

THE SOUTHERN BAPTIST

AND

General Intelligencer.

WILLIAM HENRY BRISBANE, EDITOR.

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THEOLOGY.

FOR THE SOUTHERN BAPTIST.

Though the subject of the two-fold nature of Christ may involve great and inexplicable mysteries, it seems to be very important in the scheme of man's redemption. Unless he had possessed the human nature, the many prophecies announcing him as the son of David, could not have been fulfilled. And unless he had possessed the Divine nature, many things predicated of him would have been absolutely false. By the union of the two natures in the person of Jesus, the difficulties all vanish, the apparent absurdities are all at once removed. Hereby the language of the Apostle is delightfully interesting, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 14, 15. Through the human nature, Jesus can sympathize with his people, for

"He knows what sore temptations mean,
For he has felt the same."

Having been possessed of our nature, he knows what are the temptations and trials incident to it. He knows in what manner, and with what power, the grand adversary of souls makes his attack, and in what way he is likely to succeed. He also knows what are the points wherein the christian is most easily assailed. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. And deliver them, who through fear of death, were all their life-time subject to bondage. 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 unto his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people: For in that he hath suffered, being tempted, he is able to succour them that are tempted."—Heb. ii. 14—18. Jesus not only had a body that could suffer, but was capable of receiving all the temptations incident to human nature. He is, therefore, qualified to be a merciful, as well as faithful High Priest. Hence, when the child of God is under trouble and trial, when he is tempted, he has this comfort, "the servant is not above his Lord;" his blessed Saviour has endured the same, and so can sympathize with him.

But were the human nature all, the saint would be robbed of his comfort; for he might have a thousand fellow-sufferers, and not a deliverer among them all. Ten thousand persons might be involved in the same catastrophe, and might sympathize deeply with each other, but, except some one could afford relief or show

how it might be attained, they might all perish together. In this case, sympathy would be useless. But should some one possess fellow-feeling, and at the same time be able to bring relief, his sympathy would be effective.

So our high priest, Jesus, is the Son of God. He says, "All power is given unto me in heaven and on earth."—Mat. xxviii. 18. Jesus "Christ is our all, God, blessed forever. Amen."—Rom. ix. 5. He is "the mighty God, the everlasting Father."—Isaiah, ix. 6.

From the fact that our Lord Jesus Christ possessed the Divine nature, there is suitable reason for trusting in him. But "cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," or *Jehovah*.—Jer. xvii. 5. Had not Christ the Divine nature, whosoever should trust in him, would fall under this curse. So there is great importance attached to this question. Stephen, the protomartyr must have fallen under this curse, for he said in his dying hour, "Lord Jesus, receive my spirit."—Acts vii. 59. In the same act also he must have been an idolater, for he uttered these words in his last prayer, and no idolater hath part in the kingdom of Christ and of God.

On the supposition that Christ is God, there is the utmost propriety in this conduct of Stephen. He acted in accordance with the Holy Ghost, as afterwards uttered by the Apostle Peter, "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—1. Peter, iv. 19. The same sentiment led the Apostle Paul to say, "For the which cause I also suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, (or trusted) and am persuaded that he is able to keep that which I committed unto him against that day."—11. Tim. i. 12.

Hence, we see the great practical importance of this doctrine. It enters directly into christian experience and duty. The believer trusts the salvation of his soul to the hands of Jesus, and the word assures, that he shall not be ashamed or confounded.

It is a source of much comfort. Jesus said, "Lo, I am with you always, even to the end of the world." Mat. xxviii. 20. And again, "I will never leave thee, nor forsake thee."—Heb. xiii. 5. These promises would be vain, nay false, except Christ be God. But on this supposition they form a foundation on which the soul can stand unshaken, amidst all the variety of difficulties, through which it is called to pass. The promise of Jesus is given; the truth of *Jehovah* is concerned to make it good, and the power of *Jehovah* is engaged to accomplish it. Now

"Though hell may rage and vent her spite,
Jesus will save his heart's delight."

How cheering and comforting the words of our *Jehovah* Jesus, "My sheep hear my voice, I know them,

RELIGIOUS MISCELLANY.

and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one."—John x. 27—30. Now, whatever may be the situation of christians, they have the promise of assistance and deliverance. They rejoice that his name is "Jesus, for he shall save his people from their sins." Mat. i. 21. For their encouragement he says, "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 2, 3.

The Lord Jesus Christ is thus an object of love, reverence, trust, adoration and comfort. He has gone up on high, yet he is nigh to all them that call upon him. He is seated on the right hand of the majesty of God, yet is present with all his saints in all their complicated trials, and difficulties. He is guiding, guarding, and defending them against the assaults of hell and sin. He preserves them as the apple of his eye. He says "touch not mine anointed, and do my prophets no harm."

Well might the Apostle say as above quoted, he is a *merciful and faithful* high Priest. He sympathizes with his people in their afflictions, and saves them out of all their trouble. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Ps. xxxiv. 19.

Hence, we see the practical importance of this doctrine. The Divine and human nature being united in Jesus Christ, he is prepared to discharge all the work which he assumed. He could suffer and make atonement for sin; he could bear the sin of the world, yet without sin: he could be touched with the feeling of our infirmities, and at the same time be able to deliver us out of them all. He is our friend, our redeemer, our advocate, our Judge. In a word, he is our ALL. In time, we have but a glance at the glory of our Saviour; in eternity, when faith is swallowed up in sight, we shall gaze with wonder at the excellency which centres in our adorable Lord. We need not fear that we shall exalt him too highly. So far from it, all our praise is too poor, too low for the mighty theme. The tongues of Angels, and harps of heaven are unequal to the task. What then can mortal hearts, can mortal voices do? They can unite and say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They can join with "every creature," saying, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen."—Rev. v. 12, 13. This may be the song on earth, and shall be the exalted theme through the boundless ages of eternity.

H.

RELIGION.—A young gentleman who graduated a few years since at Yale College, was heard to say: "I have finished my collegiate education; I will now devote two years to the study of my profession, and then I will take one year to see if there be any thing in the mighty thing, *Religion*."

His first purpose was not yet half accomplished, when he suddenly fell-sick, was seized with madness and died!

Wine for the Communion.

It is well known that much of the wine sold in city and country contains either only a small portion, or not a particle of the juice of the grape, but is in a great measure composed of deleterious articles, while nearly all of them contain a large portion of alcohol. Now as the ordinance of the Lord's Supper, like Baptism, is a positive institution, it is important to adhere strictly to the primitive pattern in every thing pertaining to its administration. It is desirable, of course that only pure wine should be used in it. And we are happy in knowing, that we are not alone in this opinion; for besides that many leading individuals, and some ecclesiastical bodies in other denominations, have expressed the same sentiments, several Baptist periodicals have accorded their approbation. We add, that the Baptist Ministers' Meeting of the city of New-York, on Monday, March 2, after considering the subject, adopted the following Resolution by a unanimous vote:

Resolved, That in the opinion of this Meeting, it is desirable that Pure Wine, free from alcoholic mixture, be used in the administration of the Lord's Supper."

While, however, we have long regretted the use of adulterated wines in the communion, we totally dissent from those who propose to substitute water, or some other liquid, for them,—preferring even the omission of an ordinance to its perversion, in cases where the Providence of God forbids its due observance.

We are, at the same time, happy in being able to say, that the churches have now an opportunity of procuring a suitable article. Messrs. Pomeroy & Bull, 63 Water street, New-York, have made, during the last four years, several expensive experiments, to ascertain the practicability of importing pure wine in a state of preservation; and they have fully satisfied us of their success in procuring *the pure juice of the grape, fermented and purified, but entirely free from all alcoholic mixtures*.

This wine is vastly better suited to the use of the sick than the use of adulterated wines, and should be substituted for them. As it has been proved that the use of alcoholic wines promote intemperance, the friends of the temperance reform owe their patronage to this establishment. It is chiefly our object, however, to commend the wines of Pomeroy & Bull to the attention of Christian Churches that they should avail themselves of the opportunity to redeem an ordinance of Christ from further profanation;—and as our Baptist brethren are known to profess a special regard for the purity of the ordinances of the Gospel, we hope they will adopt prompt measures to procure these wines, which appear to be precisely of the quality used in Judea, and, of course, in the original institution of the ordinance.—*Amer. Bap.*

A Father's Story.

The first serious impressions on my mind, were occasioned by a reproof from my little son, about seven years of age, for profanity. I sent him to the Sabbath School, not because it was a religious institution, but because it was a source of instruction to him. When he returned, I questioned him, and answered his questions, as I did not attend public worship. In the course of the conversation, I said that such as

were guilty of wickedness, would go to hell, and among other vices that subjected persons to punishment, I mentioned profanity. About an hour afterwards, I observed that something seemed to dwell on his mind.

"Father," said he, "did you say that folks that swore went to hell?"

"Yes," said I.

"Father," he replied, "I have heard you swear."

This troubled me much, and I resolved that he should never hear me swear again. I however, had not thought of renouncing the practice, except in his presence, and so closely did I guard my tongue, that it was nearly two months before he heard me use any profane language. I then broke out as usual, and uttered some profane expressions. I saw him, but it was too late. He said nothing, but his mind seemed to labour. This was a little past twelve o'clock.—Early in the evening, I asked him if it was not time for him to go to bed. He, however, did not go. At length I told him to come to me and be undressed. He came, and soon began to weep. I asked him the reason, and bade him tell me.

"Father," said he, "you said that folks that swore went to hell, and I don't want you to go there."

Judge then of my feelings. It was enough to make the stones cry out. Still I was that hardened wretch, (although at the time I was obliged to retire and give vent to my feeling,) that I tried to drive every thing like conviction far from me, and while the Spirit of God was striving with me, I actually called in the aid of spirituous liquor to calm my troubled mind. But I now have reason to hope that God according to the riches of his grace, has had mercy on my soul. My constant prayer is, that I may be faithful until death.—*Presbyterian.*

An Old Soldier's Testimony.

A late, and large temperance meeting, held at Liv-very-street Chapel, Birmingham, England, while Mr. Chapman, the Secretary, was speaking, an old soldier who sat before him, interrupted him by calling out, "that he had often proved a glass or two of rum was a good thing," and "that he had served in the hot and the cold, particularly in the Indies." &c. "Very well," said Mr. C. "there are many here who can recollect that when Bounaparte was in Egypt, there was a strong force marched across the great desert of Arabia from India, to meet him on the sands of Egypt." "Yes," cried the old veteran, "I do for one, I was there, and was one who was on the march." "Better still," said the speaker, the meeting rising in excitement as he proceeded: "Now, my old friend," said he, "I ask you whether, in consequence of the difficulty of carriage, the army, though subjected to the severest fatigue and incessant toil, were not able to procure any spirit rations at all." "That's true," cried the old veteran—"Yes," said Mr. C. "and Sir James M'Gregor, the Surgeon-General of the forces reported, that the effect was such, that though the men marched under a burning sun of from 114 to 118 degrees of Fahrenheit, the Indian army was never so healthy!" Thunders of applause confirmed the testimony, while a great point was gained in another view of the case; the meeting had before it a living testimony to the truth of a statement which, though made without reference to Temperance Societies, proves, beyond the power of contradiction, that their principles are as solid as the bases of the earth itself.

From the Christian Index.

Ordinations.

Augusta, March 9, 1825.

Brother Editor.—It gives me much pleasure to inform you, that according to previous arrangements, the ordination of our much esteemed brother, Columbus F. Sturgis, took place at the Augusta Baptist Church on Lord's day, the 8th inst. In consequence of the unusually unpleasant state of the weather, several of our ministering brethren, whose presence we anticipated on the occasion, (and amongst the rest our venerable Father Mercer) were not able to attend, and the congregation also was small, though quite as large as, under the peculiar circumstances of the weather, could have been reasonably expected. The order of the exercises was as follows: Ordination sermon by brother Luther Rice, from John 1: 1, "In the beginning was the word," &c.; the usual questions were propounded by brother W. H. Stokes; brother I. L. Brooks made the ordaining prayer; which was followed by a few remarks, addressed to the candidate by way of charge, from myself; brother J. E. Welsh then gave the right hand of fellowship, and brother Rice presented the Bible, each making at the same time a few appropriate observations. The services were then brought to a close by singing a part of Heber's missionary hymn—

"From Greenland's icy mountains," &c.

A collection was then taken up for missionary purposes.

Brother Sturgis was ordained as a missionary, having recently been appointed by the Baptist Board of Missions, to labor amongst the Cherokees, in conjunction with our much esteemed and very useful brother, Evan Jones. It affords us much pleasure, that we are permitted, in the Providence of God, to give up one of our number to the blessed services of preaching Jesus Christ to the heathen of our wilderness. The beloved brother has our confidence, our sympathies and our prayers; we trust that our brethren generally will sustain him in their approaches to the mercy seat, and above all that the God of missions will make his way prosperous, and render him useful amongst the benighted Cherokees, where according to his present views, he expects to live, to labor, and to die. And are there no more of our young brethren in Georgia who are panting for the honor and privilege of laboring amongst the heathen! There are about forty thousand Baptists in our State—and can they contribute but one of their number to the best of causes? We ought to have a missionary for every thousand. We ought to have our representatives in Burmah, in Siam, in China, in Africa, and in other fields already whitening for the harvest. Have not our Churches the gifts, if properly cultivated; piety if properly directed; money if wisely appropriated! O thou King of Zion, breathe upon our Churches, infuse life, zeal and energy into our ranks, and call forth a holy and well disciplined army to the battle field.

Brother Sturgis, as is generally known, was one of the students of the Mercer Institute. It is certainly a matter of thankfulness that this infant seminary should so soon have its representative amongst the heathen. May we not regard this as another token of God's regard for that interesting institution! But it is certainly a matter of deep regret that so few of our young men are at that seminary, pursuing their studies with reference to the Gospel ministry. Means are provided for their education without charges, if

they have not pecuniary means of their own; instructors are there ready to hail their arrival, and to direct their minds in a course of useful discipline—and yet alas! there are but four or five at the Mercer Institute preparing for the ministry! There is a fault amongst our young brethren; they do not take a proper view of their duties and obligations; there is a fault in the Churches; they do not encourage their young men to come forward and avail themselves of the means of improvement, they do not pray as they should that the Lord of the harvest would send forth more laborers into the harvest. What intelligent christian does not know that the vital interests of Zion are connected with the improvement of the Gospel ministry? Under the direction of an enlightened ministry, the energies of our churches (with God's blessing) would be soon developed. Intelligence would be disseminated, the cause of missions would be carried forward efficiently, and all those benevolent modes of well-doing which so deeply mark our age, would soon be entrenched in the prayers, the sympathies, the contributions, and the untiring efforts of the churches. The improvement of the Gospel ministry is that which stands uppermost in importance, and at this time most imperiously demands the attention of the Baptists of Georgia, of the Southern States, of all America. May the Lord impress the subject upon our hearts, and enable us to act as becometh those who must give account of their stewardship. Pardon these hasty remarks, I did not intend to have enlarged when I commenced this communication, but sat down to give you simply a short account of the ordination. The subject, however, naturally suggested these reflections—they may possibly be serviceable to some of our pious readers. Your unworthy brother, in Gospel bonds,

C. D. MALLARY.

Ordained, at the Union Baptist Church, Barnwell district, S. C. on the 16th January, 1835, Rev. Henry Z. Ardin, late of the Presbyterian Church. Elder I. L. Brookes preached the sermon; the usual questions were proposed, and the Bible presented by Elder J. Broom; ordaining prayer by Elder E. Estes—charge and right hand of fellowship by Elder Samuel Gibson.

From the New York Recorder

The editor of the Boston Recorder, has been addressing short letters to the Irish Catholics, of a simple and appropriate character. The following is one of them, and we desire to extend its publicity for their benefit.

To Irish Catholics.

The Catholic Sentinel says that your priests do not teach you to worship images, but only bow down unto them, out of respect to those whom the images represent; and the Council of Trent teaches the same doctrine. Now, that is just what God forbids. He says, "Thou shalt not bow down unto them." The Council of Trent says, Thou shalt bow down to them. The Council contradicts God, and your priests agree with the Council. Which will you obey?

But they say you do not worship the image itself. You only worship Christ by means of the image. Just so all the heathen talk. They use their images just to remind them of their gods. They do not think that the wooden idol itself will hear their prayer. They only expect that their god will hear the prayer that is made before the idol. If you do just like them, are you not idolaters!

Your priests deceive you in this matter. God says,

in plain words, concerning images, "Thou shalt not bow down unto them." If you do bow down unto them, you break his commandment.

But I wish to address you now on another subject. I am told that you are required to confess all your sins to the priests. God, in the Bible, does not command you to do it. He teaches you to confess your sins to him; and, if you have injured any of your neighbors, you must confess it to them; but he does not say that you must confess your sins to a priest! I hope you read the Bible, or hear it read. I know that a committee of the Council of Trent made a rule that none of you should have the Bible in your language, without a written permission from your priest; and that two Popes issued bulls, confirming this rule. But Bishop Fenwick swore, at Cambridge, that he wished you all had Bibles; so I suppose you may read them without fear. I hope, therefore, that you will all have Bibles, and read them, or hear them read.

I have read in some Roman Catholic books, that the priests have power to forgive sins. Roman Catholics testified at Cambridge that they do not pretend to forgive sins, but only declare the forgiveness of God. But no matter, for the present. I suppose they neither pardon, nor declare that God pardons any sins but such as you confess. If you have any sinful thoughts, for which you need pardon, you must confess them to the priest.

There are some wicked priests. You are told that Luther was one. You are told that he was so wicked that he could not bear to live without a wife. However this may have been, I suppose there are wicked priests: I once saw a nun, from Canada, with her little daughter. The little girl's father was a priest. Bishop Cheverus knew them, though I do not know that he did any thing wrong about the matter. You may think this a very strange story; but that nun doubtless had some sinful thoughts, for which she needed pardon; and if she told them all to that priest, I do not think it at all strange. And if any woman or girl in Boston should ever have any such thoughts, I do not think she ought to tell any priest of it. I do not think it best for the priest to know who can be most easily tempted. It may excite wicked thoughts in them, which they would not otherwise have. Sometimes I am told, the confessional is so contrived that the priest does not see the person who confesses; but I am afraid that, if all such thoughts are confessed, a wicked priest will sometimes find out who confesses them.

But I have another objection against this practice of confessing to the priest. If the priest knows all your faults, and all the faults of all the members of your family, he has you completely in his power. He can do you immense mischief, whenever he pleases. If you and your family are as free from faults as most people are, still he can do you great mischief. I know it is a rule that he must not tell what you confess to him; but how do you know that he will not break that rule? And, besides, he can take advantage of his knowledge of your faults, without breaking it. He can tell somebody how to watch you and find out what you are doing. In a great many ways he can make you feel afraid of him. God says, "The fear of men bringeth a snare." You ought to fear none but God. If you are afraid of a priest, and the priest should be a bad man, he might make you do wrong.

There is no use in confessing to a priest. If you do confess, and if the priest says that you are pardoned, God will not forgive you, unless you repent and

forfake your sins. If you do repent, God will forgive you, even if you never confess to a priest. Such confession, therefore, is of no use, and there is danger that mischief will come from it. God does not require it. If you have sinned, confess your sin to God, and ask him to pardon you for Christ's sake, and he will forgive you.

Next week you may expect another letter from your friend,
THE EDITOR.

Brown University.

A liberal and Catholic Institution.

Brown University was founded by the Baptists—and it is under the control of the Baptists. Thus far, and no further, may it be considered as a *sectarian* Institution. To the grand principles of religious toleration, on which it was founded, it may not be deemed improper briefly to advert. These principles are unequivocally recognized in the charter, and thro' every stage in the history of the College, they have, it is believed, been preserved inviolate.

The Charter provides that the Corporation shall consist of two branches—the Board of Fellows and the Board of Trustees—the former comprising twelve members, the latter, thirty-six. Of the twelve fellows eight must be Baptists—but the remaining four must be chosen from other denominations of Christians. Of the Trustees twenty-two must be Baptists, five Episcopalians, five Friends and four Congregationalists. In determining these proportions originally, reference, it is supposed, was had to the existing state of the principal religious denominations at the time of the granting of the charter. Of the Officers of Instruction the President alone is required to be a Baptist. The College is more than once denominated by the Charter “as a liberal and catholic Institution.” That this noble appellation is not undeserved, the following extract from that instrument will plainly show:

“It is hereby enacted and declared, That into this liberal and catholic institution shall never be admitted any religious tests; but, on the contrary, all the members hereof, shall forever enjoy full, free, absolute and uninterrupted liberty of conscience; and that the places of Professors, Tutors, and all other officers, the President alone excepted, shall be open and free for all denominations of Protestants; and that youth of all religious denominations shall and may be freely admitted to the equal advantages, emoluments and honors of the College or University; and shall receive a like fair, generous and equal treatment, during their residence therein, they conducting themselves peaceably, and conforming to the laws and statutes thereof. And that the public teaching shall, in general, respect the sciences; and that the sectarian differences of opinions shall not make any part of the public and classical instruction; although all religious controversies may be studied freely, examined and explained, by the President, Professors and Tutors, in a personal, separate and distinct manner, to the youth of any or each denomination; and above all, a constant regard be paid to, and effectual care taken of, the morals of the College.”

In the following paragraph from the existing Laws of the College, the same broad principles are recognized.

“The right of Christians of every denomination to enjoy without molestation their religious sentiments, is fully allowed; nevertheless, as the public observance of the Sabbath is a moral duty, at the begin-

ning of each term, every student shall designate to the President or other officer named by him, some place of public worship which he chooses to attend, and he shall attend such place of worship on the forenoon and afternoon of every first day of the week.”

The Statutes of the College, passed in 1783, clearly evince, that, on the subject of religion, its founders were animated with the most liberal and catholic spirit. According to these statutes, those students who regularly observe the seventh day as the Sabbath, were exempted from the operation of the law which required “every student to attend public worship where he, or his parents or guardians, shall think proper. Those who stately attended the Friends’ meeting, were expressly “permitted to wear their hats within the College walls,” &c. And “young gentlemen of the Hebrew persuasion” were formally exempted from the law which commanded, on penalty of expulsion, that no student should deny the divine authority of the Old and New Testaments. Furthermore, at their annual meeting, in 1770, the Corporation passed a resolution appointing the President and the Chancellor to inform a distinguished Jew in the city of Charleston, (S. C.) that the “children of Jews may be admitted into this Institution, and entirely enjoy the freedom of their own religion, without any constraint or imposition whatever!” These are curious and valuable memorials of by-gone times. They indicate on the part of the founders of the College, a delicate regard to the rights of conscience, and a generous attachment to the principles of religious toleration, for which, it is believed, no parallel can be found in the history of similar Institutions.

Every College in New-England, and most of the Colleges in the middle States, are under the control of some particular religious denomination. The Charter of no one of them, except that of Brown University, secures to several leading sects of Christians the right forever to share in the administration of their affairs.

With many of our American Colleges, Theological Schools are connected. Brown University is, and always has been, without one. That Institution is, in the language of its Charter, “a seminary for the education of youth in the vernacular and learned languages, and in the liberal arts and sciences.”

In many Colleges, the students are compelled to attend public worship, on the Sabbath, at some particular place, which is designated by law. In this matter, the students of Brown University, are, by law, allowed an uncontrolled choice.

Finally—with confidence may it be asserted, that in Brown University, no Officers of Instruction and no students, who happen not to be Baptist, (and of the latter there are many) are ever made to feel that “sectarian difference of opinions” diminish, in any degree their privileges, their usefulness, or their happiness.
—*Christian Watchman.*

A correspondent of Zion's Herald, in speaking of the movement in relation to Popery, remarks:

Philadelphia is likewise beginning to awake. Not long since, the Young Men's Debating Society of the city, proposed the “Political tendencies of Popery,” for discussion at a public meeting. In order that the subject might be the more thoroughly canvassed, Rev. J. Hughes of the Catholic Church, a man of superior education, as well as natural accomplishments, was elected an honorary member, and likewise the Rev. Mr. Breckenridge, and Rev. Dr. M'Auley, in be-

half of the Protestants. The meeting was overwhelmingly large, and an intense interest was excited. Mr. Breckenridge was absent at New-York, on his official duties at the time of his appointment, and Dr. M'Auley had been interdicted from appearing in public by his physician for several months. The latter gentleman, seeing the emergency of the case, feeble as he was, went to the meeting. It was crowded when he arrived, and he stood unobserved amid the crowd at the door. Hughes occupied a considerable length of time in defending some preliminary propositions which he wished the meeting to adopt, but which, with most consummate Jesuitical ingenuity, compromised the whole subject, and would have enabled him to carry his point. Their bearing was altogether concealed by his eloquence, and they were on the point of being adopted, when the feeble voice of the Doctor was heard from the crowd at the door.—"Mr. President, I wish to say a word on that subject." He was borne along with acclamation almost over the heads of the throng, to the platform, where, with an eloquent and sweeping force of argument, he literally annihilated the logic and craftiness of the Jesuit. A thrill of triumph pervaded the assembly. The Priest was confounded. A more signal instance of refutation has seldom been witnessed. The enfeebled minister, as if gathering a preternatural strength from the occasion, attacked with giant energy, and scattered in ruins every position of his antagonist. The audience retired, conscious that there were men in Israel capable of meeting her enemies.

Roman Catholic Controversy.

The discussion so successfully commenced by Mr. M'Auley with Mr. Hughes, has been carried on by Mr. Breckenridge, at intervals, for some weeks past. Each of the gentleman was allowed 100 tickets for the accommodation of his friends, who, with the Debating Society, before whom the question came up for discussion, compose the audience. We do not attempt to give even a sketch of this interesting debate, as we understand that a Stenographer is engaged to take it down with a view to publication. Should this be executed faithfully, the American public will have an opportunity of seeing the true character of that monstrous compound of worldly policy, and religious bigotry, which, under the auspices of a foreign power, is striving to gain the ascendancy in our happy country. Mr. Breckenridge evidently speaks with the earnestness of one who contends not for victory, but for truth; of one, who, while he respects the feelings and the rights of his opponents, dares not shrink from the exposure and reprobation of their principles. Indeed so high an opinion have we formed of the zeal and ability with which he manages his part of this important discussion, that we cannot but regret that his opponent will not consent to defend his cause before as many thousands, as there are now hundreds permitted to be present.

A most unfair statement of the subject of this debate, has lately appeared in the Catholic Diary published in New-York. We hope that the Society who were so ready to volunteer a correction of our supposed errors in a former notice of this debate, will not suffer this gross misrepresentation to pass uncorrected. Even-handed justice calls for their prompt and decided action upon it.—*Presbyterian*.

SUNDAY SCHOOLS.—It is strange that any one should be opposed to Sunday schools. It is strange

that any parent should neglect to send his children to such schools. We know that idle objections are solemnly adduced against them, and political fears are felt or affected at their extent. Nonsense! Will our country ever suffer because her sons are intelligent! Will she ever have reason to regret that they are pious! These unostentatious schools may be the instruments of her salvation. Give us light, and liberty is safe. A nation of men ignorant, vicious, and intemperate, cannot long be otherwise than a nation of slaves. Sunday schools are doing incalculable benefit to this country. They are dispensing from ten thousand points the saving influence of truth and virtue. Let them be cherished.—*Philadelphia Gazette*.

Scene in New-York.

It will appear from the following article, which we take from the New-York Commercial Advertiser, that a scene of an unusual character was lately exhibited in the streets of New-York.

Extract of a communication to R. M. Hartley.

NEW-YORK, Feb. 27th, 1835.

DEAR SIR.—The cause of Temperance in this Ward, (the 12th) is evidently advancing. The anniversary of our society, which was held last evening, in the Baptist meeting house, 16th street, was more numerously attended than any other since our organization. Being disappointed in obtaining speakers, the duty devolved on myself, as President of the society, to address the meeting. At the close of the address, while the pledge was circulating to receive signatures, one of our leading Grocers came forward and addressed the audience. He stated that his mind had gradually become impressed with the truth of Temperance principles, and now he was fully convinced that the traffic in ardent spirits was wrong. He was prepared to pledge himself, neither to use or vend them; reserving, however, the privilege of making some wholesale disposition of his present stock, which owing to his previous reflections on the subject, he had suffered to become very much reduced. He thought the cost of his liquor on hand could not exceed \$200, but this was more than his circumstances would permit him to sacrifice, or he would empty it into the streets. On being asked how much he would be willing to sacrifice taking the estimate at cost? He replied 10 per cent. One of our most reputable citizens, proposed to defray the expense of a purchase by a subscription, which was promptly approved. A committee was appointed to ascertain the value of the liquor, which, deducting 10 per cent. from the cost, was found to exceed \$100. This sum was pledged the same evening, and Messrs. William and George Parsons, owners of the concern, signed the Temperance pledge.

This morning, at nine o'clock, in the presence of a concourse of citizens, the liquor casks, containing Brandy, Gin, Rum and Cordials, about two hundred gallons, were rolled out of the store and their contents emptied into the streets. The respectability of the persons engaged in the transaction, and the public manner in which it has been done, will I doubt not advance the interest of the cause in this community. I have only time to add, I hope many will go and do likewise. Yours truly, DAVID BURNARD.

A Scoffer Confounded.—A gentleman in a stage coach attempted to divert the company, and display

his hostility to the Scriptures, by throwing them into ridicule.

"As to prophecies," said he, "they were written after the events took place."

A minister in the coach, who had previously been silent, replied,—"Sir, I must beg leave to mention one remarkable prophecy as an exception. "Knowing this first, that there shall come in the latter days scoffers." Now, sir, whether the event be long after the prediction, I leave the company to judge."

The mouth of the scoffer was stopped.

Baptisms in Cold Weather.

The first Sabbath in the present year, it will be remembered, was an unusually cold day. On that day, 21 persons were immersed at Lowell by brethren Freeman, Barnaby, and Thurston. The imaginations, it seems, of the surrounding population were not a little excited. One *thought* they would certainly take cold, if not freeze; a second said they would die; and some third or fourth edition of the report had it that some were dead, and others sick. To allay these rumours, bro. Freeman wrote and published a letter in the N. H. Baptist Register. Of the baptized, he says, "They are all alive, and in the enjoyment of as good health as before they were baptized, and some of them much better." This fact, stubborn as it is, has not, it seems, entirely allayed the fearful imaginations of some of our Pedobaptist friends. The Essex Register, of Newburyport, referring to the above statement, says:

"We are glad if it is so. Does Mr. F. mean that a miracle was wrought to make it so? But in soberness we would ask, Is it right to lay upon the community—upon tender females, as well as upon robust men—the burden of being dipped in the river on such a day as the first Sabbath in the present year! Can it be that that is the only baptism which is acceptable to a compassionate God, who "remembereth that we are dust," and who "will have mercy and not sacrifice?" It may be said that the individuals in the above case were themselves willing to make the sacrifice required. But can that system be justified which requires such a sacrifice to be made—which teaches that it is necessary—that baptism on that inclement day could not have been performed acceptably in any other way? We confess we are happy to have other views of the mercy of our Creator; and other views of the adaptability of his appointments to the condition of man in the different circumstances in which he may be placed."

On the above paragraph we observe,

1. Admit, if you please, that it was imprudent to perform immersion on that "inclement day," how does it follow that the "system" of immersion therefore cannot be "justified?" I might have been very imprudent to carry a tender child two or three miles to be sprinkled on that day. But does it follow from this, that infant baptism cannot be justified, or that a congregation must adjourn from the meeting house to dwelling house two or three miles distant on such an "inclement day?"

2. Persons who are immersed on such days, would seem to be the best judges whether it is a very grievous "burden;" and the issue would seem to decide the question whether it was a sacrifice. One or two or three individuals might doubtless run a great hazard of cold or death, and escape; but would it not seem strange that more than twenty should be exposed to so much peril, and all remain unharmed?

3. When we are assured that some of the persons immersed that day have as good, and some "much better" health than before, we do not suppose that the statement implies a "miracle" nor an infraction in any respect upon the established laws of nature. A physical cause, we apprehend, might be discovered for this physical effect. It seems to us that there is in the healthful act of immersion a beautiful adaptability to the condition of man.—*Zion's Advocate*.

Baptists in America.

The Tract Magazine has just reached us, bringing statistics of the Baptists in America in 1834. From the table which brother Allen has prepared with great labor, it appears "that the number of Baptist Associations in the United States and British Possessions in America is 331; churches 6,063; ordained ministers 3,244; licenced preachers 737; communicants 454,420.

Returns were received from only 152 Associations. The number added to these by baptism during the past year is 24,947. From 179 Associations no returns were received. The number of baptisms in these was probably 15,000, making the total number of Baptisms in the denomination about 40,000.

In 152 Associations there has been a nett increase of 259 churches, 203 ordained preachers, 78 licentiates, and 27,361 communicants."

Of the above members, 16,000 are in Jamaica, and 7,636 in the British Provinces on our north; in the United States 430,784. Ministers in the British possessions 84; in the United States, 3,160.

Spread of the Gospel.

We have received the last annual report of the English Baptist Missionary Society, which gives a very encouraging representation of the progress of the Society's labours. In August last it had sixteen missionaries in the East Indies, two in Ceylon, one in Java, one in Sumatra, sixteen in the West-Indies, two in the Bahama Islands, and one in Honduras.

Of sixteen natives who became members of the Church in Calcutta under the care of the Rev. W. H. Pearce, six were youth from the Christian boarding school at Chitpore, "a circumstance peculiarly gratifying, as it encourages the hope that, at no distant day, this seminary may supply well-instructed native preachers to proclaim to their countrymen the Gospel of God."—*S. S. Journal*.

LOVE OF THE BIBLE.—"There, I don't believe that I've read the Bible to-day," said a sick little boy, whom I called to see.

"Yes, you have," said his sister, "for you were reading it when I came in this morning."

"So I was," said the boy, "and I am glad of it, for I would not miss reading it every day for any thing."

Child do you "miss reading" the Bible "every day?" If you do, remember how this little boy valued it—and how fearful he was lest he had one day omitted reading a portion of it. It has been said, that those are the best christians who love the Bible best; and so are those children the most cheerful and happy, I think, who never neglect the daily perusal of the word of God.—*S. S. Instructor*.

Reason deserts us at the brink of the grave, and gives us further intelligence. Revelation is not wholly silent.

POETRY.

FOR THE SOUTHERN BAPTIST.

Sweet is the hope and blest the expectation,
That cheers the aged Pilgrim, on his way to
glory. To Pisgah's loftiest peak, he goes, and
Thence afar upon the plains beneath, he
Gazes: where Satan still, with foul resentment
The Host of God's Elect, to bloody conflict
Challenges—"Ye fields of sin and pain"—the old
Disciple cries—"farewell"—while tears of holy
Joy flow fast, and irrigate his furrowed cheeks.
"I've fought the fight of faith: and leaning on my
Glorious Captain's arm, into the Enemy's
Camp, have hurled dark consternation. Be all the
Praises to thy name ascribed, oh precious Christ!
For in thy panoply I fought: thou didst nerve
My arm with strength; from thee, all courage I
Derived: and thou into my mouth, hast put the
Victor's song. My race is run: and now oh! deign
With smiles of approbation kind, to cheer the
Dying hour." Down from the mountain top, the old
Man winds his way, and gains the plain beneath, as
Life's last flickering ray withdraws; by Death's cold shade
A-frighted off. He halts, and for a moment
Where to bend his course, he knows not. When lo! a
Star of passing brightness—the self same star, that
Rose on Beth'hem's little height, and on the world
Far threw his golden glories—appears: dispels
Each gathering cloud: and casts upon the dark
Domains of Death, a hallowed lustre. Across
The vale, the dying Christian looks. And oh!
The joy, ineffably divine, that swells his
Throbbing heart! High in the firmament of Heaven,
That star, whose beams, thus kindly bless his soul, He
Spies. His rays, the field of Heaven illumine; and
Scatter o'er the founts of joy and streams of love
Eternal light. There dwells true happiness. The
Frosts of unbelief no more shall fall upon
The Christian's soul, and chill that little spark of
Love, which thought of Calvary lit up. There free
From winter's blast, and summer's burning sun; and
All the storms of life, the soul, by genial
Zephyrs fanned, and basking in the sunshine of
Its Saviour's smile, when worlds send forth their dying
Groan, shall live. This bless'd assurance, into the
Aged Christian's soul, new comfort pours. The time
Is come. Across the narrow vale he passes.
The mortal part turns white: it stiffens, and grows
Cold. Oh God! The spark within expires! Expires?
No! no! It leaves this world of darkness, and seeks
A fairer sky—by Gravitation's power
Attracted. And now in some bright orbit placed
Around the centre of attraction, revolving,
It ever beck upon the Great Original
Reflects its borrowed lustre. Reader! There
To shine, art thou desirous? That fire, that came
To light this earth, pursue. Plain is the way, the
Road is strait, which He directs. And if upon
That road, thou walk'st, thy peace is sure. And at the
Judgment day, high in the realms of bliss, thou shalt
Be raised. And ever with increasing brightness
The glories of thy God and King reflect.

PHILOE.

CHARLESTON, S. C.

FRIDAY AFTERNOON, MARCH 27, 1835.

NOTICE.—The *General Convention of the Baptist Denomination in the United States for Foreign Missions*, will hold their Triennial Meeting in the city of Richmond, Virginia, on Wednesday, the 29th day of April next. Rev. S. H. Cone, of New-York, appointed to preach the introductory sermon, and Rev. B. Manly, of Charleston, S. C. his substitute.

HOWARD MALCOM, Secretary.

Boston, March 2, 1835.

*Publishers of Baptist newspapers are respectfully requested to give the above an insertion in their journals.

ERRATA.—In our last No. in the paragraph about the Triennial Convention, two typographical errors occurred. "Annual" for *Regular*, and "Washington" for *Richmond*.

TO CORRESPONDENTS.—Our esteemed Correspondent "I." will pardon us for not publishing his communication. We are under the impression it would give personal offence, without accomplishing the benevolent object of the writer.

We hope "Phicos" will favor us often.

In a short excursion we recently made into the country, we were highly gratified to learn that our paper is well thought of and approved. We are frequently cheered also with letters approbatory of our course and of the general character of the *Southern Baptist*. But what is still more agreeable, our subscription list continues to increase, and the prospect is somewhat flattering, of a permanent support to the paper. We hope our brethren who have already taken an active part in our favor will not slacken their kind exertions, and that those who have not been as successful heretofore as they could wish, will not be discouraged. Some however complain that the annual subscription is too much, and suggest to us the propriety of reducing it. To this we must beg leave to reply, that it would be utter folly in us to attempt to carry on the paper on lower terms than we have fixed. We are not making money, but expending it; nor do we expect ever to be a gainer in a pecuniary point of view. When our subscription list is sufficiently augmented to warrant a reduction of price, we shall not hesitate to make the reduction.

But there is another point upon which we feel called upon to make a remark. A few complain that there is in the paper too much political matter. But those who do enter this objection receive political intelligence through some other channel. They ought not therefore to complain that we communicate this sort of intelligence to those who, equally interested in the affairs of the Government, are not able to take more than one paper. These, too, constitute the large majority of our subscribers.

One wishes more original matter. Alas! we must bring the Baptists to be more of a reading people, before we can expect them to be writers. But strange to say, the very person who complains of this is one from whom we expected frequent original contributions, and yet not one article has been received. We do feel indebted to our two brethren for their efforts to supply our columns, but we think many others have not an easy conscience, or ought not to have, for their neglect of this matter. We hope our brethren who are capable, will take this into prayerful consideration.

The Rev. Mr. Fuller of Beaufort, So. Ca. is now in this City. He preached three times on Sunday in the Baptist Church, and every evening during the week to a crowded auditory. It is

presumable that he will continue here several days longer, and from present appearances, the hope is fondly cherished, that his labors of love among us will be crowned with happy success. The state of religion in the city for some months past has been very dull, and it is truly cheering to us now to have the prospect of a change. We are also informed that for some weeks past, the state of religious feeling in Mr. Barnwell's Congregation (Episcopal) has been interesting. Now is the time for Christians to be engaged in special prayer for the outpouring of the spirit of grace. May the Lord's spirit move upon his people!

Sabbath Schools in S. Carolina.

The Rev. S. Shepherd, and the Rev. J. E. Welch, agents of the American S. S. Union, will preach on Sabbath morning; the former in the Circular Church, and the latter in the German Lutheran Church, after which a collection will be taken in each, to aid that Society, in establishing Sabbath Schools in every destitute place in this State. Mr. S. will attend at the 2d Presbyterian Church in the afternoon, and Mr. W. at the Baptist Church for the same purpose.

These gentlemen have appointed a meeting for children generally, and Sabbath Scholars in particular, in the Circular Church, at 4 o'clock on Saturday, to which teachers, parents, and the public generally, are invited to attend.

The Rev. Messrs. Welch and Shepherd, Agents for the American Sunday School Union, being now in this City, engaged in the duties of their Agency, we take the present opportunity to present to our readers a few observations in the way of urging upon them a more strict attention to this important branch of christian enterprise. In our last number we urged the importance of "early education," and expressed our own opinions as to the proper mode of training up children. In continuation of this subject, we now present the claims of the Sunday School system upon those who feel that the training up of the rising generation in the fear and nurture of the Lord, is indispensable to their future welfare and usefulness.

Among the various assistances to parents in the training up of their children in the ways of the Lord, the Sunday School is by no means the least. Here the rich have an opportunity to assist the poor, while their own children are enjoying the advantages of religious instruction. Placed in the Providence of God above want, some who have the most leisure can charitably employ themselves as instructors, while others may supply whatever books, &c. are necessary for the purpose. Such a mere pittance is required for this object, that even penury itself must be ashamed to refuse a share in the contribution. But the greater difficulty is in procuring instructors and pupils. Certainly gentlemen and ladies do not sufficiently appreciate the privilege of doing good, when they do not volunteer their services as Teachers in Sunday Schools. The beautiful Poet of "the Seasons" exclaims

"Delightful task! to rear the tender thought,
To teach the young ideas how to shoot,
To pour the fresh instruction o'er the mind,
and plant

The generous purpose in the glowing breast!"

And certainly, if there be a pleasure in benevolence, the Sunday School Teacher's heart must dilate with joy, when his class is gathered about him, and in his little boys and girls he sees the future ornaments of society, who when he perhaps is lying in his grave, will think of their Teacher, and call him blessed. Surely then it ought not to be necessary to urge upon gentlemen and ladies, who have the leisure, (and how few have not?) to

take part in this interesting employment. Especially is there a demand upon youth, and others, who have not families to occupy their attention. And we hope it is not necessary to urge this matter by a labored argument. It is the propensity of the Christian's heart to do good, and here too he is encouraged by the prospect of reward, for whilst he engages in an employment replete with blessedness to others, he reaps a profit—not the profit of the mercenary, but the reward of benevolence, even the plaudit "in the conscience heard and felt," "Well done good and faithful servant," as he beholds "the flock his care has nourished, fed and saved."

But we often find a greater difficulty in the neglect of parents to send their children to the Sabbath School, especially in the country. It is true that it must subject a family oftentimes to much inconvenience, but great must be the inconvenience indeed when parents may without culpability neglect a matter so important to the spiritual welfare of their sons and daughters. To children, it is an Institution beneficial in a variety of ways. A day consecrated to the Almighty, ought to be revered by young as well as old. If children are not taught to regard that day in a special manner, the neglect of the Sabbath will distinguish them when arrived to years of maturity. If not employed in reading or studying, children will most certainly spend the most of the Sabbath in play or mischief, and thus acquire a contempt for God's hallowed day. Parents cannot always be watching the conduct of their children, and unless they have some other restraint than the parents' eye, they will too often run into mischief and vice. A Sunday School in a great measure meets this difficulty, not only occupying idle time, but also by the inculcation of religious precepts laying a moral restraint upon their actions.

Further, by the inculcation of moral and religious precepts in childhood, a foundation is laid for the practice of virtue in general, for it will not be disputed by any, even the greatest enemies to religion, unless they lack common sense, but that an acquaintance with scripture, and the adoption of scripture precepts are highly calculated to improve the moral condition of man, and to check the progress of vice. And facts show for themselves. Few persons who have had during childhood, the advantage of religious instruction, but are respected in mature years, and it has been a matter of observation, that exceedingly few criminals enjoyed the advantage of Sabbath Schools.

Again, the Sunday School is oftentimes the means of special grace. How many date their conversion at the Sunday School, and how often do revivals prove the blessedness of that Institution? Many too who pass the years of their minority without conversion, find at a future day their Sunday School lessons an especial advantage to them in seeking the comforts of religion. This of course must recommend the Institution to Christian parents; but who are they so hardened in sin themselves, as not to desire their children to enjoy the blessings of grace? If any, then it may well be expected that upon the children of such parents, "the sins of the fathers will be visited."

We hope that these remarks will be calculated to arouse the attention of our readers, and incite many to the adoption of measures favorable to this interesting and important object, not only for their own immediate neighborhoods, but to extend the blessed advantages of Sabbath Schools far and wide. But before we close this article we must be permitted to deprecate every thing like sectarianism in an institution of this sort. If children are instructed in the peculiar tenets of any denomination, they will grow up under the influence of prejudice, which will so trammel their judgments, as to leave them measurably incapable of determining for themselves, what is error, and what is truth. However this may suit a Government, where a

particular religion is established, it is altogether incompatible with the genius of American liberty. No: Brethren, teach your children the fundamentals of religion, but let them determine for themselves how they will worship God. In this matter, therefore, all denominations should unite, and let him who is so bigoted as to pursue a different course, remember that however he may defend the banner of his own sect or party, "Truth is great and will prevail."

Mr. Editor.

Many valuable remarks appeared in No. 11, on the subject of Theological education at the South. The proposal of a union of the Carolinas and Georgia for this purpose, should be attended to by every Baptist. We all must be satisfied of the importance of united effort in accomplishing any great end. This is the plan adopted by men of the world. If railroads are to be built—companies are formed—and the strength of man is concentrated—why not christians, who are engaged in the most noble of enterprises, act upon the same plan! And it seems that our denomination, as well as others—every where, *except at the South*, are acting upon this plan—and if it is found to succeed with them—shall we be behind hand!

I am decidedly of the opinion, that if the Baptists in this and the neighboring states expect to effect any thing extraordinary in favor of theological education—they *must unite*. For first, each state may have the disposition, but they do not possess means sufficient, and accordingly, experience has taught us, that something more is requisite to ensure success, than is likely to be contributed by one individual state to the education of our young men for the ministry. It is true, that there are Baptists enough in this state to sustain the Institution which has been unhappily suspended. But, it must be remembered, that some of our brethren do not admit the necessity of an educated ministry; others admit it, and like the former, do nothing—and the remainder, who feel its importance, and act upon it, are so few, that the money they contribute is not enough to sustain our Institution. This is a plain statement of facts—and it is true of Baptists in the States about us. Is it not better, then, that these several amounts which our brethren in different States at the South are disposed to contribute should be thrown together? I see but one difficulty in the way, that is a renunciation of all selfish feelings and views for the general good, we must be willing to give up our local partialities, and be content to adopt any system—*though not of our forming*—and to have our Institution located any where within the limits of the Carolinas and Georgia—if the cause of our divine Master can be promoted by it.

ALPHA.

HAMILTON, MADISON COUNTY, N. YORK, }
March 10, 1835. }

Dear Friend,—I have arrived safely at this place. I was out at sea eight days: during which time I witnessed one or two severe gales; one of which was really an awful storm. I had a secret wish, when I first set out on my sea voyage, to witness a storm at sea, for I had often heard of the grandeur of the scene: and I wished much to behold it; my desire was gratified; and if it is farther gratified, it will be never to see another. It is all over now, and I am not sorry that I was a spectator of the indiscribly grand, aw-

ful, and terrific spectacle. The gale commenced about ten o'clock on Tuesday night, and continued with increasing violence till just before noon the next day. The darkness of the night, the doleful sound of the wind rushing through the shrouds of the ship, the distressing cries of the females, together with the lofty waves of mountain size, over which our little bark would ride, all concurred to fill each heart with dismay in view of death, who threatening seemed to sit upon each briny surge.

When the wind abated, and the sea became calm, we were about one hundred and eighty miles east of New-York. But a fierce wind sprang up from a favourable quarter, and blew us inland. I arrived in New-York on Sunday, and heard an excellent sermon from the Rev. Dr. Milner.

You wished me to write you a description of the prospect as I was sailing up to the city of N. York. But it was so cold, that I could not stay on deck long enough to take a good view, from Sandy Hook all the way up. What I did particularly observe was admirably beautiful. What must it be, when the earth shall have put off its white mantle of snow, and be dressed in verdure. The forts and fortifications placed along the shore, are greatly ornamental. I landed at Castle Garden, and had to walk some distance through the great city to the hotel. I was much amused to see so great a variety of novelty. In the first place, to see people slipping along on the ice, as I never had seen before; some on skates; some in slays; some down on their backs, and some on their faces, which two last mentioned classes, did not appear to enjoy themselves as well as the two former.

North River being frozen up, I took the Steam-Boat to New Haven, and from there I travelled in the stage to Albany, by the way of Hartford, and through a part of Massachusetts, in which route, I crossed the Green Mountains, which at this time are covered deep with snow—from their lofty summit I had a sublime view of the far distant hills and country around. I saw the Connecticut river, that winds its course along the fertile vallies, bordered with little towns and villages. As I approached Albany, I had a full view of the city, from the top of a high hill on the east bank of North River; and then, for the first time in my life, I rode over a deep river upon the ice, with 12 others in the coach, besides our baggage. By the time I got to Schenectady, the snow became so deep that we had to travel in a slay. It is certainly a queer way to be dragged through the world: I don't like it much. I have not time to tell you half, that was new and very interesting to me on my journey here. Indeed, I suppose you are familiar with all that I have been writing about; and will feel as little interest in my observations, as the school boy does, when reading the tale of the old man who found a rude boy on his tree stealing apples, having read it twenty times before. I will now tell you something of this place. It is a fine situation on the south side of a large and beautiful village, containing nearly one thousand inhabitants. I am very well pleased with the prospects of obtaining an education here. Every advantage is to be had from good teachers, good order, and regulations. We rise at half after four in the morning to attend prayers in the Chapel, eat breakfast at six, dine at twelve, and attend Chapel again at five in the afternoon, and sup at half after five; every duty must be attended to strictly, and to the minute.

You wished me to let you know the state of Temperance in this country. As far as I can learn it is

rapidly gaining ground, although many of its foes remain yet unconquered.

Several revivals of Religion have taken place in this State this year, and the word is now preached with abundant success all around us. I hear of protracted meetings lasting for weeks, and one, two months; and hundreds of souls hopefully born into the kingdom of God. At a meeting lately held at Ithaca, in this State, I heard of nearly three hundred persons being hopefully converted to God.

Yours, &c. J. A. L.

REVIVALS.

For some time past, there has been a very happy Revival in Windsor, Vermont. Up to the 7th inst. 79 had been baptized, 50 had also joined the Congregational Church, and 30 the Episcopal.

There is a happy revival in Augusta, Maine, and several of the members of the Legislature have been the subjects of this interesting work.

An extensive revival prevails in Ithaca, N. Y. 125 have united with the Baptist Church in that place. The good work also continues in Albany, N. Y.

In Warren, Rhode Island, "conversions occur every week."

SUMMARY.

On Sunday night last, a canoe boat belonging to Mr. William Rivers, in attempting to cross from the City to James Island, the wind being high at the time, was capsized shortly after putting off from South Bay. There were twelve Negroes on board, eleven of whom were drowned.

The trial of Mr. M'Elmore, for the murder of Col. Myers, took place in Columbia. The jury not being able to agree in a verdict, the prisoner was remanded to jail, to take his trial at the next October term of the Court.

Surgeon John S. Wiley, of the United States Navy, who was dismissed by sentence of a Court Martial, has been restored by the President, with the unanimous concurrence of the Senate, to his former rank in the Navy.

We have been informed (says the Richmond Inquirer of the 17th inst) that the Deputy Post-Master at Cumberland Court-House, has been detected by an agent of the Post Office Department, in purloining letters from the mail. It is said, that he had a considerable sum of money in his possession, when he was arrested.

It appears from the American Temperance Intelligencer, published at Albany, that some of the brewers in that city have commenced a prosecution against E. C. Delavan, Esq. for having asserted in the paper above mentioned that "filthy putrid water is used" in making ale. The prosecutors have laid their damages at \$300,000.

The Legislature of Massachusetts have rejected the appropriation to rebuild the Ursuline Convent, 413 to 67.

The Legislature of Virginia have established a new county in that State, to which they have given the name of Marshall, in compliment to the Chief Justice of the United States.

The Legislature of Virginia adjourned on the 12th inst. after an arduous session of 103 days, having passed 227 acts.

The present King of England, was born 24th August, 1765, and is now in his 70th year. The present Queen was born 13th August, and is only in her 39th year.

The duty on tea in England, amounts to about 17,000,000 of dollars annually.

No interesting political intelligence has been received from Europe since our last.

GENERAL MISCELLANE.

Naval force of the different Powers of the World.
As it will be interesting at the present time to know the Naval strength of different nations, we have compiled with care, from various sources, the following Table, showing the number of ships of the line, frigates, and smaller vessels, in the naval service of the various powers of the civilized world:—

COUNTRIES.	Ships of the Line.	Frigates.	Sloops, Brigs, &c.	Steam Vessels.	Total.
Great Britain,.....	165	217	324	40	746
France,.....	39	51	213	10	333
Russia,.....	32	25	107	4	168
Ottoman Empire,.....	18	24	90	..	132
Holland,.....	12	33	56	2	103
Sweden and Norway,.....	10	13	236	..	261
Spain,.....	1	3	30	..	34
Denmark,.....	4	7	14	..	25
Portugal,.....	4	6	37	2	49
Austria,.....	3	8	61	..	72
Sardinia and Two Sicilies,.....	4	8	17	..	29
Greece,.....	1	2	25	2	30
Popedom,.....	8	..	8
Duke of Tuscany,.....	1	..	1
Brussels,.....	7	10	34	..	51
United States,.....	7	10	34	..	51

It is necessary to remark, that, notwithstanding this list of formidable navies, the number of ships armed, or in a condition for active service, forms but a very small proportion to the sum total on the marine roll. Sweden, for instance, although possessing apparently such a powerful fleet, has seldom in actual service any but a few insignificant flotillas merely to exercise her naval officers in nautical tactics. The total number of British ships of all sizes in commission, for instance in Jan. 1835, amounted to only 182. France has seldom more than forty ships in commission, manned by 13,000 men, while Russia has always a larger portion in active service.

The number of vessels building, we have not stated. Thus, England has 62 of different sizes, besides 13 steamboats on the stocks; France, 14—and the United States has five ships on the line and seven frigates building in her dock yards. Of the fifty-one stated in the above list, as belonging to this country, a considerable number are unfit for service. Since the close of the late war, nearly four hundred ships of different gradations, had been struck from the list of the British Navy as unfit for service, and condemned and sold. The present navy of that country, as well as of France, is almost new.—*N. Y. Com. Adv.*

The commencement of the Medical College of the State of South-Carolina was celebrated on the 17th inst, in the hall of the institution. The classes this year contained 127 students. Degrees were conferred on 39, and four "*ad eundem.*" Premiums were awarded; to Doctor. Henry H Clarke of Wimsborough, for the best Greek dissertation; to Doctor W. G. Westcott of Edisto island, for the best Latin dissertation; to Dr. W. F. Percival, of Columbia, for the best French dissertation; and to Doctor H. V. Miller, of Troup co. Geo. for the best English dissertation.

Mr. Westcott also delivered the Valedictory address to the Students.

An addition of 2000 volumes of useful books was within the last year, made to the library; additions have also been made to the Museum of Natural history, phrenological casts and anatomical preparations.

The Comet.—A magnificent comet is expected to make its appearance during the present year. The American Almanack states that two will return to their perihelium, and also to their perigee, or points nearest to the earth. "But, as from some unknown cause," says the editor, "the light of those bodies seems to be constantly diminishing, it is doubtful whether either of the two will be visible to the naked eye, or, indeed, without the assistance of a very powerful telescope." But a late English paper, the Falmouth Packet, contains a notice of an interesting work by Lieut. R. Morrison, of the Royal Navy, which speaks of the Comet which will be seen between the months of May and August, as a most "magnificent phenomenon." Which of those mentioned in the American Almanack is here alluded to, is not known—perhaps it is neither. Lieutenant Morrison states that it will be far more splendid than that of 1811. It is even affirmed that it will afford a degree of light equal to that of the full moon—that its tail will extend over forty degrees—and that when the head of the comet reaches the meridian, its tail will reach the horizon. It is predicted that the electric and attractive powers will have very serious effects upon our atmosphere, in producing inundations, earthquakes, storms, tempests, volcanic eruptions, and epidemic diseases. In support of the theory, he refers to the different appearances of this comet for the last six hundred years—showing that in the comet years these phenomena prevailed to a considerable extent. "Relying (says the author) on the correctness of our principle of cometary influence, we venture to predict that the summer of 1835 will be remarkable for intense heat, which may be expected to destroy the harvests in some parts of the world. That year will be noted for earthquakes and volcanoes, and other similar phenomena. The end of 1835, or early in 1836, may be expected to be remarkable for some one or more extensive earthquakes. The winters of 1836 or 7 will bring a frost such as has not been equalled for at least 20 years. The parts of the earth which we anticipate will suffer most, are those situated to the North of Asia, and some parts of the southern hemisphere, such as China. Those parts of the earth in the vicinity of volcanoes are always subject to the electric phenomena of earthquakes, because the frequent internal changes which the combustion creates, must necessarily produce a derangement of electricity. And if, while the comet is near the earth, overcharged with electricity, there be any internal cavity of the earth deficient of that fluid, it will rush into the earth at that spot. This we take to have been the case in 1456, near Naples, when the sudden rending of the earth destroyed 40,000 human beings.

It is to be hoped that no greater irregularities or extremes in the weather than we have had for twelve months past, will visit us as attendants on an expected celestial visitant. Epidemic diseases, doubtless, are produced, or affected by the atmosphere; but whether the different states or quarters of the atmosphere are in any way connected with the revolutions of the comets, is a question not perhaps so easily solved.—*Nat. Intelligencer.*

Sketches of Mr. Grimke's Life.

[Furnished by his family.]

Thomas Smith Grimke, was born in Charleston, S. C. the 26th of September, 1788. He was descended by his paternal grandmother from one of the French Hugonots, who quitted France in consequence of the

repeal of the edict of Nantes in 1685. He was remarkable in his childhood and youth for the tenderness of his disposition, and the seriousness of his deportment, for his obedience to his parents, whom he truly loved and honored, his love of learning, and his perseverance in whatever he undertook, even if it were only a scheme of childish amusement. He possessed no uncommon quickness of intellect, but his patient industry more than compensated for the want of what may be called genius; his talents were rather solid than brilliant, and his extraordinary powers of mind, his extensive knowledge, and his wonderfully retentive memory, were the result of labor that rarely knew intermission, and what he believed almost any man of ordinary talents might acquire by the same application, and the same economy of time. Of him it may be said that from a child he loved the Holy Scriptures, and although increasing years developed to his inquiring mind more and more their inestimable value, yet he always read and revered them. He passed through the different schools with much satisfaction to his teachers, enjoying at the same time, the careful instructions of a father well qualified to assist him.

At the age of 17, he left home to prosecute his studies at Yale College, during the presidency of the celebrated Dr. Dwight, with whom he spent one vacation in travelling, and of whom he ever spoke with respect and affection; considering himself highly indebted to this invaluable instructor, not only for literary acquirements, but for many lessons of morality and religion. While a member of this institution, he pursued his studies with great zeal and remarkable success, and returned home in 1807, high in reputation as a scholar, and with a heart imbued with the precious doctrines and precepts of the Gospel. He loved retirement, and rarely mingled in those scenes of sinful frivolity and amusement, which his situation as a member of fashionable society furnished him with abundant opportunities of frequenting. His mind, at the period of his return home was turned towards the ministry, but finding that the proposal was a great disappointment to his father, who wished him to pursue the same profession he had himself been educated for, he reluctantly relinquished it, though with his usual promptness and deference to the judgment of his parents.

He commenced the study of the law in 1807, and it is unnecessary to say more than that he acquired and maintained the reputation of an able and eloquent lawyer; his chief praise is inured in the hearts of the poor, the widow, and the orphan. To the tale of sorrow and of want he ever lent a willing ear, and his abilities in the line of his profession were as vigorously exerted in their cause as in any other; he loved not the profession, and his pure mind often turned with disgust from the fraud and injustice which were necessarily developed in its pursuit; but he was willing to continue it, because it afforded him the opportunity of ministering to the necessities of his fellow creatures, and of contributing to the support of those noble, benevolent and religious institutions, which he believed were gradually remodelling public opinion, and changing public feeling, on many important points. "In them he beheld, with the Christian religion for their basis, the mightiest system for the regeneration of the nations, that man has ever conceived."

His favorite pursuits lay in the walks of literature, benevolence and piety. In 1827, he delivered an address on the character and objects of all science, be-

fore the Literary and Philosophical Society of South Carolina. His mind was deeply interested on the subject of education, both literary and religious, and his published works sufficiently attest his views as well as his labors on this important subject. In 1829, he was selected to deliver an address to the Richard school in Columbia, S. C. in which he recommended the Bible as the great book of human knowledge, the inexhaustible fountain of thought, rich in every species of literature, and best calculated to elevate the mind and improve the heart. In 1830, he delivered before the Phi Beta Kappa Society of Yale College an eloquent address, in which his views in establishing the Bible as the main book of education are fully developed. His labors in this department have been abundantly blessed; many have been awakened to the importance of searching the Scriptures, and have experienced for themselves the truth he labored to inculcate, viz: that the Scriptures are able to make us "wise unto salvation, through faith which is in Christ Jesus." In 1834, he was appointed to deliver an oration before the Erodolphian Society, Miami Un. Ox. Ohio, and left his native city to fulfil this engagement and to deliver an address before the College of Teachers in Cin. Ohio, as well as to visit his brother, resident in that state. He was permitted to accomplish all these designs, and left Cincinnati on the 10th Oct. to go to Columbus, where Judge Grimke was to meet him; but he was taken ill on the 11th in the stage, and was obliged to stop 24 miles short of that place. His brother immediately hastened to him, but all that affection and skill could do, were unavailing; God had sent his messenger forth to summon one of the purest spirits to the mansions of eternal bliss. After a rapid illness of 12 hours his useful life was closed in peace; so calm were his last moments, that he died as if he had fallen into a sweet and gentle sleep.

His labors in the temperance reformation are thus spoken of at a meeting of the "Charleston Temperance Society," and the Young Men's Temperance Society, convened on the occasion of his decease. "It may with truth be said that he was emphatically the father of the temperance movement in S. C. Even before it had acquired many signal triumphs in the region of its origin, his mind, with characteristic instinct, perceived from afar the vital importance, the glorious beauty and blessedness of the cause. We confidently believe he was the very first to start the subject in this community; but whether he suggested it to others, or others to him, certain it is, that with his usual ardor and activity he immediately began to urge it upon the public mind. His name stands at the head of the subscribers to the original Temperance Society, which he was mainly instrumental in forming, and whose constitution was drawn up by his own hand. In no city of the Union was the temperance reformation probably encountered with so universal a shout of incredulity and scorn, as in Charleston; yet hoping against hope, and toiling against the stream, he persevered until he was rewarded by seeing the fruits of his exertions multiplying around him." "Encouraged by his auspices, and not a little indebted to his assistance, the Young Men's Temperance Society arose, and has been making humble, quiet, but constant progress; and there can be no question but that the use of ardent spirits in this community, was very much diminished by his exertions."

But while it was his unbending aim to follow the footsteps of his great Master in every work of benevolence and love; while no public charity of the day,

no reasonable project for the improvement of mankind, ever appealed to his heart or his purse in vain, yet if he knew any preference in philanthropic exertions for the benefit of his fellow men, that preference leaned towards the holy cause of Peace; to promote this, was his pre-eminent desire, for he believed that if the precepts of the sermon on the mount were really embraced and practised, then, and not till then, would the Redeemer reign in the hearts of his creatures, and the earth and the fulness thereof be the Lord's. "If," he once observed, "the heart is thoroughly imbued with the lovely principles of Peace, their sweet influence will be seen and felt in the domestic circle; for gentleness, humility and love are their natural offspring." The man of Peace cannot indulge an impatient spirit. Perhaps the commencement of this gradual work may be traced to an early period of his life; when he was a very young man, he fearlessly avowed his disapprobation of the practice of duelling, and openly declared that there was more moral courage in refusing a challenge, than in accepting one; and although it was well known that he never would thus violate the commands of his Creator, no man of his age commanded more respect. Indeed it was observed by a celebrated southerner, in reference to this subject, that "Thomas S. Grimke was the only man in the state who dared refuse a challenge, and whose reputation would not be impaired by doing so." The subject of Peace, however, did not arrest his attention particularly, until within a few years; but when once he perceived its intimate connection with the gospel of Jesus Christ, he embraced it with all his wonted energy; yet he embraced it not without deep, thorough and prayerful examination. Whilst the great inquiry, "Is war lawful for the Christian?" was revolving in his mind, he passed through deep and solemn exercises; often appearing abstracted from every thing around him, and while the sweetness of his spirit was felt by all within the sphere of its benign influence, it was evident that his inmost soul was engaged in seeking to know the mind of the Spirit, which "searcheth all things, yea the deep things of God." "For not on wild adventure had he rushed," "with giddy speed in some delirious fit" of fancy; but "in many a tranquil hour," "weighed well the attempt, till hope matured to faith."

In a letter dated 1833, he says, "You ask how my mind first became arrested on the subject of Peace; the letters of William Ladd first awakened me to its importance, and when I was in New Haven, in 1830, Dr. Hubbard who had been Secretary of the Windham County Peace Society, at Brooklyn, Conn. gave me an English edition of Hancock on Peace, as a very great favor; my mind was not then made up on the subject; I should say it had not been made up, until I was called to write the address delivered before the Connecticut Peace Society in 1832. Thanks and praise to God, that he has brought me to the clear convictions and strong resolutions which I trust I have on the subject." His labors were henceforth unceasing in public and in private; with his pen and his tongue, he eloquently pleaded the Saviour's cause, invested with the spiritual armor appointed by himself, "having his loins girt about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace, taking the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the word of God."

One of the most beautiful traits in his character, was his expansive benevolence and Christian love; he

inculcated and believed that God is no respecter of persons, but in every nation, "he that feareth God and worketh righteousness, is accepted with him." His charity extended to every denomination of Christians, and embraced in its unlimited exercise, the righteous and the unrighteous. He was a firm believer in the doctrines of Christianity as revealed in the Bible, and opened to his understanding by that Spirit which he believed taught as never man taught. The doctrine of the atonement made on the cross by our Lord and Saviour was peculiarly precious to his humble heart and contrite spirit; deeply feeling the depravity and corruption of the old nature in himself, he looked to the blood of Jesus Christ to cleanse him from all sin, and found, in the experimental conviction, that the heart is deceitful above all things and desperately wicked, an unceasing stimulus to love the rebellious sinner clothed like himself with infirmity, and not feeling as he did, the necessity of seeking for salvation through him who is the way, the truth and the life, by fleeing from the wrath to come.

He was pre-eminently a man of prayer; if called upon publicly to espouse the cause of benevolence or religion, he ventured not forth in his own strength, but sought through prayer for divine assistance, and a blessing on his efforts. In his family, he daily read the Scriptures and gathered the domestic circle round the family altar, to implore for them and for himself the blessing of preservation. The spirit of supplication and child-like dependence on his great Creator, were in a remarkable manner the clothing of his mind.

An extract from the preamble to the proceedings of the members of the Charleston bar, shall close this tribute to the memory of a man of peace.

"Had he been otherwise than he was, the prayers and blessings of the poor whom he relieved, the applause of the good, and the admiration of the world, might have elevated him with pride and vanity; but his humility increased with his distinction and elevation; and he closed life as he commenced it, walking humbly with his God. In his character were combined the simplicity of the child, with the moral courage of the martyr."

"Shall we lift the veil of private life, and disclose the affectionate son, the devoted husband, the tender father, the faithful friend, the kind and patient master, moving in the light of his noble but simple virtues, and shedding joy, and peace, and happiness, on all around him! The memory of his virtues in these tender relations, belong peculiarly to the keeping of others, and there should we leave them, sacred from our eulogies, enshrined in the hallowed sanctuary of private affection. The days of his pilgrimage are done; and he has entered into his rest. His mild face will no longer be seen amongst us, but the monuments of his public usefulness, and benevolence are still with us, and the memory of his virtues will still dwell within our hearts. None of us will expect to equal, but all of us may expect to grow better and wiser by recollecting the great and holy man who once lived and moved amongst us."

From the Last Days of Pompeii.

Restless and anxious, Apæcides consumed the day in wandering through the most sequestered walks in the vicinity of the city. The sun was slowly setting as he paused beside a lonely part of the Sarnus, ere yet it wound amid the evidences of luxury and power. Only through openings in the woods and vines

were caught glimpses of the white and gleaming city, in which was heard in the distance no din—no sound—nor "busiest hum of men." Amid the green banks crept the lizard and the grasshopper, and here and there in the brake some solitary bird broke into sudden song, as suddenly stilled. There was deep calm around, but not the calm of night; the air still breathed of the freshness and life of day; the grass still moved to the stir of the insect-horde; and on the opposite bank the graceful and white capella passed browsing through the herbage, and paused at the wave to drink.

As Apæcides stood musingly gazing upon the waters, he heard beside him the low bark of a dog.

"Be still, poor friend," said a voice at hand; "the stranger's step harms not thy master." The convert recognised the voice, and turning, he beheld the mysterious old man whom he had seen in the congregation of the Nazarenes.

The old man was sitting upon a fragment of stone covered with ancient mosses; beside him were his staff, and scrip; at his feet there lay a small shagged dog, the companion in how many a pilgrimage perilous and strange!

The face of the old man was as balm to the excited spirit of the neophyte: he approached, and craving his blessing, sat down beside him.

"Thou art provided as for a journey, father," said he; "wilt thou leave us yet?"

"My son," replied the old man, "the days left to me on earth are few and scanty; I employed them as becomes me, travelling from place to place, comforting those whom God has gathered together in his name, and proclaiming the glory of his Son, as testified to his servant."

"Thou hast looked, they tell me, on the face of Christ?"

"And the face revived me from the dead; know, young proselyte to the true faith, that I am he of whom thou readest in the scroll of the apostle. In the far Judea and in the city of Nain, there dwelt a widow, humble of spirit and sad of heart, for of all the ties of life one son alone was spared to her. And she loved him with a melancholy love, for he was the likeness of the lost. And the son died. The reed on which she leaned was broken, the oil was dried up in the widow's cruise. They bore the dead upon his bier, and near the gate of the city, when the crowd were gathered, there came a silence over the sounds of woe, for the Son of God was passing by. The mother, who followed the bier, wept not noisily, but all who looked upon her saw that her heart was crushed. And the Lord pitied her, and he touched the bier, and said, "I SAY UNTO THEE ARISE." And the dead man woke and looked upon the face of the Lord. Oh! that calm and solemn brow! that unutterable smile—that careworn and sorrowful face lighted up with a God's benignity! It chased away the shadows of the grave! I rose, I spoke—I was living in my mother's arms—yes, I am the dead revived! The people shouted; the funeral horns rang forth merrily—there was a cry, 'God has visited his people!' I heard them not: I felt, I saw nothing but the face of the Redeemer."

The old man paused, deeply moved; and the youth felt his blood creep and his hair stir. He was in the presence of one who had known the mystery of death.

"Till that time," renewed the widow's son, "I had been as other men, thoughtless, not abandoned; taking no heed but of the things of love and life; nay, I had inclined to the gloomy faith of the earthly Sadducee!

But, raised from the dead, from awful and desert dreams, that these lips never dare reveal—recalled upon earth to testify the powers of Heaven—once more mortal, the witness of immortality; I drew a new being from the grave. Oh, fated—oh, lost Jerusalem! Him from whom came my life, I beheld adjudged to the agonized and parching death! Far in the mighty crowd I saw the light rest and glimmer over the cross; I heard the hooting mob—I cried aloud—I raved—I threatened; none heeded me; I was lost in the whirl and the roar of thousands! But even then, in my agony and his own, methought the glazing eye of the Son of man sought me out—His lip smiled as when it conquered death—it hushed me, and I became calm. He who defied the grave for another, what was the grave to him? The sun shone aslant the pale and powerful features, and then died away! Darkness fell over the earth; how long it endured I know not. A loud cry came through the gloom, a sharp and bitter cry—and all was silent!

"But who shall tell the terrors of the night? I walked along the city—the earth rooted to and fro, and the houses trembled to their base: the living had deserted the streets, but *not the dead*. Through the gloom I saw them glide—the dim and ghastly shapes, in the ceremonies of the grave, and with horror, and woe, and warning on their unmoving lips and lightless eyes! they swept by me as I passed—they gathered upon me; I had been their brother; and they bowed their heads in recognition: they had risen to tell the living that the dead can rise!"

Again the old man paused; and when he resumed it was in a calmer tone.

"From that night I resigned all earthly thought but that of serving Him. A preacher and a pilgrim, I have traversed the remotest corners of the earth, proclaiming his divinity and bringing new converts to his fold. I come as the wind, and as the wind depart; sowing, as the wind sows, the seeds that enrich the world.

"Son, on earth we shall meet no more. Forget not this hour: what are the pleasures and the pomps of life? As the lamp shines, life glitters for an hour; but the soul's light is the star that burns for ever in the heart of illimitable space."

It was then that their converse fell upon the general and sublime doctrines of immortality; it soothed and elevated the young mind of the convert, which yet clung to many of the damps and shadows of that cell of faith which he had so lately left—it was the air of heaven breathing on the prisoner released at last. There was a strong and marked distinction between the Christianity of the old man and that of Olinthus; that of the first was more soft, more gentle, more divine. The hard heroism of Olinthus had something in it fierce and intollerant—it was necessary to the part he was doomed to play—it had in it more of the courage of the martyr than the charity of the saint. It aroused, it excited, it nerved, rather than subdued and softened. But the whole heart of that divine old man was bathed in love; the smile of the Deity had burned away from it the leaven of earthlier and coarser passions, and left to the energy of the hero all the meekness of the child.

"And now," said he, rising at length, as the sun's last ray died in the west, "now, in the cool of twilight, I pursue my way towards the imperial Rome. There yet dwell some holy men, who like me have beheld the face of Christ; and them would I see before I die."

"But the night is chill for thine age, my father, and the way is long, and the robber haunts it; rest thee till to-morrow."

"Kind son, what is there in this scrip to tempt the robber!—and the night and the solitude—*these* make the ladder round which angels cluster, and beneath which my spirit can dream of God. Oh! none can know what the pilgrim feels as he walks on his holy course; nursing no fear, and foreseeing no danger—for God is with him! He hears the winds murmur glad tidings;—the woods sleep in the shadow of Almighty wings;—the stars are the Scripture of Heaven—the token of love—and the witness of immortality. Night is the pilgrim's day." With these words the old man pressed Apocides to his breast, and taking up his staff and scrip, the dog bounded cheerily before him, and with slow steps and downcast eyes he went his way.

The convert stood watching his bended form, till the trees shut the last glimpse from his view: and then as the stars broke forth, he woke from his musing with a start, reminded of his appointment with Olinthus.

OBITUARY.

Departed this life at Coosawhatchie on the 28th January last, after a protracted illness of nine months, which she bore with Christian fortitude, Mrs. SUSAN H. BLOUNT, consort of T. H. BLOUNT. She had been a member of the Ewhaw Baptist Church from March, 1826—from which time to her death, she endeavored, in all things, to adorn the doctrine of God her Saviour, by a well ordered life and a Godly conversation. During her illness, she lost her two children; one an infant, the other about two years and six months old; in all of which she was not heard to murmur, but submitted willingly to the dispensation of Providence; saying, let the righteous will of the Lord be done. Thus, after a painful illness, she departed this life in the 29th year of her age. Without a groan or struggle, she fell asleep in Jesus.

"Blessed are the dead who die in the Lord, from henceforth, ye saith the Spirit, that they may rest from their labours and their works do follow them."

Receipts for the Southern Baptist.

The following persons have paid three dollars each, in full for 1835.—David Golightly, Alexander B. Lawton, G. W. Collins, Charles Besseleu, D. Caldwell, Wm. Deloach, Valentine Gordon, E. B. Hibler, Mrs. Easter James, Dr. E. P. Jenkins, John E. Lyles, John Nettles, John B. O'Neale, Z. Rudolph, —Rains, Blumer White, Jr. John Scott, Rev. Isaac Nichols.

* AN INSTRUCTRESS WANTED,

A T Liberty Hill, Edgefield District, S. C. capable of teaching Reading, Writing, Arithmetic, Grammar, Geography, History, Rhetoric, Logic, &c. and also Drawing, Painting, Needle-work, &c. A School can be formed the first year of 20 or 25 scholars, and with an approved teacher, it is expected that it would be increased to 30 or 40 scholars. The situation is a healthy one.

For further particulars enquire at this office, or of Dr. E. B. HIBLER, Longmire's Store, Edgefield District, S. C. March 27.—*tf.*

TROTT'S HOTEL, AIKEN, S. C.

The Proprietor respectfully informs his friends and the public generally, that his HOTEL is now open for the reception of company.

The Rail-Road Cars will stop at this Hotel regularly every morning and evening, in their passage up and down, and the Passengers will breakfast there every morning.

☞ A daily Stage to Columbia and Edgefield will call and deliver Passengers for Charleston, and receive Passengers for the Up country, if they desire it. March 27.

CHARLESTON PRICE CURRENT, MARCH 27, 1855.

ARTICLES.				ARTICLES.				ARTICLES.			
	c.	c.	c.		c.	c.	c.		c.	c.	c.
BAUING, Hemp, 43 in. yd.	19	a	20	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13
Tow and Flax	19	a	20	FISH, Herrings, bbl.	3	a	4	OSNABURGS, yd.	8	a	9
BALE ROPE, lb.	6	a	9	Mackerel, No. 1.	7	a	7.25	PORK, Mess, bbl.	13	50	14.50
BACON, Hams.	9	a	11	No. 2.		a	6.25	Prime,	10	50	11.00
Shoulders and Sides.	6	a	8	No. 3.	5	25	5.50	Cargo,	8	00	10.00
BEEF, New-York, bbl.	10	a	11	Dry Cod, cwt.	2	75	3	Mess, Boston,			
Prime	7	a	7.50	FLOUR, Hal. H.S. sup. bbl.	5	25	5.50	No. 1. do.			
Cargo	4	a	4	Philadelphia and Virginia,	5	25	5.50	PEPPER, black, lb.			8
Mess, Boston,	10	a	11	New-Orleans,	5	25	5.50	PIMENTO			9
No. 1.	9	a	10	GRAIN, Corn, bush.	69	a	70	RAISINS, Malaga, bun. box	2	50	3
No. 2.	10	a	11	Oats,	36	a	43	Muscatel,	3	25	3
BREAD, Navy, cwt.	4	a	4	Peas,	70	a	00	Blom,	3		2.12
Pilot	4	a	4	GLASS, Window, 100lb.	4	a	9	RICE, 100lb.	2	12	3.43
Crackers,	7	a	7	HAY, Prime Northern, 100lb.	85	a	90	SUGAR, Muscovado, lb.	8	a	9
BUTTER, Goshen, prime, lb.	30	a	30	IRON, Pig.				Porto Rico and St. Croix,	2	8	9
Inferior,	12	a	15	Swedes, assorted,	4	a	4	Havana white,	11	a	11
CANDLES, Spermaceti,	31	a	32	Russia, bar,	4	a	4	New-Orleans,	6	a	7
Charleston made,	16	a	16	Hoop, lb.	6	a	6	Leaf,	14	a	17
Northern,	12	a	13	Sheet,	8	a	8	Lump,	12	a	13
CHEESE, Northern,	10	a	11	Nail Rods,	7	a	7	SALT, Liv. con. sack, 4 bu.	1	37	0.00
COFFEE, inf. to fair,	9	a	11	LARD,	7	a	7	In bulk, bush,	25	a	30
Good fair to prime,	12	a	13	LEAD, Pig and Bar, 100lb.	6	a	6	Turks Island,	3	a	3
Choice,	13	a	13	Sheet,	6	a	7	SOAP, Am. yellow, lb.	5	a	6
Porto Rico	13	a	13	LIME, Stone, bbl.	1	50	1	SHOT, all sizes,	7	a	8
COTTON, Uplands, inf.	14	a	14	LUMBER, Pitch Pine, rfta, M.	7	a	8	SEGAES, Spanish, M.	14	a	16
Ordinary to fair,	15	a	15	Staves, Red Oak,	3	a	5	American,	1	85	1.87
Good fair to good,	16	a	16	MOLASSES, Cuba, gal.	20	a	22	TALLOW, American, lb.	9	a	9
Prime to choice,	17	a	17	New-Orleans,	26	a	28	TOBACCO, Georgia,	3	a	4
Santee and Maine,	32	a	40	Sugar House Treacle,	30	a	30	Kentucky,	5	a	5
Sea Island, fine,	38	a	45	NAILS, Cut, 4d. to 30d. lb.	5	a	5	Manufactured,	8	a	13
CORDAGE, Tarred,	9	a	10	NAVY STORES.				Cavendish,	24	a	33
Do. Manila, cwt.	11	a	12	Tar, Wilmington, bbl.	1	62	1	TEAS, Bohea,	18	a	20
DOMESTIC GOODS.				Turpentine, soft,	3	50	3	Soucbong,	30	a	40
Shirtings, brown, yd.	6	a	8	Do. Georgetown,	1	a	1.25	Gunpowder,	75	a	80
Bleached	8	a	15	Pitch,	1	75	2	Hypson,	50	a	80
Shedding, brown,	8	a	10	Rosin,	1	37	1.50	Young Hypson,	65	a	75
Bleached,	10	a	17	Spirits Turpentine, gal.	45	a	50	Sewing,	26	a	30
Calicoes,	9	a	15	Varnish,	25	a	25	WINES, Madeira, gal.	2	a	3
Stripes, indigo blue,	8	a	11	OILS, Sp. winter strained,	1	05	1.10	Tunisite, L. P.	1	a	1.25
Checks,	7	a	16	Fall strained,	90	a	90	Malaga,	45	a	50
Flasks,	8	a	11	Summer strained,				Claret Bordeaux, cask,	29	a	30
Fustians,	12	a	16	Lined,	1	a	1.05	Champaign, doz.	8	a	15
Bed Tick,	13	a	20								
DUCK, Russian, bbl.	15	a	21								

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 62 1/2	3.50
South-Carolina	45	56	1.50
State	100	107	3.00
Union	50	59	1.50
Planters' & Mechanics' do.	25	33	87 1/2
Union Insurance do.	60	84	4.60
Fire and Marine do.	65	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	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 8 a 8 1/2 per cent. prem.
 France, 5c 25 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and Philadelphia, 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, par. do. South and West, 1 per cent.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 15c.
 Mexican and Colombian do. 15c.
 Heavy Guinea, 65, and Sovereigns, 64 1/2 a 4 7-8.

Charleston Market.

Cotton.—The sales since our last report to this morning, have been 6135 Bales of Uplands as follows—One lot of 9 bales of extra fine quality, brought 18 cents, 118 at 17 1/2 cents, 41 at 17 1/2, 379 at 17 1/2, 1696 at 17, 349 at 16 1/2, 124 at 16 1/2, 480 at 16 1/2, 612 at 16 1/2, 1657 at 16, 69 at 15 1/2, 217 at 15 1/2, 27 at 15 1/2, 905 at 15 1/2, 53 at 15 1/2, 12 at 15 1/2, 25 at 14 1/2, 17 at 14, and 5 at 13 1/2 cents.
 In Long Cottons—Sea-Islands from 34 a 45, and upwards for extra qualities, Maines 32 a 36, Santees 32 a 35, and Staired from 16 a 25 cents. Our last advices from Liverpool are to the 11th February. They state a very animated demand in that market, with an advance of an 1/4 d. The sales for the week ending on the 6th amounted to 43,830 bales, and subsequent to that date over 2,000 bales per day. The spinners were the principal buyers. Uplands are quoted 8 1/2, 9 1/2 and 10 1/2. Stock in Liverpool 159,000 bales, against 202,500 same time last year.
 Rice—There has been a brisk demand during the week for middling to fair qualities of this staple, with an improvement on prices from 12 1/2 a 25 cts. per hundred. Prime is scarce, there is no alteration in this description.

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