

# THE SOUTHERN BAPTIST, AND General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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## COMMUNICATIONS.

### FOR THE SOUTHERN BAPTIST.

We will now enquire what is meant by the term *Son of God*. This appellation belongs to the second person in the Godhead, being invariably applied to him. When Jesus asked his disciples, saying, "whom say ye that I am?" Simon Peter answered and said, "thou art the Christ, the Son of the living God."

By the term *Son of God*, we are led to this definition by attentively reading and comparing such passages as the following: "In the beginning was the word, and the word was with God, and the word was God." John i. 1. "The word became flesh and dwelt among us." v. 14. "In him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii. 5, 8. "We are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life." i. John. v. 20. "And he laid his right hand upon me, saying unto me, fear not, I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death." Rev. i. 17, 18. "And again, when he bringeth in the first-born into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, thy throne, O God, is forever and ever—And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; they shall wax old as doth a garment—but thou art the same, and thy years shall not fail." Heb. i. 6, 12. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like to his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself suffered, being tempted, he is able to succor them that are tempted." Heb. ii. 16, 18. These passages express the two natures, the divine and the human, which were united in the Son of God. We cannot tell how the two are united, or how all the fulness of the Godhead could dwell in him bodily, yet we believe it, because the inspired Apostle has told us so. We know not how the soul and body of man are united, yet we doubt not such a union. We believe, where we cannot comprehend.

The real and true character, then, of Jesus Christ; the son of God, when considered as an individual, or

a whole, is unlike any other being in the universe but like God, and like man, when considered distinctly, as to his constituent parts. As God, he is eternal, being the same after, as before the union; but as man he was not eternal, he was a part of the creation of God. Therefore, the whole personage, consisting of the divine and human united, is not eternal. Consequently, there was a period, in the order of nature, when the Son of God did not exist, that is, the natures were not united to constitute one person.

By an attentive perusal of the scriptures, we do not learn, that Jesus Christ is ever mentioned by the name, *Son* or *Son of God*, except in intimate communion with the character as mediator. May we not, then, suppose that he obtained that name, from some act which he performed, or some character which he sustains in this stupendous transaction? He received the appellation *Messiah anointed*, because he was anointed by God to be a prophet, priest, and king. He was called *Jesus*, because he should save his people from their sins." Mat. i. 21. He received the name *Mediator*, because he performed the office of mediator between God and man. Gal. iii. 20; i. Tim. ii. 5. He was called *Emanuel*, because he tabernacled in human flesh. So he was called *Son of God*, on account of the amazing union which existed between the two infinitely different natures. Thus, "the angel answered and said unto her; the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee, shall be called the Son of God." Luke i. 35. This passage shows clearly the reason why he bears this appellation.

From the above, will be clearly seen, why we do not adopt the term *eternal Son*; for that term would clearly imply the eternal existence of the human nature. That idea would involve that of the eternity of matter, and deny the scripture which says: "By faith we understand, that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3. The term *eternal Son* does not occur in scripture; neither does the term *eternal Father*, its correlative. The phrase *everlasting Father*, in Isa. ix. 6, is by the prophet himself, in the same verse given "to the Son that is born, to the child which is given." It, therefore, is said to express an idea quite different from the correlatives *Father and Son*. It expresses the divine nature of the Son of God which is eternal.

But it may be asked, how could he be called the Son, as in Ps. ii. 7. "Thou art my Son, this day have I begotten thee!" So many hundred years before the formation of his human nature! We answer, in the same way that he is called a lamb slain from the foundation of the world. Rev. xiii. 8, or his people chosen in Christ before the foundation of the world, consequently chosen before they had an existence. Eph. i. 4. God calls things that be not as though they were.

Rom. iv. 17. By faith, Abraham looked through the vista of more than fifteen hundred years, saw the day of Christ, and was glad, Jas. viii. 56. Might not the prophets, then, look forward to the same time, behold the character of the promised Messiah, as God and man united, and represent the event as already accomplished? That they did this, is evident from their predictions of the millennial glory of the church, an event much posterior to the incarnation of the Messiah. The prophet addresses the church in the following animating language. "Comfort ye, comfort ye, my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl. 1. 2.

It is in this complete character that Jesus Christ became the mediator between God and man. In this character he suffered, the just for the unjust, and by his death made atonement for sin. The divine nature being unchangeably happy could not suffer, the human nature could not merit. So we see that either nature alone could not make atonement. But the being who embraces both these natures could both suffer and merit, and so atonement could be made. For so closely united were the divine and human natures in Christ, that whatsoever either nature did or suffered, might be predicated of both united, or of either separately. Hence the following peculiar language. "Feed the church of God which he hath purchased with his own blood." Acts xx. 28. For we must all appear before the judgment seat of Christ." ii. Cor. v. 10. "God hath appointed a day in the which he will judge the world by that man whom he hath ordained. Acts. xvii. 31. while it is said, "God is judge himself." Ps. 50. 6.

It may be said that the argument above, will represent God as changeable, at one time existing without a Son, and at another with a Son. But this no more implies that God is changeable than the works of creation. God did not sustain the relation of Creator before the works of creation. But the works of creation did not change his character; there was a change of relations, but no change in him. No one doubts the operation of the divine will. Every one believes that God can act, and can will without change. If he can determine to create, and actually does create a world, and afterwards destroys the same world, and yet remains unchangeable, we see no reason why he could not determine that the divine and human natures should be united, and so form that person who is denominated the Son of God. It involves no change in God, but a change of the relations of matter in respect to himself. Notwithstanding all the possible changes in matter, its relation to different parts, and to God, its combinations, and decompositions, God remains unalterably the same. Christ as God, existed from all eternity. Says the Apostle, "Jesus Christ the same yesterday, to day, and forever. Heb. xiii. 8. This text must relate to his divine nature, or we must adopt the absurd notion of the eternity of matter. If so, then the change of which we speak has taken place, yet God has not changed. The idea then does not involve a change in the Deity.

Thus have we endeavored to show what is meant by the term *Son of God* in its scripture use, and have shown that it represents that being who combines in one person the divine and human natures, who came into the world to make an atonement for sin, and who

by his death opened the way for man's salvation. Also that this person, as a whole, is not eternal, but was produced by the will and act of the great Jehovah. Herein we see the operation of divine love towards a lost and ruined world, his matchless love and unbounded grace. In this act, wisdom, justice and mercy are most wonderfully combined and displayed. Time is too short, the limited powers of man are too weak to scan this mighty, this godlike scheme. Here is work for the regions of bright glory, through the revolving ages of a never ending eternity.

"Thanks be unto God for his unspeakable gift."

\*H.\*

FOR THE SOUTHERN BAPTIST.

Extract of a Sermon, by the Rev. Mr. Brantly, of Philadelphia.

If it seem evil unto you to serve the Lord—choose you this day whom you will serve. Josh. xxiv. 15.

The supposition of evil in the service of God, can be admitted only by minds warped from rectitude by the force of moral depravation. To spirits standing firm in the innocence and purity of their first estate, there can appear in the service of God, nothing but pleasures lofty and ennobling. Even the reason of man, when permitted to direct and control his decisions and determinations, according to wisdom and truth, looks to the service of God with unaffected satisfaction and delight. Obedience to the Divine Being as the great author and preserver of all things, is recognized, not merely as an imperative duty, but as the only direct road to happiness. In this view, the service of God, as is justly affirmed in the Episcopal Liturgy, is *perfect freedom*. It is a liberty in the exercise of which the soul attains its true dignity—it is emancipated from the bondage of corruption, restored to that erectness which it had lost through the guilty lapse of original sin, and led forth into the peace, enlargement, and privileges of the sons of God.

There are those, however, to whom the service of God appears to be evil. They view it as involving the enthrallment of their faculties, as imposing burdensome restraints upon the natural freedom of their actions, and as forbidding the pleasures and enjoyments to which they have a natural right. Let us take a hasty view of several classes that stand thus affected towards the requirements of religion.

1st. Those who regard the demands of religion as offering violence to their understandings, and as contradicting their views of truth and consistency, derived from the construction and order of nature, are first to be met. The sentiments of these persons, if not directly infidel, are nevertheless skeptical—and on this account it is, that they allege the supposed difficulties of faith in the disclosures of the Bible, as one reason for declining the service of God in accordance with the mandate of scripture. To them it seems an evil to believe what is proposed as essential requisites to the service of God. Such belief it seems, would torture their intelligence, would shock all the ordinary probabilities by which they are accustomed to regulate their credence; and consequently, they must hold themselves back from a course of life, which, in its very incipency requires such sacrifices of common sense and judgment. To these cavillers, though it is not presumed there are any such present here to day, it may be proper to submit a few weighty considerations.

You cannot think of torturing your reason by the admission of the claims of the Bible, and the assent of your understanding to its teachings and statements. You have reached such an elevation in mental perspicacity, as to be able to look down with becoming indifference upon all the pretensions of that Book, which claims to be divine. Your searching analysis has conducted you so thoroughly into all the secret departments of nature, and has made you so fully acquainted with its principles and operations, as to enable you to detect its repugnance to the professions and spirit of the Scripture. But I beg that you may not be in two great haste to congratulate yourselves upon the supposed triumph of your reasoning powers. Invited by one whose solicitude for your welfare, prompts the request, come back to the re-examination of those grand and mysterious propositions which you have supposed it would be evil for your mind to accredit.

Quite a prominent portion of the matter to be believed in connexion with the service of God, is the existence and promulgation of the divine law. This is apparent in every part of the word of God. One of its leading purposes and designs, is the exhibition of the rule, by which he judges his intelligent creatures. But what is law? Is it to be regarded as some thing adventitious and unnecessary in the creation of God? Is it an extraneous order of things which, by an arbitrary effort of power, has been imposed upon the world? Or is it some abstruse and inexplicable principle which so conceals itself in the immensity of nature, as to be forever unknown to mortals? Not so. Law is the harmony of the universe. It is that in which God is great and terrible. It is the bond which sustains the integrity of Heaven and earth, and secures the perpetuity of bliss to the righteous, and woe to the wicked.

From Heaven it draws its lineage high,  
And treads with stately steps the sky.

The Bible exhibits God as the Law-giver and the law-publisher. And what is the import of his laws? The eternal conservation of order, rectitude, and happiness on the one hand; and the primitive coercion of guilt and rebellion on the other. The former is the primary design, the latter, but incidental. The infliction of misery for its own sake was never the primary intention of the law of God. When it operates in the production of wretchedness, it performs an office incidental to its nature and design. In its march far and wide for the preservation of order and happiness and innocence, it treads down, and crushes the disturbing interference of all iniquity, transgression and sin. The destruction of the wicked, therefore, is not the less awful and certain, because that destruction is not the primary aim of the legal provisions of Deity. How well, then, do the known laws of nature relating to the moral being of man correspond with the revealed truths of the Scriptures.

Go into any, or all of the departments of human misery, and you will see the victims of insulted justice. Go to prisons and penitentiaries where you will find your fellow men degraded in body, and dejected in mind, bereft of every vestige of liberty, cast off from all the light of life and the intercourse of society, sad, withering, and forlorn; and if you feel in your breasts, the involuntary struggle of compassion, and are tempted to deprecate their hard lot, look up and read the inscription over their desolate abode. It is simple Justice. The same inscription may be

appropriately fixed upon every habitation which has become the receptacle of fugitives from the suffering produced by the violation of the divine laws. And does it seem evil to you to serve God, because in doing so, you must believe this? Such a view of the divine providence in the government of the world, so far from proving offensive to your reason, is just that which must accord with all its best, and clearest dictates.

Much of the contents of the Bible, relates to the concerns of that life, which succeeds the present. Does it seem evil to you to believe its revelations on this head? Will it do violence to your understandings to believe that this life is but the bud of being, but the true light of an eternal day—but the minority, the pupillage of our common humanity? Will your reason be insulted if taught to expect a grand consummation of existence, in which the capabilities of bliss, and of woe, shall be advanced to their highest perfection? And will it torture all your sense of right and wrong, to be informed, that the wicked shall be driven away in his wickedness, while the righteous bath hope in his death; that those who offend and dishonor God their maker, who withhold the homage due to the glorious sovereign of the universe, shall be visited with indignation and wrath, tribulation and anguish, whilst they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever!

Many view it as an evil thing, and therefore offensive to their understandings, because so great a portion of the sacred book is occupied in detailing the facts and incidents in the history of a single people. They cannot imagine why one small family of the human race should have been selected, and caused to make so great a figure in the development of plans, designed for the benefit of the whole. Their thoughts are not as God's thoughts, nor are their ways as his ways. Had a congress of philosophers been assembled to devise the best moral code for the regulation of human beings, if they could have agreed at all in the principles of their code, it is most likely, they would have made a book of abstract precepts, and maxims—they would have laid down certain immutable laws—and would have inculcated their dogmas, as the natural result of reflecting wisdom. But their code would have been devoid of the life and power of fact, and incident. Their moral abstractions would have needed the verification of experiment. They would have resembled a lecturer setting forth doctrines, respecting some important agent in nature, as electricity—who would be able to teach very little in simple theory—but who could at once astonish his audience, by pointing to the shattered trees of the forest, to the mountain rock riven and dashed asunder, and the solid globe itself convulsed by the amazing power of this wonder-working agent. So in the selection of a single nation, for experimental probation. The Lord teaches the truths of his word in the impressive rhetoric of facts. He shows us, not only what may be done, but what has been effected by the operation of his word and providence upon the hearts of men. In those examples which he has placed before us, we are taught by facts. The parties in the recorded writs of scripture were types of ourselves, our examples, and the things that were written aforetime, were written for our learning. Instead of using it then as a defect in the plan of revelation, that the expressions of the divine will, were

chiefly made to one people, it becomes us to rejoice that the great doctrines and principles of the inspired volume are set forth to us, in their practical tendencies.

3d. The rigid character, and uncompromising principles of religion appear to many, as hard and difficult. And to none has it this appearance, more than to the younger portion of my hearers. You look to the service of God, as to a course of life which must prove destructive to all your earthly happiness. You invest it with the gloom of melancholy, and the most repulsive austerities. The annihilation of all present pleasures, according to your estimate must be the inevitable consequence of your devotion to a religious life. After all, what evil is there in doing the will of God? Is it an evil thing to be rescued from the dominion of hurtful passions and depraved appetites; to be exempted from the secret pangs and compassions of a guilty conscience; to be denied the liberty of sinning, and the consequent pursuit of inevitable misery? Is it an evil thing for the captive exile to be restored to his own country; for the prodigal to return and find a welcome reception in his father's house; for the unwary traveller to be guarded against the murderous band that lie in ambush to seize and destroy him? Surely, young men, should you apply yourselves with intense meditation to the discovery and formation of some plan of present happiness, you could invent none, which in all its parts and bearings, is comparable to that godliness which has the promise of the life that now is. This is the wisdom which brings in one hand, length of days, and in the other, riches and honor.

### RELIGIOUS MISCELLANY.

#### Doctrine of Predestination.

As the Rev. P. S. C. of L. was lately travelling on horseback in Lancashire, he was overtaken by a gentleman looking traveller, who solicited the favor of his company. The stranger conversed like a man who had a veneration for sacred things, and after talking on various subjects, asked Mr. C. if he was not a clergyman? "I am the minister of an independent congregation," answered his companion.

"May I take the liberty to ask if you are a Calvinist?" said the other.

"As that term in its popular sense, certainly conveys a general notion of my theological sentiment," replied Mr. C. "I do not hesitate to appropriate it; but I have long admired the wisdom of that sacred injunction of Jesus Christ, 'Call no man father upon the earth.'"

"But," said the other, "am I to understand that my new acquaintance, in whose conversation I feel much interested, can possibly admit into his creed the doctrine of predestination to eternal life?"

"Most unquestionably," returned the minister, "for what doctrine is more clearly revealed by Christ and his apostles! It is so linked in the golden chain of redemption, that I could not reject it, without rejecting at the same time, a great deal more."

"But your candour must acknowledge," added the stranger, "that entirely depends on the explanation given to the many passages to which you refer; and that many learned and good men have placed them in a very different light from what the Calvinists do. Nor can I vindicate the righteousness of God in ma-

king between his creatures, any such distinction as election supposes."

"Before that objection is admitted to contain any force," answered Mr. C. "you must prove that God owes eternal life to any of his fallen creatures; and further, that the vindication of a mortal is essential to the equity of God. Besides, the question is not, what are the difficulties connected with the doctrine, or, can a worm solve them all? but is this doctrine of predestination scripturally and philosophically true; or is it not! The difficulties of the subject will prove nothing against the fact; and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth of his immensity, the height of his wisdom, and the depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgment on spiritual and eternal things; as if the Author of the great mystery of godliness, were altogether such an one as themselves! Permit me to repeat to you a few stanzas of Dr. Watts upon this subject!

Chain'd to his throne, a volume lies,  
With all the fates of men;  
With every angel's form and size,  
Drawn by th' Eternal pen.  
Now he exalts neglected worms,  
To sceptres and a crown;  
Anon, the following page he turns,  
And treads the monarch down.  
Not Gabriel asks the reason why,  
Nor God the reason gives;  
Nor dares the favorite angel pry  
Between the golden leaves.

"But," continued Mr. C. "Ignorance often attempts upon earth, what would make inspiration tremble in heaven."

"I hope you will not be offended," replied the gentleman, "if I declare notwithstanding, all you advance, I do not, I cannot believe in this doctrine of predestination."

"And I hope," rejoined Mr. C. "that you will not be offended, if I declare, I am quite of opinion that you do believe in it; for your intelligent conversation on other subjects, will not permit me to believe the contrary."

"I beg, Sir," said the other, "you will explain yourself, for your assertion surprises me."

"If you will favour me with the short answer of yes or no, to a few explicit questions, I shall take the liberty to propose," replied Mr. C., "I have but little doubt I can prove what I have affirmed; and, if you do not think my questions sufficiently explicit to admit such answers, I will endeavor to make them so."

"It will afford me great satisfaction," said the other "to comply with your proposal."

Mr. C. then began: "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C. "it will be formally and finally determined, at the day of judgment who are to be saved, and who are to perish!"

"I am certainly of that opinion," replied the gentleman.

"I would ask, then," continued Mr. C. "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish!"

"By no means," said the other, "for he certainly knows already."

'When do you imagine,' asked Mr. C. 'that he first attained this knowledge?'

Here the gentleman paused and hesitated a little; but soon answered, 'He must have known it from all eternity.'

'Then,' said Mr. C. 'it must have been fixed from all eternity.'

'That by no means follows,' replied the other.

'Then it follows,' added Mr. C. 'that he did not know from all eternity, but only guessed, and happened to guess right; for how can Omniscience know what is yet uncertain?'

Here the stranger began to perceive his difficulty, and, after a short debate, confessed it should seem that it must have been fixed from all eternity.

'Now,' said Mr. C. 'one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If, then, it was fixed, be pleased, Sir, to inform me who fixed it?'

The gentleman candidly acknowledged he had never taken this view of the subject before; and said he believed it would be the last time he should attempt to oppose the doctrine of predestination to eternal life.—*Christian Mag.*

*From the American Baptist.*

It is highly gratifying to learn that in France the word of God is preached and attended with power from on high.

#### France.

BAPTIST CONTINENTAL SOCIETY.  
Extracts of letters from Mr. Thriffy.

MONCHIN, Aug. 27, 1834.

August 1st. I went to Chereing in the morning to make several visits, and particularly to see our brother whom I was going to baptize, that we might converse together and fix on the day for the solemnity. We agreed for the Sunday or Monday following, and that then we should call the church together and have a discourse on baptism. In the evening we had at Lannoy a prayer meeting for the conversion of the Jews. 3d. I had two good meetings at Baisieux in the morning and afternoon; we partook of the Lord's supper, and afterwards had a familiar discourse on baptism, at which many were present. The Lord blessed us, for, after the discourse, five other brethren and sisters desired to be baptized. We thanked God for the paternal kindness he showed us, in leading us by his Spirit to obey his commandments. After this, we repaired to the appointed place, and there I baptized six christians. When we came up out of the water, we knelt on the bank, and returned thanks to God our Father, to Jesus Christ our Saviour, and to the Holy Ghost our Sanctifier. Having then commended each other to God and the word of his grace, we separated. 11th. This day I baptized a dear brother of Teintiguies; he does not know how to express his thanks to the Lord for enabling and disposing him thus to fulfil all righteousness. Sunday 17th. I baptized four other persons, afterwards the brethren whom I baptized returned thanks to God.

September 1st. This evening we had a prayer meeting at Lannoy, at 7 o'clock, for missions. Sunday 14th. I had three meetings at Lannoy; two preachings, which were numerously attended, and which I hope will not be without fruit to the glory of God; and, as I baptized some christians that day, I had a

meeting for instruction on baptism at five o'clock. Afterwards we went to the river, and having invoked the blessing of God, I baptized as the Lord commanded, four persons. Monday, 15th, we had at Baisieux a christian feast, such as we have never yet had in these parts: we called it the feast of brotherly love. There were about 150 persons, protestants, converted, and others, from about twenty-two to twenty-four villages of four or five leagues distance. The feast was opened at eleven o'clock (the tables, forms, and chairs being placed in an orchard) by singing a hymn; after that Mr. Marziale prayed for the assembly, then read from the prophets and the epistles; he then gave a short exhortation upon the object and spirit each should bring, to profit by this day. I then prayed, and, to conclude, we sang a hymn of thanks. After we had prepared the tables, and the people were seated, the brethren charged with leading the conversation to religious topics, and providing for the comfort of any one, were arranged at the tables at convenient distances; about a tenth of the brethren were charged with this superintendance. At three o'clock, M. Marziale preached a sermon full of spirit and of love; he preceded it by exhorting all to be at the foot of the throne of grace, that God might, in answer to their prayer, give success to his gospel by opening and rendering attentive the hearts of the hearers. A great number of Catholics came from the neighboring places; there were about three hundred persons at the preaching; the most profound silence and attention were maintained. The Catholics were in the greatest astonishment to see the order and silence which reigned, as well at the sermon as at the dinner; they admired it much, and could not help exclaiming, "This is beautiful." The Protestants are painted here in such odious colors that the Catholics were still more surprised. To finish the meeting, we had prayer, and sang a hymn, and having made a collection for a brother of the department of La Somme, who had been burned out of his house, separated with hearts full of joy and gratitude. I think that if such feasts were to be more frequent, it would be a simple, yet powerful means of making known the spirit of the gospel to a blind and ignorant people. 18th. I baptized in the scriptural manner a brother, named E—S—. Sunday 21st. I spent the day at Normain; the assembly in the morning was numerous; in the afternoon it was still more so. I gave a simple and scriptural exhortation relative to baptism, and, after the service, I baptized before all the assembly, three brethren and nine sisters. Every thing was done with order and profit, and after several brethren had returned thanks, we separated. May the Lord baptize us with his spirit, that we may serve Him faithfully all the days of our life!

*Public Instruction in France.*—The system of the French government for the general instruction of the nation, does not appear to excite among the friends of education and religion in this country the interest which its peculiar features deserve. It is certainly a remarkable circumstance, that among the cabinet ministers of a nation, one should be a "minister of public instruction." It is still more remarkable, that amidst all the skepticism and religious differences in the nineteenth century, and in a country which is said to exhibit these features more prominently than any other, nominally Christian, religion—the religion of the Bible—should be made the basis of public instruction. And yet such is the fact. Our readers have seen the

declaration of Victor Cousin, "that, no national education, which is not founded on Christianity, can be of essential benefit in France;" they have read the official communication of the Minister of Public Instruction, to the teachers of the most important schools in France, prescribing a due attention in them to religion not a mere system of "forms and appearance" but one in which "religious instruction," shall form an important part, both directly and indirectly, in public and private, so as to render it truly "solid and efficacious." And this the minister inculcates, not as his private sentiment merely, but as the requisition of the law.

In addition to this, we may refer to the interesting fact, which we find stated in the Annals of Education for April, 1834, "that the French government have directed that the *New Testament* be placed in the hands of every child in the public schools."

Recently the minister of public instruction, (Mr. Guizot,) has published in a volume of nearly 500 quarto pages, his "report to the king, on the execution of the law of June 23, 1833, relative to primary instruction." From this the *Archives du Christianisme* gives the following striking extract, in relation to religious instruction:

"Even among parents who, by their private opinions, their habits and their prejudices, would be thought desirous to reject the system of our law, the greater part wish for their children a moral and religious instruction, and wish it real, efficacious. The instinct of good sense and the natural affections prevail, when we come to practice, over all the prepossessions of the mind. One may desire skepticism, even unbelief for himself; but he does not dare to incur the risk of it with his children."

How does such a system compare with those generally prevalent in this free and enlightened country, this land in which the gospel is thought by many to have achieved its greatest triumphs! Alas, we fear that in this respect we have little to boast of, that in the greater portion of our country, religious instructions in public schools, is barely tolerated, and almost universally neglected, even if it be not (as in some schools it is) absolutely prohibited. This subject demands the serious thoughts, the prayers and the active influence of all interested in the welfare of our country, and the eternal interest of its inhabitants. Dreadful will be the condition of our country, if the influence of the gospel should be excluded from our institutions, and our youth brought up with the impression that it is merely a speculation which may be considered at any time, or not at all, as convenience or caprices may dictate. France has tried the experiment of doing without religion, and appears sensible of its degrading and ruinous effects. Let us not be insensible to the lessons which her history teaches, nor slow to follow the example which severe and dreadful discipline in the school of experience has inducted her, in one respect at least, to set before the nations professing Christianity.—*Epis. Recorder.*

#### Canals and the Sabbath.

The great increase of canals and rail roads will add to the difficulty of preserving the Sabbath from profanation. On the Western and Erie canal, there are about two thousand boats and scows licensed to run, giving employment to about ten thousand adults. The *Utica Recorder* says, that,

"By an account kept in Alexander's lock—a lock situated a little west of Schenectady—it is ascertained that there passed that station, between the 20th April

and 31st October, 1834, a boat every fifteen minutes, nights and Sabbaths inclusive; and since that period, it is fair to calculate, that a boat has passed every twelve minutes."

The extent of the evil, if we look over the whole country, is alarming. Every new canal and rail road will add to it, unless the public can be roused to the dangers which will pour in upon us, when the Sabbath shall be broken down. The boatmen are thrown out of employ, during the winter—and they will scatter and carry into their villages, all over the land, the habits and examples of confirmed Sabbath breakers. Thus every section of the country will feel the influence of this profanation of the Sabbath—it will by no means be confined to the banks and the vicinity of the canals.—*Con. Obs.*

*Just reasoning of a Heathen Child.*—Cyrus, when a youth, being at the court of Astyages, undertook one day to be the cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omission, which he imputed to forgetfulness. No, replied Cyrus, I was afraid to taste it, because I apprehended there was poison in the liquor; for not long since, at an entertainment which you gave, I observed that the lords of your court, after drinking of it became noisy, quarrelsome and frantic. Even you, sir, seemed to have forgotten that you were a KING.

*Baptists in America.*—From a very valuable document published in the Baptist Tract Magazine, for January, we advert to the Annual list of Baptist Associations, we perceive that the net increase to our churches has been very large. There are 331 Associations; 6,068 churches; 3,244 Ordained Ministers; and 787 Licentiates. Only 152 Associations sent in their minutes to the General Agent, and their net gain amounted to 27,361 members. The same ratio for the whole number (331) would give a net increase of not less than sixty thousand for the year past.—*Amer. Baptist.*

It is a remarkable fact, that while convents and nunneries are being abolished in Protestant countries of Europe, as intolerable haunts of turpitude and atrocity, they are planted in this country, and apparently regarded as harmless things. They are abolished in England by act of Parliament three hundred years ago.—They are disappearing in France. In Spain they are hastening to extinction. In Portugal they have been destroyed. In all these countries they are viewed with detestation not only by Christians, but by citizens generally. Yet in Protestant America, they are regarded with favour!—*Protestant Sentinel.*

*Law's serious call to a devout and holy life.*—edited by the Rev. Howard Malcolm, is now in press and will be shortly published by William D. Tickner. We are happy to learn that this truly valuable work, which has already passed through nineteen editions, is about to be presented again to the public, under the skillful hand of Mr. Malcolm. Books of this character, whose tendency is to lay deep and broad the foundation of personal piety, are especially called for at the present time.—*Watchman.*

**TEMPERANCE.***From the Temperance Intelligencer.***PURE WINE.**

Those that indulge in the use of wine habitually in the higher walks of life, who profess to have regard for the temperance cause, condemn in no measured terms, all but pure wine, all those vile mixtures of cider and whiskey, which are palmed off on the community as wine, and called vulgar and not to be endured. Many are taking great pains to send direct to the Island of Madeira for their wine, to insure themselves the genteel and pure article. The probability is, that ten times the quantity of wine is shipped from the Island of Madeira than is produced from the grape, and the same may be said with regard to Port from the Island of Oporto. The fact is, the venders of wine abroad, carry on the manufactory of wines as they do in this country. The wine merchant then knows, full well, that should he ship the pure juice of the grape, even should it arrive at its destined port without spoiling, it would find but little favour with the lovers of wine. The almost entire absence of alcohol would give it but a cold reception to the festive board. Nearly all the wines, especially the Madeira and Port, which hold so distinguished a place in convivial parties, receive their attraction from the ardent spirit put in by the manufacturer or vender, and it is our belief that there are 100 gallons of Madeira and Port vended, to one of the pure article produced. It appears to us, therefore, that it is entirely inconsistent for pledged members of temperance societies to have any fellowship with such drinks, for they most certainly break their pledge just as much by drinking ardent spirit mixed with the juice of the grape, as ardent spirit mixed with water. It matters not to us that we hear of individuals in exalted stations ridiculing our notions; that we are called fanatical by those wishing to keep up the machinery of wine drinking, that even ministers of the gospel, themselves, publicly and privately assail us, charging us from their pulpits with slandering the example of our Saviour; we say it matters not to us, we see truth is on our side, and we feel that God is with us, for whenever the total abstinence principle is adopted, a rich blessing follows. There is no command in the word of God to use wine, except on one occasion,—we cannot sin by abandoning the use, and when a great and good object is to be attained by the abandonment, is it not a plain matter of duty!

*Interesting case of Reformation in Virginia.*

When temperance efforts first commenced in \_\_\_\_\_ county, a man was living in it, who, from a moderate drinker, a man of comfortable property, of respectable character, and with a promising family, had sunk down to drunkenness, poverty and contempt. His property was wasted, his family suffered for the necessaries, not to say the conveniences of life, and his children, were growing up around him, without education, under the influence of vicious examples, and exposed, almost without a guide, to the temptations and allurements of an ensnaring world.

With this man and his family, things could not become much worse. His wife and children had drained the cup of sorrow, almost to the dregs. But the hour of relief was near at hand. A member of the temperance society, who felt that even the drunkard was his neighbour, determined to make an effort to

save him. He went to his house. He found him sober. He mentioned his errand, and asked him to look at the subject. Hours were spent in conversation. The poor man was pointed to what he once was. He was told—not what he was then—that was unnecessary—but what he might become, if he would only break off his bonds. He listened, he felt, he half resolved, then wavered, then refused. Again and again, he came almost to the resolution, and his cruel master would force him back. At last he told his visitor to put down his name. "No," said he, "I wish you to write it yourself." He said his hand trembled so, he could not. Still his friend urged, and he finally took the pen. Just as he was about to write, he paused, thought a moment, and laid the pen aside. Appetite had for a moment conquered. But it was the death struggle. Once more he took the pen and the act was done, which set him free. Now reader, mark! The very next Sabbath, to the surprise of every one, and no doubt to their own surprise, that man and his family were found in the house of God, where for years they had not been seen. In a little time he was able to repair his house, which greatly needed it; he procured a horse and light wagon to convey his wife and little ones to meeting, and the sun of prosperity again rose upon their prospects. He is now comfortable in his circumstances, beloved by his family, respected by all his acquaintance—a member of the Church, a zealous and active Christian, and a warm advocate for temperance societies. N.

*Ardent Spirits.—Ministerial popularity.*

From the Christian Almanac for 1835, prepared by the late Rev. Dr. Bedell, and published by the American tract Society, we take the following article, which we hope will be read with interest.

As I was passing along \_\_\_\_\_ street, my particular friend T— W— stopped me by the question, "Have you read Rev. Mr. B—'s sermons on Intemperance?" As I felt disposed to have a little conversation with my friend on the subject of temperance, (for he was a wholesale dealer in the article of ardent spirits,) I answered his question rather in the downcast fashion, and a pretty considerable circumlocution.

"Whether I have or not, I take it for granted by your question that you have. How do you like them?"

"A strange question to ask me; for if Mr. B— is right, then if I liked his sermons I should confess myself not only a murderer of the souls and bodies of men, but one of the greatest nuisances to be found in society. I think I have answered your question now."

"Yes, it requires no very great wisdom to see that you do not like them."

"You're right; and what is more, if Mr. B— goes on in that way, he'll ruin his popularity, and drive away many of his most respectable hearers. My opinion is, he's doing great injury."

"Well, I am very sorry to hear what you say, and I should deeply regret that Mr. B— should lose his popularity—but pray tell me, what is popularity?"

"Popularity—why—popularity—is—is—is—popularity—that is—I suppose a man is popular when he pleases the people."

"True—but is it a minister's duty to be looking after popularity?"

"To be sure, if he knows which side his bread is buttered."

"Poor doctrine, friend W—. Paul would have stood a poor chance with you, had he said to you

what he wrote to the Galatians, 'Do I seek to please men?' If I yet pleased men, I should not be the servant of Christ.' What do you think of that?"

"Very right, no doubt for Paul—but Mr. B—— is no Paul in my poor judgment."

"Perhaps not; yet let me ask you if a minister has not something else to think of besides popularity—what do you think of *fidelity* to God and his whole congregation?"

"Fidelity!—what has fidelity to do with the sale of ardent spirits!"

"Why, truly, I can't say that it has much to do with the sale of spirits, but it has a great deal to do with a minister's situation; and, on the whole, I am inclined to think that no minister is faithful, in the full extent of the term, who flinches from just such opinions on this subject as are entertained by Mr. B——."

"Whew! whew! Then you are what they call a whole-hog temperance man!"

"If adopting the views of Mr. B—— will entitle me to that genteel appellation, I am."

"And so you would be willing to see your friends ruined without any compunction?"

"Stop, my friend, you are a little too fast: have I said so!"

"Not exactly, but pray where is the difference? If I give up my business I am ruined."

"Allow me one moment to interrupt you. Suppose your neighbour over the way should buy a quantity of arsenic, and to your knowledge should sell it, labelling his bottles—*solution for rheumatism—cure for dyspepsia*—or any thing else. And suppose you should remonstrate with him and threaten to expose him, and he should turn upon you and say, I am making money, and do you wish to ruin me! What would you tell him?"

"Ah! that case is nonsensical, and can't happen."

"Well, I am willing to allow that it is nonsensical, and that it can't happen; but you know that you may suppose, for argument, the greatest nonsense in the world—let it be all nonsense—but how would you answer him?"

"I would say you do wrong—it's morally wrong to sell arsenic without telling the people that it's poison!"

"Exactly so; and now I guess that your difficulty with Mr. B——'s sermon is, that he tells you pretty plumply that your business is *immoral*. Tell me honestly, does not the shoe pinch *there*?"

"To tell the truth, it does; but who in his senses can think that the selling of ardent spirits can be compared to the selling of arsenic!"

"A great many sensible men have thought so, I assure you; and pray where is the difference!"

"Difference? Why arsenic is poison!"

"Pray what is whiskey?"

"Whiskey, why it is a very good thing."

"What is it good for?"

"To drink, to be sure."

"Why that's a queer answer! I did not suppose it was ever eaten. But what good does it do the drinker?"

"Good—why—it helps digestion."

"By destroying the coats of the stomach I suppose?"

"Well, I'm not prepared to argue on these points, but I know one thing, that Mr. B——'s arguments are ridiculous."

"Are they? I'm very sorry for it, for he has the

reputation of being a man of talents. Can you refute these ridiculous arguments!"

"Why no! I'm a merchant—I understand what my interest is, and there's no arguing against that. But I have heard many of Mr. B——'s hearers say, that if he goes on at his present rate, they must quit."

"I am verry sorry for that too; but is it any argument against his position?"

"Ah, I see its useless to talk to you—but I have my family to support, and these net-fingled notions don't suit my taste. But here's a customer—excuse me."

### Temperance Meeting.

The following beautiful ode, written by Rev. John Pierpont, was sung at the Old South Church, Boston, at the simultaneous celebration of the 24th February.

#### THE PLEDGE.

Thou sparkling bowl! thou sparkling bowl!  
Though lips of bards thy brim may press,  
And eyes of beauty o'er thee roll,  
And song and dance thy power confess,  
I will not touch thee; for there clings  
A scorpion to thy side, that stings!

Thou crystal glass! like Eden's tree,  
Thy melted ruby tempts the eye,  
And, as from that, there comes from thee  
The voice, "Thou shalt not surely die."  
I dare not lift thy liquid gem—  
A snake is twisted round thy stem!

Thou liquid fire! like that which glowed  
For Paul upon Melita's shore,  
Thou'st been upon my guest bestowed;  
But thou shalt warm my house no more,  
For, wheresoe'er thy radiance falls,  
Forth, from thy heart a viper crawls!

What though of gold the goblet be,  
Embossed with branches of the vine,  
Beneath whose burnished leaves we see  
Such clusters as poured out the wine?  
Among those leaves an adder hangs!  
I fear him;—for I've felt his fangs!

The Hebrew, who the desert trod,  
And felt the fiery serpent's bite,  
Looked up to that ordained of God,  
And found that life was in the sight,  
So, the worm bitten's fiery veins  
Cool, when he drinks what God ordains.

Ye gracious clouds! ye deep cold wells!  
Ye gems, from mossy rocks that drip!  
Springs, that from Earth's mysterious cells,  
Gush o'er your granite basin's lip!  
To you I look;—your largesse give,  
And I will drink of you, and live.

*Temperance*—The ladies of Lowell, Massachusetts, have taken the field in earnest, on behalf of the good cause of temperance, and it must prosper. They have sent a petition to the Massachusetts House of Delegates, having upwards of 2500 lady signatures, in which it is declared, in substance, as their firm belief, that drinking ardent spirits is no longer a proper accomplishment for their husbands, fathers, brothers, or lovers. The house had ordered the petition to be printed, together with the names attached: so that, as the Boston Advocate observes, the young men will have a list of the temperance girls of Lowell, and will know where to find genuine temperance wives.

## CHARLESTON, S. C.

FRIDAY AFTERNOON, MARCH 20, 1835.

If "R. F." will inform us who he is, so that he may be held responsible for his own statements, we may then insert his communication.

**Triennial Convocation.**—The next annual meeting of this body will be held at Washington, to commence Wednesday, April 29th, being the last Wednesday in the month.

**Early Education.**

Our children are the objects of our greatest care, we love them, and their welfare and interest lie near our hearts. Whatever is calculated for their good, must be worthy our attention. It ought therefore to be a subject of constant consideration in what manner our children are to be educated and trained. That which gives zeal to the enjoyments of parents, is the prospect of the future respectability and usefulness of their children. Could a father or mother possibly be gratified in raising up children, under the full impression, that their offspring would be disgraceful to society? No! Never. Were it not for anticipations of a nobler cast, the trouble to which parents are subjected would be manifold greater; but looking forward to the supposable honor and respectability held in reversion for the child, tender nursings, affectionate solitudes labor and expense are submitted to with resignation. And notwithstanding very many parents are early disappointed, yet every one still fancies or hopes, that his child will do well. Whilst, however, such is the universal hope of the fond parent, we witness constantly a lamentable inattention to the proper means for realizing such expectation. Education for usefulness and honor, and the child's own future welfare, is often neglected from that false affection which spoils a child by allowing him to choose for himself, or from sheer indolence in parents, or from that vanity which supposes property more important for their children than the improvements of their minds. But whatever may originate this neglect in parents, it is not surprising, if under such circumstances they are sadly mortified in the result. Train up a child, says the wise man, in the way he should go, and when he is old he will not depart from it. If therefore we meet with a vagabond, we may lay it down as a general rule, subject to very few exceptions, that the fault has been principally in his education. The distinguished Locke says, "That of all the men we meet with, nine parts in ten are what they are, good or bad, useful or not, according to their education." Are there parents whose children now grown up, are the constant source of quietude and mortification? Oh! unhappy father or mother, you have brought this upon yourself, and are now in a disgraced child reaping the reward of your reprehensible neglect. Let those, raising families, take warning from the monuments of parental woe; and fortifying themselves against parental weakness, or rising up from their indolence, or checking their pride and turning their industry to a better account, give special attention to the mental improvement of their sons and daughters.

By their mental improvement, we do not mean merely a fine literary or scientific education, for alas! too many abuse such advantages to their dishonor and ruin. Voltaire was a distinguished scholar, but who envies Voltaire? Washington in the view of those who consider the classics and the mathematics the *no plus ultra* of education, was an uneducated man; but who does not envy Washington? In our view, the Father of our country was a well educated man—He understood not the

sophism of the schools, or the scepticism of ultra Philosophers, or the craftiness of Jesuitism, but he was highly educated for usefulness and renown, not in a College, but under the training of her, from whose breast he had sucked morality and virtue. We do not mean to insinuate, that a literary and scientific education is useless; on the contrary, we consider it the imperative duty of parents to give to their children as liberal an education as their means and opportunities will possibly allow. But, we reprehend that system of education which gives the pupil the character of a great scholar, while it leaves him indispensed to improve his advantages to his lasting benefit, and to the good of society—an education which neither glorifies God, nor rewards the labor and the expense of parents. Since his future welfare and usefulness are the grand desiderata in the education of the child, to give him the knowledge of his Maker, to teach him the character of his God, and what God requires of his creatures, should be the first object of the instructor. This should be commenced so soon as the child begins to lip, that from the very dawn of his intellect, his first impressions may be the fear and the love of God. Says the pious John Wesley, "Now is 'not this the very principle that should be inculcated upon every human creature, 'You are made to be happy in God,' as 'soon as ever reason dawns? Should not every parent as soon 'as a child begins to talk or to run alone, say some thing of this 'kind: 'See what is that which shines so over your head? That we call the sun. See how bright it is! Feel how it warms 'you! It makes the grass to spring and every thing to grow. 'But God made the Sun. The sun could not shine, nor warm, 'nor do any good without him.' In this plain and familiar way, 'the wise parent might many times in a day, say, something of 'God; particularly insisting, 'He made you; and he made you 'to be happy in him; and nothing else can make you happy.' 'We cannot' continues this good man, 'press this too soon. If 'you say, nay, but they cannot understand you when they are 'so young;' I answer, No, nor when they are fifty years old, 'unless God opens their understanding. And can he not do 'this at any age?' To this sentiment and advice of Wesley. who is there but must respond an approval! Such lessons are both interesting to the Instructor, and improving to the pupil. In teaching the child to read, let his infant mind first expand itself with such a sentence as is to be found in some of the old spelling books. "No man may put off the law of God. The law of God is no ill way." Let his first reading book be the Testament, that he may soon learn the goodness of God to a fallen world, and at once fall in love with the precious Jesus. Let his first sympathies be felt from the story of his Redeemer's wrongs, and his first resolution be to support the gospel, to glorify his Maker, and prepare for his own salvation. Whilst his natural propensities would lead him into vice, hold up to his view religion in her most beautiful investments, that his carnality may give place to spiritual affections. Thus whilst you teach the young idea how to shoot, train up your child in the fear, nurture and admonition of the Lord. In the mean time be careful lest by too much austerity, you give him a distaste for learning, and a disgust for religion. Religion delights the heart, and let him see your delight; and so instruct him in its holy precepts, as to govern his conduct and his affections, whilst he feels himself drawn by the silken cords of love. Having laid such a foundation, proceed with his education according to your means and opportunities; and if you are poor let not pride hinder you from taking the advantage of charitable Institutions. To the rising generation, we are to look for the continued support of our Government and our holy religion. They are to be the Legislators, Judges and Governors of our country. They too are to fill our places in the house of God. Upon us devolves the re-

responsibility of preparing them for the active and social duties of life. They belong not to us, they are the servants of God and our country. We are entrusted with their education, and it becomes us as we love our country, and as we love our God, to see that we fulfil properly our duties to the rising generation. Whatever therefore will be an assistance to us in the education of our children, we should cheerfully accept. God has blessed us with a happy country, where the poor as well as the rich have facilities for education. Here property is in some sort common; taxes are taken from the rich, not only to support the poor but to educate their children. And as long as parents will do their duty, we need not fear that genius will be lost from want of the opportunity for children to cultivate their talents.

What are our Brethren of the Savannah River Baptist Association doing, towards carrying into effect their resolutions of the last session in favor of the widows and orphans of indigent ministers? We hope they have not forgotten them. Resolutions of such benevolence brought forward as they were, and advocated with laudable zeal, ought to be carried out with the same spirit. It was quite an oversight that the Association was permitted to adjourn without appointing a committee charged with the duty of adopting the most effectual plan in furtherance of this object. As no such Committee was appointed, however, we would respectfully suggest that it devolves on the General Committee as the fiscal agent of the Association to open subscriptions at once on the basis of the resolutions adopted by that body. Let these subscription papers be placed in the hands of every minister, or the elder deacons in the bounds of the Association, and let the Missionaries of the Association be also charged to bring the subject to the notice of the Churches they supply. Unless some such plan be adopted, we fear the Association will find at their next session, that their resolutions are no better than blank paper. We would also remind the ministers, that they were requested to preach a sermon appropriate to this object in their respective churches. Would it not be advisable to do this at a quarterly meeting? On such an occasion the congregation is generally larger than usual, and the sympathies of brethren in view of a Saviour's love, whose death they are commemorating, being more tender, they are better prepared to extend their charities.

If the members of the General Committee, concur with us in these views, we would suggest the propriety of the Chairman's calling the Committee together at some convenient time and place, to act on this subject.

#### SUMMARY.

The report of the rejection of the American treaty by the French Chambers, was, it appears, incorrect. The latest intelligence from France, is thought to be rather favorable than otherwise to the successful termination of our controversy with that country.

The Report and Resolutions of the Senate, on the subject of our relations with France, which was unanimously adopted, reached Paris on the 6th.

A distressing casualty occurred on the Rail Road, between Aiken and Hamburg, on Tuesday evening last. A free boy of color, 15 or 16 years of age, attached to the engineer department, fell from the locomotive and several cars passed over his legs and thighs and one arm, which were shockingly mangled. He expired soon after reaching Hamburg.

The Spanish authorities at the Island of Porto Rico, have subjected American in common with other foreign productions, to an increase of duties amounting almost to prohibition.

Dr. Barber has generously offered to deliver a Lecture on "the Poetry of the Scriptures," in aid of the funds for rebuilding St. Philip's Church.

LIVERPOOL, Feb. 5.—The market was very animated on the 4th, with a rise of 1 to 1d. in Cotton, but was checked by the arrival of 14 vessels from the United States.

#### To the Public.

*United States Triennial Register, for 1833.*

The Board of Managers of the Baptist General Tract Society, propose to publish the second number of the United States Baptist Register in the month of March, 1836, provided 1500 subscribers for the work are obtained by the first day of January, 1836; otherwise the work will not be published.

Information is respectfully solicited respecting the following subjects which the Register is intended to embrace.

1. An account (particularly of the present state and condition) of every Baptist Institution in the United States and British possessions in America, including Associations, Churches, Colleges, Academies, Conventions, Mission Societies, &c.

2. Tables exhibiting the names of Associations, Churches, their Pastors and Licentiates, the number of baptisms in 1835, the total number of church-members—the time when each church and Association was constituted, and the Post Offices most convenient to the churches.

3. Brief remarks respecting the history and the present condition of Churches and Associations.

4. The names of corresponding Secretaries of Associations and other bodies; with their Post Office addresses. Also, the times and places of Associational meetings in 1836.

5. Brief, well written, interesting sketches, of a denominational character, whether historical, biographical doctrinal, or practical.

6. Ordinations, deaths of Baptist Ministers, Churches constituted, &c.

7. An account of the Baptists throughout the world and a brief view of other denominations.

A printed copy of the minutes, or proceedings and condition of every religious and literary body of Baptists in the United States for 1836, is wanted; and where any of these cannot be had, or in case that any of them should be deficient in the kind of information wanted, that deficiency should be supplied by a written communication.

TERMS.—The Register will be printed on good paper, and contain not less than 200 octavo pages. It will be well bound in double paper covers and sent to subscribers by mail, or delivered in any of the principal seaport towns, at *One Dollar* a copy. Subscribers ordering it full bound will be charged \$1 25 a copy. Such cannot receive it by mail, as no bound books are allowed by the post office laws to be thus transported. Subscribers ordering it sent by mail, must pay the postage at their own post office, which will not exceed 30 cents, and will probably be about 25 cents. Payments not made in advance, will be expected *immediately* on the reception of the work.

TERMS TO AGENTS.—The Register will be delivered in any principal seaport towns, to agents who will be considered responsible for the whole amount ordered, on the following terms: viz. In paper covers, \$5 for six copies—\$10 a dozen—\$75 a hundred; full bound, \$6 for six copies; \$12 a dozen.

All ministers of the gospel, and other brethren, friendly to the object, who are in good standing in the denomination, are requested to act as Agents for the work.

Subscriptions and all communications for the work should be forwarded to the subscriber in Philadelphia, as early as practicable.

I. M. ALLEN,  
Agent Baptist General Tract Society.  
Philadelphia, February, 1835.

At the Anniversary meeting of the *Charleston Port Society for promoting the Gospel among Seamen* held on Monday Afternoon last, the following Officers and Directors were elected for the ensuing year:—

- JOHN HASLETT, President,
- JOHN ROBINSON, 1st Vice President.
- THOS. LEGARE, 2d do.
- THOS. BLACKWOOD, 3d do.
- CHAS. EDMONDSTON, 4th do.
- CHAS. CLARK, Treasurer.
- R. B. SMITH, Corresponding Secretary.
- WM. LLOYD, Recording do.

*Directors.*—Philip Hoff, D. Crocker, Jos. Leland, J. Adger, Wm. Kunhardt, J. Kirkpatrick, Joseph Tyler, A. C. Smith, Jas. Harper, Jno. F. Knox, H. Leavitt, J. Dick, A. S. Willington, W. A. Caldwell, O. Fuller, T. R. Vardell, D. Bythewood, Jas. Ross, B. Lanneau, Jerry Walter.

*President of the Senate.*—The National Intelligencer of the 5th inst. says—At 6 o'clock on the evening of the 3d inst. pursuant to notice previously given to the Senate, the Vice President retired from the Chair, to enable the Senate to elect a President *pro tempore*. Whereupon the following ballottings took place for a President *pro tem*.

	First ballot.	2d.	3d.	4th.
Mr. Tyler,	15	15	20	25
Mr. King, of Alab.	18	20	21	19
For various others,	11	7	4	1

Mr. Tyler having received a majority of the whole number of votes on the 4th ballot, was duly elected, and being conducted to the Chair, made his acknowledgments.

*Eulogy on the Hon. Thomas S. Grimke.*—A warm and touching eulogy on the talents and virtues of this late distinguished and beloved member of our community, was delivered on Tuesday afternoon last, at the German Lutheran Church, after an eloquent and appropriate prayer, by the Rev. Mr. Bachman, by James H. Smith, Esq. before the Literary and Philosophical Society of this city, of which, the deceased was the pillar and pride, and an otherwise respectable and gratified audience.—The eulogist gave a plain and unvarnished tale of a life, beautiful in goodness, instinct with the love of the human race, rich in every gift of mind and heart, that can bestow intellectual and moral elevation on the human character, and yet adorned "with a meek and quiet spirit, which even in the eye of God, is of great price." The biographical sketch of the boyhood, youth and early life of the deceased, was replete with highly interesting reminiscences; and the whole performance was such as to render a call for its publication, a tribute equally due to the living and the dead.—*Courier*.

*Appropriation for Savannah River.*—In the act of Congress, approved on the 3d inst. by the President,

by which various sums are appropriated for removing obstructions, in certain rivers, for the current year, we find the following:

For improving the navigation of the Savannah river, in removing the obstructions in said river from the city of Savannah to its mouth in addition to the balance of former appropriations, twenty thousand dollars.

*From Bermuda.*—The arrival at this port yesterday of the brig *Enterprize*, Capt. Smith, has put us in possession of Bermuda papers to the end of February.

It appears that the *Enterprize* sailed from Alexandria, (D. C.) for this port on the 22d of January, having on board 78 slaves the property of Mr. Simpson, who had been here some time expecting their arrival. The *E.* having experienced bad weather and having exhausted her stores, put into Bermuda on the 11th ult. to obtain supplies. On the 18th, being again ready for sea, Capt. S. applied to the Custom House for his papers, which were withheld, and thro' the interference of a Society formed of coloured persons, a writ of Habeas Corpus was issued by the Chief Justice, in spite of Capt. Smith's protest against these violent proceedings, the slaves were taken from on board his vessel and liberated. Captain Smith was also imprisoned for several days and his vessel libeled. One only of the negroes, a woman named Ridgely with her four children arrived in the *Enterprize*, having refused to accept the boon of freedom offered under these circumstances.

There is insurance on the slaves amounting to \$20,000, at one of the Insurance Offices in this city.—*Patriot*.

*From the Camden Whig, Jan. 24.*

*Revolutionary Relic.*—We have this week examined the remains of a revolutionary musket, which was discovered in the neighbourhood of Gum Swamp, a few miles from this place.

From the situation in which it was found, little doubt exists as to its identity. There resided in this District, some years ago a French negro, by the name of *Levi*, who, we are informed, accompanied Lafayette in his first visit to this country during the revolution, and throughout the whole of the war, fought bravely in the American lines.

He was wounded at the battle near this place, when Gen. Gates was defeated, and being unable to proceed, encumbered by his knapsack and musket, determined to hide them in the swamp, and accordingly forced his musket as far into the mud as his strength would permit.

During the latter part of his life, he has often been heard to mention this circumstance; declaring that as he was unable to use the musket himself, it should never do the British any good. When found, the barrel was eaten off with rust about the centre, the bayonet was also rusty and broken.

Perhaps the most singular circumstance is the fact, that it was loaded, and some of the powder taken from the barrel, although so long embedded in the moist earth flashed on the application of fire.

*Levi* was much esteemed by his officers, and remarkable for the peculiar care which he bestowed upon his musket. It is said to have been frequently taken from one end of the line to the other, and exhibited as a pattern of neatness!

The gun is now in the possession of Dr. William Blanding.

## GENERAL MISCELLANY.

**The Intrepid Jurymen.**

Extracted from a late publication, entitled *An Excursion from Sidmouth (in Devonshire) to Chester.*

BY THE REV. EDMUND BUTCHER.

I cannot help congratulating our country upon the inestimable value of trial by jury. I have lately met with a proof of its excellence which ought not to be forgotten.

A judge, on the north-west circuit in Ireland, tried a cause, in which much of the local consequence of the gentleman in the neighbourhood was implicated. It was a landlord's prosecution against one of his tenants, for assault and battery, committed on the person of the prosecutor, by the defendant, in rescuing his only child, an innocent and beautiful girl, from personal violation. When the defendant was brought into the court, the prosecutor also appeared, and swore to every fact laid down in the indictment. The poor defendant had no lawyer to tell his story; he pleaded his own cause effectually, and appealing to the judgment and the heart, the jury found him *not guilty*.

The judge was enraged, and told the jury they must go back and reconsider the matter; adding, he was astonished at their giving such an infamous verdict. The jury bowed, went back; and in a quarter of an hour returned, when the foreman, a venerable old man, thus addressed the bench:

"My lord, in compliance with your desire, we went back to our room; but, as we found there no reason to alter our opinions or our verdict, we return it to you, in the same words as before—*not guilty*. We heard your Lordship's reproof; but do not accept it as properly applying to us. Individually, and in our private capacities, it is true, we are insignificant men; we claim nothing, out of this box, above the common regard due to our humble, yet honest stations; but my Lord, assembled here, as a jury, we cannot be insensible of the great importance of the office we now sustain.—We feel glad that we are appointed, as you are, by the law and the constitution, not only to act impartially between the king and his subjects, the offended and the offender, but to form the barrier of the people, against the possible influence, prejudice or corruption of the bench; to which we do not wish to offer the smallest degree of disrespect, much less of insult; we pay it the respect which one tribunal should pay another, for the common honor of both. This jury did not accuse the bench of partiality or oppression—no, we look upon it as the sanctuary of truth and justice; still, my lord, we cannot erase from our minds the records of our school books. By them we were taught that kings and judges are but fallible mortals; and that the seat of justice has been polluted by a Trossilian, a Scroggs, and a Jeffreys."

The Judge frowned at these words, but the intrepid juror thus proceeded: "My lord, I am but a poor man, yet I am a free born subject, and a member of the constitution—nay I am now higher, for I am one of its representatives; I therefore claim for my fellow jurors liberty of speech."

The judge here resumed his complacency, and the orator continued his address. "We have nothing to do, my lord with your private character, in this place it is veiled by your official one; we know you here only in that of a judge; and as such, we would respect you: you know nothing of us, but as a jury, and in that situation, we look to you for reciprocal respect: because we know of no man however high his titles

or his rank, in whom the law or the constitution would warrant an unprovoked insult towards that tribunal, in which they have vested the dearest and most valuable privileges they possess. We sit here my lord, sworn to give a verdict according to our consciences, and the best of our judgments, on the evidence before us. We have, in our minds, discharged our duty as honest men. If we have erred, we are accountable, not to your lordship, nor to the king who appointed you; but to a higher power, the King of Kings."

The bench was dumb, the bar silent; astonishment and applause murmured through the crowd—and the poor man was discharged.

**Industry Rewarded.**—A violent Welch squire having taken offence at a poor curate, who employed his leisure hours in mending clocks and watches, applied to the bishop of St. Asaph with a formal complaint against him for impiously carrying on a trade contrary to the statute. His lordship having heard the complaint, told the squire he might depend upon the strictest justice being done in the case; accordingly, the mechanic divine was sent for a few days after, when the Bishop asked him, "How he dared to disgrace the diocese by becoming a member of clocks and watches?"

The other with all humility, answered, "To satisfy the wants of a wife and ten children."

"That won't do with me;" rejoined the prelate, "I will inflict such a punishment upon you as shall make you leave off your pitiful trade, I promise you;" and immediately called in his secretary, ordered him to make out a presentation for the astonished curate to a living of at least one hundred and fifty pounds per annum.

*The Last Days of Pompeii.***The Pagan Priest and the Primitive Christian.**

Followed by Apocides, the Nazarene gained the side of the Sarnus; that river, which now has shrunk into a petty stream, then rushed gayly into the sea, covered with countless vessels, and reflecting on its waves the gardens, the vines, the palaces, and the temples of Pompeii. From its more noisy and frequented banks, Olinthus directed his steps to a path which ran amid a shady vista of trees, at the distance of a few paces from the river. This walk was in the evening a favorite resort of the Pompeians, but during the heat and business of the day was seldom visited, save by some groups of playful children, some meditative poet, or some disputative philosophers. At the side farthest from the river, frequent copses of box interspersed the more delicate and evanescent foliage, and these were cut into a thousand quaint shapes, sometimes into the forms of fauns and satyrs, sometimes into the mimicry of Egyptian pyramids, sometimes into the letters that composed the name of a popular or eminent citizen. Thus the false taste is equally ancient as the pure; and the retired traders of Hackney and Paddington, a century ago, were little aware, perhaps, that in their tortured yows and sculptured box, they found their models in the most polished period of Roman antiquity, in the gardens of Pompeii and villas of the fastidious Pliny.

This walk now, as the noon-day sun shone perpendicularly through the checkered leaves, was entirely deserted; at least no other forms than those of Olinthus and the priest (infringed upon the solitude. They sat themselves on one of the benches, placed at inter-

vals between the trees, and facing the faint breeze that came languidly from the river, whose waves danced and sparkled before them;—a singular and contrasted pair!—the believer in the latest—the priest of the most ancient—worship of the world!

"Since thou leftst me so abruptly," said Olinthus, "hast thou been happy! has thy heart found contentment under these priestly robes! hast thou, still yearning for the voice of God, heard it whisper comfort to thee from the oracles of Isis! That sigh, that averted countenance, give me the answer my soul predicted.

"Alas!" answered Apæcides, sadly, "thou seest before thee a wretched and distracted man! From my childhood upward I have idolized the dreams of virtue; I have envied the holiness of men who, in caves and temples, have been admitted to the companionship of beings above the world; my days have been consumed with feverish and vague desires; my nights with mocking but solemn visions. Seduced by the mystic prophecies of an impostor, I have endured these robes;—my nature—(I confess it to thee frankly)—my nature has revolted at what I have seen and been doomed to share in! Searching after truth, I have become but the minister of falsehoods. On the evening in which we last met, I was buoyed by hopes, created by that same impostor whom I ought already to have better known. I have—no matter—no matter!—suffice it, I have added perjury and sin to rashness and to sorrow. The veil is now rent forever from my eyes—I behold a villain where I obeyed a demi-god, the earth darkens in my sight—I am in the deepest abyss of gloom: I know not if there be gods above—if we are the things of chance—if beyond the bounded and melancholy present, there is annihilation or a hereafter—tell me then thy faith; solve me these doubts, if thou hast indeed the power."

"I do not marvel," answered the Nazarene, "that thou hast thus erred, or that thou art thus skeptic. Eighty years ago there was no assurance to man of God, or of a certain and definite future beyond the grave. New laws are declared to him who has ears—a heaven, a true Olympus, is revealed to him who has eyes—heed then and listen."

And with all the earnestness of a man believing, ardently himself, and zealous to convert, the Nazarene poured forth to Apæcides the assurances of scriptural promise. He spoke first of the sufferings and miracles of Christ—he wept as he spoke; he turned next to the glories of the Saviour's ascension—to the clear predictions of Revelation. He described that pure and unsensual heaven destined to the virtuous—those fires and torments that were the doom of guilt.

The doubts which sprung up to the mind of later reasoners, in the intensity of the sacrifice of God to man, were not such as would occur to an early heathen. He had been accustomed to believe that the gods had lived upon earth, and taken upon themselves the forms of men; had shared in human passions, in human labours, and in human misfortunes. What was the travail of her own Alcmena's son, whose altars now smoked with the incense of countless cities, but a toil for the human race! Had not the great Dorian Apollo expiated a mystic sin by descending to the grave? Those who were the deities of heaven had been the lawgivers or benefactors on earth, and gratitude had led to worship. It seemed, therefore, to the heathen, a doctrine neither new nor strange, that Christ had been sent from heaven, that an immortal had induced mortality, and tasted the bitterness of death: And the end for which he thus toiled, and

thus suffered—how far more glorious did it seem to Apæcides than that for which the deities of old had visited the nether world, and passed through the gates of death! Was it not worthy of a God to descend to these dim valleys, in order to clear up the clouds gathered over the dark mount beyond—to satisfy the doubts of sages—to convert speculation into certainty—by example, to point out the rules of life—by revelation to solve the enigma of the grave—and to prove that the soul did not yearn in vain, when it dreamed of an immortality? In this last was the great argument of those lowly men destined to convert the earth. As nothing is more flattering to the pride and hopes of man, than the belief in a future state, so nothing could be more vague and confused than the notions of the heathen sages upon that mystic subject.

Apæcides had already learned that the faith of the philosophers was not that of the herd; that if they secretly professed a creed in some diviner power, it was not the creed which they thought it wise to impart to the community. He had already learned, that even the priest ridiculed what he preached to the people—that the notions of the few and the many were never united. But, in this new faith, it seemed to him that philosopher, priest, and people, the expounders of the religion and its followers, were alike concordant: they did not speculate and debate upon immortality, they spake of it as a thing certain and assured; the magnificence of the promise dazzled him—its consolations soothed. For the Christian faith made its early converts among sinners! many of its fathers and its martyrs were those who had felt the bitterness of vice, and who were therefore no longer tempted by its false aspect from the paths of an austere and uncompromising virtue. All the assurances of this healing faith invited to repentance—they were peculiarly adapted to the bruised and sore of spirit; the very remorse which Apæcides felt for his late excesses, made him incline to one who found holiness in that remorse, and who whispered of the joy in heaven over one sinner that repenteth.

"Come," said the Nazarene, as he perceived the effect he had produced, "come to the humble hall in which we meet—a select and chosen few; listen there to our prayers; note the sincerity of our repentant tears; mingle in our simple sacrifice—not of victims, nor of garlands, but offered by white-robed thoughts upon the altar of the heart: the flowers that we lay there are imperishable—they bloom over us when we are no more; nay, they accompany us beyond the grave, they spring up beneath our feet in heaven, they delight us with an eternal odour, for they are of the soul, they partake its nature; these offerings are temptations overcome, and sins repented. Come, oh come! lose not another moment; prepare already for the great, the awful journey, from darkness to light, from sorrow to bliss, from corruption to immortality! This is the day of the Lord the Son, a day that we have set apart for our devotions. Though we meet usually at night, yet some among us are gathered together even now. What joy, what triumph, will be with us all, if we can bring one stray lamb into the sacred fold."

There seemed to Apæcides, so naturally pure of heart, something ineffably generous and benign in that spirit of conversation which animated Olinthus—a spirit that found its own bliss in the happiness of others—that sought in its wide sociality to make companions for eternity. He was touched, softened, and subdued. He was not in that mood which can bear to be left alone; curiosity, too, mingled with his

purser stimulants—he was anxious to see those rites of which so many dark and contradictory rumours were afloat. He paused a moment, looked over his garb, thought of Arbaces, shuddered with horror, lifted his eyes to the broad brow of the Nazarene, intent, anxious, watchful—but for his benefit, for his salvation! He drew his cloak around him, so as wholly to conceal his robes, and said, "Lead on, I follow thee."

Olinthus pressed his hand joyfully, and then descended to the river-side, bailed one of the boats that plied there constantly; they entered it; an awning overhead, while it sheltered them from the sun, screened also their persons from observation: they rapidly skimmed the wave. From one of the boats that passed them, floated a soft music, and its prow was decorated with flowers—it was gliding towards the sea.

"So," said Olinthus, sadly, "unconscious and mirthful in their delusions, sail the votaries of luxury into the great ocean of storm and shipwreck; we pass them, silent and unnoticed, to gain the land."

They reached the shore where, in the suburbs, an alley of small mews houses stretched towards the bank; they dismissed the boat, landed, and Olinthus preceding the priest, thrived the labyrinth of lanes, and arrived at last at the closed door of a habitation somewhat larger than its neighbours. He knocked thrice—the door was opened and closed again, as Apæcides followed his guide over the threshold.

They passed a deserted atrium, and gained an inner chamber of moderate size, which, when the door was closed, received its only light from a small window cut over the door itself. But, halting at the threshold of this chamber, and knocking at the door, Olinthus said, "Peace be with you!" a voice from within returned, "Peace with whom?" "The faithful!" answered Olinthus, and the door opened; twelve or fourteen persons were sitting in a semicircle, silent, and seemingly absorbed in thought, and opposite to a crucifix rudely carved in wood.

They lifted up their eyes when Olinthus entered, without speaking; the Nazarene himself, before he accosted them, knelt suddenly down, and by his moving lips and his eyes fixed steadfastly on the crucifix, Apæcides saw that he prayed inly. This rite performed, Olinthus turned to the congregation—"Men and brethren," said he, "start not to behold among you a priest of Isis; he hath sojourned with the blind, but the spirit hath fallen on him—he desires to see, to hear, and to understand."

"Let him," said one of the assembly, and Apæcides beheld in the speaker a man still younger than himself, of a countenance equally worn and pallid, of an eye which equally spoke of the restless and fiery operations of a working mind.

"Let him," repeated a second voice, and he who thus spoke was in the prime of manhood; his bronzed skin and Asiatic features bespoke him a son of Syria—he had been a robber in his youth.

"Let him," said a third voice, and the priest, again turned to regard the speaker, saw an old man with a long gray beard, whom he recognized as the slave to the wealthy Diomed.

"Let him," repeated simultaneously the rest—men who, with two exceptions, were evidently of the inferior rank. In these exceptions, Apæcides noted an officer of the guard, and an Alexandrian merchant.

"We do not," recommenced Olinthus—"we do not bind you to secrecy; we impose on you no oaths, (as some of our weaker brethren would do,) not to betray

us. It is true, indeed, that there is no absolute law against us; but the multitude, more savage than their rulers, thirst for our lives. So, my friends, when Pilate would have hesitated, it was *the people* who shouted, 'Christ to the cross!' But we bind you not to our safety—no! Betray us to the crowd—impeach, calumniate, malign us if you will:—we are above death, we should walk cheerfully to the den of the lion, or the rack of the torturer—we can trample down the darkness of the grave, and what is death to the criminal is eternity to the Christian."

A low and applauding murmur ran through the assembly.

"Thou comest among us an examiner, mayst thou remain a convert. Our religion! you behold it! You cross our sole image, you scroll the mysteries of our Cære and Eleusis! Our mortality! it is in our lives—sinners we all have been; who now can accuse us of a crime! we have baptized ourselves from the past. Think not that this is of us, it is of God. Approach Medon," beckoning to the slave who had spoken third for the admission of Apæcides, "thou art the sole man among us who is not free. But in heaven, the *last* shall be first; so with us. Unfold your scroll, read, and explain."

Useless would it be for us to accompany the lecture of Medon, or the comments of the congregation. Familiar now are those doctrines then strange and new. Eighteen centuries have left us little to expound upon the lore of Scripture or the life of Christ. To us, too, there would seem little congenial in the doubts that occurred to a heathen priest, and little learned in the answers received from men, uneducated, rude, and simple, possessing only the knowledge that they were greater than they seemed.

There was one thing that greatly touched the Neapolitan; when the lecture was concluded, they heard a very gentle knock at the door: the pass-word was given and replied to; the door opened, and two young children, the eldest of whom might have told its seventh year, entered timidly; they were the children of the master of the house, that dark and hardy Syrian, whose youth had been spent in pillage and bloodshed. The eldest of the congregation (it was that old slave,) opened to them his arms; they fled to the shelter—they crept to his breast—and his hard features smiled as he caressed them. And then those bold and fervent men, nursed in vicissitude, beaten by the rough winds of life—men of mailed and imperious fortitude, ready to affront the world, prepared for torment and armed for death—men, who presented all imaginable contrast to the weak nerves, the light hearts, the tender fragility of childhood,—crowded round the infants, smoothing their rugged brows, and composing their bearded lips to kindly and fostering smiles; and then the old man opened the scroll, and he taught the infants to repeat after him that beautiful prayer which we still dedicate to the Lord, and still teach to our children; and then he told them in simple phrase, of God's love to the young, and how not a sparrow falls but his eyes sees it. This lovely custom of infant initiation was long cherished by the early church, in memory of the words which said, "Suffer the little ones to come unto me and forbid them not;" and was perhaps the origin of the superstitious calumny which ascribed to the Nazarenes the crime which the Nazarene when victorious attributed to the Jew, viz: the decoying children to hideous rites, to which they were secretly immolated.

And the stern paternal penitent seemed to feel in

the innocence of his children a return into early life—life ere yet it sinned; he followed the motion of their young lips with an earnest gaze; he smiled as they repeated, with hushed and reverent looks, the holy words; and when the lesson was done, and they ran, released, and gladly to his knee, he clasped them to his breast, kissed them again and again, and tears flowed fast down his cheek—tears of which it would have been impossible to trace the source, so mingled they were with joy and sorrow, penitence and hope, remorse for himself and love for them.

Something, I say, there was in this scene which peculiarly affected Apécides; and, in truth, it is difficult to conceive a ceremony more appropriate to the religion of benevolence, more appealing to the household and every-day affections, striking a more sensitive cord in the human breast.

It was at this time that an inner door opened gently, and a very old man entered the chamber, leaning on a staff. At his presence the whole congregation rose; there was an expression of deep affectionate respect upon every countenance; and Apécides, gazing on his countenance, felt attracted towards him by an irresistible sympathy. No man ever looked upon that face without love; for there had dwelt the smile of the Deity, the Incarnation of divinest Love;—and the glory of the smile had never passed away!

"My children, God be with you!" said the old man, stretching his arms; and as he spoke, the infants ran to his knee. He sat down, and they nestled fondling to his bosom. It was beautiful to see! that mingling of the extremes of life—the rivers gushing from their early source—the majestic stream gliding to the ocean of eternity. As the light of declining day seems to mingle earth and heaven, making the outline of each scarce visible, and blending the harsh mountain-tops with the sky; even so did the smile of that benign old age appear to hallow the aspect of those around, to blend together the strong distinctions of varying years, and to diffuse over infancy and manhood the light of that heaven into which it must so soon vanish and be lost.

"Father," said Olinthus, "thou on whose form the miracle of the Redeemer worked; thou who wert snatched from the grave to become the living witness of his mercy and his power; behold! a stranger in our meeting—a new lamb gathered to the fold!"

"Let me bless him," said the old man; the throng gave way. Apécides approached him as by an instinct; he fell on his knees before him—the old man laid his hands on the priest's head, and blessed him, but not aloud. As his lips moved, his eyes were upturned, and tears—those tears that good men only shed in the hope of happiness to another—flowed fast down his cheeks.

The children were on either side of the convert; his heart was as theirs—he had become as one of them—to enter into the kingdom of heaven!

#### College for Ladies.

The Kentucky Legislature has conferred upon Messrs. Van Doren's Institute for young Ladies, in Lexington, the chartered rights and standing of a College, by the name of Van Doren's College for Young Ladies.

By the power granted to the Board of Trustees and the Faculty of the College, we understand from the daily Reporter, that a Diploma and the honorary degree of M. P. L. (*Mistress of Polite Literature*) will be con-

ferred upon those young ladies who complete the prescribed course of studies; and that the same honor may be conferred upon other distinguished literary ladies in our country; and also that the honorary degree of M. M. (*Mistress of Music*) and M. I. (*Mistress of Instruction*) be conferred by the College on suitable candidates.

*A manufactured eye.*—A well dressed, good natured, corpulent, old gentleman came into our office Saturday, accompanied by a labourer. "And would you be after calling yourself an editor," said he. Certainly, sir, editor, printer, proof reader and *devil*, at your service. "Well, Patrick," (said he turning to the labourer) "step up and show the gentleman your eye." The laborer stepped forward and gave us a piercing look with as bright a pair of eyes as ever shot their rays from under the brows of mortal man. "Could you be after *guessing* which of those eyes is artificial?" said the corpulent gentleman. We examined the fellow's eyes for some time, and were finally compelled to "give it up." He convinced us that the eye was artificial by snapping it with a goose quill, and it gave back a sound similar to that produced by snapping a glass decanter with your finger nail. The corpulent gentleman was Dr. FRANCIS of Chambers street. A poor labourer had lost his eye by some unfortunate accident, and the Dr. in the goodness of his heart, had gratuitously furnished him with a substitute. N. Y. Sun.

#### New Inventions, &c.

Our residences may now be warmed and our provisions dressed without the use of "fire, flame, smoke, steam, gas, oil, spirits, chemical preparation, or any dangerous substance whatsoever;" a German having invented a machine by which it may be accomplished. It is made of brass, is about 22 inches high, 12 inches wide, and six deep, has the appearance of a miniature chest of drawers, and is surrounded by an inverted crescent, which is hollow for the purpose of containing water. It is called "Wenn's Solar Stove," and is heated by "elementary heat," produced (according to the inventor,) by separated and combined elements." The process of heating is so clean and simple, that a lady having white gloves on may perform it without soiling them, or a child three years of age without injury. Wednesday, its powers were exhibited at the West India Docks, before Capt. Parris, the Dock master; T. Sheldrake, engineer; Mr. Beck, and a number of other gentlemen, who expressed the greatest astonishment at Mr. Wenn's discovery, and said it would be of incalculable service to the navy, &c. Heat was produced by invisible means in less than two minutes, and, in three minutes afterwards, water which had been put cold into the crescent, boiled with such force, that the windows of the room in which it was tried was compelled to be opened to let the steam escape.—There is a drawer in the machine, in which a steak or chop can be cooked in its own gravy.—*London paper.*

#### Receipts for the Southern Baptist.

The following persons have paid three dollars each, in full for the present year.—C. M. Braker, F. W. Fickling, James Deloach, C. E. Bobo, F. Clayton, L. M. Waters, J. D. Harmoning, Z. D. Bragg, S. Curry, Jas. D. Jones, Peter Skain, Wm. Gray, John Reins, Osborn Lane, Jos. Brunson, W. W. Alshbrook, J. M. Roberts, Rev. Samuel Gibson, J. H. Wells, R. T. Lawton.

CHARLESTON PRICE CURRENT, MARCH 20, 1885.

ARTICLES.		ARTICLES.		ARTICLES.	
c.	c.	c.	c.	c.	c.
BAGGING, Hemp, 42 in. yd.	30 a 24	American Cotton, yd.	35 a 45	OIL, Tanner's, bbl.	11 a 19
Tow and Flax	30 a 22	FISH, Herrings, bbl.	3 75 a 4	OSNABURG'S, yd.	8 a 9
BALE ROPE, lb.	64 a 9	Mackerel, No. 1.	7 a 7 25	PORK, Mess, bbl.	13 50 a 14 50
BACON, Hams.	9 a 11	" No. 2.	a 6 25	Prime,	10 50 a 11 00
Shoulders and Sides.	64 a 84	No. 3.	5 25 a 5 50	Cargo,	8 00 a 10 00
BEEF, New-York, bbl.	10 a 11	Dry Cod, cwt.	2 75 a 3	Meat, Boston,	a
Prime	7 a 7 50	FLOUR, Bal. H.S. sup. bbl.	5 25 a 5 50	No. 1. do.	a
Cargo	41 a 41	Philadelphia and Virginia,	5 25 a 5 50	PEPPER, black, lb.	a 8
Mess, Boston,	10 a 11	New-Orleans,	5 25 a 5 50	PIMENTO,	9 a 9 1
No. 1.	91 a 10	GRAIN, Corn, bush.	69 a 70	RAISINS, Malaga, bun. box 2 50	a
No. 2.	101 a 11	Oats,	36 a 43	Muscadel,	2 25 a 3
BREAD, Navy, cwt.	a 34	Peas,	70 a 80	Brown,	a 2 12 1
Flour,	4 a 4	GLASS, Window, 100lb.	41 a 9	RICE, 100lb.	2 121 a 3 43 1
Crackers,	7 a 7	GUNPOWDER, keg	5 a 6	SUGAR, Muscovado, lb.	8 a 9 1
BUTTER, Goshen, prime, lb.	31 a 32	HAY, Prime Northern, 100lb.	85 a 90	Porto Rico and St. Croix,	81 a 91
Inferior,	124 a 15	IRON, Pig,	a	Havana white,	11 a 11 1
CANDLES, Spermaceeti,	31 a 32	Sweden, assorted,	4 a 4 1	Do. brown,	71 a 81
Charleston made,	16 a 13	Russia, bar,	4 a 4	New-Orleans,	6 a 7 1
Northern,	12 a 11	Hoop, lb.	61 a 61	Leaf,	14 a 17 1
CHEESE, Northern,	10 a 11	Sheet,	8 a 8 1	Lump,	12 a 13
COFFEE, inf. to fair,	91 a 11	Nail Rods,	7 a 7 1	SALT, Liv. con. sack, 4 bu. 1 37 1	a 0 00
Good fair to prime,	12 a 13	LARD,	a 71	In bulk, bush,	25 a 30
Choice,	131 a 131	LEAD, Pig and Bar, 100lb.	51 a 7	Turks Island,	33 a 35
Porto Rico,	13 a 13 1	Sheet,	51 a 7	SOAP, Am. yellow, lb.	5 a 6 1
COTTON, Uplands, inf.	14 a 14 1	LIME, Stone, bbl.	1 50 a 7	SHOT, all sizes,	71 a 8
Ordinary to fair,	15 a 15 1	LUMBER, Pitch Pine, rts. 8ft. 7 a	8	SEGAPE, Spanish, M.	14 a 16 1
Good fair to good,	151 a 161	Shingles, M.	3 a 5	American,	1 85 a 1 87 1
Prime to choice,	161 a 171	Staves, Red Oak,	14 a 15	TALLOW, American, lb.	9 a 9 1
Santee and Marine,	32 a 40	MOLASSES, Cuba, gal.	30 a 32	TOBACCO, Georgia,	24 a 4
Sea Island, fine,	38 a 45	New-Orleans,	26 a 28	Kentucky,	5 a 6
CORDAGE, Tarrd,	9 a 10	Sugar House Treacle,	30 a 31	Manufactured,	8 a 13
Do. Manila, cwt.	11 a 12	NAILS, Cut, 4d. to 20d. lb.	51 a 54	Cavendish,	24 a 32
DOMESTIC GOODS.		NAVY STORES.		TEAS, Bohes,	18 a 20
Shirtings, brown, yd.	64 a 84	Tar, Wilmington, bbl.	1 621 a	Souchong,	30 a 40
Blanchd,	8 a 15	Turpentine, md.	2 50 a	Gunpowder,	75 a 80
Sheeting, brown,	8 a 10 1	Do. Georgetown,	1 a 1 25	Hyson,	50 a 80
Blanchd,	101 a 17	Pitch,	1 75 a 2	Young Hyson,	65 a 75
Calicoes,	9 a 15	Resin,	1 371 a 1 50	Twine, Seine,	26 a 30
Stripes, Indigo blue,	84 a 11	Spirits Turpentine, gal.	45 a 50	Sewing,	26 a 30
Checks,	7 a 16	Varnish,	a 25	WINES, Madeira, gal.	2 a 3
Flats,	81 a 11	OILS, Sp. winter strained,	1 05 a 1 10	Teneriffe, L. P.	1 a 1 35
Fustinas,	13 a 16	Fall strained,	90 a	Malaga,	45 a 50
Red Tick,	12 a 20	Summer strained,	a	Claret Bordeaux, cask.	49 a 30
DUCK, Roman, bok.	15 a 21	Linned,	1 a 1 05	Champaign, doz.	8 a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Div. pend.
United States Bank Shares	100	103	3.50
South-Carolina do.	45	56	1.50
State do.	100	107	3.00
Union do.	50	59	1.50
Planters' & Mechanics do.	25	33	67 1/2
Union Insurance do.	60	84	4.00
Elve and Marine do.	66	90	5.00
Rail-Road do.	100	96	3.00
Santee Canal do.	870	00	30.00
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	100	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 71 a 77 per cent. prem.  
 France, 5f. 32 1/2 a 45 per dollar.  
 New-York, } 60 days, 1 per cent. discount and int.  
 Boston and } 30 days, 1 per cent. discount and int.  
 Philadelphia, } 10 days, 1 per cent. discount and int.  
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West, 1 prem.  
 Savannah and Augusta Bank Bills, 1 per cent. discount.  
 All other Georgia Bank Bills, 1 per cent. discount.  
 North-Carolina Money, 1 per cent. discount.  
 Spanish Dollars, 154.  
 Mexican and Columbian do. 151.  
 Heavy Guineas, 65, and Sovereigns, 94 1/2 a 7 7/8.

Charleston Market.

Cotton.—The sales since our last report have been 3902 Hales of Uplands as follows—56 Bales at 17 1/2 cents, 33 at 17 1/4, 507 at 17, 62 at 16 1/2, 263 at 16 1/4, 751 at 16 1/4, 643 at 16 1/4, 587 at 16, 176 at 15 1/2, 70 at 15 1/4, 376 at 15 1/4, 81 at 15 1/4, 48 at 15 1/4, 12 at 15 1/4, 97 at 15, 110 at 14 1/2, 21 at 14, and 10 at 13 1/2. In Long Cottons, Sea-Islands from 35 a 50 cents, and upwards for extra fine choice lots. Mains 34 a 35, and Stained from 17 a 18 1/2 cts. Our last advices from Havre and Liverpool stating a firmness in those Markets, have had a tendency to give firmness to our own; there is a fair demand, and full prices obtained.

Rice—One choice lot, strictly prime, brought \$31. The demand at present is confined to the lower qualities, and those that are choice; the intermediate descriptions are heavy.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payment protracted 6 months, \$3.50; Payments protracted over 6 months, \$4. All communications must be post paid or charges made accordingly.

Remittances may be made by mail at the risk of the Editor, and a certificate from a Post-Master will be a good receipt. Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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