

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

Vol. I.]

CHARLESTON, FRIDAY AFTERNOON, APRIL 24, 1835.

[No. 17.]

Edisto Baptist Association.

Whereas, a number of the Churches were dismissed from the Edgefield Baptist Association, for the purpose of being formed into a new Association,

Pursuant to appointment, Delegates from said Churches met, at Rocky-Spring Church, on Saturday before the fifth Sunday in March, 1835.

Brother Wm. B. Johnson delivered an appropriate introductory Sermon from Paul's Epistle to the Galatians, 6th chap. 9 and 10 verses.

When Brother Casper Staley was called to the chair, and A. H. Fort appointed Secretary, and the Churches called in the order stated below. The delegates handed in their letters, and their names were enrolled as follows, viz.

1. Water Pond.—JOHN GALLAWAY, John Atkinson,	1 00
2. Wisa's Creek.—Jas. G. O. Wilkinson, †William Widenor,	75
3. Rocky Grove.—Sidney M. Davis, Thomas Jones,	1 00
4. Tabernacle.—CASPER STALEY, Joshua W. Keadle,	1 00
5. Dean Swamp.—JOSIAH KEADLE, Elijah Gardner,	75
6. Hollow Creek.—J. H. TREADWAY, R. Smith,	1 00
7. Philippi.—P. GALLAWAY, William Johnson,	1 00
8. Telatha.—William Tobin, John Parker,	75
9. Levels.—W. CONWAY, Thomas Turner,	50
10. Darlen.—Peter Plunket, James Garven,	1 00
11. Mount Houlah.—Wm. Armstrong, Isaac Williams,	50
12. Convent.—B. Hutto, John J. Able,	50
13. Mount Ebal.—Whenton Jones, Simeon Archer,	50
14. Rocky Spring.—C. HOWELL, Eliel Hickson,	1 00
15. Boiling Spring.—A. H. Fort, †Daniel Smith,	1 00
16. Good Spring, Big Horse Creek.—THOS. MORRIS, W. Milton,	75
	\$13 00

These churches being assembled by their delegates, do solemnly, in the name of the churches we represent, adopt as the basis of the Union, the following

CONSTITUTION.

ARTICLE I. This Body shall be known as the Edisto Association.

ART. II. The objects of this Association are, the union of the churches, the good of man, and the glory of God.

ART. III. This Body shall be composed of delegates from the churches in the following ratio; each church shall be entitled to two delegates, and to an additional one for every fifty members above the first fifty. The appointments of these delegates shall be signified by letter from the churches, these letters shall contain the number baptized, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number; other churches of the same faith and order may be admitted into union.

ART. IV. The Association shall have a Moderator, Clerk and Treasurers, who shall be chosen out of the

number of delegates by ballot, and continue in office until a new election shall be made.

ART. V. This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects; of enquiring into the state of the constituent members, if it shall appear upon information, that any of them have departed from the faith of the Gospel, as set forth in the declaration of our views of the Gospel, as set forth in the declaration of faith and practice appended to this Constitution; and withdrawing from any of them, if after affectionate and Gospel labours to recover them from their errors, they remain irreclaimable.

ART. VI. This Association may hold correspondence, or form connexion, with any other religious bodies, of the same faith and order, for the promotion of its objects; yet so as to leave the churches, that compose it, free to act in the case as they may think proper.

ART. VII. This Association shall have power to make By-laws for its government.

ART. VIII. Any alteration in this Constitution may be made by a vote of two-thirds of the members present, at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

Signed by the delegates.

JOHN GALLAWAY,	JOHN ATKINSON,
JAS. G. O. WILKINSON,	SIDNEY M. DAVIS,
JOSIAH KEADLE,	JAS. H. TREADWAY,
PETER GALLAWAY,	JOHN PARKER,
WILLIAM CONWAY,	JAMES GARVIN,
WM. ARMSTRONG,	JOHN J. ABLE,
SIMEON ARCHER,	A. H. FORT,
THOMAS JONES,	CASPER STALEY,
JOSHUA W. KEADLE,	THOMAS MORRIS,
ELIJAH GARDNER,	ROBERT SMITH,
WILLIAM JOHNSON,	WILLIAM TOBIN,
THOMAS TURNER,	PETER PLUNKET,
ISAAC WILLIAMS,	BENJAMIN HUTTO,
ELIEL HICKSON,	CARSON HOWELL.

Considering the Association now formed, proceeded to elect officers, and on counting the ballots, it appeared Brother Casper Staley, was duly elected Moderator, A. H. Fort, Clerk, and James G. O. Wilkinson, Treasurer.

Brother W. B. Johnson prayed, when the following declaration of our views of the Gospel was proposed and adopted:

Whereas, it is necessary for a mutual understanding of the churches in this Body, for the satisfaction of Sister Associations, with whom we may correspond, and for general information, to those who may desire to know any of us, that there should be some general principles laid down, by which it may be known upon what grounds, we are associated, we therefore, the Edisto Baptist Association, do declare the following views of the Gospel upon which we are united:

I. We believe that the Scriptures of the Old and New Testament contain the revelation of God's will

* Newly constituted since the others dismissed from the Edgefield Association.

† Ordained Ministers in Capitals. Licensed, Italics. Absences marked †. Sums sent up annexed opposite each church.

to man, and constitute the obligatory rule for man, in all his relations as a creature, and a member of Society.

II. We believe, that these scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of Father, Son, and Holy Spirit, and that these three are one in essence, possessing equal attributes.

III. We believe that God, who made all things, created man upright, but they have sought out many inventions; that all have sinned, and come short of the glory of God, and that by the deeds of the law, no flesh living shall be justified before God.

IV. We believe, that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life.

V. We believe, that Jesus Christ, the eternal, only begotten son of God, was made flesh, that he was born of the Virgin Mary, suffered, bled, died, was buried, rose again, and is now at the right hand of his Father, making intercession for his people, and will come again a second time without a sin-offering unto salvation.

VI. We believe, that Jesus Christ, in his perfect work, magnified, and made honorable, the divine law, because the end of it, for righteousness to every one that believeth, that God can be just, and the justifier of the ungodly that believe in Jesus, and that whosoever will, may come and take of the waters of life freely.

VII. We believe in the regeneration of the soul by the Spirit of God, in its sanctification by his word, and in the eternal glorification of soul and body after the judgment day.

VIII. We believe, that the salvation of the sinner is by grace, through faith, and not of works.

IX. We believe, that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

X. We believe, that all, whom the Father hath given to the Son, shall come to him, and will be raised up at the last day, and that those who sleep in Jesus, God will bring with him, that they may be ever with the Lord.

XI. We believe, that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final award to all men, according to the deeds done in the body; and that the wicked shall go away into everlasting punishment, and the righteous into life eternal.

XII. We believe, that the preaching of the Gospel is an Ordinance of God, and should be liberally supported by his people.

XIII. We believe, that Baptism is an Ordinance of the Gospel, and consists in the immersion of the body of a sinner in water, upon his profession of faith in Christ Jesus.

XIV. We believe, that it is the duty of all baptized believers to unite together in the church relation.

XV. We believe, that Jesus Christ has instituted a Church on earth, and that separate bodies of baptized believers in Christ, associated together, as local convenience admits, upon the principles of the Gospel, for the worship of God, and mutual edification of its members, are parts of this church, and constitute churches of Christ.

XVI. We believe, that each of these churches, is independent in point of Government of every other, though they should be united in harmony and love, and in common effort for mutual benefit, of the promotion of the cause of God.

XVII. We believe, that the officers of Christ's churches are Bishops and Deacons. By Bishops we understand elders, Pastors, having the spiritual charge of a church. By Deacons, we understand those that have the charge of the temporalities of the church.

XVIII. We believe, that *civil Government* is an Ordinance of God, and that we should give it our support.

BY-LAWS,

Or Rules for the government of the Edisto Baptist Association.

1. A Sermon, introductory to the business of the Association, shall be delivered at 12 o'clock, M. on the first day of each session, by a Minister appointed at a previous meeting.

2. Immediately as the sermon is ended, the Delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3. The Letters from the churches shall then be called for and read, when the Clerk shall enrol the names of the Delegates, and minute the state of the churches. The names of the Delegates shall then be called, and the absentees marked.

4. If there are any applications for admission into union, the delegates bearing such application shall present them, when they shall receive immediate attention.

5. The Moderator, Clerk and Treasurer shall then be chosen.

6. The Constitution, Declaration of Faith, and rules for the government of the Association, shall then be read.

7. Letters and messengers from corresponding Associations shall be read and received.

8. The standing Committees shall then be appointed by the Moderator, of which there shall be the following:

1. Committee for the arrangement of preaching.
2. Committee of revision.
3. Committee on the Treasurer's accounts.
4. Committee on the state of religion.
5. Committee on the minutes of corresponding Associations.

9. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the Body. When he desires to be heard, he shall put some in his place, and then he may give his views.

10. The Clerk shall enrol the names of the Delegates, minute the state of the churches, keep the proceedings of the Body, and prepare a fair copy of the whole of each session for the Press.

11. The Treasurer shall take charge of all the moneys and specialties belonging to the Association, and dispose of them, as the Association shall direct. He shall at each session of the Body, present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12. The business of the Association shall be opened, and closed each day of its session by prayer.

13. The members of the Association shall appear at the hour appointed by the Body on each day of its session, and no member shall depart without leave from the Body.

14. The members will be expected to keep their seats, and pay profound attention to the business of

the Association, when in session. They will not, without pressing necessity, leave the house, nor then, without leave from the Moderator.

13. The order of business will be conformed to the arrangement of the previous Session as shall appear on the minutes. But when any article is disposed of, any new business may be brought up before the Body on a motion that may be seconded. And when the whole business on the minutes shall be disposed of, then any new business may be brought up on motion seconded.

16. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be all other decisions. In the event of an equal division, the Moderator shall have the casting vote.

17. When a member has any thing to offer to the Body, he shall rise and address the Moderator, as Brother Moderator, and confine himself in his remarks to the subject under discussion. If more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18. Each member shall have the liberty of speaking three times on the same subject, but no more, without special permission from the Association.

19. Whilst a subject is under discussion, no motion shall be allowed, except for postponement, amendment, or adjournment.

20. Any of these rules may be altered, or amended, by two-thirds of the members present at any meeting of the Association.

CASPER STALEY, Moderator.

A. H. FORT, Clerk.

Then, I. Agreed, that the next Association be held at Tabernacle church, to commence on Saturday before the Fourth Sunday in September next.

2. Brother John Gallaway, to preach the introductory Sermon, and in case of failure, Brother W. Johnson.

3. Brother Carson Howell to preach the Charity sermon. Brother P. Gallaway his alternate.

4. A. H. Fort to write the Circular.

5. The churches composing this Body, are desired, and respectfully requested, to send up such contributions as they may feel free to bestow, to constitute a fund for general purposes.

6. Resolved, That the Clerk furnish the editor of the Southern Baptist with a copy of the foregoing for publication, and printing minutes.

7. Brother Howell prayed, and the Association adjourned.

C. STALEY, Moderator.

ARTHUR HOLMES FORT, Clerk.

FOR THE SOUTHERN BAPTIST.

Sabbath Monthly Meetings.

Mr. Editor—

There is much error on this subject, and much sloth exhibited by the churches. The contributions of the primitive churches were made weekly, and the eucharist was attended to every Sabbath. These facts show that their meetings were held weekly and not monthly as is our unscriptural custom.

1. Our monthly meetings have no scripture to sustain the practice. The primitive practice was a weekly meeting; but ours is monthly, and therefore is only one fourth part right.

2. They produce indolence in religious matters. The answer, that they can attend meetings elsewhere, three or four houses being not more than 10 miles distant, does not obviate the difficulty; for though they can, few only do it, and many who do, seem to go rather as a matter of recreation, to greet friends, &c. than to worship God. Is it not so brethren? Do you have different feelings in other houses than in the one where your church worships? In order that we secure the benefits of worship, there must be a stated place and stated sermons; else the tabernacle and the temple, never would have been designated by Jehovah. You will find too that those who take this course, like dissatisfied boys that run from one school to another, seldom acquire much knowledge, seldom treasure up a large stock of information.

3. It engenders a disregard for the Sabbath. While the family is allowed to lounge about 3 Sabbaths in each month, they will inevitably contract habits of indolence, and will, at home, trench upon the sacredness of the Sabbath, by labour and amusements.

4. Its tendency is to make us undervalue our souls. If our children see us attend to the means of grace, one Sabbath only in four, they will draw the inference, that the salvation of the soul is not a matter of great importance, else every day which God has consecrated to his worship, would be devoted to securing it: that which requires 1-30th of our time, can not be vastly momentous. Hence the soul will be neglected.

5. We have no promise of God, that his presence will be with us. While in the path of duty, we can plead the promise; but in monthly meetings, we are in 1-4th part of duty only, and in violation of 3-4ths, therefore we have no ground to expect his blessing. But you say, we are blessed; well, but how much greater would be the blessing if we were following the pattern set us by primitive disciples.

But we can't get preachers. That is no excuse. preaching is not indispensable to the worship of God. We should feel the duty to assemble in God's house, preacher or not. Let us meet, read our bibles, instruct our children and servants, and thus by example point the way which leads to heaven. But is this the way to attain that which we need, more preachers, by living in neglect of duty? It is not to be wondered at, that, while we neglect to regard God's direction to meet every Sabbath for worship, we should be cursed with a famine of the word. If in temporal concerns, we should labour but 1-4th part of our time, could we be surprised if our barns are not filled? So in the matter before us. The way to have preachers, is to use the means, prayer and labour; live in duty; do not sit down at home, and presumptuously wait on God; this course in temporals, would starve us all to death.

MELANCTHON.

ROMAN CATHOLICISM.

From the Christian Herald.

The following extract will serve to indicate the spirit cherished by the Editor of the Catholic Sentinel against Protestant denominations and their benevolent institutions; and especially against our Methodist brethren. The reader cannot fail to be struck with the peculiar chaateness of the sentiments, and the full flow of epithets in which the writer abounds. He would vainly boast of his superior learning to that of the editor of the Boston Recorder, whom he calls "the wretched spelling book scribe of that vile and vulgar journal." Of his partiality for brandy we have

no doubt; the style and language of this extract are just such as we would expect from the pen of one whose brain was heated with the fumes of alcohol.

"It is, indeed, come to a poor pass with the Methodists—although they certainly are the most irreligious, fanatic, and ignorant of all Christian Sects in this State, when they cannot send abler champions into the field of controversy than the literary charlatans who write the misspelled paragraphs in the Recorder and Zion's Herald. But they, mistaken fanatics, have no gentlemen of literary ability, of historical knowledge or of expansive mind amongst them. The unfortunate Methodists are submerged in the stagnant pools of ignorance, delusion and immorality. Their ministers, utterly destitute of a common education, as well as gentlemanly feeling, are a living disgrace to the literature, liberality, and intellect of the age. We believe their unlettered preachers to be one and all, religious, philanthropic, and moral impostors. We never did, nor never shall, sacrifice candid opinion to interest, or refuse, at any risk, giving an honest and emphatic expression to our sentiments. The tone of such sentiments has always sounded its highest notes from the deliberate decisions of our apprehensions and judgment. In writing, our pen is the true herald of our heart. Never, while reason and opinion predominate in our mind, shall we retract the sentence of reprobation, which we felt called upon to pass, on the majority of the masked hypocrites who deal in corrupt Bibles, and those abominable temperance principles, not graduated on the rational scale of social morality. No member of that pestiferous association of assumed virtue, can have a more invincible abhorrence to the beastly vice of drunkenness than we; but we would smite, *a la ham*, the face of any fanatic fellow of the *banditi* who should have the daring insolence to tell us, that we committed a moral crime, by slaking our thirst with a moderate draught of ale or brandy.—*Catholic Sentinel*.

The Catholic Sentinel, thus notices the book entitled "Six months in a Convent."

"*Impotent and Impudent Falsehood*.—A wretched illiterate woman, of "no character at all," to whom, from pure motives of charity, the Lady Superior of the Charlestown Convent, afforded, some time ago, an asylum, has become the tool and dupe of an ignorant fanatic parson of the name of *Croswell*, who rants and roars, every Sunday, in a Methodistical psalm-house, in Charlestown, and at his instigation, obtruded on the public attention, an infamous and libellous book, entitled "*Six Months in a Convent*."—The vulgarity of *Croswell's* style of diction, for that despicable fanatic is the real author of the vile work, is only surpassed by his incredible and wicked falsehoods. In our next, we shall expose the clumsy and calumnious fictions, of which the continent Mr. *Croswell* has become the father by the *virtuous* woman, *Rebecca Reed*, whom the Lady Superior, from an impulse of benevolence snatched from starvation. Every person of knowledge and mind, who has read the disgusting book, declares that it is a tissue of the rudest ignorance and the vilest falsehood, such, indeed, as might have been expected from such a literary Platonic pair of lovers, as the ingrate woman *Reed*, and the psalm-ranting parson *Croswell*."

From the Presbyterian.

A RELIGIOUS EDITOR!!—In Boston is published a Popish paper entitled, the *Literary and Catholic Sentin-*

nel, whose Editor thus meekly complains of certain strictures of a cotemporary:

"*RUFFIANISM*. The rude, rabid, and ruffianly epithets applied to us, on Tuesday last, by a vulgar ribald of the name of *Hallett*, who edits a bank-bribed paper here, yecept the *Daily Advocate*, could have been only used by a low born, uneducated, and unmanly miscreant, who is debased too low for the pen or the *pistol* of any gentleman of talent or courage, entertaining a proper respect for himself and friends. A *Cape Cod* clown, like a refractory Scythian slave, is only, we perceive, to be civilized by the *horse whip*: The mud of a literary scavenger, like the sorry scribe of the *Advocate*, can neither sully our moral character as a man, or our reputation as a historian, a dramatist, and a biographer. We have been connected with the press in Europe and America, for twenty years, during which period, we had to encounter many a fierce adversary; but never were such *brutal epithets* applied to us, as those with which the Editor of the *Advocate* has assailed us on Tuesday last. 'But,' as Dr. Johnson says, 'to expect courtesy from an ignorant paragraph perpetrator, would be to expect that thorns could produce grapes.' Why, therefore, should we expect gentlemanly amenity from the man who is accused, and we presume justly, with having, by his atrocious falsehoods, instigated a sanguinary and flagitious mob to burn the *Charlestown Convent*. The abuse of a vulgar and vicious fellow of this stamp, 'passes by us as the idle wind which we respect not.' If we offend, by our writings, any Boston gentleman of a *legitimate birth*, and an irreproachable moral conduct, not educated in one of the *elemosynary* schools of the *Betia* of Massachusetts, (*Cape Cod*) we are ready to answer him in ANY WAY, and to maintain to the last gasp of life, the proverbial courage of our native country."

Such is the mild strain in which this true son of the Holy Catholic Church repels what he considers the uncourteous language of his opponent, and truly that language must have been bad enough, if it surpassed the reply. On this supposition, the epithets must have been selected from some language with which we are unacquainted, for we very much doubt, whether any of the dead or living languages could furnish a better specimen of aggregated abuse than that just quoted. This religious Editor must be one of the Pope's most redoubtable champions. He can use his *pen* and his *pistol* as occasion may demand, and he is ready to answer for himself in *any way*, with sword or pistol, and to fight to the last gasp!! We are really surprised that any one dared to put a brand into the Catholic Convent in the neighbourhood of such a Hotspur; and are of opinion, that with a few such zealous Editors, and a few Inquisitions, the Holy Catholic Faith might be propagated very successfully in our benighted country.

Popish New Testament.

The New Testament was printed in French at Bourdeaux in 1696, at a time when the persecution of the Protestants was in its height. It is a remarkable instance of the falsification of the Holy Scriptures, some account of which from the *Memoirs of Literature*, vol. iv. art. 44, may be acceptable to many readers.

This edition was published with this title: *Le Nouveau Testament de Notre Seigneur Jesus Christ, traduit de Latin en Francois par les Theologians de*

Louvain. A Bourdeaux chez Elie Routier 1686. Avec Approbation et Permission, in octavo.

The Approbation of the doctors of Bourdeaux is dated February 11, 1681; from whence it is inferred, that this translation by the Louvain divines was then printed the first time at Bourdeaux, but without any falsification. The license of the Archbishop of Bourdeaux bears date July 17, 1686. It imports that this New Testament has been revised and exactly corrected. Several passages were strangely perverted in that edition. The following are some instances; Luke ii. 41. Instead of these words, *Now his parents went to Jerusalem every year, there is in that New Testament, "And his parents went every year in PILGRIMAGE (en pelerinage) to Jerusalem."*—Acts xiii. 2. "As they ministered to the Lord," &c. N. T. of Bourdeaux, "AS THEY WERE OFFERING UP to the Lord THE SACRIFICE OF THE MASS." (*Le Sacrifice de la Messe.*) 1 Cor. iii. 15. "But he himself shall be saved; yet so, as by fire." N. T. of Bourdeaux; "But he himself shall be saved; yet so, as by the fire of PURGATORY." (*Par le feu du Purgatoire.*)—1 Cor. vii. 10. "And unto the married I command." N. T. of Bourdeaux: "BUT AS FOR those who are united by THE SACRAMENT OF MARRIAGE." (*Par le Sacrament de Mariage.*)—1 Cor. x. 21. "Ye cannot be partakers of the Lord's table and of the table of devils." N. T. of Bourdeaux: "You cannot be partakers of WHAT IS SACRIFICED UPON (*qui est sacrifie sur*) the Lord's table, and of WHAT IS SACRIFICED UPON (*qui est sacrifie sur*) the table of the devils."—1 Cor. xi. 26. "For as often as ye eat this bread," &c. N. T. of Bourdeaux; "For as often as ye eat this LIVING bread," (*ce pain vivant,* &c.)—2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers." N. T. of Bourdeaux: "Be not united with unbelievers by THE SACRAMENT OF MARRIAGE." (*Par Sacrament de Mariage.*)—1 Tim. iv. 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." N. T. of Bourdeaux: "Now the Spirit plainly says, that in the latter times some shall depart from the ROMAN faith." (*De la Foy Romaine.*)

When such liberties as these are taken in departing from the sacred text of the word of God, we do not wonder that the common people, who read such editions of the New Testament as that of Bourdeaux, should depart from the "faith once delivered to the saints." It is only by such additions to divine revelation that the errors of popery have been established, and continued so long. We are assured that every plant which the Author of Truth hath not planted, shall be rooted out of his vineyard in due time. May the reader be truly thankful for a faithful, if not altogether perfect translation of the Holy Scriptures, with which we are so highly favored in this Protestant country; and be concerned to improve so blessed a privilege to his own edification and the glory of God.—*Presbyterian.*

RELIGIOUS MISCELLANY.

From the Western Luminary.

Interesting Recollections.

(Probably by the Rev. Mr. Baker.)

Facts, Mr. Editor, are beautiful things, and not unfrequently, they furnish apt and powerful illustrations of sentiments and doctrines known and believed; and thus serve to confirm and invigorate our souls.

In the "Pastor's Journal," I have noticed a variety of cases, related by those who were eye witnesses of

what they communicate; and I verily believe they have been serviceable not only to ministers of the Gospel, but to all who have read them. Having myself witnessed some very interesting things, within a few years past, I have thought it might not be amiss to make a record of them. From time to time, you may, therefore, expect a communication from me of matters of fact, which may be relied on as emphatically correct, and may the God of Heaven, whose praise they are designed to speak, make them useful.

"Ask, and ye shall receive."

1. In a certain town in Georgia, lived Mrs. M. a pious widow lady. She had two sons in Louisiana, whom she had not seen for six years. They were thoughtless young men, and avowedly infidel in their sentiments. She received a letter from her sons promising an early visit. About this period an arrangement was made, by myself, to hold a protracted meeting in the place of Mrs. M's residence, so soon as it would suit my convenience. The pious mother, exceedingly anxious for the conversion of her long absent and beloved sons, made it a matter of special prayer, that the Providence of God would so order matters that the visit of her sons, and the contemplated meeting might take place at the same time. The young men came; remained several days, and said they must return. They fixed on Friday night when they must go without fail, in the stage. Poor mother! The meeting, to which she looked forward with so much anxiety, had not commenced. The minister had not arrived! It seemed as if her prayers had availed nothing. On the morning of the day fixed for their departure she was told that the minister was come—and the first sermon would be preached that very night! How tantalising! But, mark the ingenuity of a pious mother! Having ascertained that the stage would not go that evening until 9 or 10 o'clock, she entreated her sons to go to church and there remain until the sounding of the stage horn should summon them away. I believe that most mothers would have said, I have not seen my sons for a long time; I may never see them more—I believe I will not go to church myself this evening—I will enjoy their company as long as I can. But no! she was concerned about their souls. Had she not offered special prayer that they might be present and receive a blessing at that meeting? "Come, my sons, go with me to church this evening, and hear what you can." They went; and that night God answered the mother's prayers. Both were brought under powerful conviction! Near the closing of the services of the sanctuary, the sounding of the stage horn was heard. According to arrangement, they hurried away to the office—but behold! the stage was full! They were obliged to remain until Monday following. On the Sabbath we had a most solemn time. When the anxious were invited to come forward or kneel at their seat, if they desired the prayers of God's people,—two young men came forward and directly kneeled near the desk. I saw an elderly lady at some distance, rise—and leaning forward, fasten her tearful eyes upon them. It was the mother, and these young men were her sons! It was the endeared mother of whom I spake! Many eyes were fixed upon her, but no body said, Madam sit down—no! It was a sacred sight! Heaven bless the mother! Let her stand! Let her look on! Oh! it was worth an angel's visit from the skies! That day they both obtained a joyful hope! Verily, it would have touched a heart of rock to have seen the sons—both of them throwing their arms around the

neck of their beloved mother—now a thousand times dearer than ever—and telling her that the Lord had heard her prayers—and blessed them with his forgiving love! Verily the name of Jesus in that moment, uttered by them, came over her with all the sweetness and the power of a charm.

I saw the happy mother. She grasped my hand! She wept! The tears which rolled down her cheeks were tears of delicious joy. For a few moments she was silent. When she spoke, she blessed God, and said in the very words of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden." Verily there is a God in the heavens, who heareth prayer!—Take another case.

2. Whilst a meeting of much interest was going on in a certain country town in Virginia, Mr. K. a certain pious young man, selected a young lawyer, who was a noted scorners, and made him the subject of special prayer. About two days afterwards, the young lawyer came to the house where the Pastor was. I myself was in the same house at this time; but being particularly engaged, I requested the Pastor to speak to him. "O," says he, "he is not serious." Yes, I replied, he must be, or he would not come here. "I know him better than you do," said the Pastor, "he is a scorners. There is no hope of him." The young lawyer was permitted to depart, I believe, without a single religious remark having been made to him. My conjectures were true. He was then under awakening influences, and a few days afterwards he professed conversion!

Perhaps two weeks after that, this young lawyer was riding along the road, on his way to a protracted meeting about to be held in an adjacent county. Before he reached the place he fell in with another young man, Mr. P. going to the same meeting. Religious conversation was introduced—and the hopefully converted sinner spoke freely of the change of views and feelings which he had experienced, and ascribed them under God, to the prayers of his friend, Mr. K. who had selected him as the subject of special prayer. "Ah, said Mr. P. I had friends once who used to pray for me; but I have been so careless, so wicked, they do not think it worth while to pray for me now. They have all given me up. There is not one I suppose on earth who remembers me in prayer." "O yes," replied the young lawyer, "There is one I know." "Who is it?" quickly asked Mr. P. "The very same man who prayed for me, has made you the subject of special prayer." "Is it possible!" said Mr. P. and throwing himself back—he had well nigh fallen from the horse which he was riding. From that moment he waked up to the claims of his undying soul. A few days after, with great joy, he was telling to all around, what a dear Saviour he had found! Blessed be God, the effectual fervent prayer of a righteous man availeth much.

A Text Explained.

"And the people took their bread before it was leavened, their kneading troughs being bound up in their clothes on their shoulders."—*Exodus xiii. 34.*

"Why, father," said a little boy to his parent, who was reading this verse to him, "how could that be? they must have had a very heavy load to carry. How could they bind up a trough in their clothes. I think it would have been better to put the clothes in the trough. Was it a trough like our tray in the kitch-

en, that great and long box where the cook makes bread? Why, it's big enough to put me in, except my feet might stick out a little. No wonder Pharaoh overtook them if they had such a heavy load as that on their shoulders. They must have looked like a great army of pedlars."

"And so they did, my son, though their packs were not quite so large perhaps. As to the kneading troughs, I'll explain that to you, if you'll be quiet a moment, in the way in which a traveller who had been in those eastern countries once explained it to me. He was travelling with a caravan from Suez towards Jerusalem. Do you know where Suez is?" "O yes; at the head of the Red Sea, where the Israelites crossed, going out of Egypt." "Very well answered.—The traveller was going from Suez through the deserts of Arabia, and when the caravan or company of travellers stopped at night, they managed their baking in this way. They scooped a hole in the sand about the width and depth of a goose's nest: over this they placed a goat skin with the hairy side downward, which they pressed with their hand into the hole so as to make it look pretty much like a large basin. Into this they poured the water and flour, kneaded them together to the proper stiffness, and then took it out and put it upon the coals to bake. These skins were their kneading troughs. Don't you think such troughs could be bound up by the Israelites among their clothes, and carried on their backs without much trouble?" "Oh, yes; I suppose the skin wasn't bigger than a towel. But why didn't they put it over the clothes instead of in or among the clothes, and that would have kept the rain off?" "Because it does not rain in those countries; and I presume they put it where it was most convenient, in the bundle." "Well, now I understand it."—*Protestant Episcopalian.*

From the Episcopal Recorder.

The Universalist Confounded.

The Lutheran clergyman in L — had been informed that there was to be divine service at the court house on a certain evening. The notice not having specified to what denomination the preacher belonged, he presumed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable proportion of which consisted of his own members. The preacher took his text from Mark xvi. 15:—"Go ye into all the world, and preach the gospel to every creature." He soon perceived that the principal object of the preacher was to found upon the text the doctrine of universal salvation, arguing that as the Saviour directed the gospel to be preached to every creature, consequently every one must be necessarily eternally benefitted by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceiving the members of his own church evidently interested in the subject, he felt greatly concerned for the consequences, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time, it might be regarded as an act of indecorum, if not of illegal interruption; yet, if he remained silent, there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved

as the least of two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said, "Will you have the goodness, sir, to read the verse which immediately follows your text!" "O, sir," said the preacher, "if you wish to address the audience, come up to the desk." "No, sir," said he, "I merely request of you to read the verse that follows your text." Thus urged, common civility rendered acquiescence almost necessary, and, though with evident reluctance, the preacher at length complied, and read, "He that believeth and is baptized shall be saved, but he that believeth not, shall be damned." "Now, my friends," said the Lutheran, "you have heard the testimony of the blessed Saviour, which, you perceive, is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is deserving of most credit." The effect was overwhelming. So conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced, and the Lutheran clergyman stated, as a proof of it, that the Universalists had not attempted to renew their efforts in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error.

- J. R.

MISSIONARY.

Maulmein.

An English school has recently been opened at this station, an account of which is given in this letter. It seems, also, that there is an opening for a Baptist church at Madras. Madras is an important city of India, on the Coromandel coast, south of Calcutta, and is the capital of the British Presidency of the same name.

MR. SIMONS TO DR. BOLLES.

Maulmein, March 18, 1834.

Rev. and dear Sir,

I sit down to write by the Steamer Diana, which leaves Maulmein, to-day, for Calcutta, to inform you that the English school mentioned in the letter from the Board about a year ago, has been in operation since the 1st of February last, at my house, under the care of Mrs. Simons. The hours that the children are required to be in school, are from 9 o'clock to 12. There have been from 25 to 30 regular attendants, and about one half are children of Burman mothers, and the rest are Indo-Britons, as mentioned in the reports of the Sunday school. As the parents of some are in good circumstances, we shall receive the usual charges of the place for their tuition; and, at the same time, it is known that we receive any poor children who may come, without making any charges. We have long felt the importance of such a school, and that a trial should be made by some of us. Some time in January, an Episcopal clergyman arrived at Maulmein from Calcutta, as chaplain of the army, and curate of Maulmein. He soon commenced his labours, and it was rumored that he designed to have schools established with all possible speed. Knowing the wishes of the Board, and having spoken to different persons connected with the English Baptist church and congregation, respecting their children, information was given that Mrs. S. would instruct them for three hours every day.

A part of the regiment left this place for Madras, a fortnight ago, when we had to part with some of the

members of the church; three men, and one woman, and one inquirer. They had a prayer meeting at the chapel, on the morning of the members leaving, and prayer was made on their behalf. Being commended to God, they parted, aftersinging together,

"Blest be the tie that binds
Our hearts in Christian love."

At Madras, there are churches of every denomination, except of the Baptist. As persons have gone from this station there, and others in time may go, there might be a church established there of our order. The particulars I will give in my next. All the members of the mission are at present in health.

Yours, in the Gospel,

THOMAS SIMONS.

Rev. Dr. BOLLES.

MR. BROWN TO DR. BOLLES.

Maulmein, April 10, 1834.

Rev. and dear Sir,

Although I have nothing special to communicate, yet I improve the opportunity to drop you a line, as I understand a vessel leaves to-day for Bengal.

You are probably aware, before this, of the arrival of brother Webb at Rangoon, and the removal of brother Bennett to this place. Mr. Judson is now absent on a visit to Tavoy, and expects, when he returns, to go to Rangoon. He has not been in very good health lately, owing to several attacks of fever, to which he is subject. The last we heard from Ava, brother Cutter was quite ill. At this station we are all in good health.

We are going on with our studies, as usual—and ourselves able to converse a little. For several weeks I have been reading a Burman work, containing an abstract of their system of philosophy, geography, &c. Their systems of geography and astronomy, (if it may be so called) are very stupendous. The great central mount, and the superior celestial mansions are represented as most magnificent. Their ideas of geography and astronomy, are, in nine cases out of ten, exactly the reverse of the truth. Yet their whole religious system is so based upon, and interwoven with their geography and astronomy, that they must inevitably stand or fall together. Let a Burman only believe that there is such a country as America; at a distance, and of a size corresponding to our description of it, and his faith in Boodhism is annihilated at once, however unwilling he may be to receive the Christian religion in its stead. This makes me think that more attention ought to be paid to schools, and especially to the inculcating of correct ideas on geography, for it will be impossible for the children thus taught, ever to become conscious believers in the religion of the country.

Your letter to brother Webb and myself, came to hand about a week ago, together with quite a quantity of newspapers, which were a rich treat to us.

With affectionate remembrances to all friends, I am as ever yours,

NATHAN BROWN.

Rev. Dr. BOLLES.

Mr. Editor.—Permit me through your columns to inform our brethren, who may be ignorant of the fact, that it is an established custom in well regulated churches, to appropriate a modicum of the first Monday in every month to a concert of prayer in behalf of Missions. As a word to the wise is sufficient, I hope your readers will improve upon this suggestion.

MENTOR.

POSTURE.

FOR THE SOUTHERN BAPTIST.

Dread was the day, and ominous the hour,
When Christ, the lowly Son of God, was led
From Pilate's hall to Calvary. In front
The Soldiers marched: their laugh was hoarse: their swords
Were drawn: and with the din of armour rattling
Loud, they drowned the weeping voice of sympathy.
His vile accusers—fiends incarnate—walked
Behind: and smiling at Emanuel's woes,
With cruel stripes, they urged the guiltless Lamb,
The Lamb of God! with haste, that fatal spot
To approach, on which must fall his precious blood.
The destined place they reach. The cross is reared.
And now the object of infernal hate
Hangs bleeding in the air. The Demons leave
Their dark abode, and swifter than the flight
Of thought, traverse the fields of space. They come.
A mighty host! with Satan at their head.
They encamp upon the adjacent hills,
And eager view the tragic scene. Dark monsters!
All your hopes are vain. True this Saviour dies,
But by that very death, the souls of men
Whose sinners you are—shall ever live.
But hark! what sound is this we hear that floats
Upon the passing breeze? It is the voice
Of weeping sore. Followers of the Lord,
A feeble band, together sit, and thus
Their grief express, "Our Love from us is torn.
Our Shepherd dear, by cruel hands is slain,
And we, his sheep, in meadows wild are left
To roam—no more that Shepherd's voice to hear.
Our Jesus dies! and with him perish all
Our hopes of future bliss." In heaven above
Th' angelic choirs, with one accord are still;
The songsters hush their dulcet symphonies;
The Harpers upon the eternal hill
Their Lyres sadly lay. Frighten'd at the sight
The sun grows black with horror. And the queen
Of night, the hour of darkness with her smiles
Forgets to cheer: and o'er her weeping face
A death-like paleness spreads. A groan is heard.
Golgotha echoes with the fearful sound.
"The finished," cries the passing Saviour.
The breath of life has fled. The fire divine
Has ceased to glow within his human frame.
His blessed head upon his bosom cold
Reclines: and He is numbered with the dead.
The heavens behold, and tremble with dismay.
The everlasting hills are moved: and angels
Wandering from their spheres, come down, and learn
At Calvary to weep. The distant orbs
That roll along the spaces of the sky,
Stand still. The rocks convulsed, asunder part;
And fall in shivers down. Mountains totter
To their base: and o'er the face of nature
Reigns a melancholy gloom. Rejoice,
Oh daughters of Jerusalem! For you
This Saviour bleeds: for you he dies: for you
He lives again: and at his Father's side,
For you, a resting place, He has prepared.
Oh blessed Jesus! can we o'er forget
Thy matchless love? Take our poor hearts, and guide
Our wandering steps to thy fair courts on high.

PHILOS.

The following beautiful lines are from the gifted pen of Mrs.
LYDIA H. SIGOURNEY.

"The Last Supper."

A PICTURE BY LEONARDA DIVINCI,

Forming the Frontispiece to the first volume of the "Compre-
hensive Commentary," lately published by Messrs. Fessenden
& Co.

Behold that countenance, where grief and love
Blend with ineffable benignity,
And deep, unuttered majesty divine.

Whose is that eye which seems to read the heart,
And yet to have shed the tear of mortal wo?
Redeemer, is it thine?—And is this feat
Thy last on earth?—Why do the chosen few,
Admitted to thy parting banquet, stand
As men transfixed with terror?

Ab! I hear
The appalling answer, from those lips divine,
"One of you shall betray me."

One of these?
Who by thy hand was nurtured, heard my prayers,
Received thy teachings, as the thirsty plant
Turns to the rain of summer!—*One of these!*
Therefore, with deep and deadly paleness droops
The loved disciple, as if life's warm spring,
Chilled to the ice of death, at such strange shock
Of unimagined guilt. See, his whole soul
Concentrated in his eye, the man who walked
The waves with Jesus, all impetuous prompts
The horror-struck inquiry,—"*Is it I?*
Lord, is it I?" While earnest pressing near,
His brother's lip, in ardent echo seems
Doubting the fearful thought. With brow upraised,
Andrew absolves his soul of charge so foul;
And springing eager from the table's foot,
Bartholomew bends forward, full of hope,
That by his ear, the Master's awful words
Had been misconstrued. To the side of Christ
James in the warmth of cherished friendship clings,
Yet trembles as the traitor's image steals
Into his throbbing heart;—while he, whose hand
In sceptic doubt was soon to probe the wounds
Of him he loved, points upward to invoke
The avenging God,—Philip, with startled gaze,
Stands in his crystal singleness of soul,
Attesting innocences,—while Matthew's voice
Repeating fervently the Master's words
Rouses to agony the listening group,
Who, half incredulous with terror, seem
To shudder at his accents.

All the twelve
With strong emotion strive, save one false breast
By mammon seared, which, brooding o'er its gain,
Weighs thirty pieces with the Saviour's blood.
Son of perdition! dost thou freely breathe
In such pure atmosphere? And canst thou hide
'Neath the cold calmness of that stollen brow,
The burden of a deed whose very name
Thus strikes thy brethren pale?

But can it be
That the strange power of this soul-harrowing scene
Is the slight pencil's witchery?—I would speak
Of him who poured such bold conception forth
O'er the dead canvas. But I dare not muse,
Now, of a mortal's praise. Subdued I stand
In thy sole, sorrowing presence, Son of God!
I feel the breathing of those holy men,
From whom thy gospel, as an angel's wing,
Went out through all the earth. I see how deep
Sin in the soul may lurk, and faint would kneel
Low as thy blessed feet, and trembling ask,
"Lord, is it I?"

For who may tell what dregs
Do slumber in his breast!—*Thou*, who didst taste
Of man's infirmities, yet barr'd his sins
From thine unspotted soul,—forsake us not
In our temptations, but so guide our feet,
That our last supper in this world may lead
To that immortal banquet by thy side,
Where there is no betrayer.

Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of Him, in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul filled with joy.

CHARLESTON, S. C.

FRIDAY AFTERNOON, APRIL 24, 1835.

Miss ELEANOR MACOMBER, Missionary destined for Burmah, acknowledges the receipt of the following sums from the citizens in Beaufort.

Female Prayer Meeting for Missionary purposes,.....	\$24.50
Female Juvenile Society, for the support of a Burman or Karen girl,.....	10.00
Donations to Miss Macomber, individually, from several Ladies,.....	15.00
	\$56.50

Under the head of "Roman Catholicism," our readers will find something in exemplification of the character of the self-styled "Holy Mother Church." We learn that the worthy Editor, who is the author of these precious specimens of ribaldry, is so highly admired by the Rommists of Boston, that at the celebration of St. Patrick's Day, he was "loudly called for," and "rose amidst the most enthusiastic applause." What must be thought of that religion which exhibits so little of the Lamb like spirit of the Lord Jesus Christ?

We took occasion on last Friday, called by the Catholics Good Friday, to visit their Cathedral, and our heart was sickened with the idolatrous worship to which we were a witness. We almost fancied ourselves in a heathen land. We saw the Bishop in his Pontifical Robes, walking through the aisles, in a procession of many Priests, whilst two of them, walking backwards, cast incense upon him. But worse than this; we saw laid upon a cushion, an image, and around it gathered the worshippers, men, women and children, black and white, who in succession prostrated themselves to the ground, and kissed each foot, each hand, and the side of the Idol. And among the deluded idolaters we saw one, who was once a Protestant. Great God! thought we, is this Christian America? is this enlightened Charleston? Can it be possible that in this land of Bibles, men have not yet learned that God has commanded, "thou shalt not bow down to any graven image nor the likeness of any thing that is in heaven above nor on the earth beneath?" Surely it behoves those who love the souls of men, to remember in their prayers, these idolaters in a Christian land.

Theological Education in the Southern States.

We are happy to find there is now manifested on the part of several of our leading ministers in the Carolinas and Georgia, a disposition to encourage the establishment of a Southern Theological Institution. It appears to us that the Baptists in this country made a wrong start, and by that means all our plans have been inefficient, and we are now compelled to begin *de novo*. It is perfectly evident that separate State action cannot succeed in the efficient support of Theological Education. It has been tried, and to our mortification it has failed, and from the first we foresaw this failure, and repeatedly in private, expressed our apprehensions on that subject. The sequel has now brought us to the resolution to advocate openly, as far as we are able, a plan of more extended operation. We are perfectly satisfied that separate State action, however wisely laid out in theory, must give pretty much the same mortifying result as heretofore, and the reasons for this apprehension are obviously well founded.

Let us take as our datum the State of South-Carolina, and in this State the Savannah River Association, as liberal an Association as any in the Southern States, and we shall find satisfactorily that if all others give to education in the same propor-

tion, the donations are by no means adequate to the object in view. This association numbers 7,252 Communicants. We have ascertained the annual amount contributed through the Association and by other channels, towards Theological Education, to be at the most \$600. Let us then assume, what is by no means true in fact, that this proportion is contributed annually by every other Association in the State, and the 33,000 Baptists of So. Carolina give \$2,730 per annum towards the endowment of a Theological Institution. At this rate it would take us 8 or 10 years to raise an amount adequate to the permanent support of a Theological Professor. And such is the instability of the Southern character, that we are persuaded, before the expiration of the time, some new scheme would be set in motion, and in the mean time too, we must remain in entire destitution of the means of educating our youthful ministers. It is needless to say that the Baptists are able to do more than this, experience has taught us that able or unable, they will not. Nor is it entirely from want of efficient agencies. We have had agents, and as we thought, the best of agents, and sometimes large amounts have been subscribed, and there has been fair promise of great success; but the agent perhaps gets tired of his work, or becomes unpopular, or perchance it is thought, by those who have the management of affairs, that he meets with too little success to warrant him in continuing the Agent's salary, and finally many of the subscriptions fail, and at length after the people are worn out with begging, we find ourselves in the same condition as when we started, with this difference, that the liberal are discouraged and the niggardly triumphantly exclaim, it is as we expected. We have ourselves been a member of the Convention these eight years, and when we took our seat in that body it was worth about \$6,000. We have been toiling and tugging ever since to endow a Theological Institution; we have indeed seemed to have been getting on flourishingly; but with all our efforts, we do not find in our Treasury, for the purposes of Education, an increase of \$4,000 in eight years. We had at first a General Agent, who did as well as any other Agent would have done, being, as far as we could see, heartily and hospitably received by the community generally; then we tried the plan of local Agencies, and this worked well but a short time; and then we appointed another General Agent, and he departed from the Baptist faith, and finally we now have one, as efficient a man as we could have selected, and what will be his success, time is to prove; but we have learned that he meets with most success in favor of a Manual Labour School, for the purposes of general education, and in the mean time, we have no great reason to expect that any considerable acquisition will be made to our permanent fund for Theological Education; and while our Agent is thus engaged, our Students are losing that precious time that should be employed in making becoming preparation for their Evangelical and Pastoral duties. And what makes all this the more mortifying, is the fact of having had, apparently for several years, a flourishing Theological Institution. It was thought important to support, by contingent means, that Institution, whilst we were aiming at a permanent endowment, but over calculating, we will not say the liberality, but the energy of Southern Baptists, our plans have proved an entire failure, and we must now either give up all idea of endowing an Institution, or else adopt some plan that will inspire confidence, awaken dormant energies and insure success.

From the view of the subject we have taken, it must be seen that in South-Carolina at least, it is utterly futile to expect to endow adequately and respectably in many years a Theological Institution. And we have no reason to expect or to hope, that our sister States can do any thing better than ourselves. But even if we could succeed in sustaining a Theological Institution in each State, it is unnecessary. The number of Theolo-

gical Students do not warrant it. In North-Carolina, they have three or four, and in Georgia the same, and in this State, there were about twenty-five, making in all about thirty or thirty-five Theological Students. And we are persuaded that each State with an Institution exclusively its own, would never average forty Students. To endow a Theological Institution on any thing like a respectable footing, the following must be the funds raised.

Salary for two Professors,.....	\$40,000
House for Professors and Students,.....	30,000
Library, at least,.....	10,000
	\$80,000

Now the interest of \$80,000 would be sufficient to defray the tuition of 140 Students in any College in the United States, and there they would have the advantage of a large Faculty of Professors. So that if we could even raise the \$80,000 in South-Carolina, we would not have Students enough to warrant its application. And yet these Students, if they number only five instead of forty, ought to be educated.

The important question now to be determined is this: How is the Theological Institution to be established upon the best basis, and with the least possible delay? For ourselves we unhesitatingly answer: by united action on the part of the Southern States. Let our plans for the instituting of Manual Labor Schools for general education, go on under the patronage of our respective Conventions. These are important and useful establishments: and doubtless, the anxiety on the part of parents to educate their children, is the guarantee of success to these Institutions. The pupils for such schools are too numerous to allow only one to several States; but not so with Theological Students. Let us therefore adopt some plan of Union, by which one Theological Institution may supply the wants of every Southern State.

The easiest and most feasible plan that occurs to our minds is this: Let a Board of Trustees be formed, say of five members from each State entering into the compact, to be appointed by their respective Baptist State Conventions, once in four years. Let these have the entire control and regulation of the Seminary, without being subject to any other body, but with a liability to be turned out of office, through regular impeachment, for mal-conduct or heretical doctrines. Into the hands of this Board, place at once all the disposable Education funds of our various religious Bodies, Associations and Conventions. Let South-Carolina appropriate her \$80,000—which is now made use of in a more general way, to be exclusively laid apart for the salary of one Professor. So let it be with Georgia and N. Carolina, and if these States have not that amount already, let them throw in what Theological funds they have; possibly, together there may be enough for another Professor, if not, perhaps for a Tutor; or the interest may be added annually to the principal, until the fund is sufficient for a Tutor or Professor. In the mean time, let judicious measures be taken for the increase of the Funds by donation, &c. The education of our Theological Students may be progressing, under one Professor, until more extensive plans can be executed. Let the Trustees determine where the Institution shall be located, and at once appoint a Professor of adequate abilities and qualifications.—Let them immediately raise funds to build a Professor's House on the site selected. In the neighborhood, the Students might be boarded, and as the Professor's house make their recitations, still more extensive accommodations can be supplied by the liberality of the Christian community. Let us not quarrel about the proper site of the Institution, whether it shall be in Buncombe, Spartanburg, Greenville, or some convenient point in Georgia—but let us give it our hearty support, whatever may be its

location; and we shall be able to commence at once, and upon a permanent basis, an Institution, which, without some fatality, must be sustained, and ultimately handsomely endowed.

In thus presenting a plan of action, we do not arrogate to ourselves any right to more respect, nor do we have any desire for greater attention to our opinion, than others are entitled to; but we express these views, rather as a basis for further reflection and consideration, than for the purpose of any immediate definite legislation. And we have only to say in conclusion, that we hope other brethren, with more experience than ourselves, will be awake to this subject, and will take opportunity to think over the matter, and propose some simple, easy and feasible plan, by which this interesting and important object might be accomplished.

Correction.

Brother Brisbane,

I see a paragraph in your last, stating that a Church had been recently constituted in the City of Mobile, with thirty members, and that brother H-u-r-d, (meaning myself I suppose) had been elected Pastor. I beg leave to correct this statement. The Church was to be constituted on Saturday next, 26th inst. The number of members will probably very much exceed thirty at its formation; and we hope by next Fall to commence house-keeping, as the saying is, with something like eighty members. Of course no Pastor has as yet been chosen.

I am, yours affectionately,
GEO. F. HEARD.

Charleston, S. C. April 20.

(☞) Those papers which have inserted the paragraph alluded to, will please copy this correction.

G. F. H.

FOR THE SOUTHERN BAPTIST.

How to increase our worldly substance, or the enjoyment of it.

This is an enquiry, Mr. Editor, which will doubtless be interesting to the most of your readers. By way of gratifying this enquiring spirit, as to the increase of the means of enjoyment, in this world, let me ask, How would the husbandman act, who wished to increase his quantity of grain, and keep up a continual supply, as long as he lived? Would he consume it all, or hoard it up until it rotted? No—he would act more wisely. He would scatter, or sow a part, in order to obtain an increase; and his increase would be in proportion to the quantity sowed, ordinarily. Here then we learn, at once, what method to adopt, in order to increase our worldly substance. *Sow it; scatter it abroad.* "There is that scattereth," saith Solomon, "and yet increaseth; there is that withholdeth more than is meet, and yet it tendeth to poverty." Solomon seems to have taken his idea of benevolent operations from what we have just been considering—the sowing of seed. Again, "Cast thy bread [seed] upon the waters, and after many days thou shalt gather it again." Why have not all men, and especially Christians, as much confidence in God, in scattering their money in acts of beneficence, as in scattering their seed? It is the same God, who blesses both; and his promises are as positive and certain of fulfillment in the former, as in the latter instance. Our Saviour has promised (Mark x. 29, 30) to all who forsake earthly friends and substance, for his sake and the Gospel's, an hundred-fold increase, of the same

sort of things, in this present time, together with eternal life in the world to come. Now, this increase must be either in *kind* or in the *employment* of those things. As to the former; the minister of the Gospel, who, for Christ's sake, has given up the wealth of the world, if he had it, or abandoned the prospect of it, which his talents held up to his view, and who forsakes his dear friends and relatives, to go about preaching the Gospel and doing good, finds fathers and mothers, brothers and sisters to receive him kindly, and welcome him to their houses and all their accommodations, wherever he goes. Benevolent individuals too, who make conscience of giving, frequently find their means increasing with their liberality; and where it is otherwise, they are amply rewarded, even here, in the increased enjoyment arising from this use of their substance—Even as our Saviour testified, "It is more blessed to give than to receive." I mention these things, more as a matter of encouragement than inducement. The motive should be, not supreme self-love, interest or advantage, but the glory of God, as advanced in the good of his creatures. I may now be permitted to make a few suggestions, in reference to giving, which I trust, will not be unprofitable.

1. We should make giving, a matter of conscience. It should not be a mere thing of chance or convenience, that might be done or let alone: but attended to as a solemn duty required of us by the Scriptures, enforced by the example of our Lord Jesus Christ, who went about doing good; and though he was rich, became poor for our sakes; and as a debt of gratitude, arising from the bestowment of so many comforts and blessings, upon us, though unworthy. The obligation to give, according to our ability, is strongly enforced by our Saviour, in the parable of the unjust steward. (Luke, xvi.) He was wise, that is, cunning enough, to use his master's goods, while he had possession of them, so as to find friends among his master's creditors, when turned out of office. We are stewards, in the employment of our Lord in Heaven, who has bestowed upon us, not merely for our own use, but his glory, whatever we possess. He requires us to make such use of "the mammon of unrighteousness," which is riches, as that when our office, as his stewards, may cease on earth, we may find friends in Heaven, ready to receive us, into their "everlasting habitations," and this is being "faithful in the unrighteous mammon;" and "that which is another man's." v. 11, 12th. Again, this is the *gift* or *talent* with which some of us are to benefit the church. (See parable of the talents, Matt. xxv. 14—30, and Rom. xii. 6—8, in which is an enumeration of the gifts of the church.) If some, gifted with intellectual and moral powers adapted to this end, are required to give up the pursuit of wealth, to benefit the world, by the exercise of those powers; others are just as much required, whose talents fit them for it, to be employed in making and giving money, to aid in the advancement of the Redeemer's kingdom. This is their *talent*, and whether they have any other or not, it is their *duty* to employ this according to the design of their benefactor. They have no more right to make money, to be wasted by themselves or their posterity upon their lusts, than the intellectual man has, to waste his mental energies in mere trifling.

2. We should make giving also, a matter of conscience, both as to the *extent* and the *objects*, to which respectively, our beneficence should be applied; first, as to the extent: every one should settle in his mind, what his ability and obligations require of him. "It

is required of a man, not according to what he hath not, but according to what he hath." In order to ascertain as nearly as possible, what *proportion* of a man's income he ought to devote to the Lord, it would be well to consider, what by express statute, the ancient Israelites were required to give, by way of expressing their gratitude and their allegiance to Jehovah. It appears that a tithe or tenth part of the increase of their field, was required to be given to the Levitical Priesthood, for their support. Numb. xviii. 20—24. This it is true, was for civil as well as religious services, as the Levites were employed in both kinds of service. In addition to this, another tenth of the increase of their lands and flocks were to be laid out in sacrifices and sacred feasts, in which the Levite and the stranger, and the fatherless and the widow should participate. Deut. xiv. 22, 23, 28, 29. No such regulation is made under the new dispensation, because "God loveth a cheerful giver." He would not have us give by constraint or necessity. Since He has put his law in our hearts, and not merely in outward statutes, He would rather leave it to the promptings of our own grateful feelings, enlightened by his word, how much to give. As to the second particular, viz. the objects, to which our liberality should be applied, I cannot now go into particulars.—We should not, however, take up hasty and prejudiced views, but should take pains to inform ourselves before we determine to reject. We should consider their *tendency*, and their conformity to the *spirit* of the Gospel. We should not be alarmed by the *number* of objects now presented to the view of Christian benevolence; but should consider them as so many channels opened, through which our beneficence might flow, so many opportunities of doing good to our fellow-men. Every one must judge for himself which of these are the most important, and to what extent he might assist in them all.

3. I would recommend to those who give, to adopt some *systematic* method of operations. I have seen a plan adopted by a Baptist Church, which would much simplify, as well as systematize this business; and render unnecessary the whole machinery of societies. Each member is furnished with a card, having parallel columns, for the various objects which the church patronizes. He may subscribe what he pleases in any or all of these columns, and obtain others to subscribe. These cards are, at a given time, to be deposited with the *committee of benevolent operations*, for registry. The person who obtains the subscriptions, will make the collections, in the course of the year, and pay them over to said committee, who will give credit on the card. This method, I think, is worthy of consideration and adoption, as a substitute for that formidable array of societies, which makes an unfavorable impression on the minds of many, towards benevolent objects. This too, would be making the church—a body regularly constituted by the Lord Jesus Christ, for every purpose relating to his kingdom on earth, in its organized character, the instrument of carrying forward all those great and glorious operations, which are destined to subvert the kingdom of darkness, and fill the earth with the *GLORY OF THE LORD*. I would make another suggestion. Let every one, who wishes to make conscience of giving, and will give *systematically*, keep a book of "accounts current" between himself and the Lord; and when at any time, he feels peculiar gratitude, from success in business, or the increase of the fruits of his field, or the force and extent of his obligation to give, let him charge him-

self, as in debt so much to the Lord. Then as he has opportunity to pay off the debt, let him give himself credit, on the opposite page, until the whole is discharged. These brief remarks are submitted, in the hope, that they may serve in some measure, to excite and direct the minds of our brethren, in the way to increase their own enjoyment, and be profitable to others, by the use of their worldly substance, and the employment of the gift that may have been bestowed upon them, of managing secular concerns.

PHILANTHROPOS.

SUMMARY.

Judge Wayne and Lee, now presiding in the Federal Court in this City, have recently decided, that Mania a potu is pleadable as a bar to punishment for acts committed under its influence.

The Richmond Whig gives an account of an outrage, unusual in the American Navy, which has been committed on Midshipman Wilson, under the orders of Capt. Read of the frigate Constellation. By way of punishment for a supposed offence, he was tied up to the yard arm with a bow line, and afterwards put into close confinement for 24 hours. The writer considers it the greatest outrage ever committed in the American Navy.

An experiment is about to be made in the city of New York, of paving the streets with wood, after the Russian manner.

Revenue of New York.—The New York Mercantile Advertiser says:—"The amount of duties accruing from importations into this city for the year 1864, is ascertained to be ten millions one hundred and eighty four thousand dollars.

We learn that the company of pastors of the Reformed church of Geneva, are preparing to celebrate the anniversary which closes the third century from the acknowledgment of the Protestant Reformation in that Church, on the 23d of August next. They have invited the Reformed churches in the United States, of every denomination, to send delegates to Geneva, to join in the celebration.

It is said that there has been discovered in the Library of Chateau, in France, a manuscript of three volumes, bound, in the handwriting of Louis XVIII. embracing a period from 1787 to 1802. It has remained hitherto undiscovered from having been concealed behind other volumes.

On the Philadelphia and Bordentown Rail Road, a baggage car was recently burnt, and 5,000 dollars worth of baggage lost.

There were 14 deaths in this City from the 5th to the 19th of April. 7 whites and 7 blacks.

GENERAL MISCELLANEA.

A Tale of a Tar.

'Avast there!—haul taught the slack of your jaws, you niggers!' was the polite hint given by Jack Rattlin to two or three score of brown and sable laundresses, who had set up their pipes to the annoyance of the poor tar. He had been employed on board a West-Indiaman; but a few days previous to his ship's sailing, he was attacked by that inflammatory disease known by the name of the yellow fever. Having been brought on shore for medical advice—and his case appearing desperate—the ship sailed without him. The captain, who was part owner, little to his credit, left but a scanty supply of money in the hands of a poor mutif* woman, in whose house Jack was lodged, declaring that, as small as the sum was, it exceeded his wages! This lasted but a few days, and when it was exhausted, his kind landlady supplied him with most of the necessaries his forlorn situation re-

quired, waiting upon him as nurse with as much care as though he were her son. Nor did his physician neglect him because he saw no prospect of being paid; on the contrary, had he been the governor of the island he could not have been better attended by Dr. G——, who not only made his visits gratuitous, but brought him medicine, wine and other things necessary for his sustenance. This, most will think, was only performing an act of humanity; but of all men I ever had an intercourse with, West-India physicians, generally speaking, are the most charitable. The profession of the healing art of Europe, I doubt not, deserves as warm an eulogium; those of the Antilles, I know, merit it. But to my story.

Rattlin, being of rather a spare habit, recovered from his fever, and as soon as he was strong enough got employ in the coasting trade. The drogher on board which he sailed belonged to a negro slave, who, like most persons in his situation, when 'dressed in a little brief authority,' tyrannized most cruelly over the unfortunate sailor. This he bore patiently until he saved a few dollars to pay his benevolent hostess; when he discharged himself, and went on-board to fetch his chest.

'Wha' you want on board my 'cooner, you big white cockroach, after you discharge me from your employer!' said the slave tyrant who owned the vessel. Jack answered mildly, that he had come for his chest.

'An' wha' for you no pull off your hat to me, 'board my own vessel; tho' you been da sea all you life, you hab no more manners dan quankt in a wood; I hab mind or gie you one lick da shall send you in a sea to mak' nyam (food) for shark,' said the black petty tyrant, putting himself in a threatening attitude.

'Look you, shipmate,' said Jack; 'I've borne your slack jaw all this time because you were the skipper and owner of this here craft; but if you give me any more of your palaver, I'll soon have both your eyes into one; displaying what our negroes call two man-of-war dumplings, whose appearance seemed to indicate that they would not sit light on the slave captain's stomach. So the latter appeared to think, for his manner all at once changed to extreme civility, and he tried to persuade Jack Rattlin that he was only jesting. Jack's anger was immediately appeased; and with the frankness of a seaman instantly gave him his hand, and they parted on good terms.

His next care was to look out for employment; but as his stock of clean apparel was exhausted, and he had no money, he did not wish to go on board of any vessel without that appearance of neatness for which an English sailor so much prides himself;—these circumstances made him determine on washing a pair of his trousers himself, a job which sailors are in the practice of doing on ship-board. To accomplish this, he went about half a mile from the suburbs of the town, and commenced operations beside a stream, (for washing-tubs are here unknown,) wherein, and on the banks of which, stood some fifty or sixty yellow and dingy laundresses, thumping away with their beetles at the apparel of the inhabitants of the town. These ladies were shocked and scandalized at seeing a man attempting what they conceived to be their peculiar calling, and accordingly commenced a violent set of philippics against the unfortunate sailor. All the terms of reproach in their language, English, French, and Spanish, were exhausted by those dark declaimers, who may be classed among the most accomplished female orators in existence.

* The descendant of a mulatto by a white father.

These diatribes were pouring out against him when he exclaimed, 'Avast there—haul taut the slack of your jaws, or clap a tomkin on your muzzles, for your tongues are running fourteen knots an hour, spinning a yarn with your double Dutch coil'd against the sun; what though I be a poor sailor, and am obliged to scrub my own trousers, because, d'y'e see, I am hard up in the clinch, without never a knife to cut the seizing.—I desires none of them here black squalls.'

'Why you 'buse poor sailor, 'cause him 'bliged for wash him own trousers, for! You no hab pity him; you no saby (know) 'spose him had mother, wife, or sister, such a handsome buckra neber hab for wash him own clothes,' said a mild-looking mulatto girl; and the appeal to the sable damsels had the effect of silencing their din. She added, addressing herself to Jack, 'Nober mind dem, massa, dem foolish too much; go in dat shed yonder, sit down, and I go wash your trousers.'

'Thank'ee, my good blackee,' said the sailor, 'I can scrub them myself, because I'n used to it; besides, I've no money to pay you, my lass.'

The girl informed him that she required no payment; that she would conceive it a favor if he would allow her to perform the proposed trifling service, as those employed in washing were a little piqued at seeing a man rivaling them at what they conceived was their sex's peculiar employment. This was spoken, not in the most eloquent language, it is true, but with perfect politeness; for she possessed what was the first requisite of genuine politeness, viz. a kind heart and good sense.

The offer of Nancy was accepted by Rattlin, who retired to an *apapa* (a shed.) The girl finished her voluntary work, and hung the habiliments on a bamboo to dry; this, a tropical mid-day sun and a breeze that proceeded from the neighboring mountains, shortly accomplished; but in the interim, Nancy came into the *apapa*, and entered into conversation with the sailor.

'How do all the people do in England, Massa?' said the brown damsel. 'This is a friendly sort of interrogative generally asked of new comers from 'Home,' as Creoles call Britain. Jack had been long enough in the West Indies to understand the question, which was, however, too comprehensive for him immediately to reply to. After a pause, he replied—

'Why, since the war, seamen's wages have been more than £3 10s. out of England, my lass.'

'Me mean, how your family, you father and mother do?' said the mulatress.

'I have neither father or mother,' said the mariner; they died ever since I first went to sea, which was when I was a little boy.'

'Me sposed you no hab mother, or you no 'blige for wash your own clothes; but neber mind, luck go change, and you go get plenty money. But what can I do to muse (amuse) you, till you trousers dry!—Yes, I go make one little dinna ge (for) you.'

Rattlin, though not a man of keen penetration, had the sense to comprehend this delicate and hospitable proposal; and the state of his appetite and purse induced him to accede to it. In a few minutes, Nancy spread a little table with a cloth as white as snow, on which she laid a cake of cassava, a wholesome kind of food (extracted from a root, which, in its natural state, is a deadly poison,) some pound plantains, fried eggs, a dish of *cascabores* (a small delicious kind of river fish,) and by way of beverage, a jug of water, a bottle of syrup, and some weak claret. These

viands, though her common fare, Jack surveyed as luxuries; but he could not prevail on his humane hostess to sit down and partake of them with him. No; she knew he was but a poor sailor, but yet he was a **WHITE MAN**;—consequently, she conceived him her superior—so that all he could say or do, could not induce her to join him in her feast. His meal being ended, Nancy brought him his trousers. She smoothed them, but regretted that she had not the means of ironing them on the spot. While she was explaining this, a voice was heard outside, enquiring the way to town. Rattlin went to the entrance of the shed, and called out—

'Bear down to leeward, gentlemen; and when you get to yonder tail tree, tack to the larboard, and you'll be in a parallel latitude with town.'

'You give us our sailing direction like a seaman,' said the quonist, who, together with his companion, were two midshipmen belonging to a frigate lying in port. They had been up the country, shooting; but, being no ornithologists, had shot at the first birds they came in distance of—those happened to be three turkey-buzzards, or tropical vultures, which are most useful birds—insomuch, that there is a heavy fine imposed on any one who destroys them, and being protected by the law their tameness is astonishing; of this, the middies were not aware, and bagged their carrion carcasses as excellent game.

'You give us sailing directions like a seaman.'—Jack replied that, until lately, he had been in the merchant service; but at present, he was without a ship.

'A good looking lad like you,' replied the midshipman, 'should never be in want of a ship, while his majesty's navy requires hands. Why don't you volunteer on board our frigate, the Bull Dog?'

Jack held down his head, and brushed his napless hat with his ragged jacket-sleeve, and, with a scrape of his left leg, that he intended for a bow, said, 'He would be glad to volunteer, if any one would *press him*;' for like many more sailors, he conceived it more degrading to enter freely on board a man of war than to be impressed. The midshipman smiled—and one of them said,

'Well, Jack, (he hit upon his name by chance,) since you appear to wish it, I'll press you.' This settled, Rattlin took leave of his generous hostess.

'But before I go, lass, tell me your name.'

'Nancy, sir.'

'Nancy what?'

'My mistress's name is Worthy; and I call my second name after her.'

'Nancy Worthy!—Can either of you gentlemen lend me a pencil and a piece of paper!—and, as my hand is rather better used to the marling spike than the pen, I'll thank you, Sir, to write down 'Nancy Worthy,' for me; for, when I get on board I mean to mark it on my arm with indigo and gunpowder. But what's the use of a man writing the name of a good friend on the skin, when it is written already by gratitude here!' said the seaman, placing his hand on his breast.

'My good fellow, you are quite sentimental!' said one of the midshipmen.

'Sentry-Sentimental! O no, your honor; I never stood sentry, or served as a marine, in all my life. I am a seaman as can hand, reef, steer, sound and mend sails;—aye and even know to take a meridian altitude; only the numbers and round o's puzzle me a

bit in the working of it—but all is as one for that: the officer to his quadrant, the boatswain to his call, and the quarter-master to his helm. Good bye, my kind lass! He who rules aloft will mark down your charity in his log-book—he'll reward you when we are all paid off for your goodness to a poor friendless seaman. Good bye!

'God bless you, massa!' said the kind-hearted girl, whimpering at Jack's address. 'I'm sure you come back.'

'How are you sure of that, my lass?'

'Because you ha' eat cascadores,' she replied, alluding to a common superstition of the island, which many believe: that any one who eats of the cascadores (mailed fish,) and quits it, will return.

'Good bye, massa! I wish you may kill plenty rascal Frenchmen,' she added, for poor Nancy, like most English colonial slaves, had a great hatred to the enemies of Britain. It is a fact that, when Sir Ralph Abercrombie made a descent upon this island, much of the success of his enterprise was owing to the good guidance, and accurate information he obtained from an English negro, named Sharper.*

The parties left the hut—Nancy to her work; the midshipmen to carry their game to a gig waiting for them; and Jack to the same boat, to ask one of his future shipmates to help him down to the wharf with his chest. * * * * *

Some years after this little event, and when Nancy had nearly forgotten it, her mistress was sitting in a kind of gallery, over a piazza, when in ran Buonaparte, a little, deformed negro, and what is called, 'a pet' of his mistress; for Creole ladies often select from amongst their young domestics the ugliest they can find for their favorite, and allow it far more liberties than the spoiled son and heir of most European families. This urchin came in and bawled out,

'Mistress, missis! there is a sailor abottom (below) asking for you.'

'A sailor!' said Mrs. Worthy—'what can he want with me?'

'Me no know; but he hab a ribbon round him neck, and a whistle tied to it. I axed him gi' it to me; but he no been gi' me'

'Shew him in.'

The black dwarf 'vanished' and ushered in a good looking sailor, clad in neat, white drill trowsers, fringed with blue, a white cotton jacket with blue cuffs and collar, and white shirt, tastefully braided with a kind of blue cord; a black silk handkerchief was loosely thrown round his neck, and fastened to the edges of the opening of his shirt with blue tape; a silver call, or whistle, was suspended from his neck by a ribbon; a narrow-rimmed Panama hat, blue striped stockings and long quartered pumps, completed his equipment, which set off to advantage a handsome, though rather weather-beaten countenance, and a good figure, and withal accorded with his profession and the climate. The crooked urchin eyed him with some curiosity, not unmingled with childish fear. At first, he ran behind his mistress; and partly held her gown before him, while he stole a glance at the sailor; but his appearance soon made so favorable an impression upon the black letter of humanity that he ran between his legs, and put forth all his strength to lift one of them off the ground, exclaiming, 'How do, massa sailor?'

* This man is yet alive. Sir R. A.—, purchased his freedom on account of his services, and he is still allowed a small pension.

'Come here, you imp of darkness!' said his mistress; 'is that your manners?'

'Have you any business with me, my good man?' asked Mrs. Worthy.

The sailor douched his Panama, made his best quarter-deck bow, and said—I ask your pardon, ma'am, but is your name Worthy?'

'It is, Sir!'

'Hladn't you a slave-girl, a yellow neger, Nancy?'

'I have her still.'

'Please, ma'am, I wants to buy her.' Mrs. Worthy was not a little astonished at the abruptness of the proposal.

'My good friend,' said she, 'if I wished to dispose of any of my slaves, Nancy is the last I would part with: she is the best conducted domestic I ever owned; but I hope never to sell any. I am a widow without children; and such of my servants as behave well to me during my life, shall never serve master or mistress after I am gone. I will bequeath them their freedom.'

'God bless you, ma'am, for it—that's what I call acting like a Christian.'

'But tell me, what can a man in your line of life want with a slave?'

'Why, ma'am, I doesn't want Nancy as a slave; I wishes to buy her discharge.'

'What can make you wish to do that?' said Mrs. Worthy, whose curiosity began to be excited.

Jack, who was not much of an orator, told as briefly as he could how poor Nancy had befriended him in his misfortunes; he also related his adventures after he entered on board his Majesty's frigate, the Bull Dog; how he had been fortunate enough to be promoted after ten years' service to the rank of boatswain. He told her that lately the Bull Dog had taken three rich prizes out of Guadaloupe.

'And so, you see, ma'am,' said Jack, we drew a good part of our prize money from the navy agents at Barbadoes: and as Nancy know I must pass again through the Bocas,† because, do you see, I ate some *coaks o' dollars*, as she called them. 'So,' says I to myself, says I, 'I may as well save my money as join the lars of our ship in their larks of frying watches.'

'Frying watches!' ejaculated Mrs. Worthy.

'Yes, ma'am, in Carlise Bay they broke up and fried two or three hundred watches in frying-pans that they bought in Bridge Town, and a good many of them ate bank-notes between *soft jack* (bread and butter); but I saved all my dollars, joes, and doubloons, 'because,' says I, 'I must pay my doctor and the old woman in Trinidad: besides, I'll see, if I've enough left to buy poor Nancy.' Now, I find old Sall is dead, she as took care of me when I was sick with the yellow fever; and as to Dr. C —, he would not touch a dollar, but squeezing my hand, said I was an honest tar, and an honor to my country. Howsomever, that's neither here nor there. I'll cut my yarn short, indeed, I'm sorry you won't sell Nancy, but since that's the case, I'll give her the money, and she may do what she likes with it. Could I see her, ma'am?'

Mrs. Worthy sent the deformed boy to call Nancy, who happened to be a short distance from home. In the mean time she told Rattlin that, were she so inclined she could not keep Nancy in slavery if any one offered her value for her manumission. Such was the decree of the Spanish colonial law, at that time in force in the island.

† *Bocas* (mouths;) the different entrances of the Gulf of Paria are so called.

'However,' she added, 'it shall never be said of the widow of John Worthy, who was the kindest of masters, that any one had recourse to law to make her do justice to her slaves. I have frequently been offered 600 dollars for the girl Nancy, so well is she known for an excellent servant, but if you can give me four hundred dollars, she shall be free.'

'I think I have about that 'ere sum ma'am; let me see,' said he, taking out a canvass purse pretty well filled with Spanish gold; how many dollars is this worth?' producing a doubloon.

'Sixteen,' was the reply.

'Sixteen and sixteen'—he paused—'yes, is thirty-two; and what is this?'

'A joe, eight dollars.'

'Thank'e, ma'am—thirty two and eight's—forty, no, I'm out in my dead reckoning—thirty and eight makes—I axes your pardon, ma'am, but I wish you'd count these yellow boys for me; if they were all the same size I could manage them, but some are little, and others big. I wish all doubloons passed for ten dollars, and then I could manage to reckon them easy enough, as it would be all plain sailing.'

She took the purse and counted twenty six doubloons, a joe, and a two dollar piece. 'There are twenty six dollars over 400, and now if you please, we'll send for Mr. Itchpalm, the lawyer, to draw up the manumission.'

'No, no, ma'am,' said Jack, 'no landsharks for me,' for Jack, like most sailors, had an aversion to gentlemen of the profession, 'besides,' he added, 'I've no time to stop, for the gig must be ashore by this; get the warrant of freedom made out yourself; I know by your good looks you wouldn't cheat a poor slave, or an honest sailor, of the value of a bit of oakum.'

'You are a generous man,' said Mrs. Worthy, evidently pleased with the compliment, and have too much honor yourself to suspect that others may want it; here, take back seven doubloons, and now I only accept half what I was offered for my Nancy, and about one-tenth of her value to me.' She gave him the seven doubloons; when Nancy entered, and, without noticing the boatswain, inquired of her mistress if she was wanted.

'What, my old friend, Nance, doesn't thee know me?' The brunette eyed him with some curiosity at first, then she seemed partially to recognize him. 'I say, Nance, don't you recollect the poor sailor whose trousers you washed, and who you victualled when he was on short allowance?'

'Ah, is that you, master Jack! I am really glad to see you for true!' exclaimed Nancy, while a tear gathered in her eye. 'How you're altered! you look older, but much better; you dress very pretty,' examining him from head to foot, 'I knew you would come back; I am very glad to see you once more.'

Rattlin grasped her hand, and placed in it the seven doubloons that her mistress had returned—'Here, my lass, I've bought your freedom: and paid for you; here's a part of the price your mistress want's me to give you.'

Nancy at first looked astonished, and when recovered a little, shewed as though she thought he was jesting. Her late mistress put an end to her incredulity by briefly informing her of the fact of Rattlin's assertion: when, overcome by her feelings, she let fall the money placed in her hands, burst into tears, and would have sunk on the floor, but Mrs. Worthy and her benefactor supported her.

'Oh, my dear mistress, and my dear master sailor, this too much kindness to poor girl, only for doing what she ought for every body; but God bless you—bless you!'

'Holla, boatswain! is that you! I've been looking for you this half an hour; there's a signal for all hands to repair on board. But I am sorry to spoil a scene, said a voice in the street. Jack looked out from the gallery, and saw his lieutenant below; the same gentleman who, when a midshipman, induced Rattlin to enter on board the Bull Dog.

'Ay, ay, Lieutenant Quadrant, I'll be on the wharf before the boat can hoist her sail. Good bye, God bless you! I shall never see you any more, but I shan't forget you; and when you say your prayers, put up a word or two by way of petition for poor Jack Rattlin!'

The boatswain then quitted the gallery, hastened to the wharf, and got on board, where his late grateful act was told much to his advantage, and got him into general favour with both officers and men. Mrs. Worthy instantly legally manumitted Nancy; the latter, however, would not quit her "old" mistress, by whom she was reared from childhood, but remained with her as an humble friend to the day of her death. She never prayed without interceding for her benefactors. Her prayers seemed to be efficacious, for within a month the Bull Dog, cruising off Porto Cabello, took an immensely rich prize; and after that, sailing through the Caribbean Isles, they took three other vessels. Jack, whilst amassing money to manumit the mulatto girl, had learned prudence, so that he saved the whole of his prize money; and being wounded while cutting out a merchant man from under the batteries of St. Pierre, Martinique, he obtained a pension, which together with his saving, rendered his circumstances easy for life.—*Geo. Con.*

OBITUARY.

Departed this life on the 14th inst. Miss SUSAN FURMAN, daughter of the late Dr. RICHARD FURMAN, of this city. At the age of 19 years she made a public profession of Religion, and from that time, her Christian character was highly exemplary. She walked with God on earth, and is now doubtless enjoying Him in Glory.

Receipts for the Southern Baptist.

The following persons have paid their subscription in full for 1835—Francis Laud, Mrs. A. Huguenin, Robert M. Willis, George Boyleston, Wm. Fortune, James H. Pearce, Mrs. Mary Adams, Armstead Bomar, Chancellor Johnston, Jacob H. Hunt, John Barret, John A. Crowell, Cornelius Burchmeyer, Rev. C. D. Mallery, Mrs. Mary Ann Bird, Osmund Woodward, John W. Durham, E. J. Lide, Larkin Reynolds, Col. Wyatt Haines, Maj. Wm. Daniel, Dr. Richard T. Mims, Geo. L. Penn, Tho's. Seay, Jas. H. Seay, George Huggins, Wm. Scott, John Bates, Allen Gibson, Wherriot May, W. H. Killingsworth, William Bynum, Abaalom B. Joiner, Willis Gay, Unity Carter, Summah Shepperd, Martha Grant, T. H. Nixon, A. Burt, John Quarles, S. Broadwater, D. Broadwater, D. Prince, D. Boney, H. W. Garret, John Middleton, Jones W. Coleman, Frederick Ross, Thos. J. Coleman, S. Lyons, jr. Mrs. Louisa S. Nelson, Mrs. Martha Baker, Henry H. Vella, M. A. M. Leggo, Mrs. Hannah English, Wm. Johnson, Rev. D. Mangum, Killis Anderson, Richard Reeder, James Bladen, Richard Coleman, R. G. May, Benj. Gerald paid \$2.62, and postage 37 1/2 cts. T. C. Turner paid \$6.63, and postage 37 1/2 cts. Dr. R. M. Young paid \$2.72, and postage 28 cts. John Bomar, jr. paid \$2.72, and postage 28 cts. R. C. Griffin paid \$1 towards subscription for 1835. Sampson Robertson paid \$1.50.

CHARLESTON PRICE CURRENT, APRIL 24, 1865.

ARTICLES.	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	c.
BAGGING, Hemp, 42 in. yd.	25	a	26		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.	8	a	9		Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	14	50	a	00
BACON, Hams.	10	a	11		No. 2.	6	50	a	00	Prime,	11	50	a	00
Shoulders and Sides.	8	a	11		No. 3.	5	25	a	00	Cargo,	8	00	a	00
BEEF, New-York, bbl.	00	a	00		Dry Cod, cwt.	2	75	a	3	Mess, Boston,		a		
Prime	7	a	7	50	FLOR R, bal U.S. sup. bbl.	5	75	a	00	No. 1, do.		a		
Cargo	4	a	4		Philadelphia and Virginia,	5	25	a	50	PEPPER, black, lb.		a	8	
Mess, Boston,	11	a	12		New-Orleans,	0	00	a	00	RAISINS, Malaga, bun. box.	3	00	a	
No. 1,	10	a	10		GRAIN, Corn, bush.	86	a	00		Muscate,	3	00	a	
No. 2,	7	a	7		Oats,	36	a	43		Bloom,	2	75	a	00
BREAD, Navy, cwt.	4	a	8		Peas,	18	a	10		RICE, 100lb.	2	12	a	3
Plot,	4	a	4		GLASS, Window, 100ft.	4	a	9		SUGAR, Muscovado, lb.	7	a	10	
Crackers,	7	a	7		GUNPOWDER, keg,	5	a	6		Porto Rico and St. Croix,	7	a	10	
BUTTER, Goshen, prime, lb.	25	a	25		HAY, Prime-Northern, 100lb.	1	12	a	00	Havana white,	11	a	11	
Inferior,	20	a	20		IRON, Pig,		a			Do. brown,	7	a	8	
CANDLES, Spermaceti,	31	a	32		Swedes, assorted,	4	a	41		New-Orleans,	6	a	7	
Charleston made,	16	a	16		Russia, bar,	4	a			Lard,	14	a	17	
Northern,	12	a	13		Hoop, lb.	6	a	61		Lump,	12	a	13	
CHEESE, Northern,	8	a	8		Sh. et.	8	a	84		SALT, Liv. con. sack, 4 bu. 1	37	a	1	
COFFEE, inf. to fair,	10	a	11		Nail Rods,	7	a	71		In bulk, bush.	25	a	30	
Good fair to prime,	12	a	13		LARD,	9	a	91		Turko Lard,	31	a		
Choice,	7	a	13		LEAD, Pig and Bar, 100lb.		a	61		SOAP, Am. yellow, lb.	5	a	6	
Porto Rico,	13	a	14		Sheet,	6	a	7		SHOT, all sizes,	7	a	8	
COTTON, Uplands, inf.	15	a	16		LIME, Stone, bbl.	1	50	a		SEGARS, Spanish, M.	14	a	16	
Ordinary to fair,	16	a	16		LUMBER, Pitch Pine, ribs, Mt.	7	a	8		American,	1	85	a	1
Good fair to good,	17	a	17		Shingles, M.	3	a	5		TALLOW, American, lb.	9	a	9	
Prime to choice,	17	a	18		Staves, Red Oak,	14	a	15		TOBACCO, Georgia,	3	a	4	
Sarnee and Maine,	32	a	40		MOLASSES, Cuba, gal.	25	a	26		Kentucky,	5	a	6	
Sea Island, fine,	38	a	45		New-Orleans,	30	a	32		Manufactured,	8	a	15	
CORDAGE, Tanned,	9	a	10		Sugar House Tracle,	30	a			Cavendish,	24	a	36	
Do. Manila, cwt.	11	a	12		NAILS, Cut, fd. to 20d. lb.	6	a	0		TRASH, Bohea,	18	a	20	
DOMESTIC GOODS.					Tar, Wilmington, bbl.	1	62	a		Souchong,	30	a	40	
Shirtings, brown, yd.	61	a	81		Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Bleached,	8	a	13		Do. Georgetown,	1	a	125		Hyson,	50	a	80	
Sheeting, brown,	8	a	10		Pitch,	1	75	a	2	Young Hyson,	65	a	75	
Bleached,	10	a	17		Rosin,	1	37	a	1	TWINE, Seine,	26	a	30	
Calicoes,	9	a	15		Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	30	
Stripes, indigo blue,	8	a	11		Varnish,	7	a	16		WINE, Madeira, gal.	2	a	3	
Checks,	7	a	11		OILS, Sp. winter strained,	1	05	a	1	Teneriffe, L. P.	1	a	1	
Flannels,	8	a	11		Fall strained,	90	a			Malaga,	45	a	50	
Fustians,	12	a	16		Summer strained,		a			Claret Bordeaux, cask.	39	a	30	
Bed Tick,	13	a	20		Linseed,	1	a	1	05	Champaign, doz.	8	a	15	
DUCK, Russian, bolt	15	a	21											

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 50	3.50
South-Carolina do.	48	58	1.50
State do.	100	112 50	3.00
Union do.	50	60	1.50
Planters' & Mechanics' do.	25	31	87 1/2
Union Insurance do.	60	84	4.00
Fire and Marine do.	66	91	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 5 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 84 a 0 per cent. prem.
 France, 5f. 25 per dollar.
 New-York, } 60 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and
 Mobile, 1 and int.; West-ru Offices 1 per cent. and int.; North
 1 per cent. and int.; Savannah 4 per cent. and int. Checks on the
 North, par. do. South and West, 1 per cent.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 85, and Sovereigns, 84 1/4 a 7-8.

Charleston Market.

COTTON—The sales since our last report have been 2170 Bales of Uplands, as follows—145 at 181, 393 at 181, 107 at 181 1/2 at 18, 111 at 171, 426 at 171, 104 at 171, 500 at 171, 94 at 17, 103 at 16 1/2, 11 at 16 1/4, 47 at 16 1/4, 11 at 15 1/2, 83 at 15 1/2, 8 at 15 1/2, and 12 at 15 cts. In Long Cottons, Sea Islands from 45 a 48, and upwards for extra choice Lads. Inferior Maines 33. Santos, inferior 30 a 33, good 31 a 36, and Florida's from 29 a 36 cents. With the exception of prime Cottons, our Market is very heavy, in fact, other descriptions of Uplands are not enquired for, although our last advice from Liverpool, to the 24th ult. stating that Market in a wholesome state, with an improvement of 1d on the lower qualities of Uplands.

RICE—There is a good demand, and prime qualities have improved. One lot of 111 Barrels brought 63 7-16, others 31 a 31, and inferior to good from 22 1/2 a 3.

Terms of the Southern Baptist.

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

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