

THE SOUTHERN BAPTIST, AND General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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MISSIONARY.

From the London Baptist Magazine, for February.

Interesting from Jamaica.

Since our last, two mails have arrived from Jamaica, the latter of which brought intelligence of the arrival of the *Anteus*, with Mr. Knibb and family on board, at Port Maria, on the 25th of October, from whence he proceeded to Falmouth on the following Thursday, Nov. 4. Respecting their voyage, Mr. K. remarks:—

"We had our usual portion of sea-sickness, of storm, calm, and squalls. The sailors attended the means of grace on the Lord's day, and read, with apparent pleasure, the tracts we distributed among them. I believe that you are aware that the Captain took out his family. One of the number, the eldest daughter, died on the passage. Her parents had spared no pains or expense in the decoration of her person, or the stimulation of her mind; and really she was a lovely, interesting creature; but, she had not known Jesus. A rapid consumption seized her, and in a few weeks terminated her mortal career. I embraced every opportunity of conversing and praying with her; and never shall I forget the intense anxiety she manifested to hear and know the truth; and I do hope, though I know the too frequent fallacy of death-bed repentances, that pardon and peace were her's. Often did she thank me for the advice I gave, and expressed her thankfulness to God, that she had been brought where she could hear the truth. On my arrival at Port Maria, I committed her remains to the silent tomb, there to rest till the resurrection morn. As soon as the boat could be made sea worthy, we embarked for Rio Bueno, which we reached in safety the same evening. On entering this lovely little bay, the first object that attracted my attention was the ruins of the chapel, in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after, he left his home for a ride, was missed for two days, when he was accidentally discovered by a negro, hanging between two rocks, quite mad, from whence he was carried home, where he died in the same state. The people saw me as I stood on the dock of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their minister, they ran from every part of the bay to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. Poor Mrs. K. was quite overcome. They took me up in their arms—they sung—they laughed; they wept; and I wept too. "Him come, him come, for true." On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth; the poor people in the pass all knew me, and had I stopt

to shake hands with all, I should have been long on the road. As I entered Falmouth, I could scarce contain my feelings, nor can I now, I was, and am, completely overcome. They stood—they looked—"It him, it him, for true; but see how him stand; him make two of what him was, when him left." Soon the news spread, and from 20 and 25 miles distant they came. In the evening we held a prayer meeting. The chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly,—

*"Kindred in Christ, for his dear sake,
A hearty welcome here receive."*

"On the Sabbath-day, when the people came from the country, the scene was the most interesting I ever beheld. At six in the morning the place was full. At the ten o'clock service, numbers were on the outside; two magistrates were present. I preached as well as my feelings would allow; afterwards I addressed them on the change in their circumstances. I urged upon them the duties they had to perform; and told them I was sure they would fulfil them.

"I showed them the specimen Testaments I had brought; and we distributed several hundred tracts in commemoration of the day. Heartily did I wish that the Committee of the Tract Society could have enjoyed the scene. The avidity with which they were sought was only equalled by the pleasure with which they were bestowed. When I descended from the pulpit, they could contain themselves no longer, and the magistrates had a good specimen of the manner in which "the notorious Knibb" was received by his people. In the afternoon we commemorated the Lord's Supper; about four hundred of the members sat down. It was indeed a feast of love. Brethren Dandy and Dexter were present; and I think all could say, "It is, indeed, good to be here." After the service, two African females came to me, each with an infant, born after the first of August. When they presented their children, and thanked me for setting them free, my feelings were completely overcome.—I left them, and retired to weep. I preached again in the evening, and thus closed the first Sabbath among my people in Falmouth.

"Last Sabbath the tent was rigged, and answers well; though it rained on it for two hours, the wet came not through, and the people sat quite dry. I did long that the kind donor could have seen it, with those who had walked nearly twenty miles, sheltered from the rain, sitting beneath it; I am sure it would have fully recompensed him for the cost it incurred. (One half is intended for the Sabbath-school children; there are now more than four hundred children, and not a place where they can meet.

"I must express to the Committee the gratitude I feel for the services of brother Dandy. The church is in peace, harmony and love; while his unremitting exertions have, under the blessing of God, been eminently blessed. This feeling of high esteem is c

damped by the state of his health. He has overworked himself, and appears quite emaciated. I do yet trust, that he will yet be restored; and will long be spared, a blessing to the mission.

"At present, I have not met with the least symptom of interruption; not a single person has said a disrespectful word to me. Mrs. K. has a little son, born on the fifth of November—the day of my first sailing from England ten years ago. Mother and child are both well."

General state of the Island.

As to the general state of the Island, and the conduct of the apprentices, there is such conflicting testimony, that it seems difficult to ascertain the exact truth. The Governor, who is himself a large proprietor, is understood to have expressed himself perfectly satisfied with the negroes on his estate; and a similar testimony was borne, in the House of Assembly, by Mr. Shirley, lately returned as Member for the important parish of Trelawney. Where, as in these instances, the proprietors are themselves on the spot, there seems reason to believe that the apprenticeship scheme may be rendered endurable for the short period it is to exist; but, we fear, in the great majority of other cases, it will be found impossible to maintain it. The House of Assembly have been endeavoring to prevail on the Governor to give the Island magistracy a concurrent jurisdiction with the special Justices. The Marquis has refused this, as plainly inconsistent with the provisions of the Abolition Act; on which the Legislature appointed a Committee "to inquire into the causes of dissatisfaction among the apprentices," &c. Several of our Missionaries have been summoned before this Committee. Only one of them, Mr. Abbott, has been yet called to give evidence; and he, being called on to swear that he would answer all questions which might be proposed to him, declined taking the oath. He assigned, at the bar of the house, the next day, the reasons of his refusal, stating particularly his apprehension that, in requiring him to be sworn, the house was going beyond the limits of its constitutional authority. In this opinion, we understand, Mr. Abbott is supported by some of the first legal authorities in the Island; but the house, by a large majority, voted his conduct an unconstitutional attempt to invade its undoubted rights, and "a gross violation of one of its most important privileges;" on which he was committed to the custody of the Sergeant-at-arms, and forthwith conveyed to the common goal at Spanish Town. A writ of habeas corpus was subsequently moved for by Mr. Watkin, and the case was argued by that learned gentleman and another barrister, before the Chief Justice and the Marquis of Sligo, but without effect. The house having subsequently been prorogued, Mr. Abbott has, of course, obtained his liberation; but the question is of great importance, and will, we trust, soon be brought to a decision. The Secretary of the Society has already obtained an interview on the subject with the newly appointed Secretary for the Colonies, the Earl of Aberdeen; and the affair is thus officially brought under investigation by the Home Government.

From the Christian Herald.—Columbia, S. C.

On last week we were favored with a visit from Mr. Abel, member of the Dutch Reformed Church, and Missionary to China. He and Mr. Bridgman were the first Missionaries from America to China. They went out in 1829. Mr. Abel has mastered the Chi-

nese language, and hopes to return to China sometime during the present year. His visit to America was made with a view to restore his health, which was on the decline.

On Wednesday evening he preached in the Presbyterian Lecture Room. On Thursday afternoon he attended a meeting of the Ladies and a few gentlemen at the same place, where he gave some account of the condition of females in China. On Thursday night he gave an interesting account of the mission in China, of the character and condition of the people, and of the prospects there are for doing good. We shall give the outlines of Mr. Abel's account, which is, in substance, as follows:

As stated above, he left America in 1829, and reached China at the expiration of about four months, or 120 days. As they approached the coast off Canton, before they came in sight of land—even of the tops of the mountains, they were attracted by the sight of an unusual number of fishing boats. They soon counted as many as two hundred. These proved to be not merely fishing boats, but dwelling houses, in which thousands are born, live, and die. These became more numerous as they sailed up the river Tigris, upon which Canton is situated, about 80 miles above its mouth. It was growing dark as they approached the city. The scene was delightful. As far as the eye could see in every direction, lines of lights gleamed from the floating houses. Aboard of Canton there are not less than fifty thousand of the smaller size; and eighteen thousand larger vessels and coasting ships always in harbor. These floating houses are so closely crowded together, that it is difficult for vessels to pass them.

Canton is divided into two parts by a wall. Foreigners are never permitted to enter the interior part.—The streets are very narrow—not more than seven or eight feet. In some places a man can extend his arm across them, and one person is compelled to stop on meeting another. The population is estimated at about 253,000,000. It is probably much greater. The Chinese have amongst them a species of literature to which great attention is paid. They study it closely, and have rigid examinations. At these examinations themes are given out, and the candidates are confined three days, during which time they are not permitted to have access to any books, or to derive assistance from any other source in preparing their pieces. The twelve best are selected from the different provinces. These are then rigidly examined and two or three of the best selected. The writers of these are retained in the service of the Emperor. With all this attention to learning they are grossly ignorant, and have no idea of God, except what they received from the Catholic missionaries. Confucius, whom they revere, knew nothing of God. He worshipped all their Gods, which, according to some, are as numerous as the sands on the sea-shore or the leaves on the trees. The followers of Confucius, at least the more intelligent, are all infidels, who do not believe in a state of futurity. Yet when about to die they read for the Priests of other sects.

No people are more superstitious than the Chinese. Gods are painted on the windows, on the doors—gods start up and people every place. They offer sacrifice to the dead. They set out rice for them, and deprecate dying without an heir who may sacrifice to them when dead. At particular seasons the people pour forth in crowds about the cemeteries to decorate the graves and make offerings to the dead. Their books

speak of three spirits; one stays about the house; another about the graves; and a third is transmigrating. The doctrine of *Metempsychosis* is very prevalent among the Chinese. After a series of transmigrations the soul is annihilated.

Civil and Social Condition.—The Emperor is the father of the mandarins; and these, again, are regarded as the fathers of the people. They are taught highly to revere their respective patriarchs, even almost to adoration. The Emperor is cruel in the punishment of his officers, and these again of their subjects; yet all are taught to regard the severest tortures, not as punishment, but as fatherly chastisement, for which they must thank the Emperor or the one who inflicts it. These punishments, or chastisements, as they are called, are inflicted on individuals for things over which they can have no control. As for instance, if fire breaks out and does great damage, the officer is charged with it, and cruelly punished. If a rebellion takes place, and is not immediately quelled, the officer is punished. If an individual commits a crime, not only he, but all his relations are, either put to death, or tortured, or made slaves. If one is convicted of a rebellion, all his male relatives are put to death; the females are made slaves.

There is no security for life or property. Those who are rich, or suspected of having wealth, are accused and put to death, that their property may be seized. Witnesses are examined by torture. The accused are tortured to make them confess the crime. Many often confess a crime of which they are innocent, because the punishment of the crime itself is less severe, than the torture they would be subjected to by denying it.

Poverty is very common, and in such forms as we have never seen. Some, destitute both of houses and boats, seek shelter under the covert of some impending bank, or rock, with little, or no covering for their bodies. Many perish by famine. Floods often cover the country for months together, which undermine their mud-houses. 4,000 of these houses was destroyed in one city by the floods, and many lives. The bodies of those drowned are often seen floating about.—These floods produce famines by which thousands are destroyed. In no country are beggars more numerous, and nearly all of them blind—their eyes probably having been put out by their parents that they might be the more successful in begging. Every morning the bodies of some of these poor wretches are found in the streets. These are often permitted to lie for some time, in consequence of an unjust law which accuses and condemns any one who may be found near the dead body, unless he can prove his innocence. The prisons called Hells, are filled, and 100 every month, or 1,200 annually are decapitated. Men are accused and put to death, for no other purpose than to get money from them. The keeper, in addition to the accusers, robs them of their money.

Females suffer greatly. Their feet are confined when infants to such a degree, that walking gives them great pain. The smallest size is not more than 3 inches; about the length of children at birth. Mr. ABEEL in speaking of the condition of females, in the afternoon, stated that the birth of females was considered a calamity, which filled the house with mourning. Infanticide is very common. Female children are often destroyed by their mothers. Every year about 2,000 are picked up in Peking, about 24 every morning. They are often torn by hogs and dogs; and are buried by throwing them into a large pit. Of all people on

the face of the earth, the females of China are the most wretched—treated with the utmost contempt, kept in close confinement, and reduced to the most abject slavery.

Mr. Abeel observed, that for a population of 14 million in America, we have 11,000 preachers; whilst for the 350 millions in China, they have only a few missionaries. Under the command to teach all nations, we are as much bound to preach to the Chinese as to the Americans. Whence then this difference? Missionaries ought to go there. Idols, he said, were made in London and sent to the interior of China for sale. Opium ships waited their poisonous drugs there. And should Christians not be active in sending them the bread of life?

Mr. Abeel spent some time at Siam, and in conjunction with Mr. Tomlin opened a medical shop, which brought the natives to them in great crowds. They distributed tracts amongst them in great numbers. To be brief, we would refer the reader to the *Missionary Gazetteer*, *word Siam*. He observed that the King of Siam was a most cruel despot. The whole population is reduced to a state of slavery—have to labor two-thirds of their time for the King, and make their own provisions in the remaining part of their time or starve.

Mr. Abeel mentioned several stations which at present afford an opening for missionaries. And urged in conclusion, the claims of the heathen with much force.

TEMPERANCE.

Rev. Sir,

I am instructed, as you will perceive by the concluding Resolution below, to forward to you the proceedings of the late meeting of the *Welch Neck Temperance Convention*, and request the favor of you to publish them in your Journal. And in compliance with the request of the mover of that Resolution, allow me to preface them with a fuller account of the meeting than may be gathered from the minutes themselves. It was a meeting of much interest. The speaker on the occasion, in a strain of convincing argument and winning eloquence, answered many of the objections which had hitherto been urged against Temperance Societies, urged it upon his hearers to regard the work as only commenced, and so far from relaxing, to feel encouraged by the signal success which had thus far attended their efforts, to renewed energy in arresting the progress of the great destroyer of the dearest interests of men. But I will not attempt an outline of the address, as it is to be published and will speak for itself. Several addresses were made by gentlemen present, and detailed accounts given of the pleasing progress which had been made in some societies since the last meeting, and in others, of a revival of Intemperance, which had resulted from lukewarmness in the cause.

A number of ministering brethren being present, it was thought a fit occasion for a three days' meeting, and preaching was accordingly commenced and continued until Sabbath Evening, to large and attentive audiences.

It is hoped that this meeting may have the happy effect of arousing the energies of the friends of Temperance, and causing them to feel that with themselves, in a good degree, rests the question, whether, in time to come, as in time past, the withering course

of Intemperance, by which, "the mother is written childless and the hopes of the father perish," is still to continue its desolations,—binding in its debasing thralldom many an unhappy victim,—causing many a widowed heart to bleed, and many a soul to go down cheerless to the grave.

DARLINGTON C. H. S. C. March 20, 1835.

1. The *Welsh Neck Temperance Convention* assembled at the Darlington Church this day at 12 o'clock, and the Rev. J. C. Furman, according to previous appointment delivered an Address.

2. After the delivery of the Address, the Delegates came together, and the Convention was organized by reading the letters from the various Societies of which it is composed. Several Societies having failed to represent themselves, verbal statements in regard to their condition, were made to the meeting.

3. Previous to proceeding to the election of Officers, the President extended an invitation to Societies not connected with us, to unite at this time; no Society having made application, on motion, the Convention proceeded to the election of Officers, whereupon, the Rev. James C. Furman was chosen President, John F. Wilson, Vice-President, and T. P. Lide, Secretary and Treasurer.

4. *Resolved*, That this Convention hold a Semi-annual meeting, and that a Committee be appointed to designate the time and place of that meeting.

5. *Resolved*, That this Convention be no longer limited to the Welsh Neck Association, and therefore, that its name be changed to the "Welsh Neck Temperance Convention."

6. *Resolved*, That the 2d Article of the Constitution be expunged.

7. The Vice-President having taken the chair, it was resolved that a Committee be appointed to wait on the Rev. J. C. Furman and request a copy of his Address for publication.

8. *Resolved*, That the President, J. D. Wilson, T. E. M'Joir and T. P. Lide, constitute a Committee to make collections, and attend to printing the Minutes and Address of this meeting, and that the Secretary be instructed to procure a Book in which to transcribe the Constitution and proceedings of this body.

9. The Committee on the time and place of the Semi-annual meeting, reported in favor of holding it at Ebenezer, on the Friday before the 3d Sabbath in July next.

10. *Resolved*, That the Rev. Jesse Hartwell be requested to preach a Sermon introductory to the business of the Semi-annual meeting.

11. *Resolved*, That the Secretary be instructed to forward the proceedings of this meeting to the *Southern Baptist*, and *Biblical Recorder* for publication.

On motion, adjourned.

JAS. C. FURMAN, President.

T. P. LIDE, Secretary.

From the *Merchants Advertiser*.

Wine-Bibbing and Temperance.

Ms. Editor.—Can two walk together except they be agreed? I think not. They will be likely to fall out by the way, and that you know would never do. Do you suppose that Temperance and wine drinking are agreed? No sir, there can be no fellowship between them. Temperance, with her calm, cheerful, and healthful look, scorns the society of that old, gouty, bloated, sery-faced fellow, *Wine-bibbing*.—Will you insert the following fact in your journal:

D. A. was a young man, possessing talents of the first order, and a heart filled with every kindly, social feeling; the first in his class at college, and its pride and ornament. He was too the pride and honour of his father's house. Many high hopes in his parents and sisters, had clustered around him, and there seemed nothing to prevent these hopes from being realized. But while in college he had learned to drink wine. He never drank the liquid poison in any other form, but in that of the choicest wines.—He, with a few other young men, used to meet at each other's rooms for the purpose of discussion and social conversation, for mutual improvement. Cigars and wine were invariable accompaniments of those social meetings. The deluded young men supposed, that to puff out the foul smoke of a cigar from their mouths and noses, and to guzzle down several glasses of wine, helped to sharpen their wits, and to quicken and enlarge their thoughts, and to give rapidly and distinctness to the movements of their tongues. Thus the drunkard's appetite was formed in D. A. and he began to think he could not study, write, or speak with power, unless under the excitement of wine.

When Temperance Societies began to be formed, D. A. became a member of one, pledged himself to total abstinence. Did he continue to drink wine? you will ask. To be sure, and this he could do in perfect consistency with his pledge, as he was generally supposed. He was pledged to abstinence from distilled spirits only. He thought, and others thought, that the best way to put an end to drunkenness, was to make the use of wine as general as possible. He became a famous Temperance lecturer, and always took the ground that the readiest way to drive intemperance from the land, was to introduce the culture of the grape and deluge the land with wine. He would speak with much unction on this topic, and out do Bacchus himself, in singing the praises of wine.

He delighted to plunge himself in a butt of Champagne, or to swim in a sea of claret, or good old Madeira wine, the best and most steadfast friend of Temperance! was his cry. "Hoo all ye that thirst for strong drink, come plunge yourselves into a glorious red sea of claret; pour down the generous liquor by the quart and gallon; steep your bodies thoroughly in the blood-red juice of the grape, and you will be preserved from drunkenness."

Thus he preached, and he practised as he preached. For he would go from the Temperance meeting to the public house, and with a few pot companions, pour down the generous wine, to preserve himself from drunkenness, and to give a particular proof of the soundness of his principle, that the use of wine will preserve society from drunkenness. But it was soon whispered about that D. A. began to assume the appearance, the gait and looks of a man who gets drunk. It was reported that he had been carried home to his father's house, dead drunk, and that he had stolen several articles while under the influence of wine. One night he had delivered a famous lecture on Temperance. The next day, in open day, he was carried to his father's house, drunk. The truth could no longer be concealed. As if to show the folly of his principle, that the use of wine was to destroy intemperance, this same liquor had made him a sot. At once this unnatural union between Temperance and wine-bibbing was dissolved. Temperance disdained any more to associate with wine, and assumed for her motto, *look not upon the wine*.

RELIGIOUS MISCELLANY.**Ministers of the Gospel, what are you doing?**

It is a fact, controverted by few, that the zeal and self-devotion of the early Apostles of the Lord Jesus have ceased in the world. That in its stead, there prevails amongst the ministers of the gospel, a kind of half religious devotion, and half conformity to the world, which is dishonorable to the sacred profession, injurious to the Redeemer's cause, and derogatory to the glory of God. Yet who, that looks abroad into the world, and contemplates the necessity of ministerial, of devoted, ministerial labour in every section of country!—who that with an aching heart, and suffused eye, follows an unconverted soul in its dark destiny to the eternal world!—who that remembers the Saviour's last command, 'Go ye into all the world, and preach the gospel to every creature!'—who that contemplates the gross moral darkness, which yet overspreads the far greater portion of the world! who that realizes the strict account which Christians and ministers must render at the judgment bar of God, is not convinced that these things ought not to be! Is man a better being now than he was some 1800 years ago? Has he risen in the scale of moral excellence! Is he in an unregenerate state, better prepared for eternity, or more fitted to be an heir of heaven! No. Why then have the servants of Jesus relaxed in their efforts to pluck him from the eternal burnings! What will be their destiny if they do not arouse from their slumbers! Ministers of the Gospel, let the word of God and your own consciences answer this question.

Amongst the thousands of ministers who are numbered among those denominations of Christians, which are considered evangelical as to their faith, and practice—how few of them can with strict accuracy be termed devoted servants of Jesus Christ! There are some, who, though spiritual minded men, deliver their messages in such a high flown, rhetorical, or metaphysical style, that to a majority of their hearers, they may as well preach in Greek or Hebrew, for they do not understand one half they say. What then becomes of the command of the Saviour—'Feed my lambs.' Again, there are others, who store their minds with profane history; but know nothing about ecclesiastical. They drink deep at the turbid and adulterated streams of philosophy; but seldom seek the pure fountain of eternal truth. In the pulpit they display the finest moral sentiments, culled from philosophers Christian and heathen, but rarely wield the sword of the Spirit, the pure word of God. And in connection with this class of preachers, there are some who are fond of dwelling upon controverted points; and if they happen to be preaching a good gospel sermon from a plain passage of scripture, and one of another communion enters the Church, they must digress to tell him that the practice of his sect is the bane of salvation. How long will these men continue to preach themselves, and neglect to preach Christ, and him crucified! Again, there are some ministers, and Christians too, who are so much taken up with the things of this world, that they neglect the far more important concerns of the next. Consequently there is a leanness in their souls. During the week they are so busily engaged in paying their devotions at the shrine of that yellow god, called gold; or of those inferior deities, silver and bank paper, that when the Sabbath returns, they have nothing to offer upon

the altar of the Most High God. How applicable to these the injunction of the Apostle, '*cleanse yourselves from idols!*' But I rejoice that there are some who appear to have the spirit of their master—that the showers of grace are attendant upon their labors—that the good seed sown upon good ground, springs up and brings forth fruit to the honor and glory of God. Oh that the self devotion—the consuming zeal—the meekness and simplicity connected with the holy boldness—the subtlety of the serpent with the harmlessness of the dove, which characterised the early apostles of the Lamb, might be the most striking characteristics of the Christian ministry now! Watchmen upon Zion's walls! the enemies of our Prince are only waiting for a convenient time to encircle the beloved City with the banners of Antichrist. Will you slumber upon the post of honor! Infidelity, Atheism, Catholicism, Idolatry and a host of other soul destroyers advance with daring front, to defy the armies of the living God. Soldiers of Jesus shall we sound a retreat and leave them the quiet possessors of the field? God forbid. Our brethren who have bravely borne the burthen and heat of the day among the heathen, are calling us to their rescue. Shall they call in vain? It must not be. Let Missionaries among the heathen fall by the thousands—we can still arm a thousand more for the contest. Where are the youth who were converted in our numerous revivals a few years since! Has Jesus no use for them! Have they proved traitors, or cowards in this glorious and holy warfare! If not, let them buckle on their armour, and come up to the help of the Lord; to the help of the Lord against the mighty. Engagedness in the service of God, will rekindle the fire of Divine love upon the altar of their hearts. Christian brethren, and brethren in the ministry, let us live up to our privileges. Let us realize our responsibilities. Let us promise our God, that we will henceforth be more devoted in his blessed cause—that we will look with pitying eyes upon Burmah, upon Africa, upon China—that we will hear the cries of perishing heathen for the bread of life—that we will throw ourselves across the breach of the moral Thermopylæ—that our watchword is, in the name of our Redeemer God, we will conquer or die.

ANTONIO.

Translation of the Bible.

It is the glory of the day in which we live, that the pure Scriptures of truth are more widely disseminated than they ever were before. Some may affect to despise what they are unable to appreciate, and to sneer at every attempt to bring down the sublime truths of revelation to the understandings of untutored savages, as the offspring of ignorance and fanaticism; yet the Christian philanthropist rejoices in it as the triumph of benevolence, and hails it as a new evidence of the Divine inspiration of that blessed book, that the facts and doctrines which it records are suited to enlighten the understanding, and amend the hearts of men in every state and condition of life. Talents and learning of the highest order have been enlisted, in furnishing translations of the Scriptures into the polished languages of Europe and Asia; while men of humbler name, but not less ardent zeal, have been the honored instruments of putting the word of God into the hands of the unlettered tribes of Africa and America, in the rude and uncultivated dialects which alone they can understand. While, therefore, the names of Carey, Martyn and Morrison,

stand high on the records of literary fame and Christian benevolence, the names of those devoted men who have enabled the Hottentot, the Greenlander, and the American Indian, to read in their own tongues the wonderful words and works of God, will not be forgotten in the great day of accounts.

These thoughts were suggested, by being permitted lately to see a translation of the New Testament, made by the Moravian Missionaries in Surinam, South America, for the use of the negro slaves in that colony, and beautifully printed at the expense of the British and Foreign Bible Society. The only language understood by these poor people, many of whom, through the blessing of God on the faithful labours of the Missionaries, are now consistent and intelligent Christians—is an uncouth jargon, called the *Negro-English*. The basis of this language, if it may be dignified with the name, is broken English, with a large intermixture of Dutch, Portuguese, and native African words. It is spoken by the whole black population of Surinam, amounting to sixty thousand, and by the whites in their intercourse with them. The joy of these simple-hearted people on the reception of this boon from the Bible Society, is described by the Missionaries as unbounded. The Church at Paramaribo, consists of nearly two thousand communicants.

We propose to give a few verses of this translation as a literary curiosity. It will be perceived that the translators, instead of attempting to conform the orthography to the English, have judiciously adopted the simple orthography used in expressing the languages of the South Sea Islands. The *i* is pronounced *ee*, the *e*, *a*—as in *hate*, the *o* broad, as in *far*. With these explanations, the resemblance of many of the words to English, will be sufficiently apparent.

St. Johannes, Cap. i.

32. Dan dem takki na hem: Waa hoosomama ioe de dan? va wi nikki gi dem, diwi ben sanni wi. Saani joe takki vo joe arofi.

33. A takki: Mi de want tongo vo wa takkiman aa hoosomama: Oene meki paai va Maa raai; leki Jesus as ben takki.

34. En dem somma, diwi ben sanni dem na hem, dem ben de Phariseeman.

St. Johannes, Cap. ii.

1. Drie deh na bakka dem holi wan bruilof na Cana na Galilee; en mamma va Jesus ben de dapeh.

2. Ma dem ben kali Jesus nanga beta Discipel toe, va kom na da bruilof.

3. En teh wiensi kaba, mamma va Jesus takki na hem; Dem no habi wiensi morro.

4. Jesus takki na hem: Mi mamma, hoosomama mi habi nanga joe? Tem va mi no ben kom jete.

5. Hem mamma takki na dem foetoobi: Oene doe sanni a takki gi oene.

A Specimen Translated Literally.

Matthew, Cap. xviii.

8. En dem komotto haasi na grebbi, nanga fredde, mokki nanga grangprek, dem rou, va takki de Tori na dem Discipel aa haasi.

9. En teh dem go, va meki dem Discipel va hem kom sabb,

John, Chap. i.

23. Them said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet *Isaiah*.

23. And they which were sent were of the Pharisees.

John, Chap. ii.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus said unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, whatsoever he saith unto you, do it.

Matthew, Chap. xviii.

8. And then come out heavy from grave, with fear, mixed with joy, them run, for talk the story to the disciples of him

9. And while them go, he makes the disciples of him come know, look, Jesus come meet

lockko, Jesus kom miesti dem, a takki Odi? gi dem. En dem go klossitei na hem, dem faasi hem foeto, en dem go sedom na hem fesi.

them, he talk *how do ye?* to them. And them go close by him, them fasten him feet, and them go fall down before him face.

10. En Jesus takki na dem: Oene no fredde; oene go takki gi dem brava va mi, va dem go na Galilee, janda dem sa si mi.

10. And Jesus talk to them: You no fear, you go talk to them brother of me, for them go to Galilee, yonder, them shall see me.

Conversion of a Neologist Pastor.

The following "authentic narrative" we take from the N. Y. Observer. It is from a correspondent of that paper and is dated.

Bolbec, Lower Seine, Jan. 7, 1835.

Your readers all know the meaning of the word neologist, which is applied in Germany to a certain class of pastors and laymen. The neologists, also called *rationalists*, reject all that is *supernatural* in the Bible, the miracles and mysteries; they will admit nothing but what seems to accord with their feeble reason, and try to reduce the whole Scriptures within these narrow limits, distorting the plainest passages by forced and strange expositions.

One of these neologists, a young man who had forgotten his catechism, and laid aside his Bible, while at the university, came to a town in Germany to perform the duties of a pastor. He found there not a complete and living faith, but a traditional belief in the historical facts and the miracles of the Bible, which he regarded as an old superstition. He published then, to enlighten this people, as he said, a little work, in which he avowed the most extravagant principles of neologism. He attempted to show, in this work, that agitation of mind, remorse of conscience, and serious thoughts upon death and eternity were the result only of bad health, an unhappy temperament, or a weak mind; and that the true remedy which would restore peace to the soul, was to take exercise and diversion, to regulate the diet, &c.

The pamphlet of the neologist pastor met with great success, because it flattered the pride, sensuality and other natural propensities of man. But as some members of the flock objected against his principles and appealed to the Bible, the pastor believed that he could easily derive from the Bible itself, arguments in his own favor, and that for this purpose he need only to give a *better* interpretation to certain passages which they *mis-understood*. He took down his old dust-covered Bible, and looked out the passages that treat of peace of mind, to show that the Saviour and his apostles had recommended the same remedies as he had. But his attention was soon arrested with this text; "Come unto me, all ye that labor and are heavy laden, and ye shall find rest to your souls." [Matt. xi. 28, 29.] Full of surprise he examined the verses preceding to see in what connection these words stood with the whole chapter, and he read: "I thank thee, O Father! that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [v. 25.] This is still more obscure, said the neologist to himself. *How! the wise and prudent!* but they are the very persons who know best the will of God! Thinking to throw light on this verse, by consulting parallel passages, he came to this text: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" [1 Cor. i. 20, 21.] and he read on to the end of the chapter, where it is written, "Christ Jesus, who of God is made un-

to wisdom, and righteousness, and sanctification, and redemption." [v. 30.] Truly, said the neologist to himself, the apostles pushed the matter too far; Jesus himself did not speak of his own person; we will go back to the Gospel. But he found in the gospel according to John: "I am the way, the truth, and the life; no man cometh to the Father but by me;" [xiv. 6.] And in another place: "I and my Father are one;" "whosoever hath seen me hath seen the Father;" "This is the true God and eternal life."

Our learned divine now found himself more and more embarrassed. He knew not how to reconcile these declarations of Scripture with his "rational" ideas of Jesus Christ, according to which the son of Mary was only a superior man, a sage like Orpheus or Confucius. But, after all, said he, I need not busy myself with these things; I am now searching for passages which relate to sadness and joy, trouble and repose; let me not wander from the question. Accordingly he read the following declarations: "Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death." (3 Cor. vii. 10.) "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. iv. 7.) "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

The neologist pastor then became dissatisfied with having opened his Bible, and shutting it impatiently went to bed. But sleep did not visit his eyes. His mind was beset with painful thoughts; the passages he had read continually recurred to his memory. Ah! said he, if I had let the old Bible stay in its corner, how quietly should I have slept! But soon a more alarming text came to his mind; "If any man preach any other gospel unto you than that ye have received, though it should be we or an angel from heaven, let him be *anathema*." (Gal. i. 8.) Unable longer to remain in bed, he arose and sought to divert himself, but in vain. The terrible word, "Anathema!" "Anathema!" followed him every where and unceasingly, like the accusing voice of God.

Finally, on the third day, a messenger sent by the pastor of ———, announced that the daughter of this pastor, to whom he was engaged to be married, was at the point of death, and that she desired to see him before she died. He remained dumb with stupor, as if a thunder-bolt had fallen at his feet. But before he could recover himself, procure a horse and reach ———, twenty-four hours of an anguish had elapsed, and his betrothed was no more. In his despair, the unhappy man threw himself on the cold remains of his idol; his empty and barren religion could not secure him from excessive sorrow. The young lady had died of small pox; the despairing young man took, in a few days after, this frightful malady, and was in the greatest danger.

The father of the young lady, a pious and faithful pastor, took the utmost care of his sick friend, neglecting nothing which could contribute to his recovery. Nor was this all. The salvation of the young man's soul was the principal object of the pious pastor's solicitude; and when he saw him disposed to listen, he sat by his pillow, and looking affectionately upon him, observed: "You are out of danger, at last, my young friend! but I see in your eyes and in your countenance that your soul is in continual anguish. This afflicts me. My affection for my daughter was as

strong as yours. I have suffered an irreparable loss. I feel deeply grieved to be separated in this life; but I receive with filial obedience this trial from the hand of the Lord. Do you the same, and try to recover your peace.

The young man looked for some moments around him, with a silent and gloomy air. "Yes," he replied at last, "I grieve to lose her; but what appears to me most bitter is the thought of never seeing her again! How then can I be composed? Who would be so in my situation?" These words gave occasion to a conversation, in which the worthy old man drew gradually, from this agitated soul, the secret of his anguish. Alas! the unhappy man doubted of every thing, feared every thing, despaired of every thing. His neologism was but a mark of deep infidelity. The breath of misfortune had made the white coating fall from this tomb, and revealed the hideous corruption within.

Then the pastor, in a loud breathing the most ardent love and compassion, announced to him the gospel. He showed that nothing was less solid than to build our faith on the sole foundation of reason; for reason leads but to doubt, and abandons us to our weakness in the day of misfortune. He taught him, beginning with Moses and the prophets, that Jesus Christ is the Saviour; that every man must be born again, and become a little child to receive the teachings of the Holy Spirit; that the Christian religion is a religion of experience, and that, to feel its truth, we must submit our hearts to God.

"But what must I do to obtain this experimental conviction, and to be born again?" asked the young man.

"I will tell you the simple story of my own life," replied the old man; "and this will be more useful than mere advice or arguments."

I was from my youth, what is called a virtuous man. After completing my studies with care, I left the university, and was associated with my father in the work of the evangelical ministry: when one day I was struck with these words of St. Paul—"They are all gone out of the way; they are together become unprofitable, there is none that doeth good, no not one." (Rom. iii. 12.) This appeared to me too hard, too universal, and I thought they, who, like myself, had done already so much good, and had only committed sins of weakness, could not be reproved by God like the robber and the murderer. But the more I searched the Scriptures, the more I was persuaded it really established the doctrine, that there is no difference. (Rom. iii. 22.) Alarmed to see my boasted righteousness crumbling beneath me, I prayed earnestly that the Lord would open the eyes of my understanding. While I prayed thus, my eyes fell upon these words: "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.) Involuntarily I prostrated myself on the ground, and cried to the Lord with tears: 'Have pity upon me; make me know my misery, and design to deliver me!' From that day, the Holy Spirit shed more and more light into my mind. I discovered my pride, my presumption, my natural inclination to all evil, my innumerable sins. I learnt my folly, in despising others whom I regarded greater sinners than myself; I felt that I was awfully ungrateful to my Saviour; and I prayed to God night and day, to grant me the pardon of my iniquities, and a living faith. At last, he who loved me first, heard my prayer. One night, the sweet remembrance of

which will never be effaced from my mind, as I was imploring earnestly the grace of God, these two passages became the instruments which he made use of to give me life: "I will blot out thy transgressions for my name's sake." "The blood of Christ cleanseth from all sin." I felt as if the blood of the Son of God was applied to the wounds of my soul. Then, internally strengthened and consoled, knowing in whom I had believed, filled at once with shame and joy, poor in myself, but rich in Christ, praising and giving thanks, I gave him in my heart without reserve. I said no more to myself as before: 'Oh! if it was not contrary to the commandments of God, how would I give myself up to such a pleasure, to such an inclination.' But a voice cried in my renewed heart: 'How shall I again violate thy commandments, O Lord! What thou hatest, I renounce; it shall never please me more.'

"A little time after, I was ordained and settled as colleague with my father. I no longer addressed my hearers, as when a student, with cold discourses on morality; but tried to speak with simplicity and force of the one thing needful. Thus I persevered. But, I did not continue always in these first transports of faith and love. There were sometimes changes in my internal state. I even for a time lost my heavenly Friend, and learnt gradually in the school of the Holy Spirit, how he was to be kept in the heart, namely, by going to be washed and purified in his blood, daily, and anew, every time that inherent native corruption impelled me to revolt.

"Now my most urgent care is to abound more and more in my Lord and Saviour, to expect from his goodness all the graces necessary for me for time and for eternity, and to give him my whole heart in exchange. In this way all goes on of itself, all becomes easy in the spiritual career, upon which the mercy of my Redeemer has made me enter. My soul is filled with him, and I fear as much to do any thing which will be disagreeable, as one would fear to cause pain to a parent, a friend, or a benefactor. But to arrive at this, my young friend," continued the venerable old man, "forget not these capital truths of the Bible: 'The carnal man understanding not the things of the Spirit of God; they are foolishness unto him, neither can he know them, for they are spiritually discerned.' 'No man cometh unto me, except the Father which hath sent me, draw him.' 'No man can call Jesus Lord, but by the Holy Spirit.'

"But, (Oh! what consolation!) if ye who are evil know how to give good gifts unto your children, how much more shall your Heavenly Father give his Holy Spirit to the man that ask him."

After saying these words, the old man withdrew from the chamber of the sick man, and left him to his own meditations.

The young man did not close his heart to the affecting appeal; he examined carefully his views, and did not delay to follow in the footsteps of his venerable friend. Called, some time after, to fulfil the duties of pastor, he proclaimed publicly, and with joy, his new sentiments, repeating with Paul: 'I have determined to know nothing among you but Jesus Christ, and him crucified.'

I am, &c.

G. DE F.

When we have no help in ourselves, what remains but that we look up to a higher power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best!

From the New-York Evangelist.

Happy Charles, OR IMPATIENCE CURED.

"I don't wish to stay at home, mother, I don't," said little Charles one afternoon,—"I want to go out and play with the other boys."

"No, Charles, you know that you have been unwell for two or three days, and I fear it would make you quite sick to go out to-day."

"No, it would not make me sick, either," said Charles, beginning to cry in a cross and surly manner,—"Mother, mayn't I go?"

She shook her head and it was enough, for Charles knew that after his mother had once refused him it would be of no use to cry and tease her. So he hung up his cap and sat down, wishing he was a man and then he could go out and play with the boys when he had a mind to. He drew his little chair near the stove, where the cat was playing with a basket. O, thought he, how happy are you, puss, for you can play just as much as you please. As the birds flew by the window and merrily sang in the yard, he looked out and wished he was as free and happy as they seemed to be. So he thought and wished, for as much as half an hour, without saying a single word. Then his mother kindly asked—"Do you not feel too warm sitting there!" Had you not better sit farther from the fire!" "No," said he, pouting out his lips without turning towards his mother, with his face almost as red as a blaze, for he was so warm.

"Charles, my son, I see you feel very angry, and it grieves me. You wish to play out of doors in the damp air; but I think it would be imprudent. Now you must remember that little boys do not know what is for their good as well as their mothers do. You should therefore be willing to submit to what I say. What do you think about it, Charles?"

He said nothing. "I say, Charles," repeated his mother, "what do you think about it?" "I don't know," he finally muttered, scarcely opening his mouth or turning his head. "What!" she exclaimed with surprise. "I don't know, I tell you," he answered in a sharp, quick, pettish tone, moving his elbows backwards and forwards, and almost rising from his seat, for he was so vexed he could not sit still.

Nothing affects angry children so much as to have others speak kindly and affectionately to them. If his mother had fallen into a passion and scolded him, or struck him in anger, he would have liked it well enough. But to hear her speak in such a mild way, and entreat him with so much affection, and then to have his little conscience stinging him all the time, and telling him that he was feeling wrong and acting wrong, and cruelly towards his mother; oh, it was more than he could endure. His bosom heaved, and his heart beat so loudly that he was ashamed, for fear his mother would hear it. He would have given any thing not to have seen that tender look which glanced from her needle upon him. It was worse than a needle itself. He wished he could fly. He wished he could run from himself. But these and a thousand other wishes in his mind gave him no relief. All the wishes in the world could have done him no good.—He had done wrong, and he knew it, and his mother knew it, and God knew it, and he himself now felt it. What could he do! The tear-drops, which then began to glisten in his eyes revealed his inmost deepest feelings. The struggle was over. "Mother," said he, "will you forgive me for speaking so just now. I

hope I may never speak to you in such a way again." After a moment's pause she answered,—“Yes, my dear son, as you now confess your guilt, and seem to feel sorry for it, I freely forgive you. But you have broken one of the commandments of God. He says, ‘Children, obey your parents in all things: for this is well pleasing unto the Lord.’ Now, I told you that you must not go out to play, and you did not go, but you felt angry because I would not permit you to go! So that you obeyed me with your *body* but not with your *heart*. Is that well pleasing unto the Lord?” “No, mother,” and he reached out his hand for her to take it. She had taught him to pray, and had often taken him to spend a season of prayer with her in the bed-room which they now entered. After shutting the door, Charles kneeled by the side of his mother and asked forgiveness of God. As they came out together, he looked up and with a sweet smile said, “I do love you, mother. *I feel happy now.*” C.

CHARLESTON, S. C.

FRIDAY AFTERNOON, APRIL 10, 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.

ORDINATION.

On the last Sabbath Morning, in the Baptist Church in this City, after a Sermon by the Rev. Dr. BRANTLY of Philadelphia, brethren WM. HARD, and JAMES DUPREE, were ordained to the work of Evangelists. Rev. B. MANLY, the Pastor, propounded the questions and delivered the charge, and Rev. W. H. BRISBANK made the Ordaining prayer.

The Christian's Rule of Marriage,

AN ESSAY BY HOWARD MALCOM, A.M.

It is certainly matter of painful reflection that they who profess to be the followers of Jesus Christ, instead of piously seeking to attain the highest christian excellence, by a conformity to the will of their master, in secular as well as spiritual duties, chose rather to neglect the one, and satisfy themselves with a mere conformity to the common routine of religious exercises, or at most in acts of beneficence and charity. Many duties of indeed no ordinary importance, are in this way totally neglected, if not despised; duties too, upon which the word of God is far from being silent. Among these neglected requirements of christian obligation, Mr. Malcom, of Boston, has in a very interesting Essay, expused one, as we conceive, of great magnitude, and concerning which the preachers of the Gospel are in general reprehensibly silent. No one, thirsting after righteousness, can consult the New Testament with attention, without having conviction forced upon his mind, that the marriage of a believer to an unbeliever is unscriptural and sinful. What command is more explicit than this, “Be not unequally yoked together with unbelievers!” It is in vain to contend that we wrongly apply this passage, for, even granting its application to church fellowship, we cannot then see its misapplication to the point

in question. If it be true that righteousness can have no fellowship with unrighteousness, it must needs be a rule applicable at all times and under any circumstances. Let us consult too what St. Paul says to this point in another place, “If her husband be dead she is at liberty to be married to whom she will, ONLY IN THE LORD.” Now, here it is almost expressly said, that a marriage to one who is not “in the Lord,” is unwarranted and improper.

It is not our design to write an Essay of our own, but we make these observations merely to direct the attention of our readers to this subject, and we earnestly recommend to their prayerful perusal, the little work named at the head of this article, and especially would we desire all unmarried ladies and gentlemen, to procure it and to read it attentively. It would be well too for Christian Parents to acquaint themselves better with this subject, as too many are apt to encourage these unhallowed alliances.

The Essay is in a very neat bound tract of 96 pages, and its cost in Boston, we understand is 25 cents. Should any wish to procure the work, we will take pleasure in ordering it for them.

A letter received by the Rev. Mr. Malcom of Boston, (now in this city) from Rev. Prof. Murch of Stepeny College near London, states, that the Delegates from the English Baptists to the approaching Triennial Convention, were to sail from England on the 8th of March for New-York. They may therefore be expected daily. Rev. Messrs. COX of Hackney, and HOVE of Birmingham, were appointed, but circumstances had occurred which made it doubtful whether Mr. Hove would be able to leave home. In case he should be prevented, it was probable some other brother would be appointed in his place. It will be recollected by many, that Mr. Malcom was appointed by our Foreign Board to represent us at the London Anniversaries in 1831. This reciprocation of the measure is highly gratifying, and it is to be hoped the intercourse thus established will hereafter be regularly continued.

REVIVALS.

The following places are now blessed with revivals of Religion: Allegany Co. New-York, Lebanon, Tully and Truxton, N. Y. Hyco and Blackwalnut Churches, Va.

At Half Moon, N. Y. 36 were received at a 12 days meeting, and 42 since at a Protracted meeting at Orwell, Vermont.

In this City, meetings are held every night in the Baptist Church, and the state of feeling continues to be highly interesting.

SUMMARY.

The Steam Boat Augusta, belonging to the Georgia Steam-Boat Company, was recently burnt at Augusta.

A new Baptist Church has been, or is about to be constituted in Boston, Mass.

The Scarlet Fever prevails to a considerable degree in Spartanburg and Greenville Districts. The Measles are prevailing in the upper part of St. Peter's Parish.

The Baptist Churches in Fabius, Otsego Co. New-York, have published a man by the name of Robert C. Briabin, a pretended Baptist Preacher, as unworthy the countenance of the Christian community.

The First Methodist Protestant (or Reformed Methodist) Church in this City was Dedicated on last Sabbath Evening.

The Border War.—The Governor of Ohio has ordered out his whole staff and detachment of troops to escort him to “the debated land,” to which the Governor of Michigan has also repaired, with a military force to resist the forcible entry of the former dignitary.

The Legislature of New-Jersey have abolished Public Executions.

At a meeting of the Trustees of the Medical College of South Carolina, on Saturday, the 14th inst. Dr. William Hume, was transferred from the Chair of Surgery to that of Anatomy, (recently vacated by the resignation of Dr. B. B. Strobel,) and Dr. E. Harry Doss, elected Professor of Surgery.

Daniel K. Whitaker, Esq. has issued a Prospectus for a Southern Journal, to be issued monthly, under the auspices of the Literary and Philosophical Society of this city.

New Shingle Machine.—A machine has been lately invented, by which a horse can cut and shave *sixty shingles in a minute*. Charles Thomas, Esq. of Springfield, has purchased the right of vending and using it in that vicinity.

Letter from Europe.

FROM A CORRESPONDENT IN GERMANY.

To the Editor of the New-York Recorder.

BERLIN, Nov. 13, 1834.

The literature of Germany begins already to exert a commanding influence over the whole civilized world, and the question is becoming daily more important, "in what estimation ought we to hold its literary productions?" Sweeping assertions of commendation or blame are not only destitute of those lineaments which render a picture individual and definite, but must, from the nature of the case, contain a mixture of falsehood and truth. Viewing the subject only on one side, both the eulogists and detractors of German merit have told the truth, but in a way so partial as to make it border closely upon falsehood. The Germans think their chief merit lies in speculative philosophy, while most other nations smile at their pretension. They stigmatize the inductive philosophy, as fragmentary and unscientific—as being destitute of universality, and consequently of unity. They deny that a study, not founded on universal principles, deserves the name of science. Probably they are the only people who have the remarkable faculty of subjecting the whole universe to their immediate observation, and thus arriving at universality. In elegant literature, they have many, very many, names of which they may well boast; and yet, probably, no nation issues so much bad writing from the press. In history, their learning and diligence are unbounded; and yet, more arbitrary historians the world never furnished. But in philology, they are the great ones of the earth! This is in some sense true. They write grammars, dictionaries, and commentaries for the rest of the world. Their great merit in this, is, their thorough going way of studying the learned languages. With them, all the minutie of criticism become subjects of grave importance: mole-hills swell to mountains, and fierce and protracted controversies are held about an accent, a letter, or the fragment of an inscription.—*Cui bono?* is looked upon as an inferior question, which can enter none but an inferior mind. Allowing that in philology the minutest points are as essential as the weightiest to make up the whole of the science, it is still to be kept in mind that this perpetual plying the ingenuity and racking the invention, after all is known that can be known, contributes as little to sound criticism as dialectical refinements do to sound logic. There is an immense amount of this kind of learning, which, happily for our busy country, has never crossed the Atlantic. But with all their hair-splitting subtilties, their airy hypotheses, and bold conjectures, the Germans exhibit, in this depart-

ment of study, an extent of knowledge, a luminousness of exposition, and strength of genius, which may challenge the world for an equal.

But my chief design is to inquire into the character of their sacred philology. Here, as might be expected, we find the same talent, learning, and industry. There is, however, a drawback here, which does not exist in the other case. The spirit that can hold communion with pagan antiquity is not thereby necessarily qualified to enter into the genius of language—that is big with the deep and holy truths of divine inspiration. The great majority of the Germans who are occupied with these subjects are decidedly hostile to the spiritual nature of the gospel. It is a curious spectacle to see a nation of infidels expounding the Bible. It is stranger still to see them teaching the Christian world the oracles on which their faith is founded. It is not true that German philology can be swallowed down with safety by those whose office it will be to guard the purity of the church. There is as much rationalism in the philological treatment of the Old and New Testament as any where else. If the same men who have treated these subjects so extensively, had in their heart believed in prophecy, miracles, and inspiration—if from an inward experience they had been made susceptible of those ideas of vital religion and of divine influence of which the Bible every where speaks, how different would be the character of their philology! But they are not merely in a negative sense bad interpreters of the divine will, they are positively interested to give support and currency to a *prosa* sentiments, directly opposed to the Bible. It may be said, that, as they are bound by the usage of language, there is little room for unbelief to operate in this branch of theological study. It is, indeed, true that the usage of language is to decide in all cases the application of a word. But how is this usage to be learned? Most surely by ascertaining the meaning of a word in all the passages where it occurs. Now, we affirm that in the investigation no principle is held with more tenacity, and has more influence on the decision, than that of rationalism. He who denies the possibility of prophecy, inspiration, and miracles, and the divine power of religion on the heart, and attempts to explain the Bible in consistency with his belief, will find a multitude of words used in a different sense from what the Christian finds in the sacred volume; and yet the aggregate of the significations which he attaches to them is presented as that *imperative law*, the usage of language. But the plain fact, is, that the alleged *usus loquendi* is often nothing but the amount of a certain number of forced interpretations. No charge of willful falsehood is necessary to make it appear, that, of the mass of classical quotations adduced to sustain a certain definition, none are to be taken upon trust. Controversialists can easily believe a passage to mean what others do not conceive to lie in the words. And it is not to be concealed that in many cases the meaning of a word is first settled and then a host of authors ransacked for proof. In short, the assumed principles or sentiments of the critic are the mould in which his sacred philology is cast, and the likeness is true to the original. A retro reflection upon the spiritual character of divine revelation will satisfy one that the proportion of words and passages, exposed to this mangling process, is by no means small; and what adds to the evil, is, the infinite importance to be attached to these very passages. Sacred philology is the very fountain of the doc-

trines of Christianity; and, consequently, any impure mixture here flows through our whole system of religion. What, then, is this instrument capable of reflecting in the hands of the enemies of religion! Not only arbitrarily, but against proof, it is asserted that a certain author betrays the peculiarities of a later state of the language, and therefore the book is spurious. Prophecies have been rejected as not genuine under the same pretence, while the real cause, was, that they were too plain to be denied. Contradictions have with great ingenuity been forced upon the inspired writers, merely from a wish to destroy their authority. All these monitors of iniquity are employed in deciding upon the boasted *usage of language*. Let any one compare this view of the subject with *facts*, and tell me if it is not true. I could lay my hands on a thousand volumes which would verify the assertion. I do not condemn the German method of thorough investigation: I approve with all my heart. I only wish to see this business in better hands, and I have no fear for the result. These unbelieving critics give very much the same accounts of the Bible as some of their travellers do of American revivals.

It would be an interesting and useful undertaking, if some competent individual would prepare a supplement to the lexicons of the Old and New Testament, and draw the line between what is true and false, and elaborate anew that part which is charged with the poison of infidelity. Much has, indeed, been done to detect and expose the corruption which has instilled itself into the very sources of theological instruction; but the insulated remarks lie scattered in many, and costly, volumes, while the evil which calls for an antidote, is, in an abridged and cheap form, in every student's hands.

The more I become acquainted with the state of sacred learning in Germany, the more I dread the consequences of introducing it into our country.— And it may be questioned whether the zeal manifested at present in England and America in translating German theological works ought to be a matter of rejoicing or regret to the Church.

Yours, &c.

B.

The United States and the Cherokees.

The Official journal of yesterday contains the draft of "a Treaty agreed upon at the city of Washington, March 14th, 1835, between J. F. Schermerhorn on the part of the United States, and a Delegation of the Cherokee tribe of Indians, which, by the President of the U. States, is directed to be submitted to the Cherokee Nation of Indians, for their consideration and approbation." This Treaty is to be submitted to the People of the Cherokee Nation; after due notice, &c. "for their concurrence and adoption; and if it shall appear, after a fair, free, and full expression of their sentiments, that a majority of the people are in favour of the treaty, it shall be considered as approved and confirmed by the Nation; and their whole country shall be deemed to be ceded, and their claim and title to it to cease."

The fundamental article of the Treaty is in the following words:

"The Cherokee Nation of Indians, for and in consideration of the additional quantity of land [which the Indians are to receive in exchange beyond the Mississippi] guaranteed and secured to them by the third article of this treaty, and of the fulfilment of the covenants and stipulations hereinafter mentioned, and also of the sum of four millions five hundred thousand

dollars, to be expended, paid, and invested, as agreed in the following articles, do hereby cede, relinquish, and convey to the United States, all their right and title to all the lands owned, claimed, and possessed by them, including the lands possessed by them for a school fund, east of the Mississippi river."

The additional quantity of land above referred to is seven millions of acres.—*Nat. Intelligencer.*

AGRICULTURAL.

Of Tillage, and the principles on which it is Founded.

Tillage has three objects:—1st, the raising of plants, whose seeds, stems or roots may be necessary or useful to man; and the animals he employs;—2d, the improvement of the soil, by laying it open to those atmospheric influences which increase its fertility; and 3d, its destruction of weeds, or plants which rise spontaneously, and are either all together unfit, or fit only in a small degree, for the nutrition of men and cattle, and which, if left to themselves, would stifle or starve the intended crop.

In fulfilling either or all of these objects, it is evident that the surface of the earth must be broken and divided into small parts, so that in the first instance it may furnish a bed and covering for the seeds, enable them to push their roots into the soil, and draw from it a portion of their subsistence.

To accomplish this leading intention (the division of the soil) various means have been employed. Fossil, animal and vegetable manures, as well by their mechanical action, as by their chemical properties, promote it; as do sand, pounded limestone and water (as in the culture of rice;) but it is to the *spade* and *plough* he must look for the degree of efficiency without which the earth would have remained a desert, or would become one. Of these, where the scale of labor is small (as in garden culture) the former is to be preferred; but in *farming*, the greater expedition of the latter gives it a decided advantage. Our remarks, therefore, will be confined to the operations of this instrument, and particularly to such of these as have given occasion to differences in opinion among practical farmers.

1st. At what season of the year (spring, summer or fall) is ploughing best performed, in relation to a division and improvement of the soil and the destruction of the weeds!

The more scientific opinion is in favor of *fall* ploughing; because to the action of the air and moisture, it adds that of frost, whose sceptic or dividing quality is second only to that of the plough itself. In clay soils, this preparation should never be omitted; because on these the action of frost is greatest, and because one ploughing of this kind may save two in the spring, when time is every thing. In this operation, however, we must not forget to *riddle* as well as *plough*; and care must be taken that our furrows have sufficient declination to carry off surplus water. With these precautions, your clay ground will be ready early in the spring for another ploughing; and decomposition of the sod and weeds (turned down in the fall) will be nearly, if not altogether, complete.*

In dry and warm soils, these advantages are less, but still the time gained for spring work is a sufficient inducement to a practice that economises, not

* Without water there is no decomposition, and much water checks and prevents it.

merely our labor, but the productive powers of the earth also, by soonest enabling us to shade the soil, with a growing crop.†

2d. What number of ploughings, preparatory to a crop, is necessary or proper?

The Romans were in the practice of multiplied ploughings. This appears, as well from the precepts of Cato, as from the opinion of Columella, that "tillage, which does not leave the earth in a state of dust and renders the use of harrows unnecessary, has not been well performed." Tully and his disciples, carry the doctrine still further, and believe that frequent ploughings enable us to dispense with even the use of manure. This, however, is extravagant; it is certain that the plough can do much, but it is equally certain that there is much it cannot do.

Agriculture, like other business, having profit for its object, is a subject of calculation; its labor must be regulated by its end, and the moment the expense of this transcends the profit, it may be *improvement*, but it ceases to be *farming*. When, therefore, we hear of six ploughings, preparatory to a wheat crop, we conclude, either that the plough will soon stop, or that it belongs to one of the Dilettanti, who thinks it below him to count the cost. In our practice, we find that spring crops (of the *cereæ-gramina*) succeeded best on one fall ploughing, well ridged and furrowed, and one cross ploughing in the spring; and the spring and summer crops, of the leguminous and cruciform families, from the best possible preparations for winter crops, and render unnecessary more than one additional ploughing. After all any proper answers to this question must necessarily be qualified by considerations of soil, weather, season, crop and culture; influences which cannot but exist in all cases, and over which we have no control. Wheat, for instance, requires more preparatory ploughing than rye, and rye more than oats. Clay ground demands more tillage than calcareous earth, and calcareous earth more than sand; wet or dry weather makes frequent ploughings (according to circumstances) either useful, injurious or impracticable; and the shade of a horse hood crop is, perhaps, in itself, of more importance to that which succeeds, than would be the following of a whole summer.

3d. What depth of ploughing is most to be recommended?

This question, though less complicated than the last, requires, like it, an answer qualified by circumstances. *Top rooted* plants require deeper tillage than others: *fall ploughings* may be deeper than those of *spring*, and *spring* than those of *summer*. If the vegetable soil be deep, deep ploughing will not injure it, but if it be shallow, such ploughings will bring up part of the *sub soil*, which is always *infertile*, until it receive new principles from the atmosphere. "They who pretend," says Arthur Young, "that the underlayer of earth is as proper for vegetation as the upper, maintain a paradox, refuted both by reason and experience."

Where, however, it becomes part of your objects to increase the depth of the surface soil, deep ploughing is indispensable; and in this, as in many other

† Those who have any doubts about the importance of shade, have but to look at the effect of a brush heap, or other collection of small bodies, admitting air, heat and moisture, during the spring or summer months. Under such collections he will find a much more vigorous vegetation, than in the uncovered parts of the field; the cause of this effect is, that the brush prevents evaporation.

cases, we must submit to present inconveniences for the advantage of future benefit. But even here, it is laid down as a rule, than in proportion as you deepen your ploughings, you increase the necessity for manures.

"From six to eight inches may be taken as the ordinary depth of sufficient ploughing." And,

4th. Of the different modes of ploughing [level or ridge ploughing] which is to be preferred?

This question admits no *absolute* answer. We have already suggested the use of the latter mode, in stiff, heavy, wet clays, and, in our opinion, all ground in which clay predominates, whatever be the culture, should be made to take this *form*; because it powerfully tends to drain the soil and carry off, from the roots of the growing plants, that superfluous water which, left to itself, would seriously affect both the quality and the quantity of their products. In sandy, porous, dry soils, on the other hand, *level* ploughing is to be preferred, because *ridging* such soils would but increase that want of cohesion, which is their natural defect.

A *loamy soil*, [which is a medium between these two extremes,] ought, in a dry climate to be cultivated in the flat way, that it may the better retain moisture; and in a wet climate in ridges, that it may the sooner become dry.—*Geo. Con.*

GENERAL MISCELLANY.

A Romance of Real Life.

BY M. CAREY.

On the 31st of August, 1778, says Baron Grim, from whom I translated this story, at nine in the evening, a ship for Rochelle, carrying a crew of eight men, with two passengers, approached the head of the pier at Dieppe. The wind was so impetuous that a coasting pilot endeavoured in vain, four times to go out, and direct its entrance into the port. Bousard, another pilot, perceiving that the pilot of the ship made a false manœuvre, which placed it in great danger, endeavoured to guide it, by means of the speaking trumpet, and by signals; but the darkness of the night, the roaring of the winds, the noise of the waves, and the great agitation of the sea, prevented the captain's hearing or seeing any thing, and the vessel running upon a rock, was wrecked about thirty fathoms above the pier. Bousard, hearing the cries of the unfortunate crew, who were in the utmost danger of perishing, in spite of all the representations made to him of the impossibility of giving them assistance, resolved to make an effort to save them, and ordered his wife and children, who endeavoured to prevent him, to be carried away. He tied one end of a rope fast to the pier, and girding the other round his waist, threw himself into the midst of the furious waves, to carry the rope to the vessel, by means of which the people might be towed on shore. He approached the ship, but was thrown back again to the shore, by the mighty force of the water. Many times was he thus repulsed, and rolled with violence along the shore, while he was surrounded by broken relics of the ship, which was going to pieces very fast. His ardour was not diminished; a wave carried him under the wreck, and he was concluded to be lost, when he soon appeared, bearing in his arms a sailor who had been thrown from the ship; he brought him on shore motionless, and almost lifeless. At length, after a great number of vain attempts, he succeeded in conveying the rope to the vessel, and those of the crew who had

strength enough remaining, tying it round them, they were dragged on shore. Bousard then thought he had saved every soul on board. Exhausted with fatigue, bruised and battered with the blows and shocks he had received, he reached his home with difficulty, and then fell down in a swoon. He was just brought to himself, having discharged a vast quantity of sea water, and was recovering his spirits, when he was told that a groaning was still heard on board the wreck. The moment he learned this, he seemed inspired with new strength and breaking away from those who were about him, ran to the shore, got on board, and was fortunate enough to save one of the passengers, who from weakness, had not been able to avail himself of the assistance given to his companions. Of ten men who had been in the ship, only two perished, and their bodies were found the next day. On this occasion, the following letter was written by M. Necker to Bousard, agreeably to the order of Louis XVI.

"Brave man! I did not know, till yesterday by means of the Intendant, the courageous action you performed on the thirty-first of August. I gave an account of it to the King, who has ordered me to express his high satisfaction, and to announce to you, on his part that he makes you a present of a thousand livres, and gives you an annuity besides of three hundred livres. I write with orders to this effect to the Intendant. Continue to succour others when you can, and put up prayers for your good King, who loves brave men and delights to reward them."

The courageous pilot received this letter, and the reward which accompanied it, with the utmost gratitude, only expressing surprise, that his action of the thirty-first of August should have made so much noise, since he had shown the same zeal on many other occasions, without ever thinking of any reward or receiving any. After paying his debts, and buying new clothes for his wife and children,—a thing which he had rarely been able to do before, he asked permission of the Intendant to go to Paris, and thank M. Necker, and see, if possible, the young King, who loved brave men, and delighted to reward them. He went to Paris in the sailor's dress which he had formerly bought for his wedding. Some one having asked him what could have inspired him with an intrepidity so rare, he answered in these remarkable words:—"Humanity, and the death of my father. He was drowned, I was not in the way to save him, and I swore from that moment to devote myself to the rescue of all whom I might behold in danger at sea." Was ever a more pure, a more sublime homage, offered to filial piety!—*V. Y. Nickerbocker.*

New Invention.

Burden's Patent Horse Shoe Machine.—The mechanical skill and inventive power of our ingenious townsman, Mr. Burden, appears to be in constant and active exercise. We had the pleasure of examining a few days since, at the Troy Iron and Nail Factory, a recent invention of his for the manufacture of horse shoes, which for curious mechanism and practical importance is equal to any thing which the genius of constructiveness has produced for many years. By the operation of this machine a heated bar of iron is converted—as if almost by magic influence—into horse shoes, of any size that may be required—that for cheapness—neatness and smoothness of external appearance—firmness of texture, and practical utility,

are greatly superior to the article now in general use. The tedious and laborious process of shaping, curving and stamping the horse shoe which the blacksmith now performs by hand with his hammer and anvil, is entirely accomplished by this novel contrivance in a very few seconds. From the specimen horse shoes we have seen, there can be little doubt that the article manufactured by Mr. Burden's machine must very soon take the place of every other now in use. The admirable adaptation of the machine to the purposes for which it is intended, and the great rapidity with which it operates, is truly wonderful. We trust that the inventor will receive a reward equal to his most sanguine expectations and adequate to the value of the service he has rendered to the public by perfecting this important improvement.—*Troy Whig.*

Washington Irving's new work, entitled "The Crayon Miscellany," will appear in numbers, from time to time, as circumstances may permit; and will contain "scenes and sketches of life in America and Europe, together with such other themes, both real and imaginary, as may present themselves to the mind of the author."—*Patriot.*

Flannels.

We understand that the Comptroller of the Treasury has decided that flannels, composed of silk and woolen, are subject to a duty of 16 cents per square yard, although silk should be the component material of chief value.—*Phil. U. S. Gaz. 2d inst.*

The President of the United States has, we learn, been more or less indisposed in health for the last week.—*Nat. Intel. 3d inst.*

At the Circuit Court, now in session for this county, a bill of indictment has been found against Richard Lawrence, for an assault upon Gen. Jackson, with intent to kill. This day week has been fixed upon as the day for trial of the indictment.—*lb*

From the returns of the Custom House in New-York, it appears that the emigrants who arrived at that port during the first quarter of 1834, were 1,812; 2d do. 20,413; 3d do. 17,085; 4th do. 6,743—total 46,053.

WAKE FOREST INSTITUTE, March 14, 1835.

Brother Meridith,

Taking it for granted that you would be pleased to learn some of the particulars of our operations here, I have taken it upon myself to give you a brief detail of our internal movements, and I might say, eternal movements; for never was a set of fellows so constantly on the go. I will begin at the dawn of day, when the loud peals of the bell arouse us from our sweet repose. We are allowed about fifteen minutes to dress ourselves and wash, when the bell summons us to prayers. At this second sound of the bell, the whole plantation seems alive with moving bodies; a stream of students is seen pouring in from every direction—some, while on the way adjusting the deficiencies in their dress, which they had not time fully to arrange while in their rooms—some with vests wrong side out—some with eyes half open, and all in haste to reach the chapel in time to answer to their names. Prayers being over, just as the sun raises his head from behind the distant forest, the Virgil class, to

which I belong, commences recitation. Other classes are reciting at the same time. At half past seven the bell rings for breakfast; a few minutes after which study hours commence. Every one is now kept at the top of his speed; some in reciting, and others preparing for recitation, until twelve o'clock, when the bell announces the dinner hour; and almost immediately after this we start on the same mental race. This is kept up through all the classes until three o'clock, when the bell rings long and loud for the toils of the field. While the bell is ringing, the students assemble in the grove before the dwelling house; some with axes, some with grubbing hoes, some with weeding hoes, and some empty-handed, all in a thick crowd. You must now imagine that you see Mr. Wait in one place, Mr. Armstrong in another, and Mr. Dockery in another. Mr. Dockery, though a student, frequently takes the lead of one company. Now the roll is called, when as their names are called off, the students take their appropriate stations around their respective leaders, axes with axes, hoes with hoes, and then we start, each one following his chief. Those with axes make for the woods, where they fell the sturdy oaks, and divide them into rails; the grubbers take the field, and sweat with heavy blows over the roots and shrubs that have been encroaching upon the clear land. Those with weeding-hoes find much variety in their employment; sometimes they cut down corn-stalks, sometimes they rake up leaves, and now you may see them in the barn-yard piling up manure. We students engage in every thing here, that an honest farmer is not ashamed to do. If we should draw back from any thing here that is called work, we should feel that we had disgraced ourselves. Those who are empty-handed make up the fences, and harden their shoulders under heavy rails. The fact is we are always busy—always ready for recreation, and always ready for work. We are cheerful and happy—merry in a joke, and hard to beat in a hearty laugh. We are, sometimes, tired when we quit work, but never so bad off that we cannot outstrip any common fellow when the supper-bell rings. I am attached to the mauling corps, and know but little about the other companies. Mr. Wait leads out our company. When we reach the woods our coats are laid off, and we set to with a good will and hard blows. Our chief sets the example—

*"Nec non Aeneas opera inter talia primus
Hortatur socios, paribusque accingitur armis."*

Blistered hands we consider here as scars of honor, and we show them with as much pride as Marius exhibited his scars to the wondering multitude. That you may form some idea of our exertions, I will state that two of our corps yesterday maulled one hundred and twenty-seven rails in two hours and a half, and that the fence corps, led on by Mr. Armstrong, in two evenings made a fence and staked it, near a half a mile in length, and most of the rails were carried on the shoulders at least three hundred yards. You now see that we are not afraid of work—hard work. A little before sun-set the bell calls us from the field—we enter the chapel for prayers, and immediately after take supper. We now have about half an hour for amusement, when the bell again calls to study. There is no place like Wake Forest at night. The stillness of the grave-yard possesses the whole out-door establishment. It is now night—the pale face moon is shining beautifully, and all without is absolute solitude, save when a solitary student is heard winding his

way with a pitcher in his hand to the well—soon again all is silence. Oh what a place for meditation!—how calm, how still!—nothing but the gentle breeze stealing among the dead leaves as they hang upon the trees. But hark! there sound the deep notes of the bell—'tis nine o'clock. Now listen—how soft and melodious are tones of those flutes—how beautifully do they harmonize with those of the violin—the sharp hissing sounds are those from the dalcimo. Moonlight and music!—but enough. There's no place like Wake Forest! Good night. G. W.

From Zion's Advocate.

Miss Reed's book, it seems, is to be followed with the least possible delay by one that shall tell the other side of the story. The following card will show something of the sensation which this book has produced.

A CARD.

A Book has just made its appearance, containing the lies of that impostor—Rebecca Theresa Reed, alias, St. Mary Agnes—though it was not known till a few months since, by the inmates of the Ursuline Community, that she ever had any pretensions to the latter name.) The stories which this female has, for more than three years, been circulating, have hitherto been treated with contempt, by those whom she has attempted to injure—but since she has exposed herself by giving publicity to these stories, their falsity must be made known, and the public informed of the real character of their author. The very title of the book comprises a falsehood—Six months in a Convent—while she was there not more than four months and one week. She entered Sept. 12, and elapsed Jan. 18. Her book will be answered as soon as possible.

THE SUPERIOR.

Dress of Mind.

On Sunday morning, before going to Church, what a dressing there is among all classes, and what a stir to appear gay and pleasing! It is quite sufficient for the great purpose of our existence to wash the outside of the platter! Curls may be arranged, fine tortoise shell combs fixed, sparkling ear-rings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity. Windsor soap does not wash out the stains of the heart. Cologne water cannot throw a fragrance over an impure mind, nor will all the rubies of Golconda dazzle the recording angel into forgetfulness of filling up the leaves of the book of retribution.

A Curious Fact.

It is represented as a singular fact, that the present King of England is William I. William II. William III. and William IV.—as William King of Hannover he is William I; as King of Ireland he is William II; as King of Scotland he is William III; as King of England he is William IV.

Turkish Ideas of Consistency.

In De Kay's sketches of Turkey, he says, "an old Turk upon learning that we were Americans, inquired if it was true we had sent out Missionaries to make converts of the Turks in ships laden with wine and spirits!"

University of Pennsylvania.

There seems to be great disturbance in this once famous institution; it appears that the students have taken the care of it in their own hands, and that the trustees, in obedience to their commands, have already removed one of the professors. Where this matter will stop we cannot foretell; but from all we can learn, it is more than probable that other removals will shortly follow.

Our readers are probably aware that pistols have been resorted to and blood shed in consequence of the disputes growing out of these matters.—*U. S. Med. and Sur. Journal.*

A Curious Circumstance.

On taking down the walls of St. Phillip's Church, there was discovered in the North-east corner traces of a small chimney. Tradition reports that an aged member, in times long gone by, who was afflicted with the gout, was permitted to make (out of the sight of the congregation,) that convenience, without which he could not have participated in the public devotions. Surely that man loved the habitation of the Lord, and valued the privilege of the "communion of the saints."
—*Gospel Messenger.*

The Pirates.

The interesting circumstances in relation to the reprieve lately granted to the Pirates under sentence of death in Boston, are not generally known. Mrs. Child, wife of David L. Child, Esq. of Boston, who was of counsel for the pirates at their late trial,—a lady well known in the literary world, having the strongest conviction of the innocence of the accused, went to Washington for the noble purpose of laying the matter before the President, and to ask for a reprieve, on the ground that the circumstances of the case plainly indicated the existence in a foreign port of evidence that would have an important bearing on the case.—She had an interview with the President and retired, leaving him fully possessed of all the merits of the petition. The President sent for the Attorney General, who reviewed the whole matter, and decided that there was not sufficient ground for granting the reprieve. When the President announced this decision to Mrs. Child, the whole interview is said to have been inexpressibly affecting. The lady fell on her knees, and entreated him to re-consider the subject; the persons present, including the President himself, were dissolved in tears; but he remained firm to his decision, and the lady left Washington the next morning with a heavy heart. She had scarcely reached home, when the Marshal received a warrant, relieving the persons condemned for three months.

Now whether the pirates are innocent or guilty, no one can sufficiently admire the courage and self-devotion of a lady who could undertake such a journey alone, at this inclement season, and go through the immense and formidable task of urging such a petition. The President, doubtless was moved by the extraordinary enthusiasm of Mrs. Child to reconsider the matter, after she had left the city; and as, in such cases, where there is the least uncertainty, that mercy which should always temper the justice which resides in the breast of a chief magistrate, will always prompt him to err on the safe side, he resolved to grant the reprieve, that the supposed evidence might be obtained, if it really existed.

If the men are in fact guilty, it will appear; if innocent, they will not suffer; and, as no injury can accrue to public justice, by waiting further developments, it must ever be a source of gratitude and satisfaction to the public, as well as the lady in question, that, but for her heroic exertions, these men would now be in eternity.—*Greenfield (Mass.) Mercury.*

Receipts for the Southern Baptist.

The following persons have paid three dollars each, in full for 1835—viz. Wm. Mickle, G. S. Carpton, Wm. Gary, Richard S. Cannon, Wm. Prothro, Jr. Mrs. Nancy Caldwell, A. B. Addison, Bailey Corley, John Donny, Capt. David Denny, R. C. Griffin, Wm. B. Smith, George Watkins, Rev. J. J. Lawton, Milo Miller, Charles H. Colding, Joseph Hazel, Isaac Wofford, Jer. Crook, Simson Brewton, Prof. Thos. Park, Rev. Wm. J. Green, Jas. S. Brunson, Dr. Samuel Hodges, James Reeves, Rev. Jas. W. Woodward, John H. Allen, Richard W. Broughton, Aquila R. Accock.

David J. Smith paid \$2. Wm. Roundtree paid \$2.621, the \$3 sent being reduced by postage 371 cts. Wm. B. Smith of Maybinton, paid \$2.25, the \$3 sent being reduced by postage 75 cts. Rev. W. A. Lawton paid \$1, in full for 1835.

AN INSTRUCTRESS WANTED,

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

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

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 Shoekoe 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.



TROTT'S HOTEL, AIKEN, S. C.

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

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

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

CHARLESTON PRICE CURRENT, APRIL 10, 1855.

ARTICLES.			ARTICLES.			ARTICLES.		
q	c.	q c.	q	c.	q c.	q	c.	q c.
BAGGING, Hemp, 42 in. yd.	22	a 23	American Cotton, yd.	35	a 45	OIL, Tanner's, bbl.	11	a 13
Tow and Flax	19	a 21	FISH, Herrings, bbl.	3 75	a 4	OSNABURGS, yd.	8	a 9
BALE ROPE, lb.	61	a 9	Mackerel, No. 1.	7 50	a 0 00	PORK, Mess, bbl.	14 50	a 00 00
BAGGON, Hams.	9	a 11	No. 2.	6 50	a 0 00	Prime,	11 50	a 00 00
Shoulders and Sides.	61	a 8	No. 3.	5 25	a 0 00	Cargo,	8 00	a 10 00
BEEF, New-York, bbl.	00	a 00	Dry Cod, cwt.	2 75	a 3	Mess, Boston,		a
Prime	7	a 7 50	FLOUR, Bal. H.S. sup. bbl.	5 75	a 0 00	No. 1. do.		a
Cargo	41	a 44	Philadelphia and Virginia,	5 25	a 5 50	PEPPER, black, lb.		a 8
Mess, Boston,	111	a 12	New-Orleans,	0 00	a 0 00	PIMENTO,	9	a 91
No. 1.	10	a 101	GRAIN, Corn, bush.	86	a 0	RAISINS, Malaga, bun. box.	3 00	a
No. 2.	71	a 8	Oats,	36	a 43	Muscadel,	3 00	a
BREAD, Navy, cwt.		a 34	Peas,	48	a 00	Bloom,	2 75	a 0 00
Pilot,	4	a 41	GLASS, Window, 1000.	41	a 9	RICE, 100lbs.	2 121	a 3 431
Crackers,	7	a 71	GUNPOWDER, keg.	5	a 6	SUGAR, Muscovado, lb.	8	a 91
BUTTER, Goshan, prime, lb.	25	a 4	HAY, Prime Northern, 100lb.	1 37	a 00	Porto Rico and St. Cruz,	11	a 91
Inferior,	20	a 00	IRON, Pig,		a	Havana white,	81	a 111
CANDLES, Spermaceti,	31	a 32	Sweeten, assorted,	4	a 41	Do. brown,	71	a 81
Charleston made,	16	a 13	Rusin, bar,	4	a	New-Orleans,	6	a 71
Northern,	12	a 13	Hoop, lb.	61	a 61	Leaf,	14	a 171
CHEESE, Northern,	8	a 81	Sheet,	8	a 81	Lamp,	12	a 13
COFFEE, inf. to fair,	10	a 11	Nail Rods,	7	a 71	SALT, Liv. con. sack, 4 bu.	1 371	a 0 00
Good fair to prime,	12	a 13	LARD,	7	a 71	In bulk, bush.	25	a 30
Choice,	131	a 14	LEAD, Pig and Bar, 100lb.		a 61	Turks Island,	31	a
PORTO Rico,	131	a 14	Sheet,	61	a 7	SOAP, Am. yellow, lb.	5	a 61
COTTON, Uplands, inf.	15	a 16	LIME, Stone, bbl.	1 50	a	SHOT, all sizes,	71	a 8
Ordinary to fair,	161	a 161	LUMBER, Pitch Pine, ribs, Mfr.	7	a 8	SEAGRASS, Spanish, M.	14	a 16
Good fair to good,	17	a 171	Shingles, M.	3	a 5	American,	1 85	a 1 871
Prime to choice,	171	a 18	Staves, Red Oak,	14	a 15	TALLOW, American, lb.	9	a 91
Sauces and Meats,	23	a 40	MOLASSES, Cuba, gal.	25	a 26	TOBACCO, Georgia,	31	a 4
Sea Island, fine,	36	a 45	New-Orleans,	30	a 32	Kentucky,	5	a 6
CORDAGE, Tarrad,	9	a 10	Sugar House Tracle,	30	a	Manufactured,	8	a 13
Do. Manila, cwt.	11	a 19	NAILS, Cut, 4d. to 30d. lb.	61	a 0	Cavendish,	34	a 22
DOMESTIC GOODS.			NAVY STORES.			TEAS, Bohem,	18	a 20
Shirtings, brown, yd.	61	a 81	Tar, Wilmington, bbl.	1 621	a	Souchong,	30	a 40
Bleached,	8	a 15	Turpentine, soft,	2 50	a	Gunpowder,	75	a 80
Shouting, brown,	8	a 101	Do. Georgetown,	1	a 125	Hyson,	50	a 80
Bleached,	101	a 17	Pitch,	1 75	a 2	Young Hyson,	65	a 75
Calicos,	9	a 15	Rosin,	1 371	a 1 50	TWINE, Seine,	26	a 30
Stripes, indigo blue,	81	a 11	Spirits Turpentine, gal.	45	a 50	Sewing,	26	a 30
Checks,	7	a 16	Varnish,		a 25	WINES, Madeira, gal.	3	a 3
Fluads,	81	a 11	OILS, Sp. winter strained,	1 05	a 1 10	Teneriffe, L. F.	1	a 1 25
Fustians,	12	a 16	Fall strained,	90	a	Malaga,	45	a 50
Bad Tick,	13	a 20	Summer strained,		a	Claret Bordeaux, cask,	29	a 30
DUCK, Russian, bolt.	15	a 21	Linsced,	1	a 1 05	Champaign, dos.	8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	104 621	3.50
South-Carolina do.	45	56	1.50
State do.	100	107	3.00
Union do.	50	54	1.50
Planters & Mechanics do.	25	33	871
Union Insurance do.	60	81	4.00
Fire and Marine do.	66	90	5.00
Rail-Road do.	100	96	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock,	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 8 per cent. prem.
 France, 5f. 25 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and Philadelphia, 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 7 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 65, and Sovereigns, 841 a 4 7-8.

Charleston Market.

COTTON—The sales of every description of Cotton have been limited during the week, in consequence of holders as well as purchasers being disappointed in the receipt of later European advices. What sales of Uplands that were made was at last week prices, and of long Cottons, a few bales Santos at 35, and staimed at 21 cents.

RICE—There continues a fair demand for the intermediate qualities of this staple without any alteration in prices, an offer was made of 631 for prime, not yet beat out, but holders refusing—holding for higher rates.

Terms of the Southern Baptist.

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All communications must be post 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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