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WILLIAM HENRY BRIDGEMAN, EDITOR.

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From the American Baptist.

Religion in Germany and Switzerland. HAMBURG, Dec. 5, 1834.

Rev. C. C. P. CROSSY:

My Dear Brother,—Your acceptable letter, dated (it looks like January—but I think it must be June 10th,) with the accompanying parcel, did not reach me till the close of September. I found, on close enquiry, that they had made the voyage twice before they were delivered. I was, when I received your favor, just on the point of setting out on a tour for the Edinburgh Bible Society, from which I have only recently returned. These circumstances will account for the long time that has elapsed before I could send you an answer.

And now, my dear brother, allow me first of all to present my warmest thanks to you and other Christian brethren in your highly favored country, for the interest, kind feeling, and generosity manifested to one of the meanest of Christ's members. But you have done well, for my spirit has been refreshed by it, and my heart encouraged in the work in which I am engaged.

My highly esteemed and beloved brother Sears, having already sent the particulars of the formation of the little church over which the Lord Jesus, I trust, has made me overseer, to America, it is not necessary to go over the same ground again. I shall confine myself to giving a brief view of the state of the little church since brother Sears baptised us. The Lord has been with us, and has done indeed great things for us, whereof we are glad. Five individuals, of whose conversion I have satisfactory evidence, have been baptised by me, two of whom are already members with us, two are proposed for membership, and the other, a young man from the borders of Russia, has gone home with the intention to make known the Gospel of Christ to his relatives and friends. This young man was converted in France, and had, by a constant and attentive perusal of the New-Testament, with which he was well acquainted, having read no other book, been convinced, before he came to Hamburg, that adult Baptism by immersion was what is taught in Scripture. At Frankfort, he was directed by a dear Christian brother—the Minister of the French Reformed Congregation, to call on me in passing through Hamburg, which he did, and was, by that means, before he returned to his native place, enabled to submit to that ordinance, of the original institution of which there is not a vestige left in the practice of the anti-christian churches on the continent of Europe. I rejoice to add, that I have, since this brother left us, had most pleasing accounts of his conduct, and that with great boldness he defends the truths we believe, and the principles on which we are established. May the Lord, who is to the present day cloaking the foolish things to confound the wise, make him the instrument by which his own truths

shall be made the power of God to many sinners in those regions of sin and death.

Another Christian brother has been added to our number, who was previously baptized. The internal affairs of the church have gone on well, and I trust, that love, the brightest of Christian graces, has to a good degree flourished among us. The ordinances of the Gospel have been greatly blessed to us—especially the Lord's Supper. Several individuals have been recently brought under deep conviction, which I hope and pray may end in conversion. We have met with no interruption from the authorities, a circumstance which demands our highest gratitude. This is indeed the finger of God—for adult baptism is such an unpardonable sin, even in the eyes of serious Germans, and especially of the priests, that it is treated as the worst kind of heresy. But if God will work, who can hinder him!

One of our beloved brethren, named Lange, has been called home—he died in a few hours of that fatal malady, the Cholera. The last day, (it was a Sabbath) he spent on earth, he was fully employed in his Master's work. On that day he visited, in company with another brother, about forty poor families, furnishing them with Tracts and Bibles, and directing them to the Saviour. The free and sovereign grace of God had been fully glorified in his conversion, and in his life and conversation, he was truly an Israelite, in whom there was no guile, and I rejoice in the glorious hope, that he is now shining as a chosen stone in the mediatorial crown of Zion's God and King. Thus, you see, beloved brother, we have had both to rejoice and to weep, but in all, we have felt the supporting hand of *Him* who is ever with ye who is in us—who guides us by *His* counsel, and afterwards receives us to glory. To him be honor and glory for ever. Amen.

I have a large and extensive missionary field before me, and though, in some respects, as a Baptist, the difficulties seem insurmountable, we must not look at them, but *Him* who can remove or give grace to overcome them. I have already very many interesting conversations, some among them who are convinced that our practice of Baptism is Scriptural, but who, from fear, or other causes, do not as yet step into the path marked by the footsteps of Christ. On my late tour I met with a dear young man, formerly a Roman Catholic, who was brought to the knowledge of the truth a short time ago, in Italy, and afterwards baptised by a Baptist Preacher in Switzerland. My soul adored and magnified the Lord, after I had an interview with him, when I found how correct and scriptural his views were on all the glorious truths and ordinances of the Gospel. I shall in a few days furnish him with a Bible and Testament, and such other religious publications as are at my command. In Switzerland the Lord is making bare his arm; upwards of sixty believers have been baptised by brother Frolich,

and the work is spreading. In regard to the Temperance cause, nothing has been done as yet, with the exception that the members of my little church are all in favor of an entire abstinence, and that I intend to form a Temperance Society as soon as circumstances will allow. The worst of it is, I have no funds to publish any thing in favor of the Temperance cause. Perhaps you can do something for us. I have also written to the Baptist General Tract Society for assistance, for publishing another Tract on Baptism, and the Memoir of Mrs. Judson—a book which would do much good, through the Divine blessing. But now, my dear brother, though I might touch on many other interesting subjects, and I fear you expect much more from me than this scrawl, for the present I must bid you farewell, and commend myself and my work to your intercession at the throne of Grace.

Yours in the best of bonds.

J. G. ONCKEN.

From the Cross and Journal.

Indian Affairs.

The Annual Register (No. 1.) of Indian Affairs within the Indian (or Western) Territory, published by Isaac McCoy. Shawnee Baptist Mission House, Ind. Ter., January 1, 1835. J. Meeker, printer. p. p. 48.

We have just received a copy of this Register. It gives a concise and lucid view of the condition of the Indians in their new territory—their location, numbers, degree of civilization, missionary efforts among them, their want of missionaries, provisions of the United States government for their education, military posts, &c. &c. We present a few extracts.

INDIAN TERRITORY.

By the Indian territory is meant the country within the following limits, viz. Beginning on Red River, east of the Mexican boundary, and as far west of Arkansas territory as the country is habitable; thence down Red river eastwardly to Arkansas territory; thence northwardly along the line of Arkansas territory to the State of Missouri; thence north, along its western line, to Missouri river; thence up Missouri river to Puncta river; thence westwardly as far as the country is habitable; thence southwardly to the beginning.

The scarcity of wood render the remoter regions towards the Rocky mountains uninhabitable. It is supposed that the quantity of timber within the territory is sufficient to admit of settlement, an average width, from east to the west, of two hundred miles, and the country, as described above, is, from north to south, about six hundred miles.

There is a striking similarity between all parts of the Territory. In its general character it is high and undulating, rather level than hilly, though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world so extensive a region of rich soil has been discovered as in this, of which the Indian territory is a central portion. It is watered by numerous rivers, creeks and rivulets. Its waters pass through it eastwardly, none of which are favorable to navigation. There is less marshy land and stagnant water in it than is usual in the western country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians on the east of Mississippi. It contains much mineral coal and salt water, some lead, and

some iron ore. Timber is too scarce, and this is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass renders the annual fire less destructive to the growth of wood. The prairie (i. e. land destitute of wood) is covered with grass, much of which is of suitable length for the scythe.

The Choctaws, Creeks, Cherokees, Osages, Kanzas and Delawares, are entitled to land westward, some, as far as the United States territories extend, and others, as far as the Rocky Mountains. But we choose to limit our description of all to 200 miles, because the average width of habitable country cannot be greater.

NAME AND NUMBER OF TRIBES IN THE INDIAN TERRITORY.

Indigenous Tribes.	
Osage, about	5,510
KANZAU, "	1,500
Otoe and Omaha,	3,000
Pawnee, about	10,000
Puncta, "	800
In all 20,810	

Emigrant Tribes.	
Choctaw, about	15,000
Cherokee, "	4,000
Creek, "	3,000
Seneca and Shawnee of Neosho,	463
Wea and Piankasha,	400
Peoria and Kaskaskia,	140
Shawnee, of Kanzas river,	750
Ottawa, about	76
Delaware, "	600
Kickapoo, "	575
Putawatonic, about	250
Emigrants, about 25,452	
Indigenous, " 20,810	
In all, 46,262	

WANT OF MISSIONARIES.

More than twenty male Missionaries, besides females; could at this time find inviting situations for usefulness, within the Indian territory.

Preaching is not an essential qualification for missionaries. They should be men of good sense, ardent piety, persevering disposition, conciliating manners, contented with their own business without meddling with the business of others, industrious, frugal, and economical, ready to enlist for life, and willing to labor through life without laying up a dollar for those of their families who may outlive them.

GOVERNMENT.

Most of the tribes within the territory have expressed a desire to become united in one civil compact, and to be governed by laws similar to those of the United States.

Should the United States provide for them a form of civil government, suited to their circumstances, a few among each of the emigrant tribes, and many among some of those tribes, would be found capable of filling responsible offices in the transaction of the affairs of their government.

REMARKS.

Roger Williams, the founder of the State of Rhode Island, was perhaps the first civilized man in authori-

ly, who admitted the original ownership of the aborigines of America, of the soil they inhabited; and few, since his day, have ventured to propagate his doctrine. It has been denied by all civilized nations which have come in contact with the Indians, including the government of the United States.

They have been denied a political existence distinctively, and circumstances have debarred them from a participation in the interests and character of those who possessed themselves of their country. *Here*, and not in any peculiar trait of character, or custom, may be found the true cause of their decline, and of the prolongation of their miseries.

Struggling under the peculiar disabilities which civilized nations, by common consent, had placed them under, many tribes sunk, and disappeared, and others were rapidly hurried after them, by the wasting influence of the same causes.

A few tribes gathered strength, and sought, with noble pride, the political character which had been denied to all red men. The justness of their plea in defence of their rights, was easily appreciated by men tenacious of their own. But, now it was found to be too late to correct an error, begun three hundred years before. The United States numbers her millions—admit the original ownership of soil to be in the original occupants, and our whole country is surrendered to the few red men who remain among us. The people of the United States have felt that they owed the Indians *much*—it could not be paid in *kind*, and an equivalent has been offered.

Now, for the first time, a government—the government of the United States, declares that the aborigines can, and ought to have claims to soil as fully as patents to her own citizens secures to them their titles. The offer is made to the Indians, either to remain within existing states on an equal footing with her own citizens, or, to enjoy the privileges of citizenship within a population exclusively their own, where, unembarrassed by the long cherished prejudices of those who had been accustomed to look down upon them, they might improve in all that is profitable, and aspire to the highest felicity of citizenship in the most favored nation upon earth.

It is no more surprising that the Indians should have hesitated to compromise their rights, than that they should accept the overtures, when they perceived that their interests required it as the alternative upon which depended their future existence and prosperity.

They go to the country which, by common consent, is becoming theirs, not to remain hunters, but to become a component part of the community of the United States.

No inference unfavorable to future improvement can be made from former disappointments, because we are now entering upon an experiment never before tried. If it be sound logic to suppose that like causes will produce like effects, then the Indians, when placed in circumstances that are essential to our prosperity, and under which we have been prosperous, will be equally prosperous with ourselves. Rather, it is proposed to make them a part of ourselves.

Even from this hasty sketch of Indian affairs, may be inferred the facility with which they can be organized into a civil government, and the disposition of the United States thus to organize them. Equally obvious are uncommon facilities for doing them good which invite the efforts of the philanthropist and the christian.

The outcasts are returning to the land of their rest.

There let the arm of our government secure their political interests, science make them wise, the arts make them comfortable, and christianity guide them to the land of *eternal rest*.

From the Vermont Telegraph.

The following question was presented and discussed at the Ministerial Conference of Addison county at its last session.

"Ought Baptist Churches to invite to their communion, all members of other churches in regular standing, who have been immersed on profession of their faith in Christ."

After the discussion, the following resolve, with a few reasons, passed as the sense of this conference on the question.

Resolved, That we consider it inexpedient and unscriptural, that immersed members in Pædo-baptist churches should be admitted to participate at the Lord's table in Baptist Churches.

Reason 1.—That whereas, on the one hand, by their own immersion, they publicly disfellowship sprinkling, on the other hand, by connecting with Pædo-baptist churches, they virtually fellowship and aid in building up and perpetuating this acknowledged error in the world.

2.—Because members justly excluded from Baptist churches, not unfrequently connect with Pædo-baptist churches, with whom it would be wholly inconsistent to commune.

3.—Because being commanded to, withdraw from every brother that walketh disorderly, we consider the course of such individuals a species of compromise with error, inconsistent with the sacrifice the gospel requires.

4.—Because we can see no good reason, why such individuals should not, according to their own principles, unite with Baptist Churches.

5.—Because not being within the reach of the Baptist Church, they are not subject to its discipline, and where there is no church discipline, there can be no church fellowship.

By order of the Conference.

BURTON CARPENTER, *Mod.*

AARON ANGIER, *Clerk.*

Panton, March 4, 1835.

From the Watchman.

Six Months in a Convent,

Or the narration of Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate in the Ursuline Convent on Mount Benedict, Charlestown, Mass. nearly six months, in the years 1831—2. This narrative seems to be a plain unvarnished story respecting what the individual herself saw and heard, and is calculated, we think, while it throws much light on the subject of the Catholic religion generally, to enable our citizens to judge correctly of the merits of the Ursuline Convent, as a school for Protestant children.—Published by Messrs. Russell, Odiome & Metcalf.

We subjoin a few extracts relating to the discipline of the Nuns. When she was told that the Bishop had concluded to receive her as a novitiate, the Superior requested her to kneel down and take the following obligation:—

"I do, with the grace and assistance of Almighty God, renounce the world forever, and place myself under your protection, from this day to consecrate myself to

his honour and glory, in the house of God, and to do whatever obedience prescribes, and tell no one of this obligation but Mr. B. in confession."

The following are the rules, which were inclosed in a gilt frame and suspended in the community; and it is the duty of every Novice to read them, at least, once a week.

1. To rise on the appearance of the Superior.
2. When reprimanded, to kneel at once and kiss the floor, until the signal be given to rise.
3. When speaking of the Superior, to say our Mother; when speaking to her, and to the professed Choir Religieuse, Manere; to say Sister, when speaking to the Novices; of them, Miss; and of the professed Choir, Mrs. to say *our* or *ours*, instead of *my* or *mine*.
4. To say "Ave Maria" every time we enter the community.
5. Before entering any room, to give three knocks on the door, accompanied by some religious ejaculation, and wait till they are answered by three from within.
6. Not to lift our eyes while waiting in the passage ways; also not to touch each other's hands.
7. To stand while spoken to by the Bishop or Superior, and to kneel while speaking to them; to speak in a particular tone.
8. If necessary to speak to the Superior in a time of silence, approach her kneeling, and speak in whispers.
9. Never to leave our room without permission, giving at the same time our reasons.
10. To rise and say the "Hour" every time the clock strikes, except when the Bishop is present, who if he wishes makes the signal.

The following are the written "Rules and penances of our Holy Father, Saint Augustine," together with those of Saint Ursula, as near as Miss Reed can recollect. They are read at the refectory table every week:—

1. To kneel in the presence of the Bishop, until his signal to rise.
2. Never to gratify our appetites, except with his holiness the Bishop's or a Father Confessor's permission.
3. Never to approach or look out of the windows of the Monastery.
4. To sprinkle our couches every night with holy water.
5. Not to make a noise in walking over the monastery.
6. To wear sandals and haircloth; to inflict punishment upon ourselves with our girdles, in imitation of a Saint.
7. To sleep on a hard mattress, or couch, with one coverlet.
8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced. Never to touch any thing without permission.
9. Never to gratify our curiosity, or exercise our thoughts on any subject, without our spiritual direc-

* *The Hour.* O sacred heart of Jesus! always united to the will of thy Father, grant that ours may be sweetly united in thine. Heart of Mary! an asylum in the land of our captivity, procure for us the happy liberty of the children of Jesus. May the souls of the faithful departed, through the merits of Christ and mercies of God, rest in peace. Amen. The above is what is called an *Hour*; there is a different though similar one, for each of the twenty-four hours in the day. They are written and placed in two gilt frames, over the mantle piece; twelve over the heart of Mary in one, and twelve over the heart of Jesus in the other. Every time the clock strikes, the one whose turn it is to lecture, rises and says one of them.

tor's knowledge and advice. Never to desire food or water between portions.

10. Every time, on leaving the community, to take holy water from the altar of the Blessed Virgin, and make the signs of the cross.

11. If a Religieuse persist in disobeying the Superior, she is to be brought before the Bishop of the diocese, and punished as he shall think proper. Never to smile except at recreation, nor even then contrary to religious decorum.

12. Should the honored Mother, the Superior, detect a Religieuse whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the Monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell; where she should enter into a retreat.

From the Cross and Journal.
Mormonism.

This imposture had its origin in Ontario county, New-York, in 1830. The ostensible projector was an idle, worthless fellow, by the name of Joseph Smith—the real inventors of the delusion, have had adroitness enough to "keep dark" as yet. Smith pretended that he had found some golden or brass plates, like the leaves of a book, hid in a box in the earth, to which he was directed by an Angel, in 1827,—that the writing on them was in the "Reformed Egyptian language,"—that he was inspired to interpret the writing, or engraving, by putting a plate in his hat, and putting two smooth flat stones, which he found in the box, in the hat, and putting his face therein—that he could not write, but as he translated, one Oliver Cowdry wrote it down. The next step was to operate upon a superstitious and credulous farmer, by name of Martin Harris, and induce him to sell his farm, worth it is said, *three thousand dollars*, to raise funds to print the Book!

Harris was a professor of religion, and believed much in dreams, and supernatural communications—and was easily persuaded to believe Smith's story about the plates and the Angel. To confirm his faith, and get his money, they pretended to show him some of the plates, and got him and several other persons by name of Whitmer, and Smith's relations, to certify to the plates. The probability is that Smith, who had been a book-peddler, and was frequently about printing establishments, had procured some old copper plates for engravings, which he showed for his golden plates.

It is pretended that the "*Book of Mormon*," was translated by Joe Smith from these plates.

Of the falsehood of this, the book itself contains the most unquestionable evidence. On the truth or falsity of Smith's pretended inspiration and of the character of this "*Book of Mormon*," rests the whole scheme. If the Book in general is a tale—with the extravagant stories, then Joe Smith, Junior, is a base impostor—a worthless fellow, and all his followers are most wretchedly deceived and deluded.

I have not space, nor is it necessary, to give any thing like a regular account of its contents. Its composition is the work of three kinds of authors,—each peculiarly and distinctly marked.

1. It contains many extracts, and sometimes whole chapters from our common bible, both the old and new testaments, word for word as it is in our common translation. But it is scripture perverted, because it is mixed up with the most extravagant and

monstrous fictions—and low, vulgar cant expressions.

2. A series of extravagant and romantic histories about two sorts of people, that at two remote periods of time, are supposed to have crossed the Atlantic Ocean, and lived on this continent.

One class came here shortly after the confusion of tongues at Babel, lived here for many generations, became very warlike, and fought till at last every man, woman and child was killed off! The Kilkenny cats only fought till nothing was left but the tips of their tails, but the "Jaredites," unmerciful wretches, fought up tails and all!

But this is not more extravagant than the manner in which this race first came to the American continent. They built eight small barges both air and water tight, had the identical stones, which Joe Smith now uses to translate by, for lights, and partly by skimming the surface, and partly by diving like ducks, they crossed the ocean, with their families, flocks, herds, fowls, and "all manner of provisions," in 344 days!

The second race of men migrated here about six hundred years before the birth of Christ from Jerusalem, and became the ancestors of the present race of Indians. They were of the tribe of Joseph, and constituted the *Mormons*.

The extravagant fictions of this portion of the story, outdo the Arabian Night's Entertainment, or the stories of Sinbad the Sailor.

They might pass for wild romances, however, were it not for the blasphemous assertion that Jesus Christ, after ascending to heaven from Mount Olivet, descended again on this continent, choose here twelve apostles, organized a church, and stayed some time on earth again!

The family of Lehi, who first came over, had a quarrel, and became divided into two parties under the name of *Lamanites* and *Nephites*. The Lamanites became corrupt and idolatrous—the Nephites, though descending from Joseph as the tale supposes, had their *High Priests*, common priests, temple service and Jewish religion, with baptism any many christian usages long before Christ was born. Three or four hundred years after Christ, the Nephites and Lamanites were engaged in the most exterminating wars, more were slain in battle than ever were slain in all the wars of Alexander, Cæsar, and Napoleon, until all the Nephites were slain except Moroni, the "last of the Mormons," who buried the plates for the special purpose of having Joseph Smith find them!

The Book of Mormon pretends to have been written during a space of 1050 years, by 12 different authors, the last of which, Moroni gives the story of the "Jaredites," who came over in the little barges, under the ocean, before the days of Abraham.

TRUE ORIGIN OF THE WRITINGS.

About 20 years since, a singular, eccentric gentleman by the name of *Spalding*, in the north eastern part of Ohio, was engaged in writing a series of romances, the prolific fruits of his own fertile imagination, about the early settlement of America. He was a man of some talent, of much eccentricity of character, and in poor circumstances. He went to Pittsburgh to get his book printed, but soon died, and the manuscripts were supposed to be mislaid or lost. From a number of circumstances it appears now evident that Joseph Smith, Jun. got possession of them, and hence the legends in the Book of Mormon! Smith had the cunning with others to turn the whole to a religious account, impose upon the credulous, supersti-

tious and visionary, and became the prophet and leader of a new sect.

Hence 3d, the preface, conclusion, and occasionally a few sentences interspersed through it are the genuine writings of the Impostor Smith and his coadjutors.

Their government is one of the most ingenious pieces of despotism ever erected over the human conscience. Joseph Smith, Junior, is the great prophet, only qualified to give *written* revelations. This blasphemous impostor, is said, "to have the keys of the kingdom of heaven." He can see all the multitudes of the angels, and knows what they are about, claims the power Jesus Christ had on earth—he can discern spirits, (that is, tell the thoughts of his followers;) "so as to judge who is worthy to remain in the church." Under him they have high priests, priests, bishops, elders, teachers, and deacons. To these, in order, the people must be entirely subservient. All this you will find in the "*Morning and Evening Star*," vol. 1, their monthly paper, pretendedly given by Joe Smith. It is one of the most ingenious schemes to obtain and hold complete despotism over the bodies, souls, consciences, feelings, children, and property of their disciples, the wit of man and the ingenuity of the Devil ever invented. *No private member can sell his property to any individual, not even to a Mormon, and if turned out of Society, cannot take his property.* Doubtless the Mormon preachers will find it convenient to deny all this, which will afford another instance of their deception.

It is blasphemously called "*Revelations*," and taken from an "*Extract of the laws for the government of the Church of Christ*," in the "*Star*" for July, 1832, and in other numbers of the same paper.

Parents are required to have their children baptized for the remission of their sins at eight years old and receive the "laying on of hands," for the gift of the Holy Ghost.

READER.—If you wish to become a *Mormon*, you must believe the following things, amongst many absurdities.

1. All the foolish, ridiculous, impious stories and sayings in the Book of Mormon.

2. That no gospel church existed on earth from the year 420 to 1630, when Joe Smith and his coadjutors organized the Mormon Society in Manchester, N. Y. notwithstanding the pledge of Christ that the gates of hell should not prevail against his church.

3. That Joseph Smith, Junior, a strolling vagabond, is the Great prophet of God, and found and translated the golden plates of the Book of Mormon, though he cannot show now a single plate—that this book was in the language of the "Reformed Egyptian," though no such language ever existed—and that its fables are all verities.

4. If you have been previously a professor of religion, you must be prepared to renounce all that religion—that you have always been deluded, and that there is no true light but what comes through Joe Smith.

TO CONCLUDE.—Mormonism adds another to the thousand lamentable proofs of the obliquity and perverseness of the human mind—of the deceptions of the EVIL ONE, and of the delusions of impostors.

Its existence amongst us, warns us of the folly of remaining ignorant of the "sure word of prophecy," and pleads in a most impressive manner for the children and youth of our land to be well instructed in the living oracles of God, that they may be prepared to

reject the "filthy dreams" of superstition and imposture.

Revolution in Para.

From one of our citizens who has recently returned from Para in Brazil; and was present at the time of the revolution which occurred, on the 7th of January, in that place, we have learnt the following particulars. About 600 natives of the back country, armed, and headed by a number of Portuguese, entered the city at night. Their object, it would seem, was not to plunder and destroy the inhabitants, but to seize upon the reins of government. They, therefore, first sought out and massacred all the city authorities, and all the military officers. The Governor General was assassinated in the streets at 2 o'clock in the morning, while returning home from the theatre. The commander of the port met a similar fate, while endeavoring to escape from the city to his squadron. The Captain General was shot in his own house. After the insurgents had massacred the civil and military authorities, they induced the soldiers to unite with them, and then took possession of the arsenal; and afterwards they succeeded in opening the prisons, and elected one of the prisoners to the office of Governor-General. The insurrection lasted about 24 hours, during which time, about 80 persons, mostly Portuguese, were killed.

The suppression of a metallic currency is said to have been the cause of the revolution. As late as the 27th of January, the government was in a very unsettled state.

Para contains about 30,000 inhabitants; consisting of natives, Portuguese, Spaniards, English and Americans. The number of Americans is small. The only religious worship held in the city, is Roman Catholic. The Sabbath is a mere holiday. The back country is inhabited exclusively by native Indians, who are in a most uncivilized and unchristianized condition.—*Christian Watchman*.

Roman Catholics in the United States.

The Cincinnati Journal states, that there are in this country of Archbishops and Bishops 12. Priests 341. Churches 382. 1 Jesuit Convent, and 2 Dominican Convents. Of the above, 30 Priests and 29 churches are in New England, viz. In Maine 7 churches, 6 Priests; New Hampshire 2 churches, 2 Priests; Massachusetts 11 churches, 13 Priests; Vermont 1 church, 1 Priest; Connecticut 6 churches, 8 Priests. Fifteen Priests reside in Philadelphia.

A Tragical Affair.

The Nashville papers relate a recent tragical occurrence in that city of a very distressing character. The following is from an editorial article in the Nashville Western Methodist of the 13th Feb.

"Mr. J. J. McLaughlin, late of Hopkinsville, Ky. came to his death on Saturday last through an action which caused much sensation and sympathy in this city. Mr. McLaughlin was a young gentleman of good personal accomplishments, genteel manners and fine talents. His age was 23 or 24 years; and he was at times engaged in the study of law.

He arrived in this city some four weeks since and soon made himself known to the Thespian Society of young gentlemen in this city as an amateur actor.

The Thespian Society occasionally have public exhibitions; and at one of these, on Thursday evening

last week, McLaughlin acted the part of Bertram in Maturin's gloomy tragedy of "Bertram or the Castle of St. Aldobrand."

As the tragedy wore to its denouement his (Mr. McLaughlin's) excitement increased, and the gloomy spirit of the play was upon him with a power that made a strong impression of reality upon the hearers, and made them shudder as he pronounced the following, accompanied by the dagger that brought him to his death:

"Bertram hath but one fatal foe on earth,
And he is here!"——(Stabs himself.)

It was at this moment that he plunged the weapon to his heart.

The hallucination, if such we may call it, did not end with the plunge of the dagger. His feelings bore him along yet further. There was still, after some exclamations of surprise from the tragic monks, a dying sentence for him to repeat. He went through it with a startling effect:

[with a burst of exultation]

"I died no felon death—
A warrior's weapon freed a warrior's soul!"

While he was pronouncing these, the last words of the tragedy, his eye and manner were fearfully wild; the blood was falling from his bosom upon the young gentleman who had personated the then lifeless Imogene! As soon as the last words were pronounced he fell—to rise no more! The wound was accidental.

The wound was inflicted on the left breast, entered the pericardium, if it did not pierce the heart. The bleeding was internal, and so slow in its progress, that the organic action of the heart was not finally clogged until Saturday, when he left this sublimary scene and another curtain opened upon the drama of eternity.

His funeral was attended by a very large concourse on Sunday, in the Masonic Hall. The Rev. Mr. Howell, of the Baptist Church in this city, preached a solemn and appropriate funeral discourse.

There was a breathless silence, and every eye was riveted on the speaker, when near the close of his sermon, he related that he was accidentally a fellow passenger with the deceased when he came to the city four weeks before—that he had been interested in him—had conversed with him—had learned from his own lips his predilections for the stage—had advised him to more manly and substantial pursuits—had learned from him, that at times, he had serious and solemn thoughts on the subject of religion, and gained from him a promise that he would attend to the concerns of his soul. He saw him no more until the day before he died when lying on his death bed. Mr. McLaughlin then referred to the former conversation with Mr. Howell, said that he was still concerned to secure the salvation of his soul, and that "if he recovered he should have learned one lesson. He did not recover. The lesson to which he referred, is now for the living to learn.

The outside of our paper this week is full of deeply interesting matter. But in addition to those articles taken from the "Southern Baptist," and continued from last week, we specially call the notice of our Georgia Brethren to the piece on "Theological Education in the Southern States," from the pen of our highly esteemed brother Manly, of Charleston, S. C.

We have often seen and felt the inconveniences of mixed Schools to young Ministers in a course of ed-

ucation. And we consider the want of means to provide otherwise, the principal argument in its favor. We trust and hope our Brethren will take this matter into serious and prayerful consideration; will weigh well the plan and arguments of Brother Manly, in regard to a *Southern Seminary*, to be established by the joint effort of the benevolent friends of *Ministerial Education* in at least, the Carolinas and Georgia. We think *East Tennessee* might well come into the plan proposed. And we take the liberty to suggest to our brother Wood, the propriety of inserting the article in the "Western Baptist Monitor," for the consideration of his brethren.

The establishment of such a *Southern seat of sacred learning*, would in no wise break in upon those Schools already in operation in the States. There would be the same need, *as now*, of these and others which might be established; as there will always be a number of young Ministers whose circumstances and inclinations will preclude from a distant *Theological Institution*; besides these will always be needed as nurseries to that. We shall expect to hear from some of our education Brethren on this subject soon.—*Christian Index*.

Reasons for not Selling Ardent Spirits.

1. Dont sell ardent spirits,—for you cannot pray over your business. Can you say, O Lord, I pray thee to dispose the hearts of all my neighbors to come to my store to day, and drink up their earnings, and ruin their health and reason and soul, and murder the peace of their families so that I may get rich by their loss and their sufferings? If, on the other hand, you feel disposed to pray that no man may be left to purchase the poison, you have no motive to remain in the traffic.

2. Dont sell ardent spirits,—because if you do, prayers will be offered against you. When the wife comes and says, "Dear sir, dont sell ardent spirits to my husband. He starves me, he abuses his children. Through your means, he who should protect me, is wringing my heart with anguish. Dont sell him any more rum"—You may refuse to hear her prayers and tell her to be off that you must have a living, and she and her husband must look out for themselves. Your ear may be deaf, and your heart hard. But there is an ear that will hear her tale of wo,—there is a heart that will pity her, and there is an arm long enough and strong enough to punish the author of her wo.

3. Dont sell ardent spirits,—because by so doing you will act against good men of all classes and denominations. Never before was there such a combination of talent, education, wealth, patriotism, and piety as the temperance ranks exhibit. Will you spend your life in opposition to the prayers and efforts of such men!—*Tem. In.*

The Convent.

We understand that those concerned have abandoned the idea of rebuilding the Convent in this city or in New England, and that the Ursulines will go either to Canada or to Florida, at which latter place it is contemplated to purchase a large tract of land to be connected with a nunnery.—*Bos. Whig.*

There is no man, who, afflicted, does not seek succor in the gospel, which has brought life and immortality to light!

CHARLESTON, S. C.

FRIDAY AFTERNOON, APRIL 3, 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.

Dear Brother,

Permit me through your paper, to acknowledge the receipt of the following sums to aid the American S. S. Union, in establishing Sabbath Schools in every destitute place in South-Carolina. viz.

In the Circular Church,	\$ 69.43
In the German Lutheran Church,	55.50
In the Baptist Church,	138.00
In the 3d Presbyterian Church,	84.64
In the 2d Presbyterian Church,	48.50
Mrs. T. S. Grimké's An. Subscription,	100.00
Rev. R. Fuller, of Beaufort,	30.00
Mrs. Mary Allen, of Charleston,	10.00
Wm. Inglesby, Esq.	5.00

\$535 07

Yours sincerely,

JAMES E. WELCH,

Agent for the So. Enterprise.

Charleston, April 1, 1835.

The Rev. Mr. R. FULLER has left this city, after having preached for twelve successive nights, to an exceedingly large and attentive Congregation. His labors have been most happily blessed, and many souls, new born into the kingdom of Grace, are praising God for sending his honored servant to teach them the way of life. We cannot form a correct estimate of the extent of this work of Grace, but are happy to say, that the excitement is not confined to the congregation of the Baptist church, but that many others are rejoicing in a Saviour's love. Oh! may the work thus happily commenced, be sustained through the prayers and tears of the people of God, by the gracious influence of the Holy Spirit.

TO THE READERS OF THE SOUTHERN BAPTIST,

On the Lukewarm state of the Churches.

The Church of Laodicea was once flourishing, but the place has itself become a heap of ruins, inhabited by wild beasts, and without even an anchorite to sing the praises of God. All its magnificence is gone, and probably ere long, even its location shall have been forgotten. Such has been the fulfilment of Scripture, and this church, because it was neither cold nor hot, Christ has spued out of his mouth. If such has been the fate of the church at Laodicea, how cautious ought every church to be to preserve a good standing in the sight of God! Every church ought to make the important inquiry, What is our standing? and should they discover a similarity between them and this ill-fated Laodicea, they should at once set about a reformation, lest they too should become extinct.

"I know thy works," "saith the Amen, the faithful and true witness, the beginning of the creation of God." It is impossible to be concealed from the head of the church, and whatsoever works are performed, whether good or evil, those works are seen. He is ever watching the actions of his people and is ever

ready to afford them any assistance desirable. Are they engaged provoking each other to love and good works? He aids them in their laudable exertions. Are they inattentive to their duties? "Behold," says he, "I stand at the door and knock; if any man," &c. Christ, who knew their works, discovered in this church a state of lukewarmness, and as water that is neither cold nor hot produces nausea on the stomach, so likewise professors are peculiarly offensive to him, and hence are most likely to be cast off. To be in a lukewarm state is then the worst fix in which a church can be placed. What then is this lukewarm state? That which is neither cold nor hot. The meaning of which is, neither to be truly pious, nor openly sinful, but whilst no strong features of piety are to be seen, still to profess religion. Now that this is a most miserable state of things, the many mortifications of preachers will bear testimony to, for individuals of this character are the most difficult to assist, their hearts are the most impenetrable, and they are completely steeled against the operations of the spirit. Do you tell them they are in fault, and ought to keep a more strict examination over their hearts. They do not believe you, but fancy their evidence to be good, that they are the children of grace, and know not that they are wretched and miserable, and poor, and blind, and naked. Do you preach the doctrines of God's word? They admire your sermon, perhaps call it excellent doctrine and correct views. But they go away and forget all you have said till they hear you again. Do you speak of the loveliness of the Saviour, his agonies and the work of redemption he accomplished on Calvary? They weep, are pleased with their tears and go away forgetting that Jesus, this dear friend who has bled for them, has said, "Follow me."

Brethren, lay your hands on your hearts to answer, do you follow Jesus? Do you deny yourself daily, and take up your cross and go with him through evil as well as good report? If you do, you are then in that very state which is most agreeable to him, for when he desires you to be "hot," the meaning is this, you be pious—and this is what ought to be the only character of his followers. But if on the other hand, you are compelled by conscience to answer, that you do not exercise that piety which is in imitation of him, and that whilst you profess to be christians, you appear not to live under the influence of his gospel, making it the man of your counsel, but rather are indifferent to the prosperity of the church, and are living "at ease in Zion;" then a state of complete coldness, would be preferable. Cold is the opposite of heat, and as this represents zeal or piety, so that stands for open sin. To be openly sinful is preferable to a lukewarm or middle state between that and zealous piety, because the open sinner has no pretensions to religion, he does not profess to be more than he is, and hence his feelings may be aroused, his thoughtlessness may be shaken off by strong appeals to his heart, his open sins may be pointed out as the thorns in our Saviour's crown, nails in his hands and feet, and the spear in his side, and he may be made to feel the poignancy of sin far more easily than the man who believes himself pious, whilst he barely breathes a spiritual life. While lukewarmness is prevalent, Christ may stand at the door of the heart and knock till his locks are wet with the dews of the night, and still it will not be thrown open that he may sup with you and you with him, upon the delicious banquet of his own preparing. The voice may come from heaven, saying, "turn ye backsliding children," but all in vain. "Awake, Oh! sleeper," but still will the slumber not cease. Continuing in this frame a church must in a short time, as a natural consequence become extinct, for there are no bright examples, to guide the sinner to the strait gate, and not spiritual energy sufficient to keep out or to destroy the Achans in the camp. Christ will assuredly spue such out of his mouth.

If then a state of apathy be the most fatal of any other, how does it become us to search ourselves and necessitate our real state, and at once set about a reform. That such, in a great measure, is the state of our churches at this time, it is to be feared is too true.

Our present purpose, therefore, is to expose some of the causes of lukewarmness, with the hope that such an exposure may be calculated to arouse the dormant energies of christians, who are sleeping upon their privileges, for we have reason to fear from the many complaints of coldness in religion, which reach us from various quarters, that too many of our churches are exposed to the fate of Laodicea, and we would warn them to shun the approaching danger, as the mariner shuns the shoal that threatens destruction to his bark.

The first attack which Satan made upon the human family was by exciting the pride of our first parents—"Ye shall be as Gods, knowing good from evil," and it is probably one of the main points of attack to this time. There it is that the human heart is most vulnerable, and once Satan can suggest an idea that tickles our pride, he has accomplished much. How often does he inculcate into our minds an exalted opinion of our powers, and causes us to rank our intelligence as superior to that of others! Hence, we have one cause of lukewarmness. Satan fills the mind of a professor of religion with the belief, that his views of Scripture are excellent, that he understands the doctrines of God's word better than his neighbors do, and he finally fancies himself so wise, that when he hears from the pulpit the exposition of Scripture, if it be not in exact accordance with the views he has previously entertained, he discards them as incorrect, and however forcible the arguments, however solid the reflections, and however warning the application, the words pass by him "as the idle wind." We must at once see the liability of remaining in a lukewarm state, when we become so fortified with self conceit, that however erroneous our opinions may be, we still oppose them to solid truth. Let us illustrate this. There are professors of religion whom we call Antinomians, "who hold doctrines that clearly supersede the necessity of good works," and hence, when they are not found in the line of duty, will say, it is not their fault, they cannot help it, what they do is entirely by the decree of God, and thus they go on in sin, deluded with the idea that they cannot be censured for it. If such men (and it is apt to be the case) are so self conceited, as to fancy their opinions incontrovertible, the preacher may plead until he is hoarse that "faith without works is dead," and neither their views nor their practice will be altered. On the other hand there are those, who will hold up the works of the law as their justification, and you may never convince them that a man is "justified by faith without the deeds of the law," though you may direct them to the very chapter and verse for proof. To be an Antinomian you will naturally be lukewarm, because you can see no need of activity. To be an advocate of justification by works, you destroy at once all holy affections, which are the strongest impulse to energy. We present these two extremes, not because these characters alone are impenetrable to the force of truth, but merely to throw the clearest light upon the subject. And, brethren, let it now be impressed upon your minds, that your opinions are not always correct, and that a supposition of this kind is highly detrimental to your christian character and spiritual energy.

Pride makes professors lukewarm in another respect, they are afraid of being conspicuous, lest their faults should be detected, or they may be scolded by others. They will not pray because they cannot make use of as fine language as another; they will not be active in their religious duties, because they are afraid the world will ridicule. Pride also tells them it is mean to forgive their enemies, and if there is aught against a brother, a

proud heart precludes advances for reconciliation. All which produces lukewarmness.

But here is another professor whom Satan attacks in a different way. Humility is a charming grace, to which we are strongly encouraged by the gospel, and it is here, where Satan is least apt to be detected, that he very often uses his influence. All men are not equally liable to have their pride excited, and many of a yielding disposition, and humble in their demeanor, escape attacks upon that quarter, whilst their very humility is the ground upon which the arch fiend works. Every one conversant with Scripture, knows that humility ought to be cherished; Satan knows it too, and when he finds a professor of this description, he makes him reason thus with himself. I am sensible of my poor talents, all the rest are better gifted than myself; I may probably, in the attempt to do some good, disappoint even my own hopes, and be a stumbling block to others, and lest I may say something improper or act with impropriety, I will keep my self still. Alas! this individual fancies, he is cherishing a christian grace, whilst he is actually led by the influence of his subtle enemy, counter to the spirit of the gospel, which says of him, that buried his talent "cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." But Satan takes a still bolder step than these already mentioned, he even takes the words of God to lead professors astray, and a very usual quotation is, "Blessed are the merciful, for they shall obtain mercy," and then makes the man reason thus, "A merciful man is merciful to his beast," and therefore as the meeting house is some distance off, and my beasts have been working hard all the week, it would be best to stay at home. But you may see that this is only an excuse suggested by the evil one, when you reflect that these thoughts have not occurred soon enough to bring lighter work upon the beasts, but merely interpose in time to give a plausible reason for not attending to an important christian duty, and yet these very characters who pretend to such mercy, are seen on another Sabbath taking their whole families, and passing in the neighborhood of the meeting house, where there is service to spend the day with a friend. But there is another text which is used with considerable dexterity. You see a man very active and assiduous in the acquisition of wealth, his whole mind seems wrapped up with thoughts of future prosperity, and though the scripture says in more than one place "sufficient for the day are the evils thereof," yet still care and anxiety for earthly goods are interrupting the accumulation of heavenly treasure, and he can at once produce scripture to authorize him in his course. "But if any provide not" "for those of his own house he hath denied the faith, and is worse than an infidel." And here again we may easily discover that it is not a principle of religion which actuates him, for if it were, he would first search out the passage, and study its meaning before he would quote it in vindication of his conduct. In the first place he is almost sure to quote it incorrectly as already repeated, whereas the true reading is thus. "If any provide not for their own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And when we examine the context, we find its meaning directly adverse to the habit of this avaricious man. The apostle has been speaking of making provision for the widow, &c. and intimates that instead of letting the poor be two great a charge upon the church, their relations who are able, should provide for their support. "For, says he, "if any provide not" that is, do not take care of "his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." But that this passage has not been suggested by the holy spirit, is evident also from the fact that it occupies the mind more than that which our Saviour uses: "Seek ye first the kingdom of God, and his righteousness; and

all these shall be added unto you." And again, what the Apostle says, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." It is the laying up of treasure upon earth, dear brethren, that is one of the greatest sources of lukewarmness in professors of religion. There is some thing so fascinating in the thought of taking a high stand in fashionable life, or enjoying ease and participating in the humors of life, that once we get into the way of making money, our minds become completely absorbed with the hopes of sensual gratification, and thus remove our divine impressions, for it is an undoubted truth, that "we cannot serve God and mammon."

Our limits will only allow us to mention one other way in which Satan suggests scripture to carry his point. A professor of religion oftentimes begins to doubt the reality of his conversion, being convicted for his many offences against his heavenly Father, and before these impressions have time to operate sufficiently, Satan with the appearance of an angel of light speaks in some such manner as this: "Son, be of good cheer, thy sins be forgiven thee." The subject of his influence is enraptured with the thought that he heard the voice of his Saviour, his mind becomes composed, and he thinks he has a sure evidence of being a child of grace. It is plain however to see it is all a delusion for we witness no closer walk with God, hear no more fervent prayers than before, and see no greater activity in religion, whereas had Satan not interposed, comfort would not have reached the convicted soul, until an abiding impression had been stamped on the mind of the awful consequences of living far from God; and consolation would not have come till there was a complete dependence on the Almighty arm.

We could shew a vast number of points at which Satan makes his attacks upon the professor of religion, but we trust we have said enough to induce proper reflection on the part of our readers.

Having then ascertained the three principal modes in which we are operated upon to produce and continue lukewarmness, viz. by exciting the pride, by cherishing a false humility, and by delusive notions; the question then arises, how is a conquest to be effected. The answer is in two words, "watch and pray."

Mr. Editor.

In the last number of your paper, that has reached me, of the 13th inst. I observe a communication from J. D. on "The Interregnum of the Furman Theological Institution;" in which the author asks "What is the matter? What are the officers of the Board doing? Since the annunciation of Professor Hooper's non-acceptance to his election, all appears to be lulled into dormant silence." Now in order to prepare the way for an answer to these questions, and to throw light upon the whole subject, I request you to republish the following extracts from the minutes of the meeting of the State Convention of the Baptist denomination in South Carolina, held at Barnwell C. H., S. C. in December last.

"Resolved, That the Convention are willing to introduce a system of manual labor into the Furman Theological Institution, provided the means are furnished."

"Resolved, Therefore, that the Board of Agents be instructed to obtain, as far as practicable, the results of experience in reference to such Institution, and the best management of them; and also to ascertain by enquiring through the State, whether the means

to establish such an Institution, at a suitable site on a proper basis will be furnished, regarding the present site of the Institution, as one of the locations, whence offers in money, lands, or buildings are desirable, and that they report at the next meeting of the Convention."

"Resolved, That the Convention are willing to sustain a classical school, for the reception of students in general, on the manual labor system, provided the means be supplied; and that the board be instructed to enquire and report, whether a common site for both Theological and classical Departments will best accomplish the ends of the Convention."

"Resolved, That the Institution be continued on its present location and basis, for the present, and that suitable arrangements be made with the Professors to compensate them for the use of the Institution building heretofore, and to secure the use of that, and of what other accommodations may be necessary, until the next meeting of Convention."

"The subject of the resignation of both Professors in the Institution was brought up. Wherefore, Resolved, That the resignations be accepted, and that the thanks of the Convention be tendered to them for their past services."

It will be seen by the two last resolutions, that the Institution was to be continued for the present at its present location, and that the resignations of the Professors were accepted. Their place was therefore to be supplied, and as the Convention did not make the necessary provision, the Board of Agents proceeded to this work immediately after the Convention rose. Upon consultation it was thought best by the Board to elect one Professor only; and Professor Hooper of North Carolina, was unanimously appointed to the office. The Board requested me to announce to him his election, and in the event of his non-acceptance, to endeavor to obtain another, and to advise the members of the result.

I wrote immediately to Professor Hooper, and then made enquiry of more of our brethren than one, either of whom would be competent to the duties of the station, to know, if, in the event of disappointment, another could be obtained for the vacant Professorship. In consequence of the absence of Professor Hooper, from his residence, at the time, that my letter reached it, he did not receive it until some time after its arrival. The delay, thus occurring in the transmission of my letter, gave opportunity for answers to be received from those brethren, whom I had consulted in reference to the Professorship, by the time that Professor Hooper's reply reached me. This was about the last of January, when I immediately addressed a communication to yourself, Sir, that appeared in your paper of the 31st of that month, in which I advised the members of the Board, that Professor Hooper had declined the acceptance of the Professorship in the Institution, and that my endeavors, to obtain an Instructor to fill the vacant office, had been ineffectual.

I have received no intimation from any member of the Board, or of the Convention, or from any one else, since the above date, of any person who could be obtained, as a competent Professor for the Institution; nor have I received any expression of a desire on the part of any member of the Board to have that body assembled for the purpose of proceeding to such election. And as I knew not of any one, whom I could propose to the Board for the office, I have not attempted to call a meeting of that body. It is true that in the communication of J. D. of the 19th inst. he pro-

poses that the Board shall elect brother Manly to the Professorship, and brother Wood Furman to the Tutorship in the Institution, who, being God fearing men, and desirous of doing his will, will, if selected, enquire of God, with fasting and prayer. In the opinion of the worth and excellence of these brethren, thus expressed by J. D. I most heartily concur. But in regard to the course, suggested by him in reference to their election, many things are to be considered. First, the present advanced period of the year. Secondly, the fact that both these brethren are located in important places, and engaged in important avocations, each bound by implied, if not prescribed stipulations to remain at his post for the year: the first the Pastor of the Baptist Church in Charleston, and the other with his excellent lady, employed in the instruction of youth in Sumterville: Thirdly, the further fact, that the members of the Board live at great distances from each other, some on the seaboard, some midway of the State, East and West, on the borders of Georgia and North-Carolina, respectively, and that the difficulty of fixing upon a central point for the meeting, and of bringing the members together would be so great, that it could not be effected, if at all, under a month, before which period many of the members of the Board would have to be on their way to the triennial meeting of the General Missionary Convention at Richmond. And after all, if the meeting could be effected, there would be an entire uncertainty of securing both, or either of these brethren. Nay, there is a moral certainty in my own mind, that we should not succeed for the present year.

There are other considerations of weight, in reference to an attempt at the election of these brethren, or any others at the present advanced period of the year, and even at the period at which I was apprised of the impracticability of obtaining Professor Hooper, or either of those other brethren to whom I had made application, which considerations ought to be duly regarded, and which I will now present.

By the resolutions, at the head of this communication, it will be seen, that entire uncertainty hangs over our movements with regard to the Institution for the next year, in reference to location and plan of operation. It is wholly uncertain, whether the institution will be continued at its present site, or be removed to the mountains or elsewhere. Whether it will be classical and theological, or theological only. Whether it will be conducted on the manual labor plan or not. Now let this state of things be duly considered, and could it be expected that any man of competency for the Professorship or Tutorship, especially if he have a family, would leave a station of usefulness and comfortable support in a Church, or Literary, or Classical Institution, and incur the trouble and loss attendant upon removal, the breaking up of connexions and habits, the difficulties of an entrance upon a new scene, for the balance of the year, for compensation at the rate of \$1000, with the bare expenses of removal paid! Could it be reasonably expected, I repeat, that, under such circumstances, men, such as our Institution would require, could be obtained for the balance of the year, who, at its close might have to break up again, and follow the Institution in its removal, or seek a new situation? To me, it appeared entirely unreasonable to expect it, and therefore I have not called a meeting of the Board in reference to the Professorship, and therefore the Institution is without an Instructor. I hope, Mr. Editor, that, what has now been said, will satisfy our bro-

ther J. D. and the friends of the Institution, concerning the "dormant silence into which all appears to be lulled since the annunciation of Professor Hooper's non-acceptance of his election." I trust too, that his enquiries, "What is the matter! What are the officers of the Board doing?" are so answered, as to shew, that these officers have not been inattentive to the solemn charge confided to their hands.

"The breaking off of the young men from their studies in the Institution, preparatory to the great work of preaching the gospel," is matter of painful regret to the Board of Agents, as it is to "J. D." and other supporters of the Institution. But this follows as a matter of necessary consequence from the state of things, into which, we have been brought by circumstances, not under our control. Both the Professors resigned their stations. This we could not prevent. We endeavored to obtain others without success. The young men, therefore, must necessarily seek in other Institutions, that instruction which, by its temporary failure, they cannot obtain in ours. Their being scattered abroad, though undesirable, will not prevent their return, when the Institution shall have become permanently settled, nor hinder others from then entering it, as students.

A temporary failure is not necessarily an abandonment of an enterprise. It sometimes leads to a firmer foundation of the undertaking, and to a more guarded management of its affairs. It will be seen by the above resolutions, that, at the juncture of time, when we are without Professors, the mind of the Convention seems strongly directed to the enlargement of the plan of the Institution, which, if carried into effect, will, it is believed, require a removal of the location. It is contemplated to add a Classical Department, and to place the whole upon the Manual Labor scheme. In such an event, a different order of buildings may be demanded on a different site. Now He, who sees the end from the beginning, has this whole matter under his immediate supervision, and may have permitted "the interregnum of the Institution," for the purpose of rousing us to more reflection and thought, and of leading us to more maturity of purpose, that "the second removal," if it should take place shall lead us to build on foundations deeper and wider. God has signally blessed the Convention and the Institution. And surely He will not forsake us now. Let then "the friends and supporters" of the Institution strengthen themselves in the Lord their God, as did David in a time of peril and dismay. Let "its faint hearted friends," banish "despair," and betake themselves to prayer and effort. Let "its opponents" not stumble, but wait the issue of the present state of things.

The second query asks if "the Board can expect a competent Professor as Superintendent for a thousand dollars, which is the sum fixed for the Professor's salary." In reference to this matter, I have only to say, that the limited funds possessed by the Convention, forbade the Board to go beyond this amount. Willingly would the Board enlarge the sum, if the denomination, for which they act, would put it into their power, and so direct its application.

The third query relates to a subject, to which, as an officer of the Board, I make no reply.

The fourth enquires, "Were the former Professors clothed with equal authority in the Institution? If so, could any thing but a Babel be expected?" J. D. goes on to add, "a bifurmed head to one body is not only

contrary to the laws of nature, but all moral government." Now these enquiries and assertions contain by implication, a very grave charge against the judgment and understanding of the Convention. To the enquiries, I answer, that the Professors were co-ordinate, having equal authority. It was expected that an arrangement between themselves, of mutual and distinct duties, would enable each to proceed in his own department and sphere, without the danger of collision; that the prominent acts of administration might be performed by each, *alternately*, with good consent; and that in cases where precedence should be indispensable, *seniority* should determine that precedence. If in making this arrangement, the Convention have expected too much of human nature, they must find their apology in the example of numerous other Institutions, which have been established and maintained on a similar basis. And they hope they will be excused, at least by the great Head of the church, when they declare that they intended nothing more by it than what his Apostle recognized among the elders of the Church at Ephesus.—See Acts xx. 17—28. Whether they have violated the laws of nature and all moral government, "J. D." and others will judge. I would suggest, however, that on more mature reflection, he may possibly find reason to attribute our difficulties, not *necessarily* to the arrangements of the Convention, but to the imperfection that attaches to human nature in our fallen world.

That there has been something wrong, Mr. Editor, in the management of our affairs, we are all ready to admit. I can only say for myself and my colleagues, that with the best intentions, we have served our brethren and the cause of Zion. Separated at great distance from each other,—one in the mountains and one in the seaboard—some in the Western and some in the Eastern extremities of the State, and all engaged in some secular pursuit for support, or absorbed in the duties of an arduous Pastoral relation, our opportunities of concert and judicious action have been very limited. Yet we have done what we could.—And surely some tenderness is due to the feelings of those, who, in addition to their brethren, without seeking them, appointments to office, which have imposed upon them duties of a most delicate and difficult character, often demanding of them sacrifices of time and money, which have at times proved extremely inconvenient to them to bear; if in the prosecution of these duties, the success, which they have ardently desired and laboriously sought, has not been granted to their efforts. I, for one, am ready to surrender into other and abler hands, the management of the interests of the Institution, and shall rejoice to see these interests better sustained and more wisely directed.

In reference to the other subjects, contained in the communication of "J. D." it does not become me as an officer of the Board to say any thing. At another time, as an individual, it is probable, that I shall trouble you, Mr. Editor, with a communication on the general subject of the Institution. I may then touch on the points embraced in the queries, which, in this communication, I have not attempted to answer.

I am, affectionately,

Yours in Gospel Bonds.

WM. B. JOHNSON,

Pres. of the B. of A. of the State Con. of the
Bapt. Dispensation in So. C.

Edgefield C. H. S. C. March 21, 1835.

REVIVALS.

Elder J. B. Smith of Mocklenburg, in a letter to the editor, communicates the following truly cheering intelligence:

"I am truly glad to say that we have a glorious time at Buffalo. I have baptized 100 there since April last, and several others have been received—and at the other churches 80, making in all 180."

Protracted Meeting at Woodstock.—This meeting, says the *Vermont Telegraph*, commenced Feb. 11th, and closed March 8th, having continued 86 days. At the closing service the Rev. Mr. Burchard remarked that "the number of those who had professed submision to God during the meeting was about 400. Of these, 160 were from adjacent towns." We have been informed that on the first Sabbath in March, about 40 were added to the Congregational church, and on the second Sabbath about 50 more; and to the Episcopalian church, during the progress of the meeting, about 35 were added—in all 125.

SUMMARY.

We understand that the Planters' and Mechanics' Bank has been chosen, and has consented to act as the Bank of Deposit for the U. S. in this city.

A Steam Boat to be called the *South-Carolina*, is now being built at Baltimore, and is destined for the Charleston and Norfolk line. We understand that it will commence running in May.

Gov. M'Duffie has notified the Board of Trustees, that a motion will be made at their meeting, on the first Monday in June next, to elect at that time a President and Professors for all the vacant chairs in the College of S. C.

The President of the United States, with the consent of Congress, has given the Lion presented to him by the Emperor of Morocco, to the Orphan Asylum at Washington and Georgetown.

The House of Representatives of Massachusetts, ordered to a third reading, by a vote of 231 to 112, a bill of which the following is a summary—"From and after the first of April next, no brandy, rum, gin or other distilled spirits shall be sold in less quantity than 28 gallons, nor shall any license be granted by the selectmen of towns, if a majority of legal voters in such towns shall vote at a legal town meeting that such license shall not be granted."

The editor of the *Washington Globe* says his paper has a subscription list of seventeen thousand subscribers.

R. L. Stevens, Esq. has invented, and put into actual operation, machinery, applied to the Steamboat Newark, capable, as it is stated, of being driven through thick ice with certainty and safety. For this invention Mr. S. is about to obtain a patent.

A short time ago, a farmer, ploughing his land about 5 miles from Kensington, turned up a vase containing 2,350 pieces of money, and some ornaments, wrapped in a cloth, in a perfect state of preservation. The coin is of the Grand Master of the Teutonic Order, some of which is of a later date than the battle of Tannenberg, which took place in 1410.

Nine hundred and sixty-two dollars were recently collected in Augusta at a fair of the Ladies of the Baptist Society.

It has been ascertained, says the *New-York Commercial Advertiser*, from official records of the Custom House, as we are informed, that upwards of six hundred Roman Catholic Missionaries have arrived in the United States, within the last 12 months.

The Catholics now have in the United States, as appears by a recent statistical statement of their own—262 Churches—312

Priests—20 Colleges and Seminaries for females—and 17 Convents.

The President of the United States has completed his sixty eighth year.

The SIAMERSE TWINS arrived in the city of Havana on the 24th ult.

The publishers of the *Comprehensive Commentary* have given 50 copies of vol. 1. to the American Board of Foreign Missions.

From a catalogue of Officers and Students of the Theological Seminary at Columbia, it appears that there are twenty-one Students, nine in the Senior, and six in each of the other classes.

The *Norfolk Beacon* says, "we understand that a Lady in Portsmouth was, on Friday last, delivered of four boys, two of which are fine hearty children—the other two were dead. The same lady about ten months since was delivered of three boys; none of which lived, making seven children in 10 months."

A German paper states that a Swedish fisherman has made several experiments with complete success of walking upon the water which he does with as much ease as upon land, by means of slight tin shoes. These shoes are made in the shape of a small canoe, and are attached together so that they can only be separated, so as to ensure the power of walking with ease.

GENERAL MISCELLANY.

From the Last Days of Pompeii.

"Hast thou ever heard much," asked Ione, "of this new sect of the Nazarenes, of which my brother spoke?"

"I have often heard enough of the votaries," returned Glaucus, "but of their exact tenets know I naught, save that in their doctrine there seemeth something preternaturally chilling and morose. They live apart from their kind; they affected to be shocked even at our simple uses of garlands; they have no sympathies with the cheerful amusements of life; they utter awful threats of the coming destruction of the world: they appear, in one word, to have brought their unsmiling and gloomy creed out of the cave of Trophonius. Yet," continued Glaucus, after a slight pause, "they have not wanted men of great power and genius, nor converts even among the areopagites of Athens. Well do I remember to have heard my father speak of one strange guest at Athens many years ago; methinks his name was PAUL. My father was one among a mighty crowd that gathered on one of our immemorial hills to hear this sage of the East expound; through the wild throng there rang not a single murmur!—the jest and the roar, with which our native orators are received, were hushed for him;—and when on the loftiest summit of that hill, raised above the breathless crowd below, stood this mysterious visitor, his mien and his countenance awed every heart even before a sound left his lips. He was a man, I have heard my father say, of no tall stature, but of noble and impressive mien; his robes were dark and ample; the declining sun, for it was evening, shone aslant upon his form, as it rose aloft, motionless and commanding; his countenance was much worn and marked, as of one who had braved alike misfortune and the sternest vicissitude of many climes; but his eyes were bright with an almost unearthly fire; and when he raised his arm to speak, it was with the majesty of a man into whom the Spirit of a God hath rushed!"

"Men of Athens!" he is reported to have said, "I

find among ye an altar with this inscription—TO THE UNKNOWN GOD. Ye worship in ignorance the same deity I serve. To you unknown till now, to you be it now revealed.

"Then declared that solemn man how this great Maker of all things, who had appointed unto man his several tribes and his various homes—the Lord of earth and the universal heaven, dwelt not in temples made with hands; that his presence, his spirit, was in the air we breathed;—our life and our being was with Him. 'Think you,' he cried, 'that the Invisible is like your statues of gold and marble? Think you that he needeth sacrifice from you: He who made heaven and earth?' Then spake he of fearful and coming times, of the end of the world, of a second rising of the dead, whereof an assurance had been given to man in the resurrection of the mighty Being whose religion he came to preach.

"When he thus spoke, the long pent murmur went forth, and the philosophers that were mingled with the people muttered their sage contempt; there might you have seen the chilling frown of the Stoic, and the Cynic's sneer;—and the Epicurean, who believeth not even in our own Elysium, muttered a pleasant jest, and swept laughing through the crowd; but the deep heart of the people was touched and thrilled; and they trembled, though they knew not why, for verily the stranger had the voice and majesty of a man to whom 'The Unknown God' had committed the preaching of His faith."

I listened with rapt attention, and the serious and earnest manner of the narrator betrayed the impression that he himself had received from one who had been among the audience, that on the hill of the Heathen Mars had heard the first tidings of the word of Christ!

From the Columbia Telescope.

We take great pleasure in laying before the public the following letter. Good news could not have a messenger more acceptable and honored than Gen. Hamilton.

To the Editor of the Telescope:

SIR:—As I well knew the intense interest which is felt throughout the State in relation to the South Carolina College, I shall seek no other source to find my apology for troubling you with this communication.

In the recent discussion which has taken place in the public press at Columbia, on the concerns of the College, it is quite obvious that you were not informed of what the Committee of Correspondence for filling the vacant Presidency and Professorships (consisting of Gov. McDuffie, Gen. Hayne and myself) have done since the adjournment of the Board.

I am happy to inform you that the results of an extensive private correspondence are likely to be crowned with the highest success. Our difficulty will not be in discovering candidates, but rather in selecting from a number of acknowledged worth and of high qualifications.

In our enquiries we have sought for the best talent and attainments; and indeed our State, as she is prepared to pay an equivalent price for these qualifications, should take nothing else.

As many of the members of the Board of Trustees reside at distant parts of the State, and since its adjournment have had but a limited opportunity of communicating with each other, I have deemed it important that this information should be made public.

I hope I may be pardoned for adding further, that as all the names of the candidates will not probably be added to the List of Applications before the first Monday in June, it becomes highly important that no premature commitments should now be made by the members of the Board, in favor of any individuals, before the period of election.

The List of Applicants promises to be a large one, and I am sure the Board will abstain from any preliminary pledges, which may prevent our ultimately securing, not mediocrity and doubtful qualification, but genius, science, literature and taste, matured experience and high moral worth, which are precisely the staples we want for the regeneration of our College.

I hope you will likewise pardon my adding, that if any portion of the inculpatory strictures of the Press at Columbia, on the conduct of the Board of Trustees, is referable to the Committee of Correspondence, I am sure I but speak the sentiments of my Colleagues, as well as my own, when I say we are prepared to take them in good part, for it is sometimes the price of public service to be censured without just cause, from a want of an accurate, and often unattainable, knowledge of facts. Indeed I can only look to what has occurred at Columbia on the subject, as an earnest of the deep and patriotic interest which is every where taken and felt in the prosperity of an Institution which I trust is destined to be the nursing mother or the intellectual power and repute of South Carolina.

I remain, Sir, very respectfully,

Your obedient servant,
J. HAMILTON.

Ohio and Michigan.

According to the National Intelligencer, the following is the present state of the difficulty between these two powers. Congress, as we mentioned, did not define the boundary between them. The Senate passed a Bill favorable to the claims of Ohio, which being referred to a Committee of the House; they reported against it. The question was afterwards debated with some warmth, but the bill was finally lost by being left among the other neglected business at the adjournment. In the mean time the Legislature of Ohio had passed a law for extending the jurisdiction of that State over the disputed territory; and the Michigan Legislature having previously passed an act to resist the occupation by any authority than that of the United States, or of Michigan—the acting Governor of Michigan has called out the Militia to resist the enforcement of the law of Ohio. A serious conflict is therefore apprehended.—*Mercury.*

My Two Aunts.

Philosophers tell us that we know nothing but from its opposite; then I certainly know my two aunts very perfectly, for greater opposites were never made since the formation of the light and darkness; but they were both good creatures—so are light and darkness good things in their place. My two aunts, however, were not so appropriately to be compared to light and darkness as to crumb and crust—the crumb and crust of a new loaf; the crumb of which is marvellously soft, the crust of which is exceeding crisp, dry and snappish. The one was my father's sister, and the other was my mother's; and very curiously it happened that they were both named Bridget. To distinguish between them, we

young folks used to call the quiet and easy one, Aunt Bridget, and the bustling worrying one, Aunt Fidget. You never in the whole course of your life saw such a quiet, easy comfortable creature as Aunt Bridget; she was not immensely large, but prodigiously fat. Her weight did not exceed twenty stone, or two and twenty at the utmost; hot weather made some little difference; but she might be called prodigiously fat, because she was all fat—I don't think there was an ounce of lean in her whole composition. She was so imperturbably good natured, that I readily do not believe that she ever was in a passion in the whole course of her life. I have no doubt that she had her troubles; we all have troubles more or less, but Aunt Bridget did not like to trouble herself to complain. The greatest trouble that she endured was the alteration of day and night; it was a trouble to her to go up stairs to bed, and it was a trouble for her to come down stairs to breakfast; but when she was once in bed, she could sleep ten hours without dreaming, and when she was once up and seated in her comfortable arm-chair, by the fire-side, with her knitting apparatus in order, and a nice, fat, flat comfortable quarto volume on a small table at her side, the leaves of which volume she could turn over with her knitting needle, she was happy for the day; the grief of getting up was forgotten, and the trouble of going to bed was not anticipated. Knowing her aversion to moving, I was once saucy enough to recommend her to make two days in one, that she might not have the trouble of going up and down stairs so often. Any body but Aunt Bridget would have boxed my ears for my impertinence, and would in so doing have served me rightly; but she, good creature, took it all in good part and said, "Yes, my dear, it would save trouble, but I am afraid it would not be good for my health: I should not have exercise enough." Aunt Bridget loved quiet, and she lived in the quietest place in the world. There is not a spot in the deserts of Arabia, or in the Frozen Ocean, to be for a moment compared for quietness with Hans Place—

"The very houses seem asleep,"

and when the bawlers of milk, mackarel, and flounders entered the placid precincts of that place, they scream with a sudden violence, like the hautboy played with a piece of cotton in the bell. You might almost fancy the oval building to be some mysterious egg on which the genius of silence has sat brooding ever since the creation of the world, or ever Chaos had combed its head and washed its face. There is in that place a silence that may be heard, a delicious stillness which the ear drinks in as greedily as the late Mr. Dando used to gulp oysters. It is said that when the inhabitants are all asleep, they can hear one another snore. Here dwelt my Aunt Bridget—kindest of the kind, and quietest of the quiet. But good nature is terribly imposed upon in this wicked world of ours; and so it was with Aunt Bridget. Her poulterer I am sure used to charge her ten per cent. more than any of the rest of his customers, because she never found fault. She was particularly fond of ducks—very likely from a sympathy with their quiet style of locomotion; but she disliked haggling about the price, and she abhorred the trouble of choosing them, so she left it to the man's conscience to send what he pleased, and to charge what he pleased. I declare that I have seen upon her table such withered, wisened toad-like villains of half-starved ducks, that they looked as if they had died of the whooping cough. And if I ever happened to say any thing approaching

to reproach of the poulterer, Aunt would always make the same reply "I don't like to be always finding fault." It was the same with her wine as it was with her poultry; she used to fancy that she had port and sherry, but she never had any thing better than Pontac and Cape Madeira. There was one luxury of female life, which my aunt never enjoyed—she never had the pleasure of scolding the maids. She had a splendid set of Sunday crockery, done in blue and gold, and by the carelessness of one of her maids, the whole service was smashed at one fell swoop. "Now that is too bad," said my Aunt; I really will tell her of it." So I was in hopes of seeing Aunt Bridget in a passion, which would have been as rare a sight as an American aloe in blossom. She rang the bell with heroic vigor, and with an expression of almost a determination to say something severe to Betty, when she would make her appearance. Indeed if the bell pull had been Betty, she might have heard half the first sentence of a terrible scolding; but before Betty could answer the summons of the bell, my aunt was as cool as a turbot at a tavern dinner. "Betty," said she, "are they all broke?" "Yes, ma'am," said Betty. "How come you to break them," said my aunt. "They slipped off the tray, ma'am," replied Betty. "Well then be more careful another time," said my aunt. "Yes, ma'am," said Betty. Next morning another set was ordered. This was not the first, second or third time that my aunt's crockery had come to an ultimate end. My aunt's maids had a rare place in her service. They had high life below stairs in perfection; people used to wonder that she did not see how she was imposed upon; bless her old heart, she never liked to see what she did not like to see, and so long as she could be quiet, she was happy. She was a living emblem of the Pacific ocean.

But my aunt Fidget was quite another thing. She only resembled my Aunt Bridget in one particular, that is she had not an ounce of lean about her, but then she had no fat neither—she was all skin and bone; I cannot say for a certainty, but I really believe that she had no marrow in her bones; she was as light as a feather, dry as a stick, and had it not been for her patterns, she must have been blown away in windy weather. As for quiet, she knew not the meaning of the word; she was flying about from morning to night like a faggot in fits, and finding fault with every body and every thing. Her tongue and her toes had no sinecures. Had she weighed as many pounds as my aunt Bridget weighed stones, she would have worn out half a dozen pair of shoes in a week. I don't believe that Aunt Bridget ever saw the inside of her kitchen, or that she knew exactly where it was; but aunt Fidget was in all parts of the house at once—she saw every thing, heard every thing, remembered every thing, and scolded every thing. She was not to be imposed upon, either by servants or trade people. She kept a sharp look out upon them all—she knew when and where to go to market. Keen was her eye for the turn of the scale, and she took pretty good care that the butcher should not dab his mutton-chops too hastily in the scales making momentum tell for weight. I cannot think what she wanted with meat, for she looked as if she ate nothing but raspings, and drank nothing but vinegar. Her love of justice in the matter of purchasing was so great, that when her fishmonger sent her home a pennyworth of sprats, she sent one back to be changed because it had but one eye. She had such a strict inventory of all her goods and chattels, that if any one plundered her

of a pin, she was sure to find it out. She would miss a pin out of a pack, and she once kept her establishment up half the night to hunt for a bit of cheese that was missing. It was at last found in the mouse trap. "You extravagant minx," said she to the maids, "here is cheese enough to bate three mouse traps;" and she nearly had her finger snapped off in the haste to rescue the cheese from its prison. I used not to dine with my aunt Fidget so often as I did with Aunt Bridget, for my aunt Fidget worried my very life out with the history of every article that was brought to the table. She made me to undergo a narration of all she had said, and all that the butcher or poulterer had said concerning the purchase of the provision; and she used always to tell me what was the price of mutton when her mother was a girl—twopence a pound for common pieces, and twopence halfpenny for prime pieces. Moreover, she always entertained me with an account of all her troubles, and with the sins and iniquities of her abominable servants, whom she generally changed once a month. Indeed had I been inclined to indulge her with more of my company, I could not always manage to find her residence, for she was moving about from place to place, so that it was like playing a game at hunt-the-slipper to endeavour to find her. She once actually threatened to leave London altogether, if she could not find some more agreeable residence than hitherto it had been her lot to meet with. But there was one evil in my aunt Fidget's behaviour which disturbed me more than any thing else; she was always expecting that I should join her in abusing my placid Aunt Bridget. Aunt Bridget's style of housekeeping was not perhaps, quite the pink of perfection, but it was not for me to find fault with it, and if she did sit still all day, she never found fault with these who did not; she never said any thing evil of any of her neighbors. Aunt Fidget might be flying about all day like a witch upon a broomstick; but aunt Bridget made no remarks on it; she let her fly. The very sight of aunt Fidget was enough to put one out of breath—she whisked about from place to place at such a rapid rate, always talking at the rate of nineteen to the dozen. We boys used to say of her that she never sat long enough in a chair to warm the cover. But she is gone—*requisitæ in pace*; and that is more than ever she did in her life time.

Cut and Uncut Potatoes for Planting.

The following is from the New England Farmer of the 13th ultimo.

Mr. Fessenden.—The following details of an experiment to ascertain the relative advantage of planting cut or uncut potatoes is at your service for publication if you think it of sufficient importance.

I planted this year alternate rows of cut and uncut potatoes. I put four pieces into each hill of the cut potatoes and two potatoes into each hill of the whole potatoes. The hills were three feet apart, each way, and of course the number of hills in an acre was 4840. The produce of rows, planted with cut potatoes was at the rate of three hundred and thirty five bushels the acre, or twenty three thousand five hundred and twenty pounds. The produce of the rows planted with the whole potatoes was at the rate of four hundred and fifty eight bushels or thirty-two thousand and forty pounds. The difference in the crop in favor of whole potatoes was at the rate of one hundred and twenty-two bushels the acre, but as there were

twenty-two bushels more of seed the acre used in planting the whole potatoes, the nett gain was only one hundred bushels. However, as one bushel of potatoes at the season of planting is usually worth two bushels at harvest time, it will be more accurate to calculate the gain at seventy-eight bushels. The kind of potatoes planted was the "white blue nose," which is decidedly the best potatoe for the table I have ever cultivated, though a moderate bearer unless it receive generous treatment.

Ellsworth, (Me.) 3d Nov. 1834.

The above is a valuable article, and the experiment which it details, will go near to settle a very important and much controverted point in husbandry.—*Ed. N. E. Far.*

Green Vegetable Manure.

The value of green vegetables as manure was strikingly proved by me in the spring of 1833. I had a trench opened of sufficient length to receive six sets of potatoes; under three of these sets I placed green cabbage leaves, but the other three had nothing but the soil. When the crop was dug up, the plants over the cabbage leaves yielded about double the produce of the others.—*J. D. Parks, Dartford Nursery, January, 1834.*

NOTICE.

THE next annual meeting of the General Association of Va. will commence on Saturday the 25th of April. The introductory sermon will be delivered by Elder Cumberland George—Elder G. F. Adams his alternate.

The Baptist Triennial Convention will meet on Wednesday the 29th, at the Second Baptist Church. Elder S. H. Cone of New York, to preach the introductory sermon—in case of failure, Elder Basil Manly, of Charleston, S. C.

Ministers and delegates to the General Association, the Triennial Convention, or the American Baptist Home Mission Society, will, on their arrival, call at the office of the Religious Herald, a few doors above the Eagle Tavern, at the store of W. and J. C. Crane, or at Peter Winston's, nearly opposite the Shockoe Hill Tavern. A committee will also attend at the steamboat landing, and at the stage office, to direct the brethren to suitable places of entertainment.

The editors of the Watchman, the N. Y. Baptist Register, the American Baptist, the Biblical Recorder, the Southern Baptist, the Christian Index, and the Cross and Journal, &c. will please to copy the above notices.

Delegates having funds for the General Association, who reach the city on Friday, will oblige the treasurer, brother J. C. Crane, by calling at the store, and paying them over on the same day, or at an early hour the next morning.

TROTTI'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.

AN INSTRUCTRESS WANTED,

AT 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. HILLEN, Longwire's Store, Edgefield District, S. C. March 27.—*if*

CHARLESTON PRICE CURRENT, APRIL 3, 1885.

ARTICLES.			ARTICLES.			ARTICLES.					
	c.	q.		c.	q.		c.	q.			
BAGGING, Hemp, 42 in. yd.	19	a	30	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	OSNABURGH, yd.	8	a	9
BALE ROPE, lb.	6	a	9	Mackerel, No. 1.	7	a	7 25	FORK, Mass, bbl.	13	50	14 50
BACON, Hams.	9	a	11	No. 2.	6	a	6 25	Prime,	10	50	11 00
Shoulders and Sides.	6	a	8 1/2	No. 3.	5	a	5 50	Cargo,	8	00	10 00
BEEF, New-York, bbl.	10	a	11	Dry Cod, cwt.	2	a	7 5	West, Boston.			
Prime	7	a	7 50	FLOUR, Bal. H.S. sup. bbl.	5	a	5 50	No. 1. do.			
Cargo	4	a	4 1/2	Philadelphia and Virginia,	5	a	5 50	PEPPER, black, lb.			8
Mass, Boston.	10	a	11	New-Orleans,	5	a	5 50	PIMENTO			9
No. 1.	9	a	10	GRAIN, Corn, bush.	69	a	70	RAISINS, Malaga, bun. box	3	50	
No. 2.	10	a	11	Oats.	36	a	43	Muscato.	2	25	a
BREAD, Navy, cwt.			31	Pean.	70	a	00	Bloom.	3	a	2 1/2
Pilot.	4	a	4 1/2	GLASS, Window, 100ft.	4	a	9	RICE, 100lb.	3	1 1/2	a
Crackers.	7	a	7 1/2	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	8	a	9 1/2
BUTTER, Goshen, prime, lb.	20	a	20	HAY, Prime Northern, 100lb.	85	a	90	Porto Rico and St. Croix.	8	a	9 1/2
Inferior.	12	a	15	IRON, Pig.				Havana white.	11	a	11 1/2
CANDLES, Spermoceti.	31	a	32	Sweden, assorted.	4	a	4 1/2	Do. brown.	7	a	8 1/2
Charleston made.	16	a	16	Russia, bar.	4	a	4	New-Orleans.	8	a	7 1/2
Northern.	12	a	13	Hoop, lb.	6	a	6 1/2	Leaf.	14	a	17 1/2
CHEESE, Northern.	10	a	11	Sheet.	8	a	8 1/2	Lamp.	12	a	15
COFFEE, inf. to fair.	9	a	11	Nail Rods.	7	a	7 1/2	SALT, Liv. con. sack, 4 ba. 1	37 1/2	a	00 00
Good fair to prime.	13	a	13	LARD.	7	a	7 1/2	In bulk, bush.	35	a	30
Choice.	13	a	13 1/2	LEAD, Pig and Bar, 100lb.				Turks Island.	31	a	31
Porto Rico.	13	a	13 1/2	Sheet.	6	a	7	SOAP, Am. yellow, lb.	5	a	5 1/2
COTTON, Uplands, inf.	14	a	14 1/2	LIME, Stone, bbl.	1	a	50	SHOT, all sizes.	70	a	8
Ordinary to fair.	15	a	15 1/2	LUMBER, Pitch Pine, rts, Mh.	7	a	8	SEGARS, Spanish, M.	14	a	15
Good fair to good.	16 1/2	a	16 1/2	Shingles, M.	3	a	5	American.	1	00	a
Prime to choice.	17	a	17 1/2	Staves, Red Oak.	14	a	15	TALLOW, American, lb.	9	a	9 1/2
Santaes and Maine.	32	a	40	MOLASSES, Cuba, gal.	30	a	32	TOBACCO, Georgia.	2	a	4
San Island.	36	a	45	New-Orleans.	36	a	38	Kentucky.	5	a	6
CORDDAGE, Tarrad.	9	a	10	Sugar House Tracle.	30	a	30	Manufactured.	8	a	12
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 3rd. lb.	5	a	5 1/2	Cavendish.	2	a	2 1/2
DOMESTIC GOODS.				Navy Stores.				TEAS, Bohm.	38	a	38
Shirtings, brown, yd.	6	a	8 1/2	Tar, Wilmington, bbl.	1	a	62 1/2	Souchong.	30	a	40
Bleached.	8	a	15	Turpentine, soft.	2	a	50	Gunpowder.	75	a	80
Sheeting, brown.	8	a	10 1/2	Do. Georgetown.	1	a	1 25	Hyson.	50	a	50
Bleached.	10	a	17	Pitch.	1	a	75	Young Hyson.	65	a	75
Calicoes.	9	a	15	Rosin.	1	a	37 1/2	TWINE, Seine.	25	a	30
Stripes, indigo blue.	8	a	11	Spirits Turpentine, gal.	45	a	50	Sewing.	25	a	30
Checks.	7	a	16	Varnish.	25	a	25	WINES, Madeira, gal.	3	a	3
Flannels.	8	a	11	OILS, Sp. winter strained.	1	a	1 00	Tenerife, L. P.	1	a	1 25
Fustians.	12	a	16	Fall strained.	90	a	90	Malaga.	45	a	50
Bed Tick.	13	a	20	Summer strained.				Claret Bordeaux, cask.	8	a	30
DUCK, Russian, boh.	15	a	31	Linseed.	1	a	1 05	Champaign, dos.	5	a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares.	100	108 3/4	3.50
South-Carolina do.	45	56	1.50
State do.	100	107	3.00
Union do.	50	58	1.50
Planters & Mechanics do.	25	33	87 1/2
Union Insurance do.	60	84	4.00
Fire and Marine do.	66	90	5.00
Rail-Road do.	100	96	3.00
Santaes Canal do.	870	00	90.00
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 per cent. prem.
 France, 5c. 25 per dollar.
 New-York } 60 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and
 Mobile, 1 and int.; Western Offices 1 per cent. and int.; North
 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the
 North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 15c.
 Mexican and Colombian do. 15c.
 Heavy Guineas, 65, and Sovereigns, 84 a 4 7-8.

Charleston Market.

Cotton.—The sales since our last weekly report have been 2729 Bales of Uplands as follows—420 bales at 18 cents, 66 at 17 1/2, 833 at 17 1/4, 396 at 17 1/8, 976 at 17 1/8, 77 at 17, 324 at 16 1/2, 97 at 16 1/4, 5 at 16 1/4, 36 at 16, 77 at 15 1/2, 24 at 15, 3 at 14 1/2, and 5 very inferior at 13 1/2 cents. Sea-Islands from 28 a 40, and upwards for very choice. Maine 28 a 36, Santaes 28, and Stained from 17 a 25 cents. We have no late advices from Liverpool or Havre. Our Market continues firm, and present prices will probably continue for some time.

Rice.—The demand is fair for the season. We have heard of no sales over 63 1/2 for prime, inferior to good range from 60 a 3. The Stock remaining at present is light.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payment protracted 6 months, \$3.50; Payments protracted over 6 months, \$4. All communications must be paid or charges will be made accordingly.
 Remittances may be made by mail at the risk of the Editor, and a certificate from a Post-Master will be a good receipt.
 Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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