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WILLIAM HENRY BISHOP, EDITOR.

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THE DOCTRINE.

Human Depravity.

The total depravity of mankind, although a subject of much controversy even among Professors of Religion, is nevertheless a fundamental doctrine of the Bible. Without the admission of this doctrine, it is impossible to have a proper conception of Christ's mediatorial character, or to experience vital Christianity. And it can be nothing but the depravity itself of the heart, that causes one, in the face of so many clear evidences of its truth, to raise objections against this doctrine. It behoves us rather with the deepest humility to search into its truth, and to confess it with shame and remorse.

The following are some of the evidences of this doctrine.

1st. To presume that man is born without a natural propensity to sin, is to suppose an exception in the order of nature. Observation convinces us that it is the general principle of nature that like should beget like. Hence it would be an anomaly to see a tiger with the gentleness of a lamb, a serpent with the harmlessness of a dove, or a bramble bearing apples or figs. Upon the same principle it is to be expected, that holy beings will produce holy beings; and that sinful beings will generate sinful beings. If Adam and Eve, therefore, had had children anterior to their fall, those children would have, necessarily, been possessed of holy and virtuous propensities. The offspring of leaped ancestry, however, must be subject to the sinful nature of the Parents; and had any of Adam's posterity, from the fall to this time, been sinless, it could only be from special divine interposition, as in the case of the Incarnation of our Saviour. Why such should be the universal principle of nature, that like should beget like, is a speculation which can throw no light upon the present topic. The fact is so, and reasoning from the fact, we arrive at the conclusion, analogically, that mankind are, necessarily, sinfully propense.

2d. All history, biblical and profane, strengthens the above presumptive evidence. If it did not follow, that Adam's nature would be imparted to his posterity, it is unreasonable to expect to find every nation and people on earth, acting contrary to the dictates of virtue and morality. The probability is, that some at least would exhibit a virtuous character, since all are supposed to be naturally prone to virtue. Would it not be exceedingly surprising to find the whole human family given to every species of vice and immorality, and at the same time all of them be naturally prone to virtue? Such an hypothesis cannot be entertained but by a depraved heart, not an intelligent heart. But when we reverse the order, and suppose a people naturally inclined to sin, we are not at all surprised to find vice having the ascendancy of virtue. Such is

the testimony of all authenticated history, that we are necessarily drawn into the conclusion, that all mankind are naturally depraved.

3d. Mankind are either naturally sinners, or are not naturally sinners. If naturally sinners, my doctrine is admitted. If not naturally sinners, how then can we account for the misery of new born infants, and their often agonising death? We are told that "the wages of sin is death;" but to suppose the innocence of infants, is to charge God with injustice, in afflicting, even unto death, the virtuous and holy. We draw a different conclusion, and from different premises. We premise that infants have naturally sinful dispositions, and then conclude that God is just in their death. But to make this argument still plainer, we reduce it to the form of a syllogism.

Major Proposition. Death is the penalty of sin.

Minor Proposition. Infants die.

Therefore, infants must be sinners.

4th. The scriptures assert the doctrine.—

Gen. v. 3. "Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Adam is said in the first verse of the chapter, to have been created "in the likeness of God," which of course alludes not to personal appearance, but to character. But when Adam begat Seth his character had changed, and Seth, therefore, was begotten after his likeness, as a sinful man.

Romans v. 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned!"

Psalms cx. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Psalms lviii. 3. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

Job xiv. 4. "Who can bring a clean thing out of an unclean? not one."

5th. We now appeal to the conscience of every one. Who is there that can say he has not a propensity to vice? The numberless guilty actions of men are the answer to the question. The sin of the heart is the cause of outward sin, for to what else can we trace it? Shall we say, to example? But why a greater propensity to imitate vicious than virtuous examples? The propensity to imitate the vicious, must assuredly arise from a natural propensity to vice itself, and the propensity to sin, is itself sin. What is sin? Sin, in a certain sense, is said to be the transgression of the law. But it is also said that the thought of foolishness is sin. And who has not evil thoughts of rebellion against God? Sin is, in the very word, rebellion against God. And what is rebellion but refusal to obey the law? And who has not refused to obey the law? And whence arises neglect of duty?

but from the disposition of the heart? Does the heart naturally love virtue? Would it not then perform, instead of avoiding what is naturally agreeable? But let a man whose heart is unchanged by the grace of God, try himself by the most virtuous actions he performs, and see if in these very actions there is not real rebellion against God. Upon what principle does he perform them? Is it from regard to the will of God? And does he make his will subservient to the will of God? No, it is without regard to the will of God, and only because he himself wills it. Whence this disrespect of the will of God, unless it be in man's propensities to rebellion against God? But take even him who is considered a good Christian, and who does regard the will of his God, and acts upon that reverence, and appeal to him, to take the most pious act he performs; yes, to select the most fervent prayer he ever addresses to a throne of Grace, and deny that selfish feelings, if not sinful motives, are intermingled with his devotion. He is compelled to answer; it is even so, and yet he strives against those feelings or motives. Now how any one under such an examination of himself can deny the native depravity of his heart, I cannot conceive. Let me here advise all ecclesiastics on this subject, to trace out the various motives which induce them to action; and I venture to assert there is not a candid man, who, in an unconverted state can contend, that any action he performs is, in relation to his merit, purely virtuous. Every action is either directly or indirectly selfish, and therefore rebellious. Now whence is this strong and powerful bias of the mind? When or where did it commence? After we become men? No, for we are so in childhood. Is it when we first discriminate moral truth? No; for the infant in its mother's arms exhibits passion, and jealousy, and malice, and sometimes even deceit. No sooner than a child is strong enough to make any exhibition of character, we witness the propensity to evil, and this disposition becomes more and more manifest with its growth. What other conclusion, therefore, can we arrive at, than that man is originally depraved, and therefore totally corrupt! B.

ERRONEOUS MISCELLANE.

FOR THE SOUTHERN BAPTIST.

Dear Brother,

The views exhibited in the following remarks, are the result of much occasional reflection and observation of the state of the Churches of our denomination, since I have been engaged in the work of the Ministry, and are penned for publication in your paper, from a deep anxiety and heartfelt desire for the prosperity of Zion. If any brother discovers any error in them, and has more scriptural light and knowledge on the important subject to which they relate than myself, he would confer a favor on the public to impart them, and none would be more willing to be a learner at his feet, than

Your unworthy Brother,

EPISCOPOS.

How are our Churches to be better supplied with Pastors?

Christians have, in too many instances, departed from the simplicity of the doctrine of Christ, in relation to the claims of his Kingdom on earth; and these

departures have always tended to retard the progress of that Kingdom, and mar the beauty of the Church, which is the Bride, the Lamb's wife. Have there not been such departures, in our views and practice, in relation to the Gospel Ministry, and especially the Pastoral Office, also the efficacy of ministers? Why must several churches be supplied with the pastoral labors of one man, instead of having, each one, a Pastor of its own, and some, perhaps two or three, as was the case with some of the Churches, constituted by the Apostles? The Church at Ephesus, for instance, had several Elders or Bishops. (The term Bishop signifies simply an overseer, and is applied to one who has the oversight of a church.) In Acts, 20 chap. it is said, that Paul, while at Miletus, "sent to Ephesus and called the elders of the church," and among other things he said to them, "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers. (episcopos Gr. the same is translated bishop, 1 Tim. 3: 2) to feed the Church of God, which he hath purchased with his own blood."

The church at Philippi, was also blessed with a Plurality of Bishops, for Paul in his address to that Church, (Phill. 1: 1.) makes mention of "Bishops and Deacons." Why, then, should we not now have Bishops or Pastors, or at least one to every Church?—Some one will readily answer, we do not obey the injunction of the Saviour, when he saw the people scattered abroad as sheep having no shepherd; he said to his disciples, "The harvest, truly, is plentiful; but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." It is true, in these words, we are directed to the proper source from whence supplies must come, for ministers are the gifts of God to his Church, (Eph. 4: 8-12) and also we are reminded of a duty, of which I fear there is too much neglect, that of special prayer to God for ministers to be given. But while there are such erroneous opinions abroad among our churches, in regard to a "call" to the work of the ministry, it would seem to me, God must work a miracle before we could be convinced that he had answered our prayers. The opinion is held by some of our brethren, and sometimes publicly avowed, that no one ought to preach as long as he can keep from it, and if God calls a man to the work, he will follow him up with such denunciations of war upon him, or such judgments and afflictions, as to drive him to it. Now I do not deny but that this may have been the experience of some of our brethren, but to adopt their experience in this matter, as a standard for all others, would be about as wise as to make one man's experience, in obtaining religion, however extraordinary, a standard by which all others are to be judged. To my mind it is obvious, that God operates differently upon different individuals, according to their various constitutions of mind and circumstances, both in calling them to be saints, and in calling them to be laborers in his harvest.—Some have harder struggles, and resist longer, before they will yield to the Lord; others of less refractory dispositions, are led by a more gentle hand. Such persons are often troubled, and in doubt, because their desires seem to run ahead of their convictions. They wish to have such overwhelming convictions as they have heard others speak of; then they would be convinced if was the Lord's work. There is a natural disposition in man, to look for something unusual—something out of the common order, as a proof that it is God's work. But God is not limited to one mode

of operation—He can lead as well as drive. He is not unfrequently in the still small voice, when He is not in the whirlwind, earthquakes, or fire. But was not Paul driven to lead? Does he not say (1 Cor. 9. 16) "necessity is laid upon me, yea, woe is me, if I preach not the Gospel?" And did not Moses make objection, when commissioned of the Lord to go to Pharaoh and lead his people Israel out of Egypt, saying "I am not eloquent?"—and Jeremiah, did he not complain, "I am a child, I cannot speak" and Jonah, did he not run away from the Lord, to avoid preaching to Nineveh, until the Lord compelled him by judgments? Yes—but this is no proof, that every one who is called to the work of the ministry, must experience just such things, in order to be satisfied of his duty. It is true every one who has any just conception of the greatness and responsibility of the sacred office, will shrink back from the undertaking, conscious of his own weakness and insufficiency; but notwithstanding this view of himself, he may have ardent desire for the work, and may, with the prophet Isaiah, be enabled to say, when his lips have been touched with heavenly fire, "Here am I Lord, send me." Such an one, however, if the opinion above stated be correct, however well qualified in the eyes of his brethren, who are competent to judge must not go, but run away from the Lord, like a refractory servant, until the Lord shall follow him with chastisements, and thus convince him of his call. The example of Jonah, the disobedient prophet, was certainly not held up for our imitation, but rather to be avoided; and is no proof, that none are called to the work of the ministry, but such as are unwilling to go, altho' this may be a very common case. As to Paul, it is somewhat strange that the circumstance should be overlooked, touching this case, that he takes no credit to himself for his unwillingness to preach the gospel, but rather reproach, saying, "if I do this thing willingly I have a reward; but if against my will a dispensation of the gospel is committed unto me," &c. The Apostle would certainly, by these words, encourage others to undertake the work willingly and not be driven or forced to it, as he was, that they might receive a gracious reward. That servant is surely not the most acceptable to his master, who will not do his duty until lashed up to it. Paul, I presume, however, speaks only of the commencement of his undertaking the sacred office, and not of his subsequent conduct in it, for in the latter he served the Lord as willingly and faithfully as any other, if not more so. It is admitted, on all hands, that there must be an impression of mind in regard to this work, before a man enters upon it. To enter upon any important work or service, without an impression of duty or sense of responsibility, would argue very little fitness for such work, and give very little hope, and zeal, and faithfulness, in the performance of it. No individual should join a church without such impression. If he be a christian, and have not such impression he is either under the influence of erroneous views from previous education, or he has not diligently searched the scriptures in reference to this matter. But may not an individual overlook his own impressions in reference to the gospel Ministry, partly through diffidence of his abilities, and partly through the influence of mistaken views about a call to this great work? We know many persons are held back from the privileges of the Church, from a sense of unworthiness, and from an expectation of qualifications and revelations, to satisfy their minds, which are never given; and so it may be in regard to a "call" to the Ministry. An individual

may have the qualifications proper for this important work: but while he is expecting extraordinary revelations of duty, his own impressions will pass for nothing. As I find, however, this subject too important and to extensive to be discussed even partially, within the narrow limits of a single communication, I must stop here, and reserve what I may yet have to say, for future communications, as I may have time and opportunity. I have not as yet entered upon the main subject that occupied my mind when I commenced writing.
EPISCOPOS.

FOR THE SOUTHERN BAPTIST.

Mr. Editor,

The tone of your remarks in the fifth number of your paper, on the Catholic question, must recommend them to every philanthropist. Every protestant community, having proper information respecting Catholicism in the U. States has been excited; every protestant press is teeming with accounts of its success in this country. And surely, sir, every man, who is not recreant to the instincts of his nature should be awake. Is he a Christian? He sees the word of his Redeemer likely to be made void through the traditions of men; traditions which would destroy his moral liberty, and fetter his conscience. Is he a parent? He has apprehensions for the safety of the souls of his children. Is he a freeman? He trembles for the liberty of his country; the genius of Catholicism is not consistent with that of free institutions, but perfectly accords with dark and absolute despotism. Look at it—a single man claiming infallibility placed at the head of all, uttering anathemas against whom he will, claiming to be the Viceroy of Christ, holding the keys of heaven and hell in his hand, having power to absolve and power to condemn. Its history declares, that when its arm was strong it ruled with a rod of iron, crushing all whom it could not subdue; its triumphs form a dark catalogue of murder, fraud and impiety. Every one then should come up to the help of the Lord, who pays a just regard to the natural bent of his mind. Every denomination of christians should in one unbroken phalanx oppose popery. How is this to be done?

1. We object to Catholicism on account of its traditions, its departure from the word of God in doctrines and ordinances. We should oppose tradition then in every particular; let christians give up the relics of popery in forms and ordinances. Abolish sprinkling, and the signing 'with the sign of the cross' &c.; adopt christian simplicity, adhere to the word, and then we can, as "one man," support the truth.—But while we keep the mote in our eye, we may not, with hopes of success ask our brethren to pluck from their eye the huge beam of popery.

2. We should promote all the gospel institutions of the day, send out the word and principles into all the world. The church should multiply Sabbath schools, and nurture them as a mother her first born. The minds of our youths should be stored and fortified with wholesome gospel truth. If ever our country becomes Catholic, it will be when we shall be lying in our tombs; Popery looks not for us but for our children. Cherish your Sabbath schools, and make the proper effort to render them interesting to your children, and let parents show the evils of popery, and the beauty of christian piety, by "adhering the doctrine of God their Saviour."

3. The churches should educate their ministers.—The priests of Rome are learned in the history of the church, the languages, the arts of the sophist; they

are not to be opposed by men ignorant of the mode of reasoning—attack and defence. This is plain. Clergymen must put on the whole gospel armour.

4. Catholicism must be exposed. The man of sin must be fully drawn to the very life. A just distinction must be made between popery and its abettors. The latter are to be regarded as our brethren in error, whom we should treat tenderly, affectionately; the former, an open enemy, to whom we give no quarter, neither would we take dishonorable advantages; but we must meet on the field of debate, and we owe it to truth, to our fellow men, to our Lord, to make out a plain case, by setting forth all the facts, and in doing so we must expose Catholicism.

Lastly, prayer is a powerful weapon. Let Christians use it, humbly depending upon God; with an expanding charity, (whose characteristic is a regard for the things of others) approach the mercy seat with their children, and their Catholic brethren upon their hearts; look on the Redeemer with the eye of faith, and address him with the opportunity of the Syrophenician woman, with her earnestness, making their cases their own; and we have a promise, a blessed promise, "the knowledge of the Lord shall cover the earth, as the waters the mighty deep."

BAPTIST.

Murder of the Missionaries.

We extract the following account of the circumstances attending the death of Messrs. Munson and Lyman, a brief notice of which we gave in our last, from a detailed account furnished by the Secretaries of the American Board of Commissioners for Foreign Missions for publication in the Boston Recorder of last week.—*Christian Watchman.*

All has probably been communicated to the Secretaries of the Board, through the kindness of the Rev. Mr. Medhurst of Batavia, that can ever be known. The narrative, briefly related, is as follows:

Messrs. Munson and Lyman left Batavia on the 7th of April, and proceeded to Padang, a European settlement on the southwestern coast of Sumatra. They then visited the islands of Batu and Nias—and when they had made the necessary researches in those islands, they proceeded to Tappanooly, a Dutch settlement, also on the southwestern coast of Sumatra. They reached that place on the 17th of June, and remained there till the 23d making preparations for their intended journey into the country of the Battas—which are a people inhabiting the northwestern part of the Island, and combining some of the more common indications of civilization, such as reading, writing, and laws, with some of the worst customs of savage life. Sir Stamford Raffles travelled among them, and was much interested in them as a nation. So did Mr. Borton, the Baptist missionary, formerly at Tappanooly, and he travelled safely. The inquiries of Messrs. Munson and Lyman induced them to believe that, with their pacific intentions and their pacific appearance as travellers, they also should incur little danger of violence. They were the more inclined to this opinion, as the presiding officer at Tappanooly, an European, had gone among the Battas, not long before, without any accident. Some of their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the Rajahs of the interior would receive them.

The accounts differ as to the nature of the advice

they received from those whose opinions were most entitled to respect, that is, the Europeans residing at the place; but, after weighing every thing, the two missionaries determined to proceed, trusting in God. The day before their departure, they wrote a letter to one of the Secretaries of the Board, of which the following is an extract. It was probably the last letter they wrote.

"We have made preparations to penetrate as far as the great lake, which is in the heart of the Batta territory, and return by another route to this place. Mr. Bennet, the postholder here, who, though a Catholic, treats us with great kindness, has himself been in the country. He thinks we may be able to accomplish the journey in a month. All testimonies concur in pronouncing the way very difficult owing to high mountains and impenetrable forests. Our arrangements are now completed, and to-morrow we start.—Should we return in one month, we may possibly reach Batavia early in September. Thus far the Lord has prospered us beyond our expectations. We trust the Board and the churches will make every possible exertion to follow up these incipient efforts, and to thrust in laborers wherever the fields are white and ready for the harvest. The work that has been assigned us is beset with perplexities. It is laborious and trying both to the body and the mind. Yet we labor cheerfully. Our greatest danger is, that our faith will fail us, and the grand objects of all our efforts be lost in the shade of minor considerations. With many prayers that you and we may be guided by unerring wisdom, we remain, dear sir, yours, very truly."

With such feelings and wishes they commenced their journey on the 23d June. The residue of the sad story is derived from the narration given by Si Jan a faithful attendant, who had accompanied them from Batavia. He is described by Mr. Medhurst as an honest, simple hearted man, who has long been conversant with the mission family at Batavia.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The postholder and another Dutch officer attended them beyond Tappanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found anything like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men, women and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tappanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after their departure, when they fell in with a Rajah Swesa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobak. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June 26th, they came suddenly upon a log fort, occupied by a number of men armed with muskets, spears, etc. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr. Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned around to go back to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tappanooly.

The newspapers have said, that the bodies of our brethren, after being thus barbarously deprived of life were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then they were dismissed suddenly and with a single pang, to their eternal rest.

The occasion of this violence to our brethren on the part of the Battas, is not known. It probably arose from jealousy of their motives, as white men in penetrating into the interior. Perhaps had they taken longer time to prepare the way, and acquainted the Rajah with their views and intentions, by letters, or messengers; or had they known the language of the people—the fatal result would have been prevented. As it was, they did what they conceived to be duty, and did it fearlessly, and with entire disregard of the severest privations and hardships. The "willing mind" was doubtless accepted.

Rev. Mr. Medhurst thus remarks respecting their widows:

"The suffering of their disconsolate widows have been great in the extreme; tears have been their meat, and sighs have been their relief ever since the melancholy event happened. We have endeavored what little lay in our power, to alleviate their mental agonies, and the community generally have felt the liveliest sympathy with them; but we are all miserable comforters, and nothing but Almighty power and love can effectually bind up their broken hearts, and pour the oil of consolation into their wounded spirits. May He give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I feel satisfied that the Board will do every thing in their power to alleviate their burthen,

and that the churches of Christ in America, will leave nothing undone to soothe their sorrows as far as human means and efforts go, so that I need not enlarge.

Persecution in the East.—The unfortunate Missionaries, Messrs. Lyman and Munson, who were recently massacred in the island of Sumatra, while actively engaged in endeavoring to spread the truths of Christian religion among the barbarous race, are not the only individuals who have been cut off in the East, while attending to the high duties of their calling. We perceive by the late English papers, that in Tonquin and Cochin China, religious persecution is carried on to a dreadful extent. M. Gazelin and a country priest were recently condemned to death and strangled for having preached the Christian religion; two neophytes also shared the same fate. M. Jaccard has likewise been condemned to death, and waits in chains the execution of his sentence. The other missionaries are dispersed and wandering about the country in distress, sometimes taking refuge in the woods, mountains or caverns. The churches of their religion have been destroyed, and its professors, pursued and imprisoned, and scattered in all directions for the execution of these persecuted men.—*Mer. Jour.*

The late Dr. Carey.

The following is the will of the late Rev. Dr. Carey, taken from an East India paper. It will be seen that, excepting his wife's property, over which he exercised no control, he could bequeath his children little more than his library, and the benefit of his great example.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament, in manner and form following:

First. I utterly disclaim all, or any, right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had, or supposed myself to have any such right or title.

Secondly. I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly. I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of the *Hortus Webourecensis*, which was presented to me by Lord Hastings: Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly. I desire that my wife, Grace Carey, will select from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly. From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by auction, unless it, or any part of it, can be advantageously disposed of at private sale; and that from the proceeds, 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly. It was my intention to have bequeathed a similar sum to my son, Jonathan Carey, but God has

so prospered him, that he is in no immediate want of it. I direct that if any thing remains it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly. I direct that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I be buried beside my second wife, Charlotte Emily Carey; and the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room, viz:

"William Carey, born August 17, 1781, died—

"A wretched, poor, and helmsman worn,
On thy kind arms I fall."

Eightly. I hereby constitute and appoint my dear friend the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore; executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly. I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed,) WILLIAM CAREY.

(Sd.) W. H. Jones, Samuel M'Intosh.

Six Principle Baptists.

From a Correspondent of Zion's Herald.

FALL RIVER, Dec. 11, 1834.

Dear Brother—I have frequently seen in the statistics relative to the ministers, congregations, and communicants pertaining to the several denominations of professed Christians, a notice of the Six Principle Baptists; but not until of late have I been able to obtain any minute account of their articles of religion upon which I could confidently rely. I have that information of them now, which I have often sought in vain.

They denominate themselves "Baptists," and of the "Ancient Order of Six Principles of the doctrine of Christ and his Apostles." They are called Baptists, not from the more proper acceptance of the term, because they baptize, but because they reject the doctrine of infant baptism, and hold nothing to be true baptism but the immersion of adult believers. They take the name Six Principle, from the six points of doctrine mentioned in Hebrews vi. 1, 2—"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." These points of theology they consider highly important to all who would see the wrath to come, and enjoy the smiles of heaven. But though they take their name from these, they are tenacious of other principles, some of which are of infinite importance. They formerly practised washing the feet of each other, in imitation of what Christ did for the Apostles; but they have now dispensed with this custom. They consider baptism by immersion, and the laying on of hands after baptism, so highly important, that they will commune with none but such as have received both of these ordinances!

They believe with others in the following points of doctrine:—the supreme divinity of Jesus Christ; the trinity of the Godhead; original depravity; the absolute necessity of perseverance after the new birth; the re-

surrection of the body; the final judgment; the everlasting happiness of the righteous, and the eternal misery of the finally wicked.

This denomination, though small in point of numbers, is no new sect. I have before me the Minutes of the 164th anniversary meeting, published in 1834. They have in this (Rhode-Island) Conference 18 preachers, and 1740 communicants.

This people have now a glorious revival in Swansea. About seventy have within a few weeks, as we trust, become new creatures in Christ. Glory be to God for this shower of grace.

Extract of a letter from a resident Clergyman at Havre, to his friend in this City, dated 8th December last.

"I rejoice greatly to hear of the various and thorough-going efforts that are made in your City to improve the condition and character of Seamen. Although I see many things to discourage and dishearten, and but little apparent success, I feel more and more convinced that the work is one of very great importance; and one that will in the end prove successful to a degree that will as much surprise as rejoice those engaged in it. It appears to me certain, that these efforts and prayers, will, through the grace of a merciful God, produce an entire change in the character of sailors, and that, perhaps in the course of twenty years, they will render this class of men, and their profession, as respectable as any other class and profession. Could I make myself heard, therefore, by the friends of the cause in your city, I would say, go on, firmly and confidently, the work is a blessed one; but in all your doing, be sure to do most of prayer. All our success must be of the Lord, the more fervently we look to him, therefore, the greater will be our success. Even were no results happy for the Sailor, to follow our labors, we are sure of a rich harvest to ourselves. All our time, money, and "peering breath," are so much treasure laid up in eternity.

"Here, in Havre, amidst discouragements, there are encouragements. We much need a Chapel, or Mariner's Church. The room we now occupy is badly located, and is too small; a subscription has been opened for money to build a convenient house. As the cost will be considerable, we fear a failure; could not Charleston give us some assistance? Another discouragement, is the difficulty of getting Sailors to attend Chapel. The Theatre and the hundred other places of amusement and debauch open here on Sunday, offer allurements that in the estimation of the great mass, far outweigh those of our humble Chapel. Some, however, do attend, and seem to listen with interest—at times we have a house full. It is one thing to provide Churches, reading-rooms and boarding houses, and quite another thing to get Jack to frequent them. I think christians should make it the frequent burden of their prayers, that God would dispose Sailors to avail themselves of the means provided for their benefit, i. e. to go to Churches, reading-rooms, and good boarding houses. As the hearts of all are in the hand of God, he can turn them as he sees fit."—*Courier*.

Virginia Baptist Seminary.

It must be gratifying to the friends of this institution and to our brethren generally, throughout the State, to learn, that during the past year five of the students and the assistant teacher, have been brought to a knowledge of the truth, and added to the church by baptism. As

a much larger number of students will be collected at this institution the present session, will not our readers remember it at a throne of grace, and pray that the blessing of the Almighty may still be extended towards it. In addition to those who have been brought to a knowledge of the Saviour within the walls of this institution, the labours of the benefactors in their visits to neighbouring churches, and in aiding at protracted meetings, have been attended with the divine blessing, and have resulted in the conversion of many precious souls.—*Rel. Herald.*

Columbian College.

The prospects of this institution, we learn, are brighter now than they have been since 1835. Professors and students are striving together, with increased ardor, for the welfare of the college. The probability is, that the burden of debt which has so long retarded the operations of this seminary, will soon be removed. The faculty stand high in public estimation, and all that is wanting is an increased amount of public patronage.—*Bib. Recorder.*

Death of Dr. Morrison.

Late accounts from the East furnish intelligence of the death of Dr. Morrison, justly celebrated for his labors and successful exertions in behalf of the moral and religious interests of China. He died on the first of August at Canton. Sixteen years ago this eminent Missionary presented the numerous millions of China with the Word of Life in their own language; in itself a work of immense magnitude, and one which cannot fail to multiply its happy effects to the latest posterity. When the names of statesmen, heroes and philosophers shall be forgotten, that of Morrison, like those of *Cromwell* and of *Newton*, shall be fresh in the memory of man.—*Bib. Rec.*

Mission to Borneo.

Two missionaries from the Rhenish Society embarked at Amsterdam, in August last, for Batavia, destined to attempt a mission among the Dayaks of Borneo. One of the chiefs of this barbarous people, at the suggestion of a Dutch civil officer, had determined to abolish the savage practice of making war to collect human heads with which to ornament their dwellings; and was disposed to receive teachers.—*Mis. Herald.*

From the Dowry of Babylon.

An Affectionate Address.

To every sincere Enquirer after truth, with an Appendix containing the 'Renunciation of Popery,' &c. &c. This is the title of a Pamphlet which the Jesuits in the United States have lately published.

It is as pretty a spirit of Jesuitism as I have seen for some time.

A number of years ago, when I was deeply immersed in the errors of Popery, I wrote a pamphlet, entitled 'An Affectionate Address.' I also wrote while I was still a member of the Romish Church, and a strenuous defender of the faith of Popery, two letters, one to Mr. Kenrick, a Popish Priest, and the other to Mr. Kenrick, the Popish Bishop.

The Jesuits have had the address to get up a pamphlet, and to publish it under the name of Samuel M. Smith, designing thereby to make it appear that I am the author of the pamphlet.

I therefore hereby notify the public that I am not

the author of that work. It is true, as I have stated above, that I wrote a work entitled *An Affectionate Address*, but I never wrote such a work as those wily Jesuits have forged under my name, with the difference, of an M in my name in place of a B.

It is true also, that I wrote two letters before I left the Romish Church, one to Mr. Hughes, the Priest, and another to Mr. Kenrick, the Popish Bishop—but it is not true that they have presented those letters before the public, in the pamphlet which they have published. The letters which they have published in the pamphlet, exhibit quite a different aspect from the letters that were written by me.

I give them full liberty, and would be happy to see them publish every letter that has been written by me; but I think that the Jesuit artifice of deception to which they have resorted, will in the end prove rather disadvantageous to their cause.

I now repeat again, that all and whatever I wrote in favor of the Romish doctrine, and whatever I wrote to any of the Romish Priests or Bishops, was written before I left the Romish Church, and while I was still a poor, blind and unconverted Papist; of course, it is quite reasonable to think that I would, under those circumstances, defend the doctrine to which I was still blindly attached.

It will be proper for me here to observe also, that I withdrew myself from the exercise of the ministry in the Romish church, on account of the horrid corruption of their clergy, about two years before I renounced the doctrine of that church; and it was during this interval that I wrote the above mentioned letters.

During these two years, my mind was in a very unhappy state, because my judgment and all the powers of my soul were completely held captive by the chains of infallibility. The pernicious influence of Popery had so completely captivated my understanding, and subdued by judgment, that I was afraid, at the peril of my salvation, to leave that church. I had been taught that the Protestants were a race of vile and polluted heretics, who would all be damned, and therefore to apostatize from the true Church, and join them, was a thought that made by blood run cold.

The Almighty God only knows the strait I was in. Taught to believe that among the heretics there was nothing but error and damnation, I could not think of uniting with them; and my heart sickened at the thought of associating again with the Romish clergy. Not to exercise the ministry to which I was ordained, and to disobey the Bishop to whom I had vowed implicit obedience, was only inevitable ruin to my soul. Here I was, then, hemmed in on every side, and then it was, too, after the Lord had caused such floods to pass over my soul, that he commanded the storm to cease; the smiles of his countenance at length broke through the thick clouds, and in mercy he said, "let there be light, and there was light."

"Why, therefore, do the heathen rage, and the Priests meditate vain things?"—I now build my faith on the Rock of ages, and take for my guide the Bright and Morning Star. A long farewell I bid you. I leave you to wallow in your sin, and wash my hands clear of you and yours. And now my prayer to God for you is, that he may also convert your hearts, and prepare you to appear before him.

SAMUEL B. SMITH,
Catholic Priest.

P. S.—The Editors of the different papers throughout the Union, are politely requested to give the above an insertion.

POETRY.

FOR THE SOUTHERN BAPTIST.

Trusting the Lord in Darkness.

My way is dark, but God is light,
And he can guide my footsteps right;
Wait on the Lord, he soon will shine,
And teach these doubtful feet of mine.

My highest good his love ordains,
Though it may lie in hidden veins,
Time will the gem bring forth to view
In glories of celestial hue.

Why should I, sacriligious dare
To rob to-morrow of its care,
That with the sorrows of to-day,
It may my little strength outweigh?

Each day for its own self demands
Sufficient for my heart and hands;
And though I steal my future pain,
I still must bear it all again.

In toil bestowed in its own place,
We gather strength for future days;
And gaining holy strength to bear,
We gently ease our load of care.

Faith then shall guide my future way,
Through all the storms of night and day;
Sweetly I'll yield to every ill
And leave me in my Father's will.

My Father's will! how sweet, how blest!
Be this my food, my balm, my rest.
Be all my prayers now lost in one,
"Thy will, my Father's, thine be done."

O.

In courtesy to the author, who has sent us various emendations, we republish the following lines.

To the Memory of Mr. Nathaniel R. Cobb.

The sun was sinking in the western sky,
And from the hills the lengthening shadows fell,
That spread a softness o'er the verdant plain;
The zephyrs bland came murmuring through the trees,
The winged ministers of the fragrant grove
Warbled their songs beneath the lofty sky,
The vaulted roof of nature's firm sublime,
And song their vesper to the setting sun.
In mood of solemn thoughtfulness I stood
And gazed upon the stately mansion, where
Had dwelt the christian and philanthropist,
Whose studies were wont to greet the coming guest,
And bid him welcome to his friendly home.
He is not there—for less I saw him borne,
In and procession to the silent tomb;
While angels bright, his sainted spirit bore,
And returned his flight to heaven; his friends
Commiserated tears of sorrow at his bier,
And o'er his corpse great lamentation made.
Nor wonder we—for he was much beloved,
Rejoiced by men, and one whom Jesus loved.
He was a christian of the noblest stamp;
His life was one unbroken chain of pure
Beneficence; and such the generous love
That glow'd expressive in his ardent heart,
His simple innate compass'd all mankind.
Grace had ennobled him, and on his soul
Enstamped the messages of truth divine.
He bore his Father's image, lived for Christ,
And on the way to glory, walk'd with God.
And now, his conflict o'er, he has received
The victor's crown, and garlanded wreath.
The weapons of his warfare are exchanged
For a bright harp at the celestial throne,
And there he eternal change retaining love.
Though he has fallen, yet he cannot die;

His memory lives enshrined in all our hearts;
His deeds of love are register'd in heaven;
And these his lasting monuments remain,
Which countless ages never can destroy.
But there is one—ah! who her loss can tell—
And what shall cheer her dark and heavy hour—
And soothe the anguish of her widow'd heart?—
The shaft of death which laid her husband low
Has pierc'd her bosom deep, and ope'd a fount
Of bitter sorrow; for, he was her joy,
Her light, her guide, companion of her life,
She walked with him in virtue's radiant paths,
And with him bow'd at pure devotion's shrine;
And when disease, death's solemn harbinger,
His hand impressed upon his ransomed frame,
With fond solicitude and anxious care,
She watched, through days and nights of sleepless woe,
The feeble glimmerings of the lamp of life,
And hung in sadness o'er his dying couch,
And felt her joys all wither'd when he died.

O righteous God, who from thy canopy
Of clouds and darkness, which no eye can pierce,
Hast, in this awful disposition, called
An honoured servant to his rest above,
Be thou his widow's God; and take his son,
His only son, whom thou hast now bereaved
Of a fond father's tender care, and guide
In virtue's ways his youthful steps, and let
The father's mantle on the son descend.

Benevolent Societies & Contributions.

Wilberforce said at a Bible meeting, "I love these societies—they seem to give us such long arms. We can do so little by ourselves, yet they give such arms as enable us to reach the ends of the earth. And it was so for the poor man. He would relate an anecdote of an honest Welshman, who had addressed a meeting from the platform of a kindred society. The Welshman said, there were many people who said, 'What good does little halfpennies and pennies do, which poor man give? Why me tell you—me go to top of Snowden, and me see little dew-drops on every blade of grass sparkling, sparkling in the morning sun—me say, 'little dew-drop, what do you sparkle, sparkle?' Little dew-drop say, 'Me be going down to join the rill that purling down the side of mountain.' Me say to the rill, 'Little rill, what be you purling, purling down the mountain side?' Little rill say, 'Me purling on to join the gurgling brook.' Me ask the brook, 'What be you gurgling, gurgling thro' the vales?' The brook say, 'Going to join the brig river, which is rolling its waters through the rich meadows.' Me say, 'Big river, what be you rolling, rolling on?' The river say, 'Me rolling on to join the great ocean, to take aboard the commerce of Britain to the ends of the earth.' Now, the little dew-drops were the halfpennies of the poor people; and these being collected, would swell into brooks and rivers, until they would form the mighty ocean of Christian energy and philanthropy, to carry forth the blessings of the gospel to the cities of the earth—
Rev. H. Stowell, Manchester.

New Baptist Sabbath School Union.

Until recently, the Baptists in Maine, have conducted their Sabbath School concerns in connection with their Congregational brethren, but in consequence of an opinion that both denominations would more efficiently carry on their operations separately, a mutual separation has been effected.

A Convention assembled, October 7th, and organized a State Union for the Baptist denomination in Maine.

CHARLESTON, S. C.

FRIDAY AFTERNOON, FEB. 20, 1835.

A Society was formed in Boston, on the 14th ult. called "the American Union, for the relief and improvement of the colored race." The following is the 3d article of its Constitution.

"The object of this Society shall be to promote in all suitable ways, the intellectual and moral elevation of the colored race: and by disseminating information, and exerting a kind moral influence, to convince all American citizens, that the system of slavery in this country is wrong, and ought to be universally abandoned, [with the least practicable delay.]"

The officers are, Hon. Wm. Reed, President, Rev. Baron Stow, Vice President, and Rev. J. W. Chickering, and Charles Tappan, Esq. Secretaries.

Our Northern brethren may rest assured, that their present plans will never succeed at the South. Instead of bettering, they are rendering the condition of the slave actually worse. They are driving our Legislatures to the enactment of laws, intended to counteract the efforts of Emancipationists, which by no means increase the happiness of our slaves, but which we must do in self defence. But we would ask these warm hearted friends of the black man, these advocates for emancipation, if, with their deep felt horror of, and conscientious belief in the evils and sin of slavery, they do not fear having to render an account to the Judge of all the earth, for not expending their fortunes, or at least contributing liberally to loose the fetters of the slave? Though we frequently see multitudes of slaves changing masters, we never see an agent from the North entering the market to purchase their freedom. Ah! this would be a test of their benevolence, of their philanthropy. Such generosity as this, would speak more powerfully than all their essays and resolutions, their pamphlets and periodicals. This would be manifestly "with the least practicable delay," and without the loss of time "to convince all American citizens that the system of slavery in this country is wrong." And is it not right that they who insist upon their freedom should bear the expense of their emancipation, instead of leaving the brunt of the loss to be borne by those whose necessary change of habits of life would give them suffering enough, without being required to struggle with poverty and indigence? But whilst we propose this plan to our Northern Philanthropists, we unhesitatingly say, that its execution would be ruinous to the very people for whose interest our Northern brethren seem to feel so much.

Destructive Fire.**ENGINEER'S REPORT.**

ENGINEER'S DEPARTMENT, FEB. 16, 1835.

To Dr. Edward W. North, Intendant.

SIR—It becomes my duty to detail to you the disasters of yesterday morning, so far as I have been able to collect them. At half-past 1 o'clock a wooden tenement house, corner of Lingard and State streets, occupied by Cornel June, and represented to me as a brothel of the very lowest and degraded character, was discovered to be on fire. The wind blew a strong and steady breeze from the N. East, and drove the flames immediately across the street. The fire began to spread with awful violence, and in a short time both sides of the street presented one solid sheet of flame, progressing with rapid and devastating strides in a South-West direction. It soon reached Amen-street, which, being also built entirely of wood, was immediately enveloped in flames from one end to the other, and communicating with the buildings in Philadelphia-street, destroyed all on the West side as far as St. Philip's burial

ground, and on the east side about one third way down the street, where its progress was arrested by a vacant lot. Great fears were entertained that the fire would cross Church-street, in which event it is probable that a very large portion of the City to the Westward would have been totally destroyed. To prevent this, orders were given to blow up the large square two and a half story wooden building at the corner of Amen & Church street, which being very successfully executed, Dr. Porcher's large wooden dwelling house on the opposite side was saved, and the flames confined to the East side of the street. It was confidently expected that the long range of livery stables would have escaped by the pulling down of the house occupied by Quash, at the corner of Amen-street, and this would have been effected, but the stables ranging from Church to Philadelphia-street, were set on fire by the burning buildings in the latter street, and containing a very large quantity of hay, soon became enveloped in flames, and their destruction became inevitable. Fearful anxiety was again aroused as to the fate of the city, by the immense volume of flame that poured forth from the windows and doors of the front of the stables. The House on the South-West corner of Cumberland-street, although built of wood, withstood the flame in consequence of having a tiled roof, and being kept wet by the engine; here the fire may be said to have ended. The fire receded in the early part and destroyed a few buildings in State-street to the Southward of Amen-street, and the whole of the buildings on that side of the street Northwardly to Market-street, and in Market-street Westwardly, until arrested by William Aiken's brick buildings; in this direction the conflagration ceased.

It is not within my recollection that our city was ever in such danger of almost total destruction as it was on this occasion. The wind was unusually high. The Circular Church had taken fire repeatedly. Lego's Long-room, a very large wooden building, had been on fire several times, and was only saved by very extraordinary and spirited exertions. This building would have communicated with Queen-street, and would have added a prodigious and appalling mass to the ignited shingles and flakes that thronged the whole atmosphere as far as the eye could reach. Buildings to the extreme West of the city were set on fire, and indeed such was the shower of firebrands, that no one could feel himself safe in that direction, and it has only arisen from the watchfulness of our citizens, that this calamity had not extended to a degree that sickens the heart in the contemplation of it.

It is with emotions of sorrow and deep regret that I am incapable of expressing, that I must add to the above the entire destruction of St. Philip's Church, together with the splendid memorials of the illustrious dead, and the large and brilliant Organ lately erected that adorned its interior. This venerable Temple was not only the greatest ornament of our city, but was enshrined in our affections by most endearing and patriotic associations. Many of the early worthies of Carolina worshipped at its altar and repose in her cemetery; her walls were richly ornamented with superb sculptured memorials and monuments to their cherished memories; these with the solemn style of its interior architecture, rendered it the most impressive Temple of the Most High that our country could any where boast of. This edifice was built originally in 1711, but when its walls were up they were destroyed by a hurricane; the body of the Church was then built in 1719, and the steeple finished in 1723, making it, probably, the oldest Episcopal Church in America, and transmit-

ted the good taste and zealous piety of the early colonists, and their firm determination to sustain the city planted on this remote shore. Through all the vicissitudes our country has seen, it passed unimpaired, and its destruction must now form a melancholy epoch in the history of our city. This Church could and would have been saved, but for a fatal security that seemed to pervade all. Its insulated situation, rendered it perfectly safe from fire in any other way than flakes lodging upon the dome; yet it was not until it took fire from this source that any apparent notice was taken of the steeple; fruitless attempts were then made. The dome ought to have been covered with people, supplied with water, two hours before the calamity arose; yet even at the late period the attempt was made, access could not be had to the spot for want of ladders, and when these were procured, the fire had progressed so far, and the collection of smoke so dense, as to make all further attempts utterly useless; and thus this noble building has been levelled in the dust from the gross apathy of those particularly interested in its preservation.

Nothing has yet transpired to ascertain in what manner this calamity originated.

I remain your obedient servant,

M. STROBEL, Principal Engineer.

SUMMARY.

The Receipts of the Colonization Society the past year, are \$25,000; \$12,500 of which is in stock; \$20,000 of this sum has been appropriated to the payment of last year's debt, which was more than \$40,000.

Right Rev. Dr. Clancy, has been recently consecrated in Ireland, coadjutor Bishop of Charleston, So. Ca. and is expected ere long in this City.

Marin Van Buren has been nominated for the Presidency, and Thomas H. Benton for the Vice Presidency, by the Legislature of Missouri.

Almanacs have been recently introduced into New York from London, printed on a circular sheet of paper, and intended for pasting in the crown of a hat.

A steam carriage is about to be constructed to run on the Macadamized turnpike, between Maysville and Lexington, Ky.

The amount of Bank Notes in circulation in Georgia, is \$2,323,220, with a specie capital of \$1,895,503 to redeem them.

The colored population of New-York city are about to petition the State Legislature to extend to them the right of suffrage on the same terms as the whites.

A Roman Catholic has just been appointed to the Sheriffalty of London—the duties of which have not before been exercised by one of his persuasion since the Reformation.

A granite block for another pillar of the new Court House was brought into Boston, Jan. 30th, on a sled drawn by 120 oxen and 12 horses; it weighed 59 tons. In passing down Court street, it touched one of the Iron gas lamp-posts, and snapped it off like a pipe-stem. These pillars cost \$6,000 each.

The Peles have selected their township of land along the Rock River in the State of Illinois, from the mouth of the Pice-telle down 12 miles, two in width on each side.

A splendid Sword was presented to President Jackson, on the 18th inst. by sixty-three individuals of Philadelphia, "as a testimonial of their love and gratitude towards the benefactor of their country." In the ornamental work of the Sword, is represented the battle of New Orleans.

The Rev. Hugh Sandford, died suddenly, while in a kneeling posture, a few minutes after he had taken his seat in the Methodist Episcopal Church, Green-street, New York.

The French Government continues to wage war against the press. The Editors of the Gazette de France, the Tribune, and the National, have all been convicted of libel, and sentenced to fine and imprisonment.

The venerable father of James Sheridan Knowles has just published an English Pronouncing and Explanatory Dictionary of the English Language, containing 426,222 more words than Walker's.

The Messrs. Harpers, who are devoted exclusively to the publishing business, have issued from their press during the year past, five hundred thousand volumes.

It is said that no colored man can obtain a license to drive a dray in N. Y. City; but he can easily get a license to sell Rum!

Mr. John McCandless, Engineer, on the Charleston and Hamburg Rail Road, was killed on Sunday night, the 18th inst. by the collision of two trains of freight cars.

Isaac B. Ulmer, Esq. is a candidate for Ordinary of Bonaventure District, vacated by the death of the late Wm. Hutson, Esq.

The Congregation of St. Phillip's Church are taking measures to build a new house of worship in place of the one destroyed by the recent fire in this City.

The schooner Ron Homme Richard, was lost on the 28th ult. on her way to the West Indies.

The ship Southerner, was struck by lightning, at N. Orleans, the 27th ult.

The French Barque Phoenix, has been wrecked on Long Island.

The Thermometer, in Sumner District in the late cold weather, was 2 deg. below 0.

On Wednesday morning, the 11th inst. about 3 o'clock, A. M. a Negro House, belonging to Daniel Toben, at Barrow's, C. H. was destroyed by fire, and an unfortunate old man, who had been wandering about the country in a state of mental derangement, and had taken shelter in the House, perished in the flames. He called himself Radford South, and said he was from the State of Georgia.

POLITICAL INTELLIGENCE.

Twenty-third Congress.—2d Session.

SAVEDAY, February 7, 1835.

SENATE.

The debate on the bill to re-organize the Post Office Department was concluded.

HOUSE OF REPRESENTATIVES.

The Speaker laid before the House the following message from the President of the U. S.

To the House of Representatives of the United States.

I transmit to the House or Representatives a report of the Secretary of State, accompanied with extracts from certain dispatches, received from the Minister of the U. S. at Paris, which are communicated in compliance with a resolution of the House of the 31st ult. Being of opinion, that the residues of the dispatches of that Minister, cannot at present be laid before the House, consistently with the public interest, I decline transmitting them. In doing so, however, I deem it proper to state, that whenever any communication shall be received, exhibiting any change in the condition of the business referred to in the resolution, information will be promptly transmitted to Congress.

(Signed)

ANDREW JACKSON.

Washington, 6th Feb., 1835.

The reading of the dispatches were called for, and they were accordingly read. They were rather of a

gloomy character. Mr. Livingston had received the strongest assurances from the King, that the appropriation would be made. He spoke in the highest terms of the honor and sincerity of the King. He alluded also to a trial of strength which the French Ministry had just undergone in the Chambers, and in which they had gained a triumphant victory. This had raised his hopes. He had every confidence of the passage of the act. But in a very few days he changed his tone. The prospect had assumed a very different character. He had now *no sanguine hope*. He trusted that the President's Message would hold strong language. It would sustain the national character, and be better calculated than any thing else to produce the desired results. This was about the substance of his letters.

Mr. J. Q. Adams moved that the communication, together with the extracts from the despatches referred to, in the President's message, and the report from the Secretary of State, shall be printed, and committed to the Committee on Foreign Relations, with instructions to report forthwith, on that portion of the President's annual message which had been referred to them, in relation to the existing differences between France and the U. S.

Mr. Adams said, in introducing the motion to instruct the Committee on Foreign Relations to report on the subject of the message *forthwith*, he was governed by the persuasion that it was inconsistent with the interest and honor of the nation, to leave the subject longer unacted upon. He should not object to any amendment which the Committee might propose with a view to allow them time for the consideration of the subject. But he did think that it was important, as we were now within a few weeks of the close of the session, that the subject should be brought before the House without any further delay. It appeared doubtful, from the correspondence which had been read, whether the Government of France would fulfil the stipulations of the Convention. Mr. Livingston, in his letter of the 6th Dec., uses very sanguine terms in relation to the success of the appropriation bill; but in a subsequent letter of the 22d of Dec., he stated that the new Ministry would not even propose to the Chambers to act on the appropriation as a ministerial measure. The Ministers themselves, therefore, were not unanimous on the principles of the appropriation, and Mr. Livingston said that he was now far from sanguine in the success of his endeavors to accomplish the object of his mission.

Other reports, said Mr. Adams, stated that there was no prospect of obtaining the appropriation. Under these circumstances, he thought it time for the House to take up the subject, as it was proposed by the President in his message at the commencement of the session. Now that it was so probable that the French Chambers would do nothing, it had become the imperious duty of the House to act on the subject. He was desirous that the Committee on Foreign Relations should make a report. He did not propose to prescribe what they should report; he only asked them to report. A member of the Committee had recently asked leave of the House, to offer a resolution instructing the Committee to report certain specific propositions upon the subject, which the House, by a very small majority, had refused to entertain. Mr. A. had voted that the member should have leave to offer that resolution; not that he had made up his mind in favor of the instructions which the gentleman from Virginia had proposed should be given to the commit-

tee, but that the subject should be brought before the House for consideration.

Let the House be put in possession of the subject, and let them say to the nation and the world, whether they will sustain the President in the spirit of the proposition he has made, for maintaining the rights, interests, and honor of the country. If the declaration of the House went to France after the appropriation had been made, why it would do no harm. It would only show, that the House felt bound to sustain the honor of the nation. But, if the appropriation should not be made, the measure was still more proper and necessary.

The President, at the commencement of the session, had declared to the House and to the world, what he thought the interest, the rights, and the honor of the nation would require on a *contingency*, which was no longer to be considered as such. Mr. Adams believed it incumbent on the House to show to the nation and to the world that they, too, were not insensible to the interests, the rights, and honor of the nation. Of the *particular measure* proposed by the President, he would say, as he believed the public opinion would be, as was said of the first great act of the life of Lafayette, when he came to join the standard of our country, that those who censured it as imprudent must yet applaud its spirit. It had gone forth to all mankind, exhibiting the President in the attitude of the sustainer of the rights, the interests, and the honor of the nation, and he hoped the House would not suffer itself to appear in a contrasted character with that of the President of the U. S., by shrinking from the responsibility specially incumbent upon them, as the representatives of the People. At least let them have the subject in a shape to act and deliberate upon, so that they might declare what they would do, and what their feelings are in a case involving the interests, the rights, and the honor of the country.

After several gentlemen had expressed their views on the question, whether the Committee should be instructed when to report,

Mr. Edward Everett observed, that this did not appear to him to be a question of so much importance, as seemed to have been given it in the present discussion. Whether the Committee should be instructed to report on Monday week, or Monday fortnight, or forthwith, could not, he conceived, be a matter of great moment. There are but a little more than three weeks remaining of the session. What has fallen from the Chairman of the Committee will, of course, be regarded by the House as an assurance that the Committee will report before the close of the session. Such is my own understanding (said Mr. E.) of the purpose of the Committee. That report cannot well be delayed many days beyond the time now fixed in the resolution as modified; and whether the report came a few days earlier or later, cannot be, I should think, of great consequence. While, therefore, I am willing to concur in the passage of the resolution of my distinguished colleague, I should also have voted for it as first moved by him. I should have been willing that the Committee should be instructed to report *forthwith*. I have been in favor of the Committee's report forthwith from the beginning of the session. I thought it very important—highly desirable, to do so. So much time has since elapsed, and the difference between reporting forthwith, and reporting at a late period as it can well be done, is so inconsiderable, that I attach less consequence to it than I did. At the commencement of the session, I thought an

immediate report from the committee would have done great good. I differ on this point from the gentleman from New-York, (Mr. Cambreleng) at the head of the Committee of Foreign Affairs. I think it would have been much better if we had reported long ago; if we had taken a ground like that assumed unanimously by the Senate of the U. S. and which I understand the gentleman from N. York to censure—

[Mr. Cambreleng explained, that he meant that it would have been better if the two Houses had adopted a prompt action and a bold front at the commencement.]

Mr. Everett continued: I was for acting as promptly and boldly as the gentleman. It was precisely a prompt and bold course which I desired. I was not for war nor for reprisals, in the state of affairs then existing; and we are now told that neither of these measures was contemplated by any member of the House. What, then, could we have done promptly and boldly! We could have done this. We could have taken up the subject as one of imminent importance, admitting no delay in the consideration of the House. We could have shown the justice of the American side of the question in the strongest terms.— We could have uttered the feelings and views of this House in the strongest and most emphatic language. Having shown the justice of our claims, we could have expressed our resolute determination to stand upon our rights under the treaty. Our firm purpose not to relax one tittle, nor recede one inch, and we could have adduced the reasons—and such reasons there were—which might be urged in support of the opinion that France would yet do us justice. I would have had a report of this character, bold, firm, and pacific, and would have hoped for it the unanimous concurrence of the House. And here, sir, I should have been inclined to stop. I would have had the rights of the country maintained, and our purpose never to recede from them asserted. But what Congress would do in the contingency—somewhat distant of necessity—never perhaps to arrive, I think I should not then have said. I would reserve my action on the contingency till it ceased to be one, and when that should be the case, then I would act promptly and vigorously, under the state of circumstances which should present itself. But I should have been indisposed to anticipate that event, and would not, therefore, undertake to say what measures I would adopt, should it happen. But I would have asserted our rights so broadly and distinctly, as to leave me at full liberty to adopt any measure of redress, which circumstances unfortunately might render necessary. The same course I would pursue now; though from the lapse of time. I do not think all the good would result from it, which might have been hoped, from the earlier action of the Committee. I agree with the Chairman of the Committee as to the character which the report must take. He says the Committee are not prepared to recommend any measure. I so understand it. In the present state of our information, nothing of the kind alluded to, under the name of a measure, can be recommended. And for this reason, I would still refrain from recommending any thing hypothetically, to be done upon the happening of a contingency, because the varieties of circumstances, the shades of human action, public as well as private, are entirely too numerous to be foreseen.

I own, sir, my anticipations are not so cheerful as they were. I entertained a strong hope, at the commencement of the session, of the speedy adjustment of this painful controversy. In the interval, little, I must

own, has occurred to strengthen, and more than I could wish to discourage, that hope. I begin to contemplate, as a possible event, that things will go to extremes. But I am not ready, and I think the House, though it may share this apprehension, cannot be ready, to act on this anticipation, even if the French Chamber should refuse again to make an appropriation to execute the treaty, we cannot be sure that it may not be in a form, and with qualifications that will justify us in further delay. We cannot know this: as we cannot know that the very reverse may not, by some deplorable fatality, happen. If, for instance, the suggestion of the gentleman from Ohio, (Mr. Lytle) should be realized—if the French Government should accompany the refusal by acts of affront and violence—by a hostile attempt on the squadron of the U. S. in the Mediterranean; an attempt which, every one knows, would be resisted to the last drop of the blood of officers and men—then, sir, there would be no delay; there would be no need of instructing the Committee to report forthwith; there would be no long debates in this House or the other House; but the two Houses, and the country, rising as one man, would take their position and sustain it. But I would not anticipate any such event as this. I would not take any step whatever on the presumption that France, to the long denial of justice—to the signal injustice of which she has given us cause already to complain, could add a procedure of such outrageous madness. I will not say such a thing is beyond the range of possibility; nothing is impossible; but no gentleman, I think, on reflection, can consider it in any degree probable.

I have said already, sir, that my anticipations of the satisfactory adjustment of the business are less sanguine than they were. There are, however, some reasons for hope, that the French Chambers will reach the appropriation this winter. One of the chief reasons is, that the Chamber of Deputies of last year contained some members by no means entitled to the compliment paid to them by the gentleman from Kentucky, (Mr. Johnson,) of having understood the question, thoroughly, and not having rejected the appropriation through ignorance. On the contrary, sir, there was exhibited, in my opinion, an entire ignorance of some of the most important facts of the case, and in reference to the most important of them all, a gross, not to say a discreditable ignorance, which I believe proved fatal to the passage of the appropriation bill, and which, should the two countries be brought into collision, will throw a tremendous responsibility on those members. You are aware, sir, that, on all sides, it was admitted that something was due to the citizens of the U. S., and that it was merely on a question of how much, that the great issue of annulling or contesting a treaty was made to depend. In this state of the controversy, and just as the question was about to be taken, members arose in the French Chambers, and stated, that of the five millions of indemnity, provided by the treaty under discussion, two millions, covering the St. Sebastian's case, had already been paid, under the Florida treaty between the U. S. and Spain! The assertion was immediately contradicted by the Minister of Foreign Affairs, whose exposition of the whole question was one of the most masterly parliamentary efforts I have ever seen. His contradiction was direct and positive, as to its purport; but if one may judge from the report of the debates, (very likely imperfect) it was less decided and authoritative in manner, than could have been desired. At all events, I have been told by an intelligent American gentleman, who was present on the

occasion, that these statements were evidently fatal to the bill. The question was taken immediately after; it was lost by only eight votes. We know, sir, that deliberative bodies may be taken by surprise by plausible statements. Were we ourselves about to appropriate five millions of dollars, in payment of an acknowledged debt; and should member after member rise, with a treaty in their hands, maintaining that two of the five millions had been already paid, and read us passages of the document to prove it, and if any thing short of the most positive contradiction, accompanied with the most satisfactory explanation, were given, it would very likely prove fatal to the bill; certainly so, if the House were almost equally divided before. For these reasons, as I said, I rely something on the fact, that the bill was rejected last winter, not in a full understanding of the facts, as the gentleman from Kentucky seemed to think, but in an entire ignorance of the most important of them all. And when the message, which has been mentioned in Mr. Livingston's despatches to-day, shall have proved to the French Chamber, (as I presume it will do, from the character of some of the documents, which, during the recess of Congress have been furnished to the French Government at its request, by ours) that the statements I have alluded to were utterly destitute of foundation, that the St. Sebastian's cases were all rejected by the Commissioners under the Florida treaty, as not included in its provisions, and that they have been all admitted by the Commissioners now sitting under the present treaty, as notoriously provided for by that treaty, I trust it will not be without its effect.

But I do not build with entire confidence on this or any other ground of encouragement. I see something ominous in the character and composition of the opposition to the King and his ministry on this question. What did the King tell Mr. Livingston? That he might rely upon his honor as a king, and his promise as a man, that the treaty should be executed. For myself, I place the most unqualified dependence on this assurance. I believe that, as far as his influence extends, it will be strenuously exerted: that his constitutional powers will be strained to the utmost, to procure the execution of the treaty. But what, sir, is the melancholy truth, as to the condition of the King's Government. I would not, in wantonness, say any thing disparagingly of the internal condition of affairs in a country, between which and our own the relations of amity still subsist; but when our own rights and claims are made the sport of the state of parties in a foreign country, it is a fair subject of comment. The King will do his utmost to effect the fulfilment of the treaty; and not merely because it is a just treaty, but because (as he told Mr. Livingston) his faith as a sovereign, and his honor as a man, are pledged. But what is the position of the King himself? Does not all the world know, that he does not sit the throne on the principles of what is called legitimacy? That there are two powerful parties in France, agreeing in nothing else, but united in opposition to the present establishment of the Government; I mean, of course, the party of the late deposed family, on one side, and the extreme liberals on the other. It is, as far as we can judge at this distance, mainly a combination of these two parties, taking along with it, of course, the natural opposition to all heavy money bills, which has hitherto defeated the execution of the treaty.

With these two parties, instead of our gaining strength from the circumstance that the King's rega-

word and personal honor are pledged to fulfil the treaty, it is precisely for this reason that they oppose it. And they oppose it, not with a zeal measured by the simple merits and consequence of the treaty, but with an intensity of purpose, and depth of feeling, inspired by their hostility to the Government. Seeing the opposition to the treaty thus conducted by parties, who would move heaven and earth to shake the King from his throne, I own, sir, I look to see this question linked in with the very elements of the permanence of the present order of things in France. Could it be reduced simply and solely to this issue, all might be well; but with this powerful, deep-seated, far-reaching opposition, we must fear, as I have said, that what may be called the natural opposition to all such measures, will unite itself. The King will do every thing to carry the treaty into effect. I am sure, if it were necessary, he would shed his blood to fulfil it. I should hear, with deep regret, a single word that would cast a shade of doubt on his sincerity. But whether he will even be able to sustain himself, who shall vouch? I trust he will. I believe it highly desirable for the peace of France, and the harmony of Europe, that he should. I have little doubt, should this government be overturned, it would be followed by disastrous consequences, not unworthy the high breach of faith toward the United States, with which the war against it seems to have commenced.

Sir, I reciprocate the sentiment of the Chairman of the Committee; I hope the House will act with unanimity on this subject. I trust we shall not allow ourselves to split on any subordinate questions. That of the present reference surely ought not to divide us. On a question of such great magnitude—if things are to go to extremes—it cannot be expected nor asked, that, on every point involved, all should think alike. Independent men, on such points, must differ. Those who think for themselves, that is, who think at all, must differ to some extent, on such subjects. But if the worst come to the worst—if France shall make up her mind to withhold justice from us deliberately and conclusively, and in such a manner that true policy and honor will no longer admit of delay and forbearance, then, sir, I believe, whatever difference of opinion there may be as to any point of secondary consequence, that Congress and the country will move unanimously in the direction which its rights and honor shall point out.

But I think we should do nothing by way of anticipating that contingency. It may arrive. Every man, I will not say of common humanity, but of common sense, in the United States and France, must hope it never will arrive. When it does, there will be no division of feeling. I am satisfied from the expression of opinion here, and of public sentiment throughout the country, that we shall come to this result; and however this matter of reference may be disposed of, (which at this late stage of the session I regard as of diminished importance) I believe that in a firm resolution to stand on our rights, under the treaty, we shall be unanimous.

The Chair now put the question upon amending Mr. Adams' motion, by striking out all instructions to the Committee.

Mr. Adams demanded that the question be taken by yeas and nays, but the House refused, and the amendment being adopted by a very large majority, Mr. Adams' motion of reference was agreed to, whereupon the House adjourned.

GENERAL MISCELLANY.

From the Christian Intelligencer.

Gutzlaff's History of China.

The name of Gutzlaff will at once attract the attention of the religious public, and furnish a passport for the above work. Its intrinsic merits and permanent value, will secure it gradually extensive circulation among the community at large. It may not indeed be adapted to the taste of the superficial and miscellaneous reader; but, exhibiting as it does, much careful research, and furnishing various information not to be derived from other sources, it is entitled to a place in every well selected library. Mr. Gutzlaff is a Prussian by birth, who went out under the patronage of the Netherlands Missionary Society, about eight or nine years since. About four years ago, he left Siam for China, where he has since indefatigably labored. He has become familiarly known to the Christian public in connection with China. The Journal of his Missionary labors has been one of the most effectual means to awaken the attention and efforts of the Churches in behalf of that interesting and extensive missionary field. Considering the various active employments of Mr. Gutzlaff, this work, indicating much research and labor, is creditable to him. We are always pleased to find our missionaries contributing to the stores of science, and the cause of literature. Such works as Ellis' Polynesian Researches, Stewart's Voyages to the South Seas, and Gutzlaff's History of China are calculated to find their way in the literary world; and thus recommend the missionary cause to more respectful and general notice. The first 56 pages of the first volume comprise brief and comprehensive remarks on the geography, government, and laws of China; the character, mages, industry, language, sciences, and religion of the Chinese. The remainder of the first volume, and 35 pages of the second volume, comprise the History. What precedes the year 2207 before Christ is fabulous and uncertain. From 2207 B. C. to the time of Confucius, who was born 550 years before Christ, the accounts are more indefinite, and not as well authenticated as subsequently to that period. The History is carried down to the present time. From page 35 to 90 of the second volume, is an account of the Roman Catholic Missions, and the recent Protestant Missions in China. The remainder of the second volume relates to the commercial history of China, and furnishes a mass of information, interesting to the commercial and mercantile community. The history, and state of the trade with the Portuguese, Dutch, English, Spaniards, Russians, French, Swedes, Danes, and Americans, are fully detailed.

At the close are several statistical maps, furnishing a view of the Chinese trade, particularly with the English and Americans. There is prefixed to the first volume, a portrait of Mr. Gutzlaff, Tartary, and Thibet, originally drawn from the particular maps of the Jesuits, by M. D'Anville, with numerous additions and corrections by Mr. Gutzlaff. It is said to be the most accurate map yet presented to the public. The work is printed on excellent paper, and with a good fair type. We hope the enterprising publisher will meet with liberal encouragement from the public.

In connection with the notice of the above work, we would take occasion to allude to Missionary op-

rations in China. The field is in many views a most important one. China Proper is situated between the 18th and 41st degree of North latitude, and between the 98th and 133d degree of East longitude, containing 1,298,000 square miles, while the whole Chinese Empire comprises 3,010,000 square miles. The whole empire is thus far larger than Europe, and its population very far greater. The population of China Proper, alone, is stated at 367 millions! This is derived from the official records at Peking, of the last census directed by the government, which was carefully and systematically taken. The large amount of population has appeared surprising, and has generally been doubted. But Gutzlaff remarks, vol. 1, page 28. "Whilst giving the enormous sum of 367 millions, as the actual number of the inhabitants of China, the author is fully persuaded that the last imperial census is as near the truth as it can be ascertained. Those parts of the empire which he has visited, are extremely populous. He has taken the trouble of examining some parts of the census, and numbering the houses of small districts, and has invariably found that the population was underrated." Besides the population of China, the Chinese are numerous in Siam, the islands of the Indian Archipelago, &c. What a wide field is here spread! What a large proportion of the human race is here presented to the view of Christian benevolence! The Chinese language is not only one of the most ancient in the world, but perhaps, the only one of the early ages which is still spoken by the living. It is supposed to be used by one third of the inhabitants of the globe. It possesses much ancient literature, which has been for many centuries, the constant study of the literati of China. Both the spoken and written language, was supposed to be so difficult, that any knowledge of it was limited among Europeans, to the curiosity of a few learned men, and to the imperious necessities of commercial intercourse. But these difficulties have been fully conquered by Christian missionaries, and the language is now rendered tributary to the diffusion of Gospel light among this immense portion of mankind. The History of the Roman Catholic Missions in China, in the second volume of Gutzlaff's History well deserves a perusal. The celebrated Francis Xavier, called by his church, the apostle of India, and who, notwithstanding the defects which the genius of the Catholic religion will ever attach, presents many traits worthy of admiration, first projected a mission, but died while on the way to China. Ricci, a distinguished Jesuit, was the first who entered China, in 1583. He labored with skill and perseverance amidst opposition, till in 1601, he gained access to the Emperor. After the first difficulties were overcome, the progress of the Jesuits in China was rapid. By their great skill in Mathematics, to which these Chinese attach a kind of sacredness, and by a pliant accommodation to their religious prejudices, and superstitions, they gained an extensive influence and soon penetrated China in all directions, making converts. There is a letter preserved from the empress Helena, one of their converts, dated 1650, expressing in the most humiliating terms her devotion to the Papal see. In 1655 the Jesuits were on the pinnacle of glory. Adam Schall, a German Jesuit, became a Mandarin of the first order, and President of the tribunal of Mathematics at Peking. The emperors of China were never before used to leave their palace on any occasion. But to Schall, the emperor paid more than twenty personal visits in two years.

The genius of Jesuitism here developed itself. It sought to interweave itself with the power and policy of state, while in perversion of the truth they professed to witness, they accommodated themselves to the prevailing religion and manners of the people. They admitted the excellence of the religion of Confucius, but sought to engraft on it some of the principles and forms of Christianity, exhibiting, if we may so speak, a Christianized paganism—while in the places where the Catholic religion prevails in its strength we behold a paganized Christianity—not long after this in consequence of the development of their ambitious policy, and the quarrels which arose between the Jesuits on the one hand, and the Dominicans and Capuchins, a reaction took place, and a violent persecution arose, which proved almost exterminating. The remains of these missions are still seen in China, and the college de Propaganda fide is watching opportunity to renew strenuous efforts in that field. These Roman Catholic missions have been alluded to as an interesting matter of history, and to show that much may be expected from the simple and unadulterated gospel of Christ, when unconnected with the insidious wiles and ambitious policy of Jesuitism. In page 63 of vol. 2, Gutzlaff, alluding to the translation of the Chinese Scriptures by the Protestant missionaries, says, "The Roman Catholic missionaries had spent more than two centuries in China, and amongst them were many who understood the Chinese language thoroughly and wrote elegantly. They have published their lives of saints, their scholastic divinity, and other works, but never ventured upon translating the Oracles of God, and making them intelligible to millions. When they were once asked by the Pope himself to translate one gospel, as a specimen of Chinese literature, they pleaded the absolute impossibility, and nevertheless could find words and phrases to translate the abstruse Thomas Aquinas."

The first Protestant mission to China was undertaken by the London Missionary Society, and the Rev. Robert Morrison, (now Dr. Morrison) was designated as their Missionary, who arrived at Canton in Sept 1807. His name has become familiar and endeared to the Christian public. He has devoted himself to the work of translation and has spent twenty-five years in the preparation of Tracts, of a version of the Scripture, and of a dictionary of the Chinese language. A great part of the common people of China are early taught to read, and it is through the press chiefly that divine truth can be diffused through this great empire. Dr. Morrison* still survives in full vigor, and industry having furnished eminent facilities to those who hereafter enter into the field, and standing ready to take by the hand every co-adjutor in the great work. Among other labors he has the superintendence of a valuable monthly periodical at Canton, entitled "the Chinese Repository," which well deserves the patronage of American Christians. In 1818, William Mune (afterwards Dr. Milne) was commissioned a missionary to China to labor in conjunction with Dr. Morrison. He was a native of Scotland, and eminently a man of God. It is needless to detail missionary labors. He was the instrument of organizing the Anglo-Chinese college at Malacca. He died in 1822, after nine years of assiduous and useful labor. Some of the seed he sowed has borne its fruit, and the name of the lamented

* Since dead.

Milne will always stand conspicuous in the annals of Chinese missions. We remember to have read few a years since a biographical memoir of Mr. Milne with very great interest. A mission was established at Canton by the Am. B. C. F. M. in 1830. The Board were strongly urged to this measure by the Rev. Dr. Morrison, and a benevolent Christian merchant trading at Canton. Accordingly, in the Autumn of 1823, the Rev. Elijah C. Bridgeman sailed from New York to Canton, accompanied by the Rev. David Abeel, who went commissioned by the American Seamen's Friend Society, as Chaplain in the port of Canton. Mr. Bridgeman has been industriously pursuing the knowledge of the Chinese language and literature, and is now prepared to superintend the operations of the Christian press in China. Mr. Abeel, after a short time, entered the service of the American Board and labored in Siam and the adjacent parts. The American Board have sent out, during the two years past, three additional missionaries to China. A commencement only has been made in the work in this vast field. We understand that a lively and growing interest has been excited among British Christians, and that the visit of Mr. Abeel was instrumental in producing this. Evidently a deeper, and more wide spread interest is pervading the American churches. We are pleased to hear that the Protestant Episcopal Church contemplates soon to establish a mission in China. Recently, Mr. Lyde, who had just taken orders, and had devoted himself to this mission, was called to his rest in glory. We understand that several are preparing for the ministry, and training for the missionary field. The indefatigable, intrepid, and discreet Gutzlaff, was the pioneer among Protestant missionaries to explore this field. He has made several voyages along the coast of China, and has penetrated into the interior. The accounts which he has furnished, are encouraging beyond expectation, as to the openings for diffusing the word of life in that dark extended field, crowded with immortal souls. We conclude by an extract, vol. 2, 90, at the close of his remarks on the Protestant missions, wherein he modestly alludes to his own labors.

"It is now three years since the first attempts to propagate the pure gospel in the maritime provinces, on the East Coast of Canton, Fukkeen, Cheokeang, Keangsoo, Shantung, Pinchih-le, Leason-tung, Formosa, Keorea, and Loochoo; first in a Chinese junk, and then in European vessels. These endeavors have been beyond expectation crowned with success. The number of books, which have been circulated among greedy readers, is very considerable, amounting to many thousands. The Chinese government has never interfered. His present Majesty, Taoukwang, requested a copy of all books, written upon the pure doctrines of the Gospel. These have been forwarded to him, and he has acknowledged, in the Peking Gazette, the receipt of them, without disapproving of the distribution of them. Both the kings of Loochoo and Korea have received the scriptures, and tracts upon a variety of subjects. Though it would not be very difficult to effect a missionary establishment, if the trade to the northern port of China be thrown open; there is at present a great want of able laborers to enter into this extensive vineyard. But as the American churches are sending forth preachers of the gospel to these regions, it is to be hoped that there will be very soon a great number of men, willing to devote their lives to the service of the Redeemer."

CHARLESTON PRICE CURRENT, FEBRUARY 20, 1888.

ARTICLES.				ARTICLES.				ARTICLES.				
	¢	c.	¢ c.		¢	c.	¢ c.		¢	c.	¢ c.	
BAGGING, Hemp, 42 in. yd.	30	a	34	American Cotton, yd.	35	a	45	OIL, Tannur's, bbl.	11	a	17	
Tow and Flax	30	a	32	FISH, Herring, bbl.	3	75	a	OSNABURG, yd.	12	a	9	
HALE ROPE, lb.	64	a	9	Mackerel, No. 1.	7	a	7 25	PORK, Mess, bbl.	12	60	a	20
BACON, Hams.	9	a	11	No. 2.	6	a	6 25	Prime,	10	50	a	11 00
Shoulders and Sides.	61	a	84	No. 3.	5	a	5 25	Cargo,	8	00	a	10 00
BEEF, New-York, bbl.	7	a	74	Dry Cod, cwt.	8	75	a	Mess, Boston.	10	a	00	
Prime	7	a	74	FLOUR, Std. H.S. sup. bbl.	0	00	a	No. 1 do.	10	a	00	
Common	44	a	48	Philadelphia and Virginia.	5	a	5 00	PEPPER, black, lb.	2	a	5	
Mess, Boston.	10	a	101	New-Orleans.	5	a	5 00	PIMENTO	2	a	5	
No. 1.	91	a	10	GRAIN, Corn, bush.	59	a	61	RAISINS, Malaga, bun. box.	2	a	20	
No. 2.	a	a	34	Oats.	35	a	43	Muscad.	2	a	2	
BREAD, Navy, cwt.	4	a	44	Rye.	60	a	65	Bacon	2	a	12	
Flour	4	a	44	GLASS, Window, 100ft.	41	a	9	RICE, Kees.	2	a	12	
Common	7	a	74	GUNPOWDER, kg.	5	a	6	SUGAR, Muscovado, lb.	2	a	20	
BUTTER, Gouban, prime, lb.	30	a	30	HAY, Prime Northern, 100lb.	85	a	90	Porto Rico and St. Costa.	11	a	12	
Infant.	128	a	15	IRON, Pig.	a	a	44	Havana white.	11	a	12	
CANDLES, Spermaceti.	31	a	32	Sweden, assorted.	4	a	44	Do. brown.	7	a	81	
Charleston made.	13	a	134	Russia, bar.	4	a	4	New-Orleans.	1	a	71	
Northern.	11	a	114	Hoop, lb.	8	a	84	Leaf.	14	a	174	
CHEESE, Northern.	84	a	10	Sheet.	8	a	84	Lump.	a	a	74	
COFFEE, inf. to fair.	91	a	11	Nail Rods.	7	a	74	SALT, Liv. con. sack, 4 bu. 1	271	a	000	
Good fair to prime.	13	a	13	LARD.	7	a	74	In bulk, bush.	25	a	80	
Choice.	131	a	131	LEAD, Pig and Bar, 100lb.	61	a	64	Turk Island.	32	a	25	
Porto Rico.	13	a	134	Sheet.	61	a	7	SOAP, Am. yellow, lb.	5	a	61	
COTTON, Uplands, inf.	14	a	144	LINE, Steam, bbl.	1	50	a	SHOT, all sizes.	75	a	0	
Ordinary to fair.	15	a	151	LUMBER, Pitch Pine, rft, Mft.	3	a	5	SEGAIR, Spanish, M.	14	a	10	
Good fair to good.	151	a	161	Shingles, M.	3	a	5	America.	1	00	a	1 071
Prime to choice.	164	a	17	Staves, Red Oak.	14	a	15	TALLOW, American, lb.	2	a	04	
Sumatra and Java.	34	a	35	MOLASSES, Cuba, gal.	24	a	25	TOBACCO, Georgia.	23	a	0	
San Island, fine.	36	a	43	New-Orleans.	25	a	28	Kentucky.	5	a	15	
CURDAGE, Tarrad.	9	a	10	Sugar House Tranche.	30	a	30	Manufactured.	2	a	13	
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 20d. lb.	54	a	50	Cavendish.	24	a	20	
DOMESTIC GOODS.				NAVY STORES.				TEAR, Bahia.	12	a	20	
Shavings, brown, yd.	64	a	81	Tar, Wilmington, bbl.	1	631	a	Souchong.	20	a	40	
Block.	8	a	15	Turpentine, soft.	2	50	a	Gumpowder.	75	a	80	
Shaving, brown.	8	a	101	Do. Georgetown.	1	a	1 85	Hyson.	20	a	80	
Block.	104	a	17	Pitch.	1	75	a	Young Hyson.	20	a	75	
Calico.	9	a	15	Rosin.	1	371	a	1 50	TWINE, Seine.	20	a	20
Stripes, indigo blue.	81	a	11	Spirits Turpentine, gal.	45	a	50	Sewing.	20	a	20	
Checks.	7	a	18	Varnish.	4	a	25	WINE, Madeira, gal.	2	a	2	
Flax.	84	a	11	OILS, Sp. winter strained.	1	05	a	1 10	Teneriff, L. F.	1	a	1 25
Fastens.	12	a	16	Pall strained.	20	a	20	Malaga.	45	a	50	
Red Tick.	13	a	20	Summer strained.	a	a	1 05	Claret Bordeaux, cask.	20	a	20	
DUCK, Russian, bolt.	15	a	31	Lined.	1	a	1 05	Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares.	100	105 50	3.50
South-Carolina do.	48	57	1.50
State do.	100	105	3.00
Union do.	50	58	1.50
Planters & Mechanics do.	25	28 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
Swaco Canal do.	870	00	20.00
State 5 per cent Stock.	100	103	
State 5 per cent do.	100	103	
City 5 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 5 1/2 per cent. prem.
 France. 5f. 35 a 45 per dollar.
 New-York, } 30 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, North
 Mobile, & ind. int.; Western Offices 1 per cent. and int.; North
 & ind. int.; Savannah 1/2 per cent. and int.; Checks on the
 North, par. do. South and West, 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 65, and Sovereigns. 841 a 4 7-8

Charleston Market.

Cotton—Our best advices from Liverpool are to the 10th of January. At that period the market remained in the same state as it did on the 2d, owing to elections progressing, and large supplies daily expected. There had been a small improvement in prices, but at the last dates it had fallen back. In our market, from the inclement weather during the first two days of the week, but little was done, the sales having reached upwards of 3000 bales of Uplands, at from 15 1/2 to 17 cents; and Sea Islands from 30 to 45, and upwards, for extra lots. *Staines* from 20 to 32; and *Stained* 15 a 20 cent; the demand at these rates is steady.
Rice—This staple continues in good demand, and sells readily, there being a demand for the Continent, as well as the West India and Northern States. Prime, \$2.71; inferior to good \$2.50 a \$2.87 1/2.

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