article in question. Our object in republishing, was two fold; first, to afford some recreation to our readers, and secondly, to expose the absurdity of the Roman Catholic Confessionary. His object however, seems to have been to excite against us, the prejudices of the Irish, which is certainly a most disingenuous mode of defending the faith of his church, of which we should not have supposed the Editor of the Miscellany capable. We shall only remark in answer to this, that there is too much Irish blood coursing through our veins to allow a disposition on our part, to cast contempt upon a people, with whom we are always proud to claim affinity. We hope, however, the Editor of the Miscellany, will not find fault with us for republishing from his own paper, the following article, to which we invite the attention of our readers. It is certainly no bright evidence of the Apostolic character of the Roman Catholic Church. St. Peter would hardly have taken delight in "a grand display of fire works" nor in "a dramatic performance," nor would the "dancing" have been "effective" in entertaining the Apostle.

"Right Rev. Doctor Baines.—A celebration of the return of the Right Rev. Dr. Baines from Rome, took place at St. Peter's College, Prior Park, on Monday the 3d, and Wednesday the 5th of November. The festivities on Monday commenced with a selection of music performed with considerable precision and effect, particularly a composition by Mr. Mansers in honor of the Bishop's return, which was sung by the students with great taste and feeling. The chief amusement of the evening was a grand display of fire works, which, for variety, taste, and brilliancy of colours, has seldom been surpassed. On Wednesday the amusements consisted of a highly finished dramatic performance, interspersed with some very elegant and effective dancing.—*Both Journals.*

### SUMMARY.

Rev. Dr. Caldwell, President of the University of North-Carolina died on the 20th ult. aged 62.

The Parliament of Great Britain was dissolved on the 18th of January, and a new Parliament is to meet on the 19th inst.

The salt water for several hundred feet along the shore on South-Bay, in this City, was frozen on Sunday morning last, and also along the North beach of James' Island.

There was a considerable fall of Snow in Fairfield District on the 3d inst.

One dollar bills in imitation of the bills of the Branch of the State of South-Carolina, are in circulation. Instead, however, of South-Carolina the print is North-Carolina, and instead of Charleston it is Charlotte, nor is there any signature either of President or Cashier.

The *Baptist Repository* of New-York, and the *Christian Gazette* of Philadelphia, have become united under the title of the "*American Baptist.*" It is published simultaneously in New-York and Philadelphia, and is edited by Dr. Jonathan Goff.

Mr. Mills, the *Æromant*, has invented a newly constructed Balloon, capable, by means of wings and sails, of being navigated through the air. He will shortly make an ascension in it.

The New York Sun states, that the wealth of Trinity Church, in that city, amounts to twenty millions of dollars, and is constantly increasing.

Wm. B. Herriot, Esq. has been appointed by the Governor, Notary Public and Justice of the Quorum, for Charleston District.

Gen. Wade Hampton died on the 4th inst. at his residence in Columbia, So. Car. in the 81st year of his age.

Rev. O. B. Brown, of the Post Office Department, has sent in his resignation, and says he is ready to vindicate himself against every imputation.

The Establishment of the Florida Herald, in St. Augustine, with all its types, press, papers, &c. was destroyed by fire on the 29th ult.

### POLITICAL INTELLIGENCE.

#### Twenty Third Congress.—2d Session.

SATURDAY, JANUARY 31, 1835.

#### HOUSE OF REPRESENTATIVES.

Mr. J. Q. Adams moved, that the House take up and consider the resolution heretofore offered by him, calling on the President to communicate to the House all information not hitherto communicated, relating to the negotiations with France, in regard to the treaty of 4th July, 1831.

The resolution was agreed to.

The House on motion of Mr. Whittlesey, of Ohio, went into committee, Mr. Ward in the chair, and considered the following bills, which were subsequently reported to the House, as amended:

A bill for the relief of John Fraser & Co. of Charleston, S. C.

Bill for the relief of E. R. Shubrick.

Which bills were reported to the House, and ordered to be engrossed for a third reading.

MONDAY, Feb. 2, 1835.

#### SENATE.

After the presentation of some memorials, Mr. Calhoun arose, holding in his hand a copy of the Globe newspaper, and desired that the Secretary of the Senate should be required to read a paragraph which he (Mr. C.) referred to.

The following paragraph from the Globe was then read.

"We were informed by Mr. Wilson, the keeper of the Rotunda, that he had frequently observed this man about the capitol—so frequently that he had become

an object of curiosity to him—that he had endeavoured to draw him into conversation, but found him taciturn and unwilling to talk. Whether Lawrence has caught, in his visits to the Capitol, the mania which has prevailed during the last two sessions in the Senate—whether he has become infatuated with the chimeras which have troubled the brains of the disappointed and ambitious orators who have depicted the President as a Caesar who ought to have a Brutus—as a Cromwell—a Nero—a Tiberius, we know not. If no secret conspiracy has prompted the perpetration of the horrid deed, we think it not improbable that some delusion of intellect has grown out of his visits to the Capitol, and that hearing despotism and every horrible mischief threatened to the republic, and revolution, and all its train of calamities imputed as the necessary consequence of the President's measures, it may be that the infatuated man fancied he had reasons to become his country's avenger. If he had heard and believed Mr. Calhoun's speech the day before yesterday, he would have found in it ample justification for his attempt on one, who was represented as the cause of the most dreadful calamities to the nation—as one who made perfect rottenness and corruption to pervade the vitals of the Government—inasmuch that it was scarcely worth preserving, if it were possible."

Mr. Calhoun said, that he rose to make a few remarks on the article which had been just read. Not in reference to himself, but on its political bearing and character.

There are some things of themselves so insignificant, as to be undeserving of notice, but which, in connexion with others, may become important. Such was the present. Whatever may be the character of the paper which contains the article—however base and prostitute—it is the known, authentic and established organ of the executive, sustained by its power and pampered by its hands.

In noticing the article, I pass by the base insinuation that it contains, and will confine my remarks to the new principles in ethics and politics which it contains. What this principle is, no one who reads the article can doubt. It asserts, that he who denounces abuses and corruption, be they ever so great, instigates assassination! And what description of denunciation is considered as justifying an assassination is not left to doubt. As if to remove all uncertainty on this point, the article refers to my remarks the other day. I allude not to this reference with a view of defending myself, for I require no defence, but for illustrating the new code of political morals announced through the Executive organ. It asserts, that had he who has attempted the life of the Chief Magistrate been present and heard what I said, he would have been justified in doing what he attempted; and of course, if I had made such declarations voluntarily as would have justified the attempt, the inference would follow, that I was the instigator of the crime.

Now, said Mr. C., what was the circumstances of the case! The Post Office report was under consideration. It had made extraordinary disclosures of abuses and corruption in that branch of the administration—abuses and corruption conceded, acknowledged, and denied by none, not even the supporters of the administration. These I denounced, and at the same time expressed my conviction, that abuses and corruption were not limited to that particular branch, but extended to almost every department of the admin-

istration; but which I attributed more to the working of the political machine at this time, than to the misconduct of those who administer the Government, as great as I believe this misconduct to be. And it is this which the Executive organ has authoritatively asserted would justify assassination.

To what are we coming! In the first place it is contended, that the Senate has no right to express its opinion upon any misconduct of the Executive, because, forsooth, we may become his judges in a trial of impeachment—acting on this sophism, a resolution on our journals condemning his unconstitutional acts must be expunged. Be it so, what next! It follows as a clear consequence, that we are not individually to condemn the conduct of the Executive in debate for an expression of an opinion individually, as much disqualifies as a vote upon a resolution. Now another step is taken still higher! still bolder! We are told that to denounce the abuse of the administration, even in general terms, without personal reference, is but to instigate the assassination of the Chief Magistrate.

Mr. C. entreated Senators to pause and reflect. Can they fail in all this to see the near approach of irresponsible despotic power! In looking around he beheld many Senators in the ranks of the Administration, of whose patriotism he could not doubt. He would, in particular, ask them what is to come of all this, and whether it is not time to halt! Did they not see, that the necessary consequence is to degrade the Senate to the humble instrument of Executive power; to deprive it of its power, and ultimately to work an entire change in our political institutions?

On my part, said Mr. C., I cannot be mistaken. I see in all this an approaching catastrophe. I again repeat what I asserted on another occasion—that reform, thorough, radical reform, or revolution is inevitable—there is no other alternative. I fully comprehend the crisis in which I speak and act. I have made up my mind as to my duty. I am no candidate for any office—I neither seek nor desire place—nothing shall intimidate—nothing shall prevent me from doing what I believe is due to my conscience and my country.

#### HOUSE OF REPRESENTATIVES.

The unfinished business from last Monday, being the consideration of a memorial from sundry inhabitants of New York, praying the abolition of slavery within the District of Columbia, and which had been postponed until this day.

Mr. Dickson rose, and addressed the House in support of the memorial, concluding by moving that it should be referred to a Select Committee, a majority of whom, would, he trusted, according to the usage of Congress, consist of persons whose views were friendly to the abolition of slavery.

Mr. Chinn remarked, that he felt it perfectly unnecessary now to discuss the merits of the subject involved in the memorial; he would content himself with moving to lay the memorial, also the motion to refer it to a Select Committee, on the table.

Mr. Dickson wished to amend his motion, by moving that the memorial should be printed.

The Speaker said that could now only be done by consent of the House.

Mr. Denny inquired if the memorial could be called up another day.

The Speaker responding in the affirmative.

The motion to lay the memorial, &c. on the table prevailed—Yeas 117; Nays, 77.

On motion of Mr. Pinckney,

**Resolved,** That the Committee on Naval Affairs be instructed to ascertain and report to what extent cotton canvas has hitherto been introduced into the American Navy, and to inquire into the expediency of providing by law for its general employment on board of all vessels of the U. S.; and also of substituting cotton cloth for the general clothing of the seamen attached to the navy, in the place of the linen manufacture now in use.

The Senate adjourned.

TUESDAY, February 3, 1835.  
SENATE.

The act for the repair of the Barracks at New Orleans, was returned from the President by Mr. Donelson, his Secretary.

On the suggestion of Mr. Webster,

The following bills from the House of Representatives were taken up for consideration, and passed.

An act making an appropriation for civil expenditures of 1835.

The resolution awarding a recompense to Colonel Croghan, and others, for their gallant conduct at Fort St. Stephenson.

**FRENCH SPOILIATIONS.**

The bill making indemnity for French Spoliations, prior to 1800, was read a third time and passed, by yeas and nays, as follows, ordered on motion of Mr. Hill, who apprised the Senate that the last section of the bill, although so intended, was in fact no limitation.

**YEAS**—Messrs Bell, Bibb, Buchanan, Clay, Clayton, Ewing, Frelinghuysen, Kent, Knight, M'Kean, Moore, Naudin, Poindexter, Porter, Prentiss, Preston, Robbins, Shapley, Silsbee, Smith, Southard, Swift, Tipton, Tomlinson, Webster—25.

**NAYS**—Messrs. Benton, Brown, Calhoun, Cuthbert, Goldsborough, Grundy, Hendricks, Hill, Kane, King, of Ala., King, of Geo., Leigh, Linn, Mangum, Morris, Robinson, Tailmadge, Tyler, White, Wright—20.

**HOUSE OF REPRESENTATIVES.**

Nothing of importance transpired in the House this day.

WEDNESDAY, February 4, 1835.  
SENATE.

Mr. Clay presented the memorial and resolutions of a council of a portion of the Cherokee Indians, at Running Water, praying the aid of Congress to enable them to emigrate to the West.

Mr. Clay spoke at large on the claims of the Indians to justice and sympathy.

Messrs. Cuthbert, White and Benton replied, and several rejoinders were made.

The memorial was then referred, and ordered to be printed.

Mr. Clay presented resolutions, which lie on the table one day, instituting an inquiry into the expediency of authorizing the Indians to defend their rights in the courts of the U. S., and of further providing for their emigration west of the Mississippi.

The bill to reorganize the Post Office Department was taken up, considered as in Committee of the Whole, several amendments proposed, considered, and some of them adopted, and the bill, still in progress, was laid over till to-morrow.

**HOUSE OF REPRESENTATIVES.**

**FRENCH SPOILIATION BILL.**

The bill from the Senate, making appropriation for the satisfaction of certain spoliations committed on the commerce of American citizens, prior to the 30th Dec. 1800, was then taken up.

Mr. Mann, of N. York, said, it was probably known to the House, that the bill before them involved a question of the highest nature. It was a bill brought before them, too, at a time when they were told, that if all the appropriations for which they were called on were made, there would not be fifty dollars left in the Treasury. It involved the disbursement of 50 millions of dollars, on claims which were in his opinion of a character more than doubtful. He hoped that if ever this bill should come under their consideration, a proper examination would take place, as to the justice and foundation of these claims; but, as this was impossible at the present stage of the session; and when too, they had so many subjects of importance to dispose of, he would move to lay the bill on the table; and on this question, he asked the yeas and nays.

The Speaker then intimated that such a motion was not in order—the question must be as to the rejection of the bill.

Mr. Polk expressed his opinion, that a motion to lay on the table had been entertained at the last session, as to a bill in the same stage of progress.

The Speaker then said, if so, it was, he believed, an error, according to the eighty-ninth rule of the House.

Mr. Polk said, he did not intend to make any appeal from the decision of the Chair, but he wished to be informed whether a motion to lay on the table did not take precedence of any other!

The Speaker said, there was a specific rule as to the point in question, which said, that where a bill came from the Senate, the question should be—shall the bill be rejected!

Mr. Speight hoped the gentleman from New York, (Mr. Mann) would withdraw his motion, and let the bill take its own course. He could not then say, whether or not he should support the bill; but they wanted light on the subject. He represented a district, many of the citizens of which were interested in this bill; and if the hon. gentleman now pressed his motion, he must vote against it. If these claims were a debt justly due, they must be paid, whatever might be the state of the Treasury. He repeated his hope that the gentleman would withdraw his motion.

Mr. Cambreleng also expressed his hope, that the bill would be committed and take its fair and ordinary chance. He did not, in doing this intend to intimate an opinion, that it would be in the power of either the House or the Committee to act on a subject involving such important principles, during the present session. He hoped, however, a report at least might be had on the subject; which might be necessary to their action either then or thereafter. He might be mistaken, but he did not believe that any question of a like character had ever been previously brought before Congress as this—whether this government could be held responsible for outrages committed on its citizens by a foreign nation. He had not made up his mind as to whether or not he should vote for this bill; but he hoped his colleague would withdraw his motion and suffer the bill to take the usual course.

Mr. Mann said, he was not accustomed to the rules of the House, but he was under apprehension that his

present motion would have been in order. It seemed that the Speaker differed in opinion with him. He did not wish, however, to be obstinate, and would, therefore, withdraw his motion; and, instead, move that it should be referred to the committee of Ways and Means.

Mr. Cambreleng suggested as a modification, that the bill should be referred to the committee on Foreign Affairs, although a different disposition had been made of it in the Senate.

The question was then taken on its reference to the Committee of Ways and Means, which was negatived; Ayes, 26; Noes, 119.

The question recurring on its reference to the Committee on Foreign Affairs,

Mr. Wise said, he wished that such a reference might be given to the bill as would insure its being acted on at the present session. From the remarks of the gentleman from New York, (Mr. Cambreleng) they had reason to suppose that such would not be the case. If no action was taken on the subject at the present session, Congress would at the next have to begin again *de novo*. He wished, therefore, to amend the motion of reference to the Committee on Foreign Affairs, by adding instructions that they should make a report on the subject on or before the 20th of February.

Mr. Cambreleng said, he hoped the gentleman would withdraw that amendment. As far as he (Mr. C.) was concerned, he pledged himself to use every possible exertion to present a report on this subject before the close of the session.

Mr. Wise on this assurance withdrew his motion; and the proposed reference was agreed to.

The Chair then announced, that the unfinished business would be taken up, which was the bill for the relief of the City of Alexandria.

Mr. Polk endeavored, but unsuccessfully, to get up the bills relative to the deposit banks, and also as to the bank of the United States, by postponing all the orders of the day.

The question was taken by yeas and noes, and negatived, and the house then proceeded to the orders of the day.

The House resumed the consideration of the bill for the relief of the City of Alexandria. The question was on motion to reconsider a vote of a former day.

The House was addressed by Messrs. Hardin, Turill, Burgess, Sutherland, and Chinn.

Mr. Crockett moved the previous question, which was sustained.

The motion to reconsider was then negatived, ayes 68, noes 106.

Mr. Watnough moved to take up the bill relative to the pay of the navy; but a motion to adjourn prevailed by a vote of 68 to 70.

THURSDAY, February 5, 1835.

#### SENATE.

On motion of Mr. Waggaman, the resolution offered by him, to appoint a Select Committee of five, on the expediency of establishing a branch of the U. S. Mint at New Orleans, was taken up, amended on motion of Mr. Calhoun, by adding the words, "and another branch somewhere in the gold regions of the State of Georgia," and then adopted.

Mr. Calhoun stated, that the annual produce of gold

in those regions, was about \$1,000,000, and the estimated average loss, for want of a mint, was 4 to 5 per cent.

The resolution offered by Mr. Clay, instituting an inquiry into the expediency of making provision by law to enable the Indians to defend and maintain their rights in the U. S. Courts, &c. was taken up and adopted.

#### HOUSE OF REPRESENTATIVES.

Mr. Jarvis reported a bill to provide for erecting a fire proof building, for the accommodation of the Treasury and State Departments, which was read twice, and the bill and report from the Committee on Public Buildings, accompanying the same, was read twice, and ordered to be printed.

The resolution submitted by Mr. Ferris, to repeal the duty on foreign coal, coming up,

Mr. Ferris resumed and concluded his remarks in support of the resolution, when without any question being taken thereon, the House on motion of Mr. Pope, proceeded to the orders of the day.

The bill making a provision for the purchase of a facsimile of the accounts of Gen. Washington, was ordered to be engrossed for a third reading.

After several ineffectual efforts to induce the House to go into Committee on other bills; on motion of Mr. Biggs, the House adjourned.

FRIDAY, February 6, 1835.

#### SENATE.

Petitions were presented and reports from the several standing committees brought up, by Messrs. McKean, Tomlinson, Prentiss, Preston, Webster, Leigh, Tipton, and King of Alabama.

The joint resolution directing the disposal of the lion and horses, presents from the Emperor of Morocco, to the President of the United States, was, on motion of Mr. Frelinghuysen, taken up and adopted.

On motion of Mr. Porter, the orders of the day were postponed, and a bill making appropriations for the completion of roads from the Southern boundary of the State of Missouri to Red River, Arkansas Territory, was taken up, and

After some objections to the principle of such appropriations originating in the Senate, made by Mr. Hill,

The bill was ordered to be engrossed for a third reading.

#### HOUSE OF REPRESENTATIVES.

The following bills were read for the third time and passed.

A bill providing for the punishment of frauds committed by consuls and agents.

A bill for the relief of C. R. Shubrick.

The bill for the relief of Jno. Fraser & Co. of Charleston, S. C.

#### Receipts for the Southern Baptist.

Received on subscription for 1835, three dollars in full from the following persons, viz. Rev. D. Peoples, Wm. Youmans, jr. Wm. Wilson, David Werts, Y. J. Harrington, F. B. Hiersine, John S. Carwile, Robert Maxwell, John Darby, Thomas Pratt, Richard L. Whitaker, James Rainwater, Jesse Foster, Miss M. Grimes, James Moss, Elijah P. Abney, Rev. R. Fuller, Burrell Bates, Daniel Creight, Amon Stalworth, Russel Vaughn, Jacob Thornton, Peter M. Keller, James Hagood, Jas. Phoenix, Joseph Rushion, E. G. Talbert, Wm. Smith, Robert Brodie, Rev. W. Dosey, Rev. B. Manly, Mrs. E. Manly.

\* This name has come to us without the designation of his Post Office, and we know not where to send his paper.

## GENERAL MISCELLANY.

## Grimke's plan of Education.

A writer in the Southern Religious Telegraph, gives the following outline of the late Mr. Grimke's opinions on education.

In the present system, the Grecian and Latin Classics, and Mathematics, hold the prominent place. Indeed, every one's scholarship is estimated according to his proficiency in these branches. Mr. Grimke contended, not that these are useless, but that they ought to hold a *subordinate* place.—He would assign the first and most important place to Sacred Literature through the whole course, from the infant school to the university; making the pupil acquainted first with practical religion, with the ordinary explanation of facts and precepts or manners and customs of geography and history. To these he would add the antiquities of the Bible, the evidence of its truth, the superiority of Christianity over every other system of morals and religion, ecclesiastical history and sacred literature in its English forms only, together with the connexions between sacred and ecclesiastical history and literature. He would then proceed to Hebrew and Greek, and Latin, and metaphysics of religion and Scripture literature in the high sense of the terms. He mentioned the following, as some of the rich and valuable text books which might be used in this course. The *Horæ Moosaicæ* of Faber; *Horæ Paulinæ* of Paley; *Connexions* of Shuckford, Pridcaux, and Gray; *evidences* of Grotius, Paley, and Chalmers; *Origines Sacre* of Stillingfleet; the work of Bishop Cumberland; *Analogy* of Butler; *Minute Philosopher* of Berkeley; Blackwell's *Sacred Classic*; Lowth's *Prelections*, and his *Isaiah*; *Horseley's Hosea*, his *Sermons on the Resurrection*, and his *Discourse on the Sybilline Oracles*; *Horne's Introduction*; *Hall on Modern Infidelity*; *Magee on the Atonement*; *Chalmers on Modern Astronomy*; and *Bryant on Ancient Mythology*.

In addition to the public course, Mr. Grimke would have the student made thoroughly acquainted with the important and interesting facts in natural history, its curiosities and wonders, as tending to illustrate the power, wisdom and goodness of God, and furnishing an inexhaustible fund for social intercourse. He would also have him thoroughly versed in political science, and the nature of our institutions, with the structure of our government, and the duties of all its offices. In this department the Constitution of the United States and the *Federalist* should be text books.

The following ludicrous description of the various public entertainments in this City, is from the Editorial of the Charleston Mercury.

## More Novelty.

There can surely be no complaint this season, of any lack of public entertainments, from those of mere amusement to the most rational and instructive.

Mr. Manizel has kept up an incessant *Conflagration of Moscow*, quite appropos in this Russian weather, and if his grave *Automaton Turk* had been made of flesh and blood, he would long since have played himself down to skin and bone.

We have had a wilderness of living wild beasts—and not only a living, but a dead Lion, for the monarch of the *Menagerie* has laid his weary bones a-

mongst us. We hope his skull will be saved for scientific purposes.

By a walk to the *Rotunda*, we can place ourselves on the bosom of the Lake of Geneva—look far down into the depths of its transparent waters—feel the fresh breezes from the snow-crested Alps—gaze for miles and miles into the misty and unlimited Eastern horizon, while the rays of the sun, “playing on the plighted clouds” to the West, melt tree and tower and mountain into one glorious golden haze.

On your way, call two doors from the Circular Church—enter the modest portal, and appreciate the unobtrusive labors of native genius. There are portraits that speak, executed with a spirit and decisiveness of touch that promise richly of the coming fame of young Deveaux.

Let us now cross over to King-street: the inn door of Tam's jovial host stands invitingly open, and there sit the precious four around the invisible hearthstone. The Landlord has laughed himself into insignificance: so turn we from him to the waggish Johnny, who is plying him with jokes.—Come behind and observe the side of his face next mine host; it is glowing with the honest sympathy of good fellowship; but see the other side, there is the flourish of the Devil's tail around this left corner of the lip; the satyrical rogue is evidently poking fun at the old man, and keeping a corner of his left eye wide open for the scene of Tam's gallantry. And look at Tam! He is no mere bunkin: there is a dignity about the air of his bust, that verges on the heroic and whispers poetry—No wonder that the Landlady is pleased at his wooing. Stand out of her way, for she is actually moving—Did you think that such warm bosomy as Tam's could have been knit out of quaker-coloured stone?

On the other side of the street, about midway of the next square below, you may see the glorious works of Claude and Poussin, reflected on the canvass of Mr. Coppman, with unsurpassed brilliancy and delicacy—a fine head of Shakspeare, a beautiful Swiss boy with his flageolet, and a new and admirable style of portraiture.

But it's growing late—who lectures this evening? Dr. Barber. He has changed his hour to 5, to give the ladies time to dress their heads for the ball, after he has filled them with “divine philosophy.” The lectures will now increase in interest, for the drawings and the casts have come.—If you have not read *Levison on Mental Culture*, get the book and begin at once. It is better even than *Combs* as an accompaniment to the *visa voce* Lectures.

Mr. Field is engaged on a less novel branch of Science—but a most *delightful* one, and he unfolds its wonders with practised skill. Deem not that it is a beaten path with little to arrest attention and reward curiosity—Be you learned or simple, you will find in it much that is always beautiful and wonderful and new.

When the Lectures are over, we must not forget the Circus, with its magnificent steeds, and its miraculous Man-Monkey, who apes the Ape in a manner unsurpassed by any man or Monkey of the age, wild or tame, untaught or educated. Go and see, what the force of the human will can make of the physical powers of man and horse.

But what's that? Magnificent meteor! Are the stars again showering? Oh! no, its one of the fiery balloons of Mr. Scott, the pyrotechnist. There again! what colors! Certainly we have never seen more beautiful fireworks.

But look you here! Here's something that o'erleaps all!

**THE FLEAS!!!**—"The *educated Fleas!*" have arrived in Charleston, and in a few days will be ready to receive company. No Monsieur Gouffe, Jim Crow, nor any of the Ravel Family can equal them. Get those glass eyes! that is, buy a microscope to see the exquisitely wrought chains in which some are harnessed to their tiny coaches. They are trained and managed by Mr. Hop-kins. One drives a *sulky*, and in a style we are assured that will put to shame the most dashing of his brother *sulkies* who may figure next week at the races. They are *foreign Fleas* of course. *American Fleas* have smaller heads than European, and though they jump and bite tolerably well considering, *sic* being, *ceteris paribus*, the measure of power, there is nothing for cultivation like your genuine John Bull flea with an immense development of the organ of Sam Patchiveness. A splendid coach is drawn by four well broken fleas—and inside, an old flea and his family are preventing dyspepsia by a ride. There is a ball room, lighted by a fairy chandelier, with an orchestra of flea musicians, led by a flea fiddler, and a modest pair of flea damsels, waltz with much grace and agility. A number of young fleas are seen at work on the treadmill, which is said to be the preparatory step to their learning to walk and to abstain from jumping out of order. A young maid draws water from a well, and two blades fight a duel with small swords. There are innumerable wonderful wonders in the exhibition, with various pictures, caricatures, and other things worth seeing, and we are assured that nobody who goes there to see, will come away with "a flea in his ear," or need feel among such well-bred personages the least apprehension of a bite.

#### Rich and Poor.

"Halloo! there goes Bill Watkins with his meal bag!" exclaimed proud little Edward—"and what have you there, Billy?"

"Rags, Edward; mother picked them up to day for me to have money enough to buy a writing book."

"Sell rags to buy a writing book! I wouldn't do it!"

"But Edward my mother is poor and is not able to buy me one; and if I were not to sell these rags, I should have no book to write in this afternoon."

"Then I would'nt write. I should be ashamed every day or two to lug down a bundle of rags."

"I do not go every day or two, Edward; you know I do not; but if I did, I should not be ashamed of it. Poverty is no crime. I might have been born of wealthy parents, and had every thing I could wish for, but our Maker designed it otherwise."

So saying, William continued his errand, while Edward ran laughing along.

Edward was a very dilatory scholar; although he had been privileged with the best of schooling, he made little or no progress in his studies. On the contrary William improved his few advantages, and though no older than Edward, was much his superior in knowledge. He could read correctly, and write a fair hand. He was beloved for his sweetness of temper and pleasant disposition. His mother being poor, he was often obliged to leave school to assist her in obtaining a livelihood. At the age of 13 or 14 his mother put him to a good trade. William being used to in-

dustry, took well to his business, and secured the confidence and the love of his master. When he became a man, he removed to a newly settled, but flourishing village, where he engaged in business for himself. He prospered. Not only in his secular concerns did he prosper, but he became a devout and happy christian. He began to exert a good influence upon those with whom he associated, as soon as he entered the village; and his example and instructions were often the means of leading others to practice a more moral, if not a religious life. In his own family he was a "shining light." Never did he set before his household any other example than that which the gospel requires of all those who profess to obey its requirements.

Many years had elapsed since William left his native town, and he daily saw the village flourish in which he resided. He had not heard from his youthful associate, the rich man's son, for many a year. One day, as William was contemplating taking a journey, he called at a stable to procure a horse. While the hostler was getting the animal ready, something perplexed him which caused him to utter a dreadful oath. William looked at him with astonishment, for he could never bear to hear Jehovah's name taken upon thoughtless lips. His countenance was familiar—his eye caught the hostler's—it was Edward; he who many years before was possessed of a wealthy father. "Can it be possible?" thought William. But he could not be mistaken. After the horse was ready, William said to him, "Do you not remember the poor little boy with whom you used sometimes to play; who was often obliged to sell rags, to get some money to buy his school books with?"

"I do," said Edward with a sigh; "and I wish that I had possessed half his nobleness of mind; if I had, I should never have been in this disagreeable situation. I would give all I possess to see him again."

"That person is in this village—he is now talking to you—I am the one who used to sell the rags."

Edward was amazed; he could hardly speak. When a little recovered from his astonishment, he expressed his sorrow in tears; that he had so sadly misimproved his youth, and was now almost penniless. William poured into his soul the balm of consolation, and invited him to that Redeemer whom he had found to be so precious. When they parted, Edward promised to forsake his evil practices, and live a virtuous and useful life, and consented to a request that he would often call on William at his house.—S. S. Inst.

#### Cure for Sore Eyes.

Take a small lump of white copperas, say about the size of a pea; put it in a small phial, holding about two ounces of water; carry this in the pocket, and occasionally take out the cork; turn the phial on the finger's end, and thus bathe the eyes. This will positively effect a real cure in a short time.—N. England Farmer.

#### Suicide.

Dr. Johnson having expressed a decided opinion against suicide, Mr. Boswell said, "suppose a man is absolutely sure, that if he lives a few days longer, he shall be detected in a fraud, the consequence of which would be utter disgrace and expulsion from society."

"Then," said Johnson, "let him go to some place where he is not known; don't let him go the devil where he is known."

CHARLESTON PRICE CURRENT, FEBRUARY 14, 1855.

ARTICLES.	¢	¢	ARTICLES.	¢	¢	ARTICLES.	¢	¢
BAGGING, Hemp, 42 in. yd.	20	a	American Cotton, yd.	35	a	Oil, Tanner's, bbl.	11	a
Tow and Flax	30	a	FISH, Herrings, bbl.	3	75	OSNABURG, yd.	8	a
BALE ROPE, lb.	61	a	Mackerel, No. 1	7	a	PORK, Mess, bbl.	13	50
BACON, Hams	9	a	No. 2	6	a	Prime	10	50
Shoulders and Sides	61	a	No. 3	5	a	Cargo	8	00
BEEF, New-York, bbl.			Dry Cod, cwt.	2	75	Mess, Boston		
Prime	7	a	FLOUR, Bal H.S. sup. bbl.	0	00	No. 1, do.		
Cargo	41	a	Philadelphia and Virginia	5	a	PEPPER, black, lb.	9	a
Mess, Boston	101	a	New-Orleans	5	a	PIMENTO	9	a
No. 1	91	a	GRAIN, Corn, bush	59	a	RAISINS, Malaga, bun. box	2	50
No. 2			Oats	35	a	Muscadel	2	25
BREAD, Navy, cwt.	31	a	Peas	60	a	Bloom	2	25
Pilot	4	a	GLASS, Window, 100lb.	41	a	RICE, 100lbs.	2	124
Crackers	7	a	GUNPOWDER, keg.	5	a	SUGAR, Muscovado, lb.	8	a
BUTTER, Goshen, prime, lb.	20	a	IRON, Prime Northern, 100lb.	85	a	Porto Rico and St. Croix	84	a
Inferior	121	a	IRON, Pig			Havana white	11	a
CANDLES, Spermaceti	31	a	Swedes, assorted	4	a	Do. brown	71	a
Charleston made	131	a	Russia, bar	4	a	New-Orleans	6	a
Northern	11	a	Hoop, lb.	61	a	Leaf	14	a
CHEESE, Northern	81	a	Sheet	8	a	Lump		
COFFEE, inf. to fair	91	a	Nail Rods	7	a	SALT, Liv. con. sack, 4 bu.	1	371
Good fair to prime	12	a	LEAD, Pig and Bar, 100lb.	7	a	In bulk, bush	35	a
Choice	131	a	Sheet	61	a	Turks Island	33	a
Porto Rico	13	a	LIME, Stone, bbl.	1	50	SHOT, all sizes	71	a
CUTTON, Uplands, inf.	14	a	LUMBER, Pitch Pine, rls, Mft.			SEGARS, Spanish, M.	14	a
Ordinary to fair	15	a	Shingle, M.	3	a	American	1	85
Good fair to good	151	a	Staves, Red Oak	14	a	TALLOW, American, lb.	9	a
Prime to choice	161	a	MOLASSES, Cuba, gal.	24	a	TOBACCO, Georgia	34	a
Santee and Maine	31	a	New-Orleans	26	a	Kentucky	5	a
Sea Island, fine	38	a	Sugar House Treacle	30	a	Manufactured	8	a
CORPAGE, Tarrad	9	a	NAILS, Cut, 4d. to 80d. lb.	51	a	Cavendish	24	a
Do. Manilla, cwt.	11	a	NAVY STORES			TEAS, Bohoa	18	a
DOMESTIC GOODS			Tar, Wilmington, bbl.	1	621	Souchong	30	a
Shirtings, brown, yd.	61	a	Turpentine, soft	2	50	Gunpowder	75	a
Bleached	8	a	Do. Georgetown	1	a	Hyson	50	a
Sheeting, brown	8	a	Pitch	1	75	Young Hyma	65	a
Bleached	104	a	Rosin	1	371	TWINE, Seine	25	a
Calicoes	9	a	Spirite Turpentine, gal.	45	a	Sewing	25	a
Stripes, indigo blue	81	a	Varnish	25	a	WINE, Madeira, gal.	2	a
Checks	7	a	OILS, Sp. winter strained	1	05	Teneriffe, L. P.	1	a
Flats	81	a	Fall strained	90	a	Malaga	45	a
Prints	12	a	Summer strained			Claret Bordeaux, cask	89	a
Bed Tick	13	a	Linseed	1	a	Champaign, doz.	8	a
DUCK, Russian, bolt.	15	a						

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	105 50	3.80
South-Carolina do.	45	57	1.50
State do.	100	105	3.00
Union do.	50	59	1.50
Planters' & Mechanics' do.	25	32 1/2	87 1/2
Union Insurance do.	60	84	4.00
Fire and Marine do.	66	90	5.00
Rail-Road do.	100	97	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
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, 51. 35 a 45 per dollar.  
 New-York, 10 days, 1 per cent. discount and int.  
 Boston and 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, par. do. South and West, 1 per cent.  
 Savannah and Augusta Bank Bills, 1 per cent. discount.  
 All other Georgia Bank Bills, 1 per cent. discount.  
 North-Carolina Money, 1 per cent. discount.  
 Spanish Doubloons, 151.  
 Mexican and Colombian do. 151.  
 Heavy Guineas, 65, and Sovereigns, 64 1/2 a 4 7-8.

Charleston Market.

Cotton.—The sales since our last report have amounted to 4155 bales of Upland as follows:—826 at 17 cents, 180 at 16 1/2, 42 at 16 1/4, 574 at 16 1/4, 40 at 16 1/4, 370 at 16 1/4, 46 at 15 1/2, 173 at 15 1/2, 493 at 15 1/2, 223 at 15, 12 at 14 1/2, 2 at 14, and 177 of inferior stained at 131 cents. In Long Cottons, Sea-Islands from 30 a 45 cents; Maines 32 at 28; Santee 30 at 22, and Stained 18 at 20 cents. The better qualities of Uplands are in good demand, other descriptions are heavy at present prices.  
 Rice.—There continues a steady demand for this article.—Two prime lots brought during the week 63.431; other descriptions from 62.371 a 62.871.

Terms of the Southern Baptist.

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 All communications must be post paid or charges will be made accordingly.  
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 Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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 February 14

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