

THE SOUTHERN BAPTIST, AND General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

Vol. I.] CHARLESTON, FRIDAY AFTERNOON, FEBRUARY 27, 1835. [No. 9

TIBOLOCT.

Human Depravity.

In my last, I proved that in the very nature of mankind the posterity of Adam are prone to sin. Let us now inquire, what is the practice? I answer that the *aversion* of man is partly virtuous and partly vicious, though man, himself, in a natural state, is fully vicious.

Let it be distinctly understood, that I make a difference between the character of the action itself, and the character of the actor. The action, in the abstract, may be virtuous, while it may, in relation to the actor be sinful. For instance, a man may give a beggar, who is extremely needy, a dollar, but his object in doing it may be to deceive the bystanders with the belief that he is a generous man. The action, here, is charitable, and therefore virtuous, but the donor, so far from being benevolent, is really selfish; and not only selfish, but a hypocrite. The judge who awarded to the poor widow her just right, did a just action, though he himself acted not from principles of justice, but from selfishness. The action, tho' good, redounds not to the praise of the actor. Thus we perceive that man may be a sinner in every action, and yet his actions be often virtuous. And such is the real state of things. We are witness to actions the most noble, just, generous, amiable, and virtuous. In every man there is in his practice more or less of virtue; and in most men, in christian countries at least, we see in practice more of virtue than of vice, because a virtuous action is exhibited openly, while a vicious action is generally accomplished in secret.— In my last, I proved that from the very nature of things man is disposed to sin, but the question may arise, why, then, since all are alike sinners in heart, do they not sin openly? I answer that reason, revelation, or a natural admiration of virtue, or these combined, make us ashamed of sin. Every man is disposed to be thought virtuous, however vicious he may be. But another question is to be answered. Upon what principle can we account for the fact, that some men exhibit more disposition to virtue than others? I answer, that sometimes it is hypocrisy, and sometimes genius. Those who exhibit virtue for ostentation, may be placed in the lowest rank of sinners. But to account for a genuine disposition to virtuous actions, is not difficult. Sometimes it is acquired, and sometimes it is natural. From example, from reasoning, from the fear of punishment or the love of reward, men may acquire the habit of virtuous action, and habit is very properly said to be a second nature.— What at first may have been done from some violent motive, may, by habit, be done at last from disposition. For example, a man may originally be stingy; from example, or love of praise, or some other forcible motive, he frequently gives; the habit being confirmed,

he gives, finally, without motive, and is even surprised that others do not give. He may also have acquired the habit from a sense of duty.

Again, I say that the disposition to many amiable and virtuous actions, may be natural. Like begets like, and hence we find that such dispositions sometimes descend in families from generation to generation, until extraneous circumstances change that disposition. But this does not contradict what I have said of the natural propensity of man to sin; for every man is not sinful in just precisely the same way. For example: two men may both perform the same action; an action virtuous in itself, and both sin in the performance of the action, and yet the sin itself be entirely different. Take, for instance, the relief of a needy beggar. I may give him a dollar, and hypocritically appear generous; you may give him a dollar, to get the opportunity of cheating him out of two dollars, by first gaining his confidence. In this both of us sin, but our sins are very different. Again, the same sin may be performed by different persons, in a variety of ways. For example, I may rob another by fraud, you may rob him of the same amount by picking his pocket. The sin is the same, but the *modus operandi* is different. I have a disposition to avoid danger, and therefore take advantage of the man in trade; you are reckless of danger, and therefore pick his pocket. Thus, you perceive, one may commit the same sin as another, and be equally as great a sinner, yet their natural *tempera* be very different. On this principle Seneca says, "all vices are in all men, though they do not break out in every one." But take the person whose disposition is amiable, whose habit is benevolent, whose principles are honest, and yet, in this man, in his very amiable, benevolent and honest actions, there is sin. His motive in the action may be single and without self-interest, and a good one, and yet he be a sinner in the action. Take the case of Aristides the Just, when, for no other reason than because he was a just man, he was about to be ostracised, a stranger came to him, and asked him to write his vote in favor of Aristides being sent into banishment. The amiable disposition of Aristides induced him to stop and listen to the man's request, in his benevolence he conferred the favor, and in his honesty he wrote it correctly. Now, if there was ever an action entirely without selfishness, this was one;—but yet I say that Aristides was wrong in complying with the request, for his duty to himself and friends required that he should either have made an effort to change the voter's mind, or at least remained neutral to his own banishment.

Instances of the sort may easily be recollected or imagined, and from them the fact becomes established, that every action, however it may exhibit the natural lovely disposition of the actor, is a sin unless the will of God be regarded in that action. And now I ask what natural man is there, who performs any action from a pure regard to the will of God? Evidently

none, no, not one! Then all are guilty in the sight of God. We may speak of men as virtuous, but it is the language of comparison—"All vices are in all men" originally, but some are restrained; some have not the opportunity of being brought into action, and some are not only brought into action, but cultivated and increased in malignity. Hence one man, compared with another is called virtuous. But when we speak of virtue in the abstract, we mean something to which no man, in a state of nature attains.* The definition that Paley gives of virtue may suit that comparative virtue, but falls short of true virtue. He says that—"Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." Now, according to my views of virtue, it is acquiescence in the will of God, and from the love of righteousness. According to Paley's definition, men are often virtuous, but according to what I conceive to be the decision of the scriptures, none are virtuous but regenerated souls, because none act in acquiescence to the will of God, and from the love of righteousness.

* St. Paul says,—"I know that in me, that is in my flesh, dwelleth no good thing."

Doctrine of Rewards & Punishments.

If virtue be an acquiescence in the will of God and that from the love of righteousness, it might be objected that the scripture doctrine of rewards and punishments is inconsistent, and the inquiry made, why should such inducement be held out! A threat or offer of reward, is an address to the selfish feelings of a man, and when this is his motive for action, he cannot be virtuous according to the above definition of virtue. This is certainly a formidable objection, but not an unanswerable one.

1st. God hates sin, and will punish it, he is just, and as it would be palpable injustice to condemn and punish without forewarning of the consequence of crime, so he very justly publishes to the world the consequences of sin. He tells us that "he who knoweth his master's will, and doeth it not, shall be beaten with many stripes," and that we may not be induced to remain ignorant *willfully*, he adds that he who is ignorant of his master's will "shall be beaten with few stripes," for any committed fault.

2d. All men are sinners, and it is a fact that all do not accept of the offers of salvation, and that none accept at once. Now as it is necessary for the well ordered government of society, that the actions of men should promote the happiness of one another, so it is expedient to operate upon the fears of some, and the ambition of others, since they are not naturally prone to virtuous action.

3d. A man in his natural sinful state cannot be truly virtuous in any action; to be so it is necessary that his heart should be changed by the Spirit of Grace; to effect this change it pleased God to make use of man's fears; he is therefore first operated upon by the fear of punishment or the hope of happiness to seek religion; he cries to God for mercy, first under a sense of sin, and then repenting with Godly sorrow, because he now hates sin, he pants after God from the love of righteousness, and accepts of Jesus Christ as a Saviour, because he is immaculate and holy, as well as in other respects, a competent redeemer.

4th. To christians themselves, whose hearts are changed, and who have become more or less disposed

to righteousness, offers of reward are made, not as *motives* to virtue, but *encouragements*. A motive is that which determines the choice, an encouragement is the enlivening of the spirits, after the choice is made, and is therefore in itself a partial reward for the choice itself. One is moved upon from the love of righteousness to perform a virtuous action which he may do purely under a sense of duty, and without the expectation of reward. In this case the only reward he for the present experiences is a "mens conscia recti." But if he reads, that for giving "a cup of cold water to a disciple in the name of a disciple, he shall receive a disciple's reward," he is happy not only because he has pleased God, but because God has promised him a blessing. On the other hand, when one abstains from vice because he hates it, he is not only happy because he is virtuous, but his happiness is increased from the fact of escaping the punishment. Let me illustrate this. Your servant is accustomed to do his duty punctually, because he is fond of you and loves to see you pleased, and will therefore do his work, whether you are present or not. You give him on one occasion such a piece of work to do. He knows you will not punish him if he neglect it, nor reward him if he does it. He, however, does the work, because he believes it is right to do it. But suppose you should say to him, "when you are done that work I will reward you, if you do not do it I will chastise you." He would have done the work if you had said nothing. Doing it under these circumstances however, he is happy, first, because he has pleased you, *secondly*, because he has escaped punishment, and *thirdly*, because he is paid for his labor, and thus he is thrice happy. It is therefore kind in God to establish a doctrine of rewards and punishments.

5th. It is God's purpose to glorify himself. This he does by the exhibition of his own character. To shew his hatred for sin, therefore, he threatens criminality with punishment, and to shew his love of virtue, he promises a reward. This he might do by merely expressing his will, that men should be virtuous. But if there were no evidence from the light of nature, or revelation, that he would punish vice, or reward virtue, there certainly would not be as strong an impression made upon our minds of God's hatred of vice, or love of virtue, as when he expresses his determination to punish or reward. Suppose a Father should say to his son, 'you ought not to curse and swear,' but imposes no penalty—would as strong an impression be made upon the child of the guilt and odium of the thing, as if he should say, 'I will whip you if you curse and swear!' Certainly not. He knows that his father has said to him, that he 'ought not to speak ungrammatically,' yet does not punish him for such language, and as it is the same mode of expression in the other case as in this, he may regard them both as equally wrong. A Father says to a son, 'my son, you had better hold your marble than.' Again he says to him, 'my son you had better go to school.' Here now the address being the same, what may the child infer? why, that it is regarded by his father as a matter just as important to hold his marble thus, as to go to school. But if the parent says, 'my son, if you go to school and learn well, I will give you a handsome toy, a different impression must be made upon the mind, and he is induced to believe that his father esteems it of great importance to be a scholar. So are we impressed from God's threats of punishment and offers of reward, that he detests sin and loves virtue.

RELIGIOUS MISCELLANY.

FOR THE SOUTHERN BAPTIST.

How are our Churches to be better Supplied with Pastors?

In my former communication I endeavored to expose an error, in relation to the Gospel Ministry, which I think has a tendency to keep back individuals from their duty; in my present I wish to examine an opinion of the same character, and that is, *that an individual cannot so resist his impressions of duty, and withstand the Lord, calling him to the work of the ministry, as to be finally given up to live and die in the neglect of his duty.* Now I think there are strong reasons for dissenting from this proposition. I do not suppose a Christian can, obstinately and perseveringly, resist the Lord, calling him to this work, knowing at the same time, that he is called of God; but I think it more than probable, that he may resist those impressions of duty, which, if obeyed, would have lead him ultimately to engage in the work, until they are removed from him; or, if he believes he is called of God, he may desire to be excused and some other substituted, until, at length the Lord will grant him his desire and let him alone. "Quench not the Spirit," is the injunction of the word of inspiration, to believers, and why this injunction, if they are in no danger of quenching the spirit's operations? I think no one will doubt, that believers may, and often do "quench the Spirit," stirring them up, to the performance of certain duties. How many who are believed to be Christians, disobey the impression to join a Church, until they no longer feel that impression, and live and die out of the visible kingdom! How many are impressed with the duty of family or social prayer, but through their unwillingness to take up their cross, those impressions become weaker and weaker, until they leave them entirely, and this duty remains unperformed by them, to the last! In these instances the blessed Spirit is evidently quenched by them to their own detriment and the injury of others, although their souls may be saved at last. If it be so in relation to minor Christian duties, why not also, in regard to the preaching of the gospel? I know a brother, whose impressions to preach the gospel, according to his own statement, were as powerful as any I have ever heard of. A man of worth and piety—but such was his reluctance to engage in the work, that he begged the Lord to take away his impressions. While they continued, he made an effort or two, which were highly acceptable to his brethren—but the cross appeared to be heavier than he could bear. When I became acquainted with him, he was of middle age, those impressions had then left him, and his mind was deeply engaged in the affairs of this world, and continues to be so, in all probability, until the present time, if he yet lives, as was the case when I last heard from him; and there is now no reason to calculate, that he ever will engage in the work of the ministry. It was the case of this brother, which first lead me to reflect much on this subject. I do not bring forward this case, as positive proof, because no one can tell what the individual may yet do, nor have I any certain assurance, that he was really called of God, to the gospel ministry; yet his case, with other considerations, have so strongly impressed my mind, with the belief that individuals may resist their call to this work, that I am induced to warn my brethren of the danger of making such an experiment themselves, or avowing

the opinion, that no one ought to preach, as long as he can keep from it, least it might mislead others. For we may rest assured, no one can "quench the Spirit" of God stirring him up to any duty, without sustaining great loss to his own soul, being bereft of religious comfort and enjoyment, and given up, in a great degree to seek happiness from the world, while at the same time his usefulness in the cause of God will be greatly diminished. Let any individual, who has his mind impressed with any religious duty, take care how he disregards such impression. If he finds the cross too much for his strength, let him go to God, for help, and He will enable him to bear it. "His strength is made perfect in weakness." Difficulties will vanish as soon as there is a determination to go forward in the strength of the Lord. "Obedience is better than sacrifice, and to hearken, than the fat of rams." But having said so much, about mistaken opinions, in regard to the "call" to preach, your readers may by this time be desirous of knowing what I think ought to satisfy a man, that it is his duty to engage in this sacred employment. It was no part of my object in commencing these remarks, to give my views in regard to what constitutes a "call" to the Gospel ministry. Others better qualified than myself, have written at large, on this subject, and to their views I must refer those of your readers, who desire fuller satisfaction. My object was principally to point out mistakes, on this subject, that have had an unhappy bearing on the prosperity of Zion; yet I am not unwilling to give a few thoughts for the benefit of those, who may not have access to those productions. It is agreed, on all hands, I believe, that the appointment to the sacred office, is from the Great Head of the Church. When He was on earth in person, he made his own appointments directly, and "when he ascended up on high—he gave gifts unto men." As he is not now present to make his own appointments, there must be some established mode of communication by which his will is to be made known. This is through his written word, and the operations of the Holy Spirit. The word points out the qualifications of ministers, and the Spirit gives those qualifications: 1 Cor. 12 chap. Thus the Holy Spirit is a witness to those who are called to preach, by the gifts imparted. If therefore, the individual is faithful to his impressions, and the Church is spiritual, they will discern those gifts. For the spiritual have spiritual discernment: 1 Cor. 2. 14, 15. The individual designed of God, for his service in the ministry, will discover a seal for the glory of God, and a steadfastness in duty, a capacity to understand and communicate the truths of God's word; he will not be a man devoted to the pursuit of wealth or honor, but humble, spiritual, and self-denying. Great talents or profound learning, are not necessary to success in the ministry, although they may be highly useful. The most important qualifications are rather moral than intellectual, those of the heart than those of the head. A plain understanding, with good common sense, and a heart filled with love to God and man, are worth more than all the stores of learning to a Gospel minister. These qualifications are, not unfrequently, perceived by the brethren, before they are discovered by the individual himself, possessing them; because every such individual will entertain a lowly opinion of his own piety and talents. The churches should be cautious how they encourage proud, conceited, and forward members, who are prompted by vanity or ambition, to seek the ministry of the gospel. Of such, Paul speaks in his letter to

Titus, when he says, "there are many unruly and vain talkers, whose mouths must be stopped." Our churches have not exercised due vigilance and faithfulness in this matter. They have not exercised their own judgment about the qualifications of individuals, but have taken for granted, they are called of God, because they think so of themselves; while those who have the proper qualifications from the Holy Spirit, are neglected, because they do not push themselves forward. But how is the individual himself to be satisfied that it is his duty to preach? This question has been, in part, answered already. The opinion of his brethren, who appear to be competent to judge, should have great weight with him, and should lead him to think if he has not thought before, *seriously* think, whether it is not his duty to preach, and if he has already thought much, without being able to decide, the roots of the church should settle the question. From the time an individual becomes a member of the church, he is no longer his own—he has given himself away to God and his people, and he has no right to withhold from them the use of any gifts that he may possess. I would give to professors of religion this general advice; let every one who joins the church, begin forthwith the enquiry, "Lord what wouldst thou have me to do!" He is, of course, not designed to be an useless member of the church. Such have no business there. They add no more to the church than a third eye, foot or hand to the human body, which would rather be an incumbrance than a benefit. The individual thus making the anxious enquiry of the Lord, will doubtless be directed. Let him do whatever now appears to be his duty, whether to pray, exhort or instruct, without waiting to decide what may be his subsequent duty. God seldom, if ever, communicates the whole of his will, concerning his duty, to an individual at once. When Jesus called Peter and Andrew, James and John, to leave their fishing nets and follow him, they obeyed without enquiring what he intended them to do, and thus they became, after suitable training, "fishers of men." The individual thus obeying the impressions of duty, will be led along step by step, to whatever sphere of usefulness God designs him. "Giving himself up a living sacrifice, he will prove what is that good and acceptable, and perfect will of God." There are various methods by which God communicates his will to individuals. One is by direct impression on the mind, filling the soul with zeal for the promotion of his glory, and an ardent desire for the salvation of lost sinners; another is, by the leadings of his Providence, opening the way and removing obstacles; and a third is, what has been already noticed, the voice of the church, not hastily, but judiciously expressed. The voice of the church under divine direction, is the voice of God, and this voice should be obeyed, unless the individual is fully convinced that the church is in an error, respecting himself.

I have some further views which I wish to impart, more particularly in reference to the *Pastoral Office*, which I must reserve for another communication.

EPISCOPOS.

* I hope no one will understand me by this remark, as undervaluing learning in the ministry. On the contrary, I prize it highly—would that all our ministers were more learned than they are. Let our ministers cultivate their minds, and get all the improvement they can. But at the same time, I must be permitted to say, the qualifications referred to, are of more importance to a minister, than great learning, or splendid talents.

EP.

FOR THE SOUTHERN BAPTIST.

Dear Brother Brisbane: I have for many years observed the successful efforts of the present age in the kingdom of Christ, with cheering anticipations, as the dawn of that glorious era that John the Evangelist had a view of, when he said "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people." When we read of the Bible, Missionary, and Tract Societies, distributing millions of Bibles, sending Missionaries to preach the gospel to every creature, and scattering gospel tracts through the world, do not these signs show that the Angel is progressing in this fight with the everlasting gospel? But again, my fears have been awakened of late, that while Zion is thus uniting her efforts, and rejoicing in her prosperity, she may forget the woes that are yet to come upon her, written for her warning by the same prophet; and thus, while pushing her victories may neglect her fortifications. While uniting and directing her energies against the Pagan world, may she not forget her old enemy, MYSTERY, BABYLON THE GREAT! Although it is written, "one of the heads of the beast is wounded," be it also remembered it is written, "his deadly wound was healed!" that, although under the sounding of the 7th trumpet, Babylon was to fall, yet that it was also a woe trumpet; that, during the sound of this trumpet a beast should rise, which should cause that as many as would not worship the image of the beast should be killed. Farther, "woe unto the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Again, "three unclean spirits, like frogs, should go forth out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, unto the kings of the earth and of the whole world, to gather them to the battle of Armageddon." Again, we read of the serpent casting out of his mouth water as a flood, after the woman who had fled from the face of the serpent.

Let the woman, therefore, who has fled to this wilderness from the persecutions of popery, awake out of sleep, and see if no floods of water are cast after her.

What means the casting out upon the shores of Canada and the United States 150,000 papal emigrants since the year 1833! See New-York Observer, as quoted by Rev. Mr. Patton. What means the \$30,000 sent by the Pope to the Michigan Territory, to his Bishop! What means the hordes of Jesuits sent to the West by MYSTERY! Is there nothing like the unclean spirits from the mouth of the false prophet in this work!

Here let me add the warning voice of God by his servant John, "If any man have an ear let him hear." What is to be done! Draw the sword! Nay,—He that killeth with the sword, must be killed with the sword.—Rev. 13. 10. How then! "And they overcame him by the blood of the Lamb, and by the word of his testimony."—Rev. 12. 11. Send missionaries to preach the cross (not the wooden cross,) to the Jesuits and papal emigrants, and send Bibles ("the word of His testimony") to distribute among them. And "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."—Psalms, 110. 2.

A DEFENDER OF THE FAITH.

* See National Intelligencer—Bishop McIlvain.

FOR THE SOUTHERN BAPTIST.

A few Queries for the Solution of Deists.

- 1st. How came Christianity into being?
 2d. By what means has it continued to exist?
 3d. Has it been dependent upon the power of kings, armies, wealth, or learning for its existence? Or has it not survived the combined countless onsets of all those powers, for upwards of 1800 years?
 4th. Are its doctrines and principles, so congenial to flesh and blood or human nature, that no earthly power can prevail against it?

While the Deist attempts to solve the above queries, he must remember that popery and christianity are two things. The latter of Christ and the former of Anti-Christ.

A FRIEND OF CHRISTIANITY.

FOR THE SOUTHERN BAPTIST.

The giving of Good Books.

Mr. Editor.

I often wonder why, among the various modes which the excellent of our churches employ in their active benevolence, the giving of good books holds so small a place.

We often feel ourselves called upon to make presents to our friends, and those from whom we have received kindnesses. When we make these in the form of some article of dress, or some eatable delicacy, the benefit is most transient, and often we in reality, confer no benefit at all: Money is no better. For the last 15 years, I have adopted the plan of giving books as tokens of friendship. I am increasingly satisfied of the excellence of the plan. Let me beg the friends of Christ who read your pages, to try the same mode.

A book will last scores of years after we are mouldered in the grave; and many a soul may be brought to God, or divinely instructed through its instrumentality. Many families have no taste for reading, and will not get books, where yet if the children had them, they would acquire a fondness for reading, which would spread through their posterity. Many do not know the excellencies of particular books, and are not likely to buy them, even though themselves enlightened christians. Our present might make them in turn become givers of books. But instead of multiplying arguments where "a word to the wise" will answer, I will only add the names of a few, which from their size, character and price, seem peculiarly proper. Pocket Bible, and Hymn books, Imitation of Christ, 40 cents, Travels of Godliness, 50 cents, Penny-gilly on Baptism, 4 cents, Booth on close communion, 50 cents, Jay's Lectures, \$1, Church member's Guide, 50 cents, and Malcom's Bible Dictionary, \$2½ cents. Since the appearance of the stereotype edition of the latter, I have purchased them by the dozen, and give scores in a year. It is equally useful to parents, teachers and children, and therefore *always appropriate*. I am not sure of being precisely right in all the above prices, but not far from exact. LIBER.

From the Christian Gazette.

Baptist General Tract Society.

The anniversary of this Society, was held on Wednesday evening, Jan. 7th, at the meeting house of the First Baptist Church, in Philadelphia. Owing to the extraordinary inclemency of the weather the congregation was not large; but it was composed of those

whose ardor in the cause the winter has not power to chill; and those who did attend were well repaid, we believe, by the exercises of the evening.

The exercises were opened with prayer, by brother Gillet, from Schenectady, N. Y., after which the treasurer, brother Huggins, read his report. From this it appears, there have been received by the society, in various forms, during the past year, inclusive of \$62 73 balance in hand at the beginning of last year, the sum of \$6,035.74; all which has been expended, except a small balance in hand, of \$38.73.

The report of the board was read by the agent, bro. Allen. It began by paying a merited tribute to the memory of father Maylin and bro. Cobb, both friends of the society, who had proved their friendship by the most important services; and also to brethren Browning, of Detroit, and Shivers, of Columbus, Ga., active local agents, who have been called to rest from their labors during the past year. The report stated that the society has issued seven new tracts, comprising 140 pages. The entire series now embraces 142 tracts in permanent type, beside several occasional tracts.

The tracts printed during the year, amount in number to 249,312, in pages, to 5,324,686; making an increase beyond the year preceding, of about 2,549,636 pages.

The number of pages which have been issued from the depository within the year, is 4,388,382, being an increase of 1,702,129 pages beyond the issues of the preceding year.

The gratuitous issues have been divided between Africa, and the different states and territories of the Union, from N. Hampshire to Louisiana; and have amounted to 533,000 pages.

One hundred and fifty-nine new auxiliaries have been formed within the year.

Three new branch societies have been established with depositories, making ten in all.

Six travelling agents have been employed during a part of the year, whose aggregate services have amounted to 23 months' labor.

The general agent has been much employed in travelling for the promotion of the objects of the society, and has been over the states of North-Carolina, South-Carolina, Georgia, Alabama, Tennessee, and Kentucky, Ohio, New-York, Pennsylvania, and most of New-England; and he has travelled not less than 10,000 miles.

The acceptance of the report was moved by brother Crosby, of New-York, who also addressed the meeting, chiefly in reference to the proposed publication of the volume of select tracts, which is to be called the Baptist Manual.

He was followed by brother Gillet, who offered a resolution on the subject.

Both these brethren urged the importance of the work to the interests of truth; as well as its desirableness as an exposition of our denominational views and practices, suitable for those who are seeking a knowledge of what we do maintain as the doctrines and ordinances of the New Testament. We regret that it is not in our power to give an abstract of the addresses of those brethren on this matter; for, we are persuaded it would rouse to effort many who are slumbering. Brother Crosby, in speaking of the value which would be set by many of our brethren in the western and new settlements, on even a single volume like the one contemplated, related an incident in which he was himself a participator.

He said he met, some years ago, with a Baptist

Minister in Canada, whose only library was his bible, hymn book, and a few magazines. He had not even a Concordance. Such is the paucity of books in new settlements; and one such book as the Baptist Manual; and would there be esteemed by thousands of Baptists; and by many ministers, too, as an invaluable blessing.

On a visit to Boston, subsequent to the discovery of the destitution of this father, who, like the venerable Carey, was a shoemaker, and supported his family by his manual labor; he procured a bundle of tracts, magazines, &c. and among them a Butterworth's Concordance, and took them to the old gentleman, who, with his wife and children were overwhelmed with joy, at the acquisition of so magnificent a treasure.

It is difficult for us to conceive the scarcity of books and especially appropriate and instructive religious books, in the new settlements. Other denominations however, are busy in their endeavors to supply the deficiency; and they will, of course, furnish those books which inculcate their own peculiar views. The books of the Methodists find their way to the frontier settlements, and enter the cabins of the pioneers of civilization. The Episcopalians, also, have their society for the express purpose of printing and circulating their prayer books. Our denomination should not let others outdo them in the work of diffusing a knowledge of what they believe the truth, by means of the press.

Our readers will recollect that the society has made a selection of the most suitable tracts from our series, to form a volume of about 350 pages, to be called the Baptist Manual; and has passed a resolution to diffuse the circulation of this volume throughout the western States, as fast as the churches shall supply the means.

A collection was taken up at the close of the meeting, amounting to \$76.68. The following is the board of officers and managers for the ensuing year:

Wm. T. Brantly, <i>President.</i>	Levi Tucker,
John L. Dagg, <i>Vice-President.</i>	J. B. Trevor,
I. M. Allen, <i>General Agent.</i>	W. E. Garret,
Samuel Higgins, <i>Treasurer.</i>	T. B. Sherburne,
Wm. Ford, <i>Secretary.</i>	Geo. Swope,
R. W. Cushman,	Jacob Reed,
Wm. H. Richards,	Israel E. James.
John Davis,	
John Mulford, Jr.	
Joseph Reynolds,	
J. H. Kennard,	
Isaac Reed,	
D. B. Hinman,	

From the *N. Y. Register.*

The following narrative of an interesting and remarkable attention to religion in the penitentiary of Georgia, was lately made to an ecclesiastical synod in the south. We suppose the penitentiary is the same in which the Rev. Messrs. Worcester and Butler were confined for several months, during which time they preached to the prisoners.

At the commencement of the present year, regular worship was held among the convicts, by the resident ministers of the place, on Sabbath morning at sunrise. A Sabbath school was established, in which all the convicts were scholars. Their minds were evidently interested by the new influence thus brought to bear on them. On the Sabbath during the sitting of the Presbytery, some of the brethren held a meeting

among them, which was followed by blessed consequences. About forty persons became deeply anxious. The convicts were so desirous to hear the gospel, that they voluntarily proposed to surrender for this purpose, on the next day, an hour allotted to them for their own use, the only time that was at their disposal during the twenty four hours. Since that time this hour has been spent once or twice a week in a meeting for prayer. After the presbytery closed its session, meetings were held for some time by the ministers of the place, every day about sunset. These efforts resulted in the hopeful conversion of about 60 convicts, the whole number in the penitentiary being about 80. It may be said with safety, that at one time there was scarcely a solitary careless sinner in the building. Those who had a hope in Christ soon wished to partake of the supper of the Lord. They desired the establishment of a church. It being impossible to have more than one church among them, its denomination was left to their choice. The majority was to decide, and it was understood that the rest should agree to their decision, reserving to themselves the right of taking letters of dismission to join whatever church they should choose on their liberation from confinement. A majority selected the Methodist church, and there is now a regular organized church of that denomination within the walls of the penitentiary. This work, to all human appearance, is genuine.

Scripture Warrant for learning Grammar.

The M. E. church is becoming very much waked up on the subject of education. There is a good deal of opposition, but the friends of light are resolute, and will succeed. But some of their pieces look rather queer. A writer in the Pittsburgh Conference Herald, reasons thus:

"We believe there is abundant scripture authority for requiring preachers of the gospel to be close students.—Among the many that might be quoted, we adduce the following; 'The priests' lips should keep knowledge. They shall seek the law at his mouth. Study to show thyself approved, a workman that needeth not to be ashamed.' As to grammar, we quote the following: 'If any man speak, let him speak as the oracles of God.' In all the Bible, the style is strictly grammatical. How a man will speak as the Holy Ghost teacheth, we cannot divine, except a man learn grammar, or is taught it by inspiration. It is true, a man may speak grammatically, and yet not speak as the Spirit teacheth; and yet we are at a loss to know how he will follow the mode of the Spirit's teaching, as a public teacher, and yet speak ungrammatically.—*N. Y. Evan.*

It is rather queer to require express scripture warrant for the study of grammar; but not more so than some other requisitions which have been made. Yet the writer above quoted, makes it out very well.—*Cross and Journal.*

Missions among Roman Catholics.

We believe that there has been, and still is, a deficiency in missionary labors among the devotees of Catholicity. More attention ought to be turned to this important subject. The scriptures furnish ample encouragement for effort in their behalf. The Lord has pledged himself to "consume the man of sin with the spirit of his mouth, and destroy him with the brightness of his appearing." Now with such a

promise should Christians despair, and think they have nothing to do! By no means. They have the strongest encouragement to labor in this field; but let all their doings be marked with the greatest kindness—ever keeping in mind who has made them to differ, and who has the hearts of all men in his hands. The Irish people are certainly worth persevering efforts to rescue from their bondage. They possess some noble traits of character. They are brave, ingenuous, warm hearted, and ardent in their attachments, and if their minds could only be liberated from the pernicious fetters of Catholicity, an entire change would be made in the turbulence of their characters. Many of them would make most valiant defenders of gospel truth, if they were brought only to experience its power. In point of native talents, the Irish, as a nation, surpass all others. Their conversion to God is a worthy object of missionary enterprise.—*N. Y. Register.*

Appointments

Of the Preachers of the S. Carolina Conference for 1845.

CHARLESTON DISTRICT.

- Charleston*—W. M. Kennedy, Wm. Martin, J. J. Allison, W. A. Gainewell.
- Cypress*—J. H. Massey, W. Haltom.
- Orangeburg*—G. W. Moore, J. L. Smith.
- Black Swamp*—Samuel Dunwoody, G. Wright.
- Barnwell*—C. A. Crowell, A. Nettles.
- Cooper River*—C. G. Hill, H. H. Durant.
- Walterborough*—T. E. Ledbetter, C. S. Walker.
- Mission on N. and S. Santee*—John Bunch.
- Mission on Combahee and Pon Pon*—R. J. Boyd, C. Wilson.
- Mission on Beaufort and neighboring Islands*—J. R. Coburn.

Black Swamp Mission—T. Huggins.

COKESBURY DISTRICT.

- H. Bass, P. E.
- Cokesbury Circuit*—H. Spain, J. W. Wallborn.
- Edgefield*—Ebenezer Loggett, S. Armstrong.
- Pendleton*—Bartlett Thomason.
- Greenville*—Ira L. Potter.
- Union*—Angus M'Pherson, W. Harrison.
- Laurensville*—J. W. M'Coll, W. R. Smith.
- Newberry*—H. W. Ledbetter, W. C. Ferrell.

COLUMBIA DISTRICT.

- BONN ESOLIAS, P. E.
- Columbia*—M. M'Pherson, W. Capers.
- Columbia Circuit*—John Tarrant, P. G. Bowman.
- Winnsboro*—J. W. Townsend, S. Leard.
- Camden*—Whiteford Smith.
- Santee*—W. W. King, J. R. Pickett.
- Darlington*—W. Crook, P. H. Pickett.
- Lancaster*—P. W. Clonny, J. C. Postell.
- Mission on Wateree*—Joseph Holmes.
- Mission near Manchester*—To be supplied.
- Mission on Pee Dee*—J. B. Chappell.

WILMINGTON DISTRICT.

- C. BERRY, P. E.
- Wilmington*—H. A. C. Walker.
- Brunswick*—M. C. Turrontine, J. N. Davis.
- Bladen*—John Covington, Mark Russell.
- Waccamaw*—G. W. Huggins, Thos. L. Young.
- Pee Dee*—Thos. D. Turpin, W. M. D. Moore.
- Black River*—Frederick Rush, and one to be supplied.
- Georgetown*—D. J. Allen.

Mission on Cape Fear—I. Rush.
Mission on Black River and Pee Dee—J. C. Coggeshall.

FAYETTEVILLE DISTRICT.

- ALLEN HANBY, P. E.
- Fayetteville*—T. R. Walsh.
- Rockingham*—A. M'Corquodale, A. W. Walker.
- Cheraw*—James Stacey.
- Chesterfield*—Joseph Wheeler.
- Deep River*—A. B. M'Gilvray, D. Seal.
- Montgomery*—D. Derrick, Thos. S. Daniel.
- Wadesborough*—John H. Robinson.
- Centre*—J. B. Anthony.

LINCOLN DISTRICT.

- BERNARDIN BELL, P. E.
- Lincolnton*—John Watts.
- Charlotte*—W. J. Jackson.
- Charlotte Circuit*—Jacob Ozier.
- Yorkville*—D. G. M'Daniel.
- Rutherfordton*—J. M. Bradley, S. Lancy.
- Morganton*—J. K. Morse, C. Smith.
- King's Mountain Mission*—William Whitby.
- Wm. M. Wightman, Agent for Randolph Macon College.
- S. W. Capers, Agent for Cokesbury school.
- B. H. Capers and K. Murchison have leave to travel for their health.
- R. Adams and W. T. Smith, without appointment at their own request.
- Wm. Murray, and E. Calloway, transferred to the Alabama Conference.
- George F. Pierce, transferred to the Georgia Conference.

From the American Baptist.

Some years since, a young man in France of literary attainments and respectable family, while engaged in the successful practice of the law, became affectionately attached to a young lady, who cordially reciprocated the attachment, and in their mutual love they agreed to marry.

When her father was asked his consent to the marriage, he not only refused, but declared it should never take place. With this they both resolved they would never marry any other. She consequently entered the nunnery, that she might retire from society; while he qualified himself for, and entered the priesthood. When a young lady enters a nunnery some other name is always given her (at least in Catholic countries,) so that in vain her former friends may inquire for her by name.

When the nunnery a little below St. Louis was finished, additional teachers were required from France, and among others this young lady was sent.

Along with the numerous priests that are sent out to the Valley of the Mississippi every year, Mr. Roudeau was sent, and sent to St. Louis. Not long after he arrived, the resident priest invited him one afternoon to take a walk to the nunnery, and when they arrived, Roudeau knocked at the door. He did not know whether the young lady of his affections was living or dead, on this or the other side of the Atlantic; whom who should open the door but she herself. When they thus unexpectedly and suddenly met, he instantly fainted and fell; while she became so affected as to produce indisposition, with which she was confined to her bed for four weeks before she recovered. But not so the unfortunate Roudeau. He entirely lost his reason, and after remaining in St. Louis for a time,

without any prospect of recovery, has been sent to a lunatic hospital in France, a perfect maniac. The Catholic priesthood in St. Louis have endeavored to keep the knowledge of this case from the community, and yet not a few are acquainted with all the facts. A French gentleman of St. Louis, who is himself a Catholic, gave me the information.

As ever, yours sincerely,
JAMES E. WELSH.

Georgetown College, Kentucky.

Our readers, we presume, are aware, that the Baptists in Kentucky, a few years since, established a College in Scott county. Connected with this institution, were the operations of the Kentucky Education Society, having under its control the large legacy of the late I. Pawling, Esq., amounting to \$30,000. Some of the Trustees, after their appointment, became Campbellites, and by their influence the funds were mismanaged and perverted; distrust took hold of the public mind, and the College has existed for about two years since the resignation of President Bacon, in a mere nominal state.

These facts are noticed for the purpose of saying that efforts are now making by the regular Baptists in general union in that State, to induce the Legislature to dissolve the charter, or pass a law by which the Pawling fund shall be restored to its original designation by his will, viz: the education of pious students for the ministry.

God grant them success, as it will be an important aid in establishing the Western Theological Seminary, projected at Cincinnati in November last.—*Amer. Baptist.*

From the American Baptist.

Extract of a Letter from S. Hope.

A little before Dr. Carey's death, after a long suspense, occasioned by adverse winds, letters were received from various parts of England, manifesting an increased attention to the mission in which he had so long labored. [One of these contained an anonymous donation from a lady, of £500 to its funds, and £500 to the College.] These were read to him, and he emphatically thanked God that he had been permitted, before his departure, not only to see the mission in a state of greater efficiency than on any former period, but to witness also, such pleasing evidence of his own labors, and those of his beloved associates in the work being justly appreciated by his friends at home.

You are aware that he was honored of God to be the chief instrument in the translation of the sacred scriptures into the languages of the East. Of the value of his labors, you will be able, then, to form some just idea, when I state, that in addition to tracts translated into nine different languages (above 70 in number) a Bengalee newspaper, which has taken great hold on the minds of the natives, and destroyed many of those prejudices which operated as great hindrances to the spread of the gospel, and a variety of other publications, alike interesting to the oriental scholar, and to all the friends of missions; there have been issued from the Serampore press more than 212,000 volumes of the sacred Scriptures, in 40 languages, spoken by more than two hundred and seventy millions of immortal beings, and that, in connection with the mission, there are now fifty able, zealous and disinterested Evangelists laboring among the heathen, and not a few of them in countries where there is no other Christian Missionary.

POETRY.

The Voice of Time.

BY WILLIAM HERMAN, ESQ.

Hark—a sad voice comes from the far blue skies,
Borne on the wings of Heaven's own melodies;
It falls so sweetly on the listening ear,
That fancy dreams some Heavenly spirit near.—
And the voice which sounds like the dying gale,
Or the distant echo of a funeral wail,
Is that spirit's sigh, as it passes by,
For the things of the earth, which but bloom to die.

At the sound of that voice, a mystery
Seems to fall on the earth, the air, and sea;
And a spirit of change, unseen, but felt,
Creeps silently where the heart hath dwelt.
Though the sun still shines, and the moon still beams,
And the stars still glow in their land of dreams—
And the varying clouds roll onward still,
As that voice comes by with its magic thrill.
Yet still we feel there's a void in the heart,
As when in sorrow some loved one depart;
And fear the form we bend thus fondly o'er,
Returns unto our longing arms no more.

Oh! knowest thou not the voice, which brings,
From the buried dead, the thoughts and things
Which cling to the heart, as the nursing arms
Clings to its mother's breast, in vain alarms
Oh, dear as that nursing's infant eye,
To the mother's soul, are the thoughts which lie
Buried—not lost, in the arms of time,
Who wakens them now with his passing chime.
'Tis Time—whose voice thus strikes upon the ear,
Whose hand unto oblivion sweeps another year;
Whose scythe the mow down alike the young and old;
Who whispers now—"Mortal thine hours are told."
Swift as the lightning's flash my footsteps steal,
Perchance upon thy brow is set the seal
Of death, and desolation. Then prepare
To meet the doom, that all of mortal race must share."

Why mourn we that the past has to us brought,
Amongst its roses, thorns we had not sought.
Why do we hope that aught of earthly joy,
Can come unto the heart without alloy?
Why do we mourn that the loved and the lost,
No longer on life's vesper ocean tossed,
Have gone to that haven, where all must go,
Where the storm is still, and the voice of woe
Is hushed. Why do we feel a coward fear
Thus steal upon the heart?—why sorrow's tear
Thus dim the eyes, which should, with upward gaze,
Look to the giver of all good—and praise
His holy name—Father, in the coming year—
Shed thou thy blessings on thy children here,
Let thy right hand, uphold us as we go,
Thus darkling through a world of bitterness and woe;
Pour down thy balm upon the breaking heart,
And to the weary soul new thoughts impart.
Oh, turn thine erring children from the path,
Which leads to realms of thine eternal wrath,
And as the mother shields her young—oh bring
Those lost one's "neath thine all protecting wing;
In love and peace, oh! Father, let us dwell,
Until to earthly things we bid farewell—
And seek with thee—freed from all alarms,
Eternal peace—oh! Father, in thine arms.

Philadelphia, Dec'r. 31, 1834.

Notice.

A SEMI-ANNUAL MEETING of the Home Mission Board of the Moriah Baptist Association, will be held by Divine permission, by appointment, with the Spring Hill Baptist Church in Lancaster District, on Thursday, the 27th March; and on the three following days a Union Meeting will be held with the Church. Ministering brethren are affectionately invited to attend, and participate in the labors of the meeting.

S. S. BURDETT, Secretary of the Board,
Feb. 27. And supply of the S. H. C.

CHARLESTON, S. C.

FRIDAY AFTERNOON, FEB. 27, 1835.

We will thank any of our subscribers who do not file their papers to return to us as soon as convenient, the 4th and 8th numbers of the Southern Baptist, as by some accident they have fallen short, and we cannot at present supply any new subscribers with those numbers.

War with France.

In the present posture of our affairs with France, we have such a prospect of war with that country, that christians ought to consider it a time and an occasion for special prayer, and supplication to God. We think it would not be unadvisable for the churches throughout the union, to appoint days of fasting and prayer in reference to this matter. Unless we have some divine interposition in our favor, we cannot now foresee how a war will be avoided. If it be true that the Chamber of Deputies have taken umbrage at the President's Message, and are therefore determined to withhold their assent to the Treaty, we apprehend it will be no easy matter to appease the turbulence of conflicting interests—yet the God who has been our stay, and the support of our freedom and happiness thus far, is still on his throne of Grace, willing to hear and to answer the prayers of the righteous. May He now avert the storm portended by the clouds that hang over our political horizon!

Paragraph Bible.

It is well known that the arrangement of the Scriptures into chapters and verses, is a modern invention, and that originally, they were written in continuous form. The present plan of printing the Bible subserves the excellent purpose of an easy reference, and presents in the form of apothegms (which is ever an impressive mode of fixing practical truths on the mind,) the doctrines and duties taught by that sacred book. On this account we should exceedingly regret the entire substitution of any other plan for this. But we are nevertheless, much pleased with the introduction of the Paragraph Bible, by James Nourse. This edition is so arranged that no interruption occurs in the mind of the reader, like that which is apt to be the case in the breaking off of sentences by verses. This is of great advantage in reading the Bible continuously, and though particular sentences may not make as strong an impression upon the mind as by the old form, yet the whole subject is better and more readily understood. In this edition by Mr. Nourse, no alteration whatever is made in the translation, but the old translation is only read as other books are. We would recommend the work to the favorable notice of our readers. It may be procured at a cheap price at Mr. Beile's book store up King street.

Rev. O. B. Brown, late of the Post Office Department, has published in full a vindication of himself against the various charges of misconduct brought against him by the majority of the Senate's committee on Post Offices and Post Roads. We sincerely hope for the honor of his religious profession, that the character of Mr. Brown may not materially suffer, and that it may turn out ultimately, whatever grounds of suspicion may have warranted the charges of the Committee, that he is really clear of moral reproach. At present, Mr. Brown's vindication being at direct issue with the Committee's Report, it is impossible to arrive at any certain conclusion on the subject, and we would suggest the propriety of suspending any harsh conclusions against the character of one who wears the garb of the Gospel Minister, until time shall develop the truth or falsehood of the allegations.

"Amongst their principal objects as tending to this purpose a prominent one seems to be the creation of an opinion that catholics are bound by their religion to allegiance to the Pope, and therefore can not be trusted in this republic. This was a long standing calumny against them in Great Britain; at present any well informed Englishman, would blush at being suspected so ignorant as to be duped by the artifices which had been successfully played away upon his fathers."—*Catholic Miscellany*.

Will the Editor of the Catholic Miscellany inform us, whether the Catholics in this country are, or are not under allegiance to the Pope? We wish the answer in the plainest and most direct manner possible, that we may know what course to pursue in relation to this matter, in the introduction of articles into our columns. We request the Editor to inform us also, what he considers "nicknames." If he will give us a list of "nicknames" applied usually to Roman Catholics, we shall endeavor to avoid them, in our own remarks. We were not conscious of their use in our Editorial observations in the 5th No. of the Southern Baptist. In discussing any points on which we are at issue with our Catholic brethren, we wish to exercise Christian charity. If our brother editor will exercise the spirit to its legitimate extent, he will do us the justice to retract his charge against us, which he repeats in last Saturday's Miscellany, of an attempt to hold up "Irishmen to ridicule." If the article republished in the Southern Baptist, and then in the Miscellany, which has so troubled the editor of the latter, had represented the hero of the "fable" as a Scotchman, an Englishman, or even an American, it would have found a place in our columns with equal readiness. We repeat that we have the highest respect and regard for the Irish nation.

The following extract of a letter from our correspondent in Spartanburg District, is published at his suggestion, with the hope that it may call forth the prayers of exemplary Christians, in behalf not only of the neighborhood referred to, but for all who are in such a lamentable state of backsliding from God.— Alas, alas, for those whose zeal is only exhibited in opposing benevolent institutions! Such, it may be expected, will not only disregard the claims of benevolence, but be guilty of many other shameful derelictions from duty. Oh! that those who name the name of Christ, would separate themselves from the world!

"My dear Sir,

I am not a professor of religion myself; I live in the centre of a Baptist Church of nearly three hundred members; and such thing as a Temperance Society, Bible Society, Sunday School, or any benevolent Society whatever, (I am ashamed to say it) does not exist among us, and I know no part of the country, falling under my observation, where such societies are more needed than in our neighbourhood. The members of the church, your brethren, are all, or nearly all, violently opposed to all these institutions; they look upon them, they say, as the work of Pricestcraft. Rev. Sir, will you believe me when I say, that if you should ride up to this place on a public day, you could not distinguish your brethren, by their conduct from the men of the world; you would as soon take a worldling for a professor as any other way.

Craving an interest in your prayers for my family and myself; I remain yours, &c.

February 15, 1835.

We have concluded to appropriate a small portion of our paper to short advertisements intended principally for the notice of country readers; such as the announcement of Candidates, or any little matter like that. The rates will be the same as in other papers. Payments always in advance.

Temperance Jubilee.

Last Tuesday was the grand jubilee of Temperance Societies throughout the Union. The Charleston Society, and the Young Men's Society of this City, held an united meeting at the Depository in Chambers street, on the evening of that day. Mr. Vardell, the President of the Young Men's Society, took the Chair. The meeting was then addressed by Messrs. Granger, Holt and Carroll, from the North. The addresses of these gentlemen were highly creditable, and were listened to with delight by a very crowded auditory.

Mr. Granger answered the popular objections against Temperance Societies in a very happy and interesting manner, and showed conclusively, that these objections were founded on prejudice, self-interest, and want of reflection.

Mr. Holt exhibited with the elegance of a handsome orator the moral greatness of the Temperance Reformation. Having contrasted the former devotion of Americans to their national God, Intemperance, with the present happy reformation, he by an easy gradation drew the contemplation of his audience to the moral greatness of the means by which the revolution has been effected. It has been accomplished, not by legislation, not by the strong arm of power, not by the edicts of Imperial authority; not by the mere exhaustion of the fires of the Volcano, but by the power of concentrated moral influence. The spirited exertions of those who have stepped forth as the advocates of the cause of God and man, as the friends of widows and orphans, whose brutal husbands, and recreant fathers, have sunk into the depths of misery and wretchedness, have been the great means under God, of effecting this grand revolution.

Mr. Carroll commenced by paying a merited tribute to the memory of T. S. Grimké, Esq. late President of the Charleston Temperance Society. He then went on to name some of the facilities the present time affords for advancing the cause of temperance, and some of the reasons for continued strenuous efforts on the part of temperance reformers. Mr. Carroll without the grandfulness of a Ciceroian orator, or the eloquence of a Demosthenian, or without indeed the least regard for the polish of his address, carried by his enthusiasm, his honest energy, his fervor in the cause he has espoused, and the cogency of his logic and the pertinency of his illustrations, conviction to his audience.

We are very sorry that we did not take notes of the several addresses delivered on the occasion, and that we might do injustice to the gentlemen, we do not attempt even an outline from memory of their speeches. We trust the result of the meeting will be renewed vigorous action on the part of the friends of Temperance in this City.

Panorama of Geneva.

This is one of the most splendid works of art we have ever seen on canvas. By a visit to the Rotunda near the market, in Messing street, we can enjoy the Alpine scenery of Switzerland, whilst to all appearance we float upon the bosom of Lake Lemano. The city of Geneva, the charming villas, the variegated hills, and the distant snow covered mountains are seen with all the vividness and splendor of reality. The illusion is so fine, that we at once fancy ourselves far from our native home, on a visit to the land of Zuinglius and Calvin, or as the Post might fancy, near the spot, where Rousseau

"— sat him down and wept,

Then rose to go a wanderer through the world."

We would advise our country readers who may have occasion to visit the City, in the course of the Spring, by all means to visit this exquisite painting.

POLITICAL INTELLIGENCE.**Twenty-third Congress.—8d Session.**

MONDAY, February 9, 1835.

SENATE.

Mr. Calhoun, from the Select Committee, made a Report on the subject of Executive patronage, and presented a resolution to amend the Constitution of the U. S., so as to provide for a distribution of the surplus revenue among the several States and Territories, until 1842.

Mr. Calhoun also reported a bill and resolution, making it incumbent on the President to give his reasons for the removal of all officers acting under the General Government, and that the advice and consent of the Senate should be had and obtained prior to any such removal.

TUESDAY, February 10, 1835.

SENATE.

The bill for the reorganization of the Post Office Department was passed.

WEDNESDAY, Feb. 11—THURSDAY, Feb. 12.

No business of importance was transacted in either House.

FRIDAY, February 13, 1835.

SENATE.

After the despatch of the ordinary business, the bill proposed by the Executive Patronage Committee, was taken up as the special order of the day.

Mr. Calhoun addressed the Senate on the bill, and was followed by Mr. Benton, who attempted to invalidate the positions taken up in the report of the Committee.

Mr. Benton having concluded, Mr. Southard spoke in favor of the bill; when, the moment he had finished, Mr. Calhoun rose and replied to the statement of Mr. Benton in the most animated strains.

Mr. Benton replied, and charged Mr. Calhoun with having made an *attack upon truth*.

Mr. Poindexter called to order.

Hereupon the Chair pronounced Mr. Benton not to have been out of order, stating the reasons of this view at some length.

Mr. Webster rose and appealed against the decision of the Chair.

A long debate ensued upon the question of order, in which Messrs. Webster, King, of Ala., Cuthbert, Bibb, and Goldsborough took part, and the yeas and nays being called for, the decision of the Chair was reversed by a majority of three.

Mr. Benton then continued his remarks, Mr. Calhoun replied, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Connor, from the Select Committee, which had been appointed to investigate the affairs of the Post Office, made a report thereon, and accompanied with voluminous documents, which, on his motion, was laid on the table, and ordered to be printed.

Mr. Whittlesey, from the minority of the same committee, obtained leave to make a counter report.

Which was also laid on the table, and ordered to be printed.

An act providing for the reorganization of the Post Office Department,

On motion of Mr. Conner, from the same Commit.

tee, was referred to the Committee on Post Offices and Post Roads, and ordered to be printed.

HOUSE OF REPRESENTATIVES.

SATURDAY, February 14, 1835.

After the reading of the Journal,

Mr. Adams, of Mass., requested permission of the House to say a few words, not connected with any motion or petition, but by way of explanation. In this request he had two objects in view: the one of a personal nature, the other of considerable interest to the community. It would probably be recollected that on this day week he had offered a resolution in relation to certain documents which he had moved for, and which, when obtained from the Executive, had been referred to the Committee on Foreign Affairs.—His resolution had proposed that this reference be accompanied with instructions to that Committee to report forthwith, on that part of the annual message of the President of the U. S. to Congress, at the commencement of this session, which relates to the state of our affairs with France.

In the course of the observations he had submitted on that occasion, the expression had escaped him that the other branch of the Legislature, after deliberating fully and thoroughly on the subject matter of the President's communication, had come unanimously to a determination "to dodge the question." It would be remembered that the Speaker of the House had arrested him at the moment, referring to that rule of the House, which forbids any reference to proceedings in the other House of Congress. By thus arresting him, the Speaker, (without any such intention, no doubt) had deprived him of the means of explaining. Mr. A. had submitted, and taken his seat in silence; but it had struck him as very hard, that he should have been arrested on a mere formal rule of order, a rule which was violated every day by every member of the House, for a mere reference to the proceedings of the other branch of the Legislature. He had, consequently, inquired privately of the Speaker why he had been thus called to order for doing what was allowed to other members every day. The Speaker had replied, that it had not been on the ground of a reference to what had been done in the Senate; but of the manner of that reference; because the word he had employed was understood by the Speaker as disrespectful to that body. Mr. A. had replied to this, that it had seemed to him peculiarly unfortunate, when it had been merely his manner, and not the allusion he had made, on which he had been arrested and called to order, and thus precluded from making an explanation. That explanation he now wished to make, publicly disclaiming all intention of any thing disrespectful to the Senate. He disclaimed in the most explicit manner, and had the debate proceeded, it had been his intention ultimately that the same course should be taken by the House. He should have recommended the House to 'dodge the question' for the present, in the existing state of our information. Mr. A. expressed his regret, to learn that some of the members of the Senate had felt hurt at the expression he had used.—He now, in the most public and explicit manner, declared that it had been far, very far, from his intention to inflict any wounds upon their feelings. He thought that the Senate had acted as it was their duty to do, and the conclusion to which they had unanimously arrived, was the conclusion which he should have been desirous that the House should adopt. But the Senate had acted; they had not gone to sleep on the state

of our relations with France; and he wanted the House to shew, by requiring its committee to do what every committee ought to do, that they were not sleeping over the rights, honor, and dignity of the country. This was the explanation he had desired to make on this part of the subject.

But there was another subject far more important. He had been advised by information from the great emporium of commerce, the city of New-York, that considerable commercial excitement had been caused there, not by the *action* of this House, but by the remarks made by himself, or by what was called the stand he had taken; and he had seen paragraphs in newspapers representing that such had been the effect, that the holders of French goods, as well in New York as in Philadelphia, had advanced the prices of those goods in consequence. He regretted exceedingly any such effect. He should scarcely have believed it possible that such an effect could have followed from what took place in the House on that occasion. He should have supposed that the merchants would have drawn their inferences, not from what had been said in the House by any member, much less by himself, but rather from the action of the House itself, and whatever may, on the other day, have been his martial propositions, or however they may have been most erroneously misrepresented, he should suppose that reference would rather have been had to what the House *did*, than to what had been *said* by him. Now the fact had been, as the Speaker and the House would recollect, that Mr. A. had not been supported in his motion by any one party in the House. The H. so far from agreeing to his motion, had rejected it by a large majority, and had declined even to indulge him in his request for the yeas and nays.

This had been published to all the world; it was universally known; and he could not, therefore, have conceived it possible that such an effect could have been produced by any remarks made under such circumstances by him. But, in conclusion, Mr. A. wished to give notice to all merchants of the U. S., that there was not the slightest danger that any thing which might by possibility lead to war, should proceed from that House or from the other branch of the Legislature.

He therefore trusted that the merchants would consent to reduce to their former level the prices of their lustrings, silks and ribbons, for the ornament of the ladies' dresses for the Fancy Balls; and not distress them by very unnecessary aggravations of price. God forbid that Mr. A. should be instrumental in taxing the ladies for the ornaments of their beauty.

MONDAY, Feb. 16, 1835.

HOUSE OF REPRESENTATIVES.

Considerable discussion arose on the presentation of memorials for the abolishing of slavery in the District of Columbia, and the subject was finally laid on the table by a vote of 189 to 69.

TUESDAY, Feb. 17, 1835.

SENATE.

An ineffectual attempt was made, to appoint a day for the election of Printer.
The debate on Executive Patronage was resumed.

WEDNESDAY, Feb. 18, 1835.

HOUSE OF REPRESENTATIVES.

The Navy Bill was passed. Yeas 117—Nays 102.

THURSDAY, Feb. 19, 1835.

HOUSE OF REPRESENTATIVES.

Mr. Pinckney, from the Committee on Naval Affairs, reported a bill for the relief of the legal representatives of Thomas W. Bacot, of South-Carolina.

Read twice and committed.

FRIDAY, Feb. 20, 1835.

SENATE.

The debate on the Executive Patronage bill was resumed, and debated by Messrs. Poindexter, Calhoun, Kane, Tallmadge, and Hill.

Mr. Hill moved to recommit the bill, with instructions to the committee to report it, with a section providing that when the Senate acted on any Presidential nominations, the action should take place with open doors.

A debate arose, in which Mr. Benton stated, that although he had intended to vote for the bill, it was under the impression that it was substantially the same as the one which he reported in 1823, but finding some difference he could not now vote for it. He moved that the bill should be so amended as to be assimilated to the bill of 1823.

The debate was continued by Messrs. Calhoun, Clay, Webster, Leigh, Cuthbert, White, Hill, and Clayton.

The question on re-committal was taken and carried, and the committee having obtained leave to sit during the session of the Senate, retired, and in a few minutes returned, with the amended bill, which was reported.

The amendments consisted in making the bill to conform to that of 1826.

Mr. Hill again moved his amendment, which was negatived—ayes 3, nays 40.

The bill was then ordered to be engrossed, and read a third time to-morrow.

On motion of Mr. Wright, the Senate adjourned.

Important from Europe.

The Packet ship *Orpheus*, Capt. Bursley, from Liverpool, arrived at New-York on the 18th inst. having left Liverpool on the 18th January. The New-York papers containing the accounts by this arrival have not come to hand. Extracts from Commercial letters will be found below, with letters from New-York which comprise the important intelligence of the dismissal of our Minister, Mr. Livingston, and the recall of the French Minister, Mr. Serrurier, from this country.

The Washington Telegraph of the 21st inst. contains the following, confirmatory of the above, received by express from New-York.

"It appears that the French King has recalled his Minister Serrurier, and notified Mr. Livingston, that his passports were prepared in case he desired it. We learn from the same source that upon receiving the President's Message, such was the excitement, that the Chambers adjourned. The *Moniteur* gives notice, that the question of indemnity would be submitted on the next day, to save the honor of the King, who has pledged himself to bring it before the Chambers, and leaves it to be inferred that it will be rejected instantly."

We understand, also, that a letter was received by this day's mail, from our Representative the Hon. H. L. PINCKNEY, stating that Mr. Livingston had received his passports and left for London, that the French Mini-

ster had been recalled from this Country, that the French Fleet had received orders forthwith to blockade the American Squadron in the Mediterranean, and that the above news was contained in the *Paris Moniteur*. The letter adds that great excitement prevailed at Washington, and that the President had determined on convening the new Congress immediately. The general impression at Washington was that War was inevitable. The letter of our correspondent gives the same information.—*Patriot*.

Important Military Decision.

We understand that at a Military Board of General and Field Officers, convened in this City, (and consisting of Maj. Gen. Hayne, Brig. Gen. Hamilton, Col. Edwards and Schmierle, and Lieut. Colonels Rogers and Smith) to hear and determine an Appeal on the contested election of a Major, in the upper Battalion of the 15th Regiment, the following points were decided, viz:

1st. That in inspecting and receiving a Uniform Volunteer Company into his Regiment, it is not indispensably necessary that the Colonel should require that the whole number of men in uniform required by law to constitute such company, should be *actually present at such inspection*, but that if the Colonel is fully satisfied, from his own personal knowledge, or other sufficient evidence that such company actually consists of the proper number of men in uniform, he may inspect and commission them, though some of the members may happen to be absent from sickness or other causes.

2d. That Students at School or at College *over 18 years of age*, though exempt by law from ordinary militia duty, yet being liable to do duty "in cases of invasion or alarm," are entitled to vote for Militia Officers, as members of the Beat Companies in which they are liable to do such duty.

3d. That in an election for a Field Officer, the members of the several volunteer and beat companies, can only vote at the polls opened in the Companies to which they respectively belong, and if they vote at any other Poll, their votes cannot be counted, and the election will be set aside for irregularity. As the principle here settled is an important one, we have obtained a copy of the decision of the Board on this point, and annex it for the information of our readers. We understand that the Board were unanimous on every point decided.—*Mercury*.

SUMMARY.

Rev. E. Mitchell, Senior Professor, has been appointed President *pro tem.* of the No. Ca. University.

The net proceeds of Globe Lands of St. Phillip's Church, (recently burnt down) in this City, are \$3,662.54 per annua.

R. G. Norton, Esq. is a candidate for Ordinary of Beaufort District—also, Milton J. Buckner, Esq.

The *Moniteur* announces officially, that the King has accepted the resignation of Prince de Talleyrand as Ambassador to England, and has appointed Gen. Sebastiani to be his successor.

The Message of the President of the United States, has been received in France. The French journals express much indignation at its threatening language on the subject of the French Treaty.

We understand that the Rev. Wm. Capers has accepted the Professorship of Moral Philosophy, in the South Carolina College, for the present year.

Several attempts have recently been made in Baltimore, to fire that City, and some with partial success. The incendiaries are not known, and much alarm has been excited.

Died at his residence in Boston, on the 9th inst. the Rev. Dr. Wiener, one of the Corresponding Secretaries of the American Board for Foreign Missions.

GENERAL MISCELLANY.

Catholic College.

By an advertisement in yesterday's Courier and Enquirer we perceive that the Catholic College has been opened at Laurel Hill; about four miles north of the city of Philadelphia, under the direction of the Rev. Mr. Kelly. "Special attention," says the advertisement, "shall be paid to the instruction of Catholic pupils in the duties of their religion—and it will be expected and required that they practise them." The students will be required to write to their parents once a month, but all letters sent to or received by them, unless they be to or from their parents or guardians, "will be subject to the inspection of the President."—This latter regulation is rather severe. Suppose the student becomes dissatisfied with the regulations of the college, or with being required to practice the forms and ceremonies of any particular religion! His letters to his friends must come under the inspection of the president who will feel in duty bound to destroy them, should the ideas they contain not correspond with his own.—Sun.

Professor Muzzey.

This gentleman has devoted much time to the subject of male and female dress, and particularly the latter, with a view to correct the fatal practice in which tyrant fashion has involved the greater part of youthful females, and which has carried thousands to premature graves. *Tight lacing* is this fatal practice; and if a physician of talents and rare philanthropy can effect its abandonment, Mr Muzzey will do it. It would seem by the New-York papers that his public lectures were engaging much attention. At the close of his last lecture in Clinton Hall, the effect produced was such that one of the gentlemen rose and offered in substance the following resolution, which was unanimously adopted and signed by a large number present, among whom were 13 physicians, and 14 ministers of the gospel.

"We cordially unite in recommending Dr. Muzzey's lecture on the influence of dress upon health, to the attention of parents and youth in this city. With the soberness of truth and the manifest kindness and courtesy of a real philanthropist, and with the aid of very striking models and drawings, he elucidates and enforces principles of vital importance to health and happiness."

We have doubted much whether fashion will yield to any thing; and whether a young lady to produce a thin waist will not jeopard life as recklessly as the incendiaries. But what kind of beauty, we would ask, is there in a waist of a wasp! If permitted to answer, we would say, about as much as there in the balloon sleeves, which are an outrageous deformity, as well as wicked extravagance.—N. Y. Reg.

A Novel Case.

A young girl by the name of Catharine Dingwall, was tried before the Quarter Session in New Brun-

wick, on Saturday, 28th ult, for stealing a horse. The history of the transaction is briefly as follows: The girl is from Yorkshire, Eng., where she became attached to a young man named Chas. Stewart, who was driven from the house of her father. She absconded in search of her lover, assumed man's clothes, and arrived at New-York as a common sailor—from thence she travelled to Boston, then back to Philadelphia, and away to New-Orleans. She again returned to New York—came over to New-Jersey, and being wearied, heart broken, and dejected, she stopped at a barn with the intention of committing suicide; but the appearance of a horse suggested to her the idea of stealing it, that she might thereby incur the penalty of the law, which was death in her own country. She was taken up with the horse near New-Brunswick. When put upon her trial she pleaded guilty, and refused to retract it, but her counsel was permitted by the court to enter a plea of not guilty, and the case went to a jury, who brought in a verdict of not guilty. Such was the sympathy excited in her case, and so strong was the belief that the act was one of phrenzy, and not of deliberate intention, that no one appeared against her.

Idols for India—Korans for Turkey.

We have it upon good authority, that certain manufacturers of plaister-casts, in London, have within a few years, been carrying on a brisk and profitable trade with the Indies, whither they have sent as many as five hundred idols in one ship. This very ship carried two missionaries. Every scholar is acquainted with the reputation of the great publisher, Tauchnitz, of Leipzig. Not long since he advertised as forthcoming, an elegant edition of the Koran in Arabic. German scholars wondered at the stereotyping of such a work, knowing how few were the De Sacys, Freytags, Lees, and Ewalds, who could demand the original. But the mystery was soon explained by the following paragraph in the *Allgemeine Zeitung*. Our old unweari- ed stereotyper, Tauchnitz, is now stereotyping the Koran in the original, and hopes by its elegance to effect its introduction among the Turks accustomed as they are to their highly ornamental manuscripts. Many, perhaps, on first hearing it, will regard this as chimerical, but the hope is not groundless, as the Tauchnitz editions of the Greek classics have already found their way to Greece and Constantinople in great numbers." For further particulars, we refer to Dr. Hengstenberg's Journal, (May 23, 1834. Berlin.)

Can we read this without being aroused to fresh exertions to promote Christ's kingdom! Let us send that book which shall supersede the Koran and dethrone the idol.—S. S. Journal.

A Moral Distinction.

An Irish horse dealer sold a fine blood-mare, warranting her sound wind and limb, and without fault. The purchaser, on her being sent home, found, upon examination, that the sight of one of her eyes was quite gone. Upon this he waited upon the dealer, and desired that she might be taken back, and the purchase-money returned—reminding the seller that he declared the mare to be without fault. "To be sure I did," replied Paddy; "blindness is not the poor creature's fault, but her misfortune."

The small pox is said to be very prevalent in the city of New-York; twelve deaths by that disease having occurred week before last.

Discovery of an Ancient Printing Press in India.

When Warren Hastings was Governor General in India, he observed that in the district of Benares, a little below the surface of the earth, is to be found a stratum of a kind of fibrous woody substance, of various thickness, in horizontal layers. Major Itobuck, informed of this went out with a party of scientific friends, to a spot where an excavation had been made, displaying this singular phenomenon. In digging somewhat deeper for the purpose of further research, they laid open a vault, which on examination proved to be of some size, and to their astonishment, they found a kind of printing press, set up in a vault, and on it moveable types, placed as if ready for printing. Every inquiry was set on foot to ascertain the probable period at which such an instrument could have been placed there, for it was evidently not of modern origin, and from all the Major could collect, it appeared probable that the place had remained precisely as it was found for at least 1000 years. We believe the worthy Major, on his return home, presented one of our learned associates with a memoir containing many curious speculations on the subject. Paper we know to have been manufactured in the East many centuries before we had any knowledge of it; and we have many reasons to think that the Chinese have been acquainted with the mode of printing which they now employ, many centuries before Faust invented it in Europe. It certainly does no credit to the inventive genius of the Romans, to know that they approached so near as to engrave in a style not to be equalled in the present age, on gems and stones, and of course the taking of impressions from them, that they should still have remained ignorant of the art which has bestowed so many blessings on mankind.—*Portfolio.*

For Housekeepers.

A short way of making old bread new, or better than new.—Bread that is several days old, may be renewed so as to have all the freshness and lightness of new bread, by simply putting it into a common steamer over the fire, and steaming it half or three quarters of an hour. The vessel under the steamer containing the water should not be more than half full, otherwise the water may boil up into the steamer and wet the bread. After the bread is thus steamed, it should be taken out of the steamer, and wrapped loosely in a cloth to dry and cool, and remain so two or three hours, when it will be ready to be cut and used. It will then be like cold new bread. By this process we may work such a change in old bread, as will make it in all respects new except in its deleterious qualities—and thus at the same time gratify the taste, and subserve the purposes of health and economy. New bread, it is well known cannot be eaten with perfect impunity, until it has undergone the process of ripening—and indeed physicians say it ought not, as a general rule, to be eaten till the day after it is made. A way is pointed out above, by which a taste for new bread may be gratified, without exposure to injury.—*Springfield Gas.*

From the St. Louis Observer.

Popish Zeal for Education.

"He taught the youth to read, and taught so well, That he himself, by teaching, learned to spell."

How vastly kind it is in the Bishop of Rome to

pity the deplorable ignorance of the American States, and to spend his treasures in erecting schools, nunneries, and colleges, for the especial benefit of Protestants! How self-denying too, it is in those holy men, the priests and Jesuits, and those holy sisters of 'the Sacred heart,' and of the Ursuline order, to forsake all the comforts and delights of home in civilized Europe, and take up their abode in these ends of the earth, for no other purpose than to teach us, poor heretics and infidels, to read, write, and cipher! They have no other object in view, they tell us. They do not want to exert any influence on our minds, to persuade us to be Catholics; they will allow liberty of conscience to all their students or pupils; they only want to give us a liberal education. So they profess. Now this is all very kind, very praiseworthy. They will even teach Protestants for much less compensation than their own people.

But truly the youth of our country must be in a sad condition, when priests from Ireland, Belgium, France, Austria, and Italy, who can scarcely pronounce an English sentence correctly, must be sought for, or must come of their own accord, to teach them how to read their own language! Is there no work for these priests at home, or among their beloved Catholic brethren of other lands? Ought the children of the church to be left in ignorance, while the children of strangers are freely taught? Let us now look a little into the condition of Catholic countries, as respects education, and see whether those Jesuit brothers and sisters are not wanting at home more than among us, whether they have not some other end in view than education merely.

In Canada four-fifths of the population are Catholics, and Popery has been the predominant religion of the land for 200 years. The influence of the priesthood is immense, almost unbounded. They might long since have filled the country with schools, and have taught every child to read. But have they done it! A recent traveller assures us that "notwithstanding an act of Parliament for the establishment of schools in country parishes, at present, in the Catholic portions of the province, they are few in number, and miserably low in point of character. Until recently, it was almost true, that there were no schools for the common people of the French Canadians out of the cities of Montreal and Quebec, and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly assured me that not one in twenty of the French Canadians could read and write." "Of 57,000 names attached to a legislative petition some time since, 78,000 signed by their mark, while of the remaining 9,000, many considered nothing but their name." Let a parallel to this be found in the United States, or else let the Jesuits show their pity for the ignorant by their zeal to enlighten Canada.

In Mexico there is no diffusion of knowledge out of the cities. Even the few colleges are almost deserted, and the education of females receives scarcely any attention. "There may be seen in the streets of Mexico, as at Rome and Naples, scribes to read and answer the letters of those who are unable to perform these services for themselves." And yet, but a few years ago, there were ten thousand clergy in Mexico, and their possessions were valued at 44,000,000."

Of South America, generally, it may be said, that it is the last country in Christendom, where con-

would go to find an intelligent or educated people. Until the recent revolutions, almost no provision was made in any part of that vast continent for education. In Columbia, the government, influenced not by the spirit of Popery, but by the spirit of freedom, have made provision for education, "by the confiscation of the property of all monasteries, that had not eight monks." There, as every where, education can rise only by the downfall of popery.

Of Ireland, an intelligent and highly accomplished traveller, who visited the country in 1828, thus writes: "Among the educated classes, of this province, (Connaught,) the ignorance appears, with our notions of education, perfectly unequalled. To-day something was said about magnetism, and no one had even heard the slightest mention of it.—Nay, in B—m, in a company of twenty persons, nobody knew that such places as Carlsbad and Prague existed. The intimation that they were in Bohemia was not less unknown; and in short every thing out of Great Britain and Paris was a country in the moon." The writer moved in the highest circles, and it is of them he writes. Of the lower circles we have a sample in the emigrants who are daily flocking to our shores. In a population of seven millions, there were in 1825, 1,700 schools, 1,300 of which were established by the Hibernian Society of London, a Protestant association.

In France, "nearly four millions of children are destitute of the means of instruction. It has been calculated that more than half the individuals of the nation cannot read." And yet France is in advance of every other country where popery prevails. "In France," says Dwight, "after minute inquiries in every part of the kingdom which I visited, I learned, that of the adults among the Catholic peasantry, a large proportion of them could neither read nor write; whilst among the Protestants, almost every child was instructed."

Of Germany, the same writer remarks: "In the Protestant states of the North, most of the peasantry can read and write, while in Austria and Bavaria, (Catholic States) the proportion is very small. Travel through Saxony, and you will not discover a child of ten years old, who has not acquired the rudiments of education; but cross the Bohemian boundary, and you soon perceive that the peasantry are comparatively ignorant. When you travel through Switzerland you can readily discover, by the relative neatness of the villages and the prosperity of the people, as well as by their intelligence, whether you are in a Catholic or Protestant canton."

In Spain there is no provision for general education, and the mass of the people are astonishingly ignorant, as every honest traveller testifies. There are 15 universities, but they are under the priests, and seem to be so directed as to spread error and encourage ignorance rather than knowledge.

Of Portugal we have this testimony of a learned geographer, who ranks among the first for authority; Education is in the lowest state. The task of teaching is imposed upon the monks, who are themselves grievously ignorant, and whose interest it is to keep others so. The arts have hardly an existence, and science and literature are much circumscribed. Such is the state of things in a country where the "Catholic clergy of all ranks numbered 200,000, or one to every fifteen of the population, previous to the recent revolution."

In Sardinia (which kingdom embraces the principality of Piedmont, with Monsterrat and a part of the Milanese, the country of Nice, and the duchies of Savoy and Genoa,) public instruction is entirely in the hands of the clergy and Jesuits. It is estimated that there are not 5 in 100 who can read, write, or cypher.

Of Naples it is said, "the sciences are in a miserable state throughout the kingdom. There are no schools for the lower classes, and the few means of instruction are in the hands of an ignorant clergy."

In Malta, according to Bigelow, not a dozen years since, "it was proved that in a proportion of four thousand, contained in a particular burgh, not more than twenty persons could read. The number of the native poor Maltese, who can read and write, is exceedingly small. It scarce forms an exception to the character of general and complete illiteracy." And Malta swarms with Catholic priests, who are, however, scandalously ignorant themselves.

Of the Papal States, or States of the Church, Dwight says, "The common people are among the most ignorant and degraded of Europe. There the wealth and power of the Catholic Church has centered; nations for ages have brought thither their tribute; and still her peasantry have always been ignorant and debased."

This is not speculation; it is matter of common history, and every Jesuit that comes to our shores, knows that it is sober truth. Why then, it may be asked, if the Pope and his priests are so enraptured with education, so hostile to ignorance; why do they not enlighten their own countrymen? Why are not some of the profuse treasures of St. Peter used to establish common schools among the peasantry in the neighborhood of Rome? Why was not the money, the thousands of dollars that have been sent from Europe to build a cathedral, college and nunnery in St. Louis, devoted to the education of the poor French, Spanish, or Irish Catholics? Depend upon it, Rome has not changed. Popery and ignorance have too long been sworn friends to part thus easily. Its alliance with education is a mere pretence. Beneath this zeal there is a covert, crafty, design. Look well to it, ye parents, or your children will reap the bitter fruits. Say with him of old "TIMEO ROMANOS, et dona ferentes;" "I fear the Romans, though they're bringing gifts." WALDO.

Receipts for the Southern Baptist.

Received on subscription for 1835, three dollars in full from the following persons, viz: John Furman, Wm. Forrester, Adam Smart, Thos. Barrett, Wm. Logan, Martin Barria, Col. John Key, Jas. Canfield, Frederick Lucius, Dr. G. Tennant, Wm. Chavert, John Roch-II, Saml. Carlidge, John Price, Jas. Key, Richard Hardy, John Canfield, Stephen Tompkins, Jacob Lucius, Thos. W. Martin, Thos. Garrett, Thos. Ferguson, Rev. Henry Adams, Hugh Lide, Dr. John C. Jezer, Jas. J. Harris, Rev. Dabney Duncan, Saml. Lewis, Willis Ramsey, Rev. Jno. Davis, T. J. Fliinn, Edward Barrett, John O'Kelly, John Dunn, Gregory Rollins, Jesse Ruth, P. M. Jas. Hill, Jno. R. Devine, Jno. Crow, R. A. Forrester, Hampton Brunson, Rev. Wm. Watkins, Wm. Baborn, John Cogburn, B. S. Cogburn, A. Rutland, E. W. Ferry, John Lou, Isaac Bush, Freeman Taylor, Jas. M. Carty, Charles H. Rice, V. Griffin, James L. Brasington, Dr. S. Perryman, John Henderson, Miss F. Angles, Henry Braco, Anjerson Turner, John Lipscomb, James F. Bryant, Wm. E. Hughson, A. M. Cannel, Dr. Thos. Smith, John M. Bradley, George Johnson, Dr. E. W. M'iver, Daniel Campbell, Thomas Crynes, Thos. R. Lyde, Duncan M'Call, S. L. Westmoreland, Mrs. Isaac D. Edwards, Miss Ellen Green, Major Angus Patterson, D. D. Varn, C. B. Jones, Willm Wheeler, Rev. H. D. Duncan, Rev. James Furman, paid 50.

CHARLESTON PRICE CURRENT, FEBRUARY 27, 1933.

ARTICLES.	¢	c.	ARTICLES.	¢	c.	ARTICLES.	¢	c.
BAGGING, Hemp, 42 in. yd.	20	a 24	American Cotton, yd.	35	a 45	OIL, Tanner's, bbl.	11	a 15
Tow and Flax	20	a 22	FISH, Herrings, bbl.	3 75	a 4	OSNAHURGE, yd.	8	a 9
HALE ROPE, lb.	64	a 9	Mackerel, No. 1.	2	a 7 25	PORK, Mess, bbl.	13 50	a 14 50
BACON, Hams	9	a 11	No. 2.	6	a 6 25	Prime,	10 50	a 11 00
Shoulders and Sides	64	a 8	No. 3.	5 25	a 5 50	Cargu,	8 00	a 10 00
BEEF, New-York, bbl.	10	a 11	Dry Cod, cwt.	2 75	a 3	Mess, Boston,		
Prime	7	a 7 50	FLOUR, Bal. H.S. sup. bbl.	5 25	a 5 50	No. 1, do.		
Cargo	41	a 44	Philadelphia and Virginia,	5 25	a 5 50	PEPPER, black, lb.		
Mess, Boston,	10	a 11	New-Orleans,	5 25	a 5 50	No. 1, do.	9	a 9 4
No. 1,	9	a 10	GRAIN, Corn, bush.	69	a 70	RAISINS, Malaga, bun. box	2 50	a
No. 2,	10	a 11	Oats,	36	a 40	Muscatel,	2 25	a 3
BREAD, Navy, cwt.			Wheat,	70	a 70	Bloom,		
Pilot,	4	a 4	GLASS, Window, 100lb.	41	a 9	RICE, 100lbs.	3 12 1/2	a 3 43 1/2
Crackers,	7	a 7 1/2	GUNPOWDER, keg,	5	a 6	SUGAR, Muscovado, lb.	8	a 9 1/2
BUTTER, Gushen, prime, lb.	20	a	HAY, Prime Northern, 100lb.	85	a 90	Porto Rico and St. Croix,	8 1/2	a 11 1/2
Inferior,	12	a 15	IRON, Pig,			Havana white,	11	a 11 1/2
CANDLES, Spermaceti,	31	a 32	Sweet, assorted,	4	a 4 1/2	Do. brown,	7 1/2	a 8 1/2
Charleston made,	16	a	Rusin, bar,	4	a	New-Orleans,	6	a 7 1/2
Northern,	12	a 13	Hoop, lb.	61	a 61	Leaf,	14	a 17 1/2
CHEESE, Northern,	10	a 11	Sheet,	7	a 7 1/2	Lump,	12	a 13
COFFEE, inf. to fair,	91	a 11	Nail Rods,	7	a 7 1/2	SALT, Liv. com. sack, 4 bu.	1 32 1/2	a 0 00
Good fair to prime,	12	a 13	LARD,	7	a 7 1/2	In bulk, bush.	25	a 30
Choice,	13 1/2	a 13 1/2	LEAD, Pig and Bar, 100lb.	51	a 61	Turks Island,	23	a 25
Porto Rico,	13	a 13 1/2	Sheet,	61	a 7	SOAP, Am. yellow, lb.	5	a 6 1/2
COTTON, Uplands, inf.	14	a 14 1/2	LIME, Stone, bbl.	1 50	a	SHOT, all sizes,	71	a 8
Ordinary to fair,	15	a 15 1/2	LU MBER, Pitch Pine, rft., Mft.	7	a 8	SEGARS, Spanish, M.	14	a 24
Good fair to good,	15 1/2	a 16 1/2	Shingles, M.	3	a 5	American,	1 86	a 1 87 1/2
Prime to choice,	16 1/2	a 17	Staves, Red Oak,	11	a 15	TALLOW, American, lb.	9	a 9 1/2
Santee and Maine,	32	a 35	MOLASSES, Cuba, gal.	20	a 22	TOBACCO, Georgia,	30	a 4
Sea Island, fine,	38	a 43	New-Orleans,	26	a 28	Kentucky,	5	a 6
CORDAGE, Tanned,	9	a 10	Sugar House Tracle,	30	a	Manufactured,	8	a 13
Do. Manila, cwt.	11	a 12	NAILS, Cut, 1d. to 20d. lb.	51	a 54	Cavendish,	24	a 28
DOMESTIC GOODS.			NAVY STORES.			TEAS, Bohea,	18	a 20
Shirtings, brown, yd.	61	a 81	Tar, Wilmington, bbl.	1 62 1/2	a	Souchong,	30	a 40
Bleached,	8	a 15	Turpentine, soft,	2 50	a	Gunpowder,	75	a 80
Shirting, brown,	8	a 10 1/2	Do. Georgetown,	1	a 1 25	Hyson,	50	a 80
Bleached,	10 1/2	a 17	Pitch,	1 75	a 2	Young Hyson,	65	a 75
Calicoes,	9	a 15	Rosin,	1 37 1/2	a 1 50	TWINE, Seine,	26	a 30
Stripes, indigo blue,	81	a 11	Spirits Turpentine, gal.	45	a 50	Sewing,	28	a 30
Checks,	7	a 16	Varnish,	5	a 25	WINES, Madeira, gal.	2	a 3
Flinds,	81	a 11	OILS, Sp. winter strained,	1 05	a 1 10	Teneriffe, L. P.	1	a 1 25
Frustians,	12	a 16	Fall strained,	90	a	Malaga,	45	a 50
Red Turk,	13	a 20	Summer strained,			Claret Bordeaux, case	29	a 30
DUCK, Russian, bolt.	15	a 21	Luased,	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.	45	57	1.50
State do.	100	105	3.00
Union do.	50	58	1.50
Planters' & Mechanics' do.	25	32 1/2	87 1/2
Union Insurance do.	60	84	4.00
Fire and Marine do.	66	90	5.00
Rail-Road do.	100	97	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock,	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 5 a 51 per cent. prem.
 France, 5f. 35 a 45 per dollar.
 New-York } 60 days, 1 per cent. discount and int.
 Boston and } 20 days, 1 per cent. discount and int.
 Philadelphia } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 85, and Sovereigns, 84 1/2 a 7-8.

Charleston Market.

Cotton.—The sales of Uplands since our last report have been—395 Bales of Uplands of an extra fine quality, considered a choice lot, brought over 17 cents; and 1,517 Bales as follows: 231 at 17, 26 at 16 1/2, 35 at 16 1/4, 399 at 16 1/4, 59 at 16 1/4, 305 at 16, 25 at 15 1/2, 199 at 15 1/4, 33 at 15 1/4, 117 at 15 1/4, 98 at 15 1/4, 35 at 16 1/2, 17 at 15, and 8 Bales at 14 cents. In Long Cottons, Sea-Islands from 32 a 42c., and upwards for extra qualities; Santees 30 a 32, and Stained 15 a 22c. We have received advices from Liverpool to the 16th and Havre to the 12th Jan'y. There had been a slight reduction in prices, from 1/2 to 1d. in consequence of the election going on in England, and an increase of stocks in both Markets.
 Rice.—There has been a good demand for this article during the week, and a small advance obtained on the prices of fair to good qualities, the highest sales for prime that has transpired was 83 a 32 1/2.

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PRINTED FOR THE EDITOR,
 BY JAS. S. BURGESS, 18 BROAD-ST. CHARLESTON