

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISHANE, EDITOR.

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ADDRESS

Before the Welch Temperance Convention.

BY THE REV. JAMES C. FURMAN.

Fellow-Citizens and Fellow-Members of the Convention:

In every department of human action it is the part of wisdom to scrutinize the motives from which we act, and to observe the tendencies of the work in which we are engaged. The conviction that these are pure and good, once firmly fixed, prepares us as with "triple brass" to meet all the obstacles which the heartless spathy of others, or their direct resistance may throw in our way. This conviction is the secret of all virtuous intrepidity, of all real heroism. Nor is this all—it proves to its possessors the occasion of refined and elevated enjoyment. The man whose patriot-spirit has led him to labor with his brother-soldiers in preparing for the incursions of their country's enemy, when the work is done exults in the emotions of satisfaction and delight, as he casts his eye upon the battlements which rise in broad defiance of the foe, and throw their strong defence around those who otherwise exposed and unprotected, must have fallen victims to the ruthless sword. With somewhat of the same emotions may the members of the Temperance Society recur to those principles and efforts of their association, which if they be not cowardly, forsaken or treacherously deserted, must prove to them an impassable rampart, a wall of impenetrable security, whilst they offer the same advantages to all, who are concerned to escape an enemy more powerful than the legions of Napoleon, more relentless than the hordes of the Saracens.

There is a grand simplicity in the scheme of the temperance reformation, which seems to bespeak its heavenly origin. The attentive observer cannot have failed to discover how striking the contrast between the number and complexity of the means which man employs to compass any end, and the majestic simplicity of those which God employs. Of this the natural and moral worlds afford a thousand illustrations. How different the agents, how different the process in the production of the coarsest fabric of human manufacture, and in the formation of the spider's attenuated web. The little insect dispenses with the wheel, and the loom, and the various appurtenances without which the human operator can do nothing. It is so in the moral world. See the vices of mankind; the crime of one the consequent miseries of others. In all ages, the correction of vice and the prevention of the evils it entails has been the avowed aim of those who have professed themselves the friends of man. And what have been the means they have employed for the accomplishment of this object? They are seen in the endless prolixity of edicts and laws, in the opposite principles and negatives of their various moral systems—in measures which for the most part were utterly inadequate to the ends proposed, and often involved greater evil than the things

they were intended to remove.* In this work God himself has engaged, and what are the means which he has instituted? You see them in the beautiful simplicity and efficacy of the gospel—a system, which needs nothing but universal adoption to make it universally effectual; which preparing man for a residence in heaven cannot but meliorate his character and condition as a resident of earth.

A single vice has sometimes been made the object of attack, and in various modes have the friends of humanity carried on the war of extermination. Intemperance for instance, was felt to be an enemy not to be left without opposition, even in a day when the evils it occasioned, compared with those which now follow in its train, were only as the annoyance of petty borderers compared with the sweeping desolation of overwhelming armies. The Lacedaemonians, with whom the cultivation of the sterner virtues was the great end of education, anxiously guarded their children against the besetting influence of drunkenness. To this end they presented their slaves whilst under the influence of intoxicating liquors, as a spectacle before them, that they might early acquire an aversion to a practice which produced so degrading an effect. From that time to this, various expedients have been resorted to, but without the desired success. The pen of the moralist employed its satire, and the voice of the pulpit uttered its solemn warnings—and it was hoped that self respect, a regard for the opinions of others, a reasonable care of his temporal interest, combined with the powerful motives drawn from eternity, would have proved a sufficient security to every man. But these were as mere banks of sand before the swelling current, and we have seen the dreadful evil becoming wider and deeper, and judging of the future by the experience of the past, we cannot have looked upon the fearful inundation without the fear lest our children, at least, if not ourselves, should be entombed beneath its waters. The fatal effects of intemperance have long been seen every where around us. The ruin of individual happiness, usefulness and honor, the destruction of domestic prosperity and peace, the violation of every sacred trust, having long—long testified to its power. The friends of God and man have stood as sad spectators of the mighty desolation; they contemplated the wretchedness of helpless orphanage, the untold bitter anguish of the widowed heart; they have been called to cleanse the sanctuary of God of this pollution, and have sometimes witnessed its demolition even at the very altar.

Such was the state of things when, like an angel from heaven, the idea of total abstinence, as a remedy of the evil, presented itself to some one's mind. Let it not be thought that we claim too much regard for this suggestion, when we ascribe to it a heavenly origin. That such a thing is possible no one will deny;

* Instance duelling, in which the attempt is made to protect man's character by direct outrage against the law of God.

and who will assert that it is not probable! Does it not rest upon unquestionable authority that he secures divine direction who leans not on his own understanding, but acknowledges God in all his ways! Does not he who trusts in God obtain the *guidance of his counsel*? And shall it be thought strange that we ascribe to God the suggestion of a scheme fraught with incalculable benefit to man! For ourselves we think we can see in it the evident traces of the Divine hand; we see in it a striking likeness of the gospel itself, not only in its blessed tendency, but likewise in the smallness of its beginning, in the simplicity of its character, in its admirable fitness for universal success.

Happy had it been for the world had the proposals of Temperance Associations met with such a reception as this consideration entitled them to expect. As yet, however, we have to lament a different state of things. The attitude of those who are the bond slaves of intemperance, supported, we are sorry to say it, by many worthy men, who by not opposing do really countenance them, renders it necessary that we should start upon the defensive. We propose therefore to consider some of the objections which are alleged against Temperance Societies.

1. It has been gravely objected that the Temperance Society was designed or would prove to be only an instrument for accomplishing political purposes.

The greatest difficulty which attends an answer to this objection is that the objector, if he should be convinced of its weakness, must be convinced against his will. For what but a desire to object could have ferreted out such an objection! Look, for instance, into our State Temperance Societies, and is it not plain that men, wide asunder as the poles in their political views, are equally zealous advocates of the cause! Now what magic can there be in their mutual resolution to abstain from intoxicating drinks, which will terminate all their differences of judgment, undo inveterate prejudices, and bring them to a oneness of opinion and action? How powerful must be the crucible, which can reduce to perfect sameness the opposite views and feelings of men from all parts of our country, widely extended and diversified in interests as it is—which can melt into one mass of political agreement the friend of the tariff, and the friend of free trade, the consolidationist and the state rights man, the northern abolitionist and the southern slaveholder! The knight errant who throws this lance, like him of La Mancha, has been mistaken in the object of his attack, the objection whomsoever else it may affect, does not reach the Temperance Society.

It would be easy to show that if some base sinister design connected with political management were the object of such societies, they would be continually liable to defeat from the fact that admission to membership depends upon an act which any man may perform at any time. Such being the case, whatever advantages they might secure to themselves, would be equally accessible to all who might consider a share in such advantages more than equal to the gratification of their appetite for ardent spirits.

2. Another objection against Temperance Societies, sometimes proposed is made on the ground of presumption and impiety in what they do. They are charged with setting up a system of morality pretending to be higher than that which the New Testament has established, and with ungratefully disregarding the benefits of Divine Providence. These are serious

allegations, and it is a serious enquiry whether they possess any real weight, or whether they are only specious.

In the epistolary writings of the N. T. there is nothing which gives the least shadow of justification to this charge. It is needless to mention the repeated instances; in which allusion is made to drunkenness as a crime of the first magnitude, exposing its perpetrators to final exclusion from the kingdom of God. So far as any thing is said, not the least sanction is given even to the moderate use of wine. In his first letter to Timothy, St. Paul, in the exercise of apostolical authority, directs him, for the sake of his health and of his capability for service as dependant thereupon, to use a little wine, instead of pursuing the abstemious course of life to which he had previously been accustomed. The only just moral interpretation of this subject is that it would be right in any individual situated in precisely the same circumstances with those of the party addressed to pursue the same course prescribed to him.

The portion of scripture which seems particularly liable to misconstruction upon this subject is that which contains the account of the miraculous conversion of water into wine, at the marriage in Cana of Galilee. There is one circumstance, however, peculiar to that occasion, which must not be overlooked;—viz. the religious aspect of the company assembled together; Jesus and his disciples, and the mother of Jesus were among the guests. The interesting event, it is therefore fair to infer, was celebrated in the fear of God—and with that moderation which a proper sense of his presence must ensure. Though the chief object of the Saviour was to work one of those works which his father had given him to do, in attestation of his Divine Mission, yet doubtless, he would not have wrought a miracle, which involved in it any thing morally wrong. From the fact, therefore, of his providing a supply of wine for the feast on that occasion, the undeniable conclusion may be drawn, that the use of wine is not in its nature morally wrong. Yet from this fact we cannot disprove the proposition, that it is morally wrong to use wine under certain circumstances. A simple illustration will show the correctness of this principle. Under ordinary circumstances we may with gratitude to God, and without guilt eat the fruits of the earth; but when the ravages of cholera are visible on every hand, and the eating of fruit would greatly increase our liability both to the disease and its dreadful issue, we cannot partake of such fruit without great criminality. Thus we cannot infer from his changing the water into wine under circumstances which secured it from abuse, that our Saviour would have performed the same miracle, at a time and place, which would have made it subserve the purpose of inebriation, which would have rendered it an occasion of sin.

If this reasoning be correct it is easy to see that the employment of this account of our Saviour's conduct as a justification of the use of ardent spirits is the grossest perversion. And if there is nothing in the morality of the New Testament as exhibited either in its literal precepts, or the examples it records, contrary to the principles of the Temperance Society, then the charge of impiety, as a broken arrow, falls powerless to the ground.

Let us examine the charge of ingratitude. This is founded upon the voluntary surrender of the use of ardent spirits as a gratification. As though we were ungratefully rejecting the bounties of Providence, our

opponents remind us that we can rightly persuade no one to abstain from meats which God has created to be received with thanksgiving of them which believe, and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving. I. Tim. iv. 4. For the sake of a more full refutation of this charge, let us suppose that ardent spirit is one of the things which God has created to be received with thanksgiving, &c. would this fact compel us to the use of it, and deprive us from the liberty of suspending its use, for the sake of gaining a more important end? Unquestionably not. The inspired writer whose words are here employed, certainly understood the nature and design, and proper use of the gifts of God, as well as we do. Yet he felt no difficulty in proclaiming before the world, with as little hesitancy as characterizes the Temperance resolution, "If meat make my brother to offend, I will eat no flesh while the world standeth.* And in the utterance of such a sentiment, did he feel any diminution of his gratitude to the Dispenser of all good! Did not the delightful emotion swell still higher in his bosom at the thought, that this slight denial of a short-lived gratification might prove the occasion of eternal benefit to an immortal soul!

But it was giving too much, to allow the passage quoted to apply to the case before us. In no department of nature has God prepared and handed for our reception the inebriating draught. The vegetable productions from which it is obtained have indeed been poured into our lap from the horn of plenty, from which He scatters the fruit of the seasons. But these must even be abused—they must be rendered entirely unfit for the purpose for which they were given, viz: the nourishment of man and beast, before they will yield the destructive liquid. The advocates of the use of ardent spirits little think how far the principle they avow in this objection would carry them; to what inconveniences and mischiefs it would subject them. Because alcohol is found somewhere in the creation of God, are we therefore bound at the risk of being condemned as ingrates, not to forego the use of it? From what evil, then, moral or physical, can we make our escape? The mind of man is the work of God; therefore upon this principle, if we determine to remove ourselves from those men whose malice and envy are cruel as the grave, we stand, forthwith, chargeable with the guilt of ingratitude to God! If this principle be true, it might be a question whether he who consumes the deadly hellebore be to be condemned for the guilt of suicide, or commended for an act of piety! A course of reasoning which leads to such absurdities it were well to abandon at once.

3. There is another objection sometimes offered by those who have not enlisted in the Temperance cause; which we believe arises from mistake as to matter of fact. It has been supposed that a sense of restraint produced by the assumption of the pledge of abstinence will beget in many a restless uneasiness, which will end at last in a violation of that pledge, and in the excitement of a disposition to use intoxicating drinks. This supposition we regard as entirely er-

* By the way, it might be well for those who feel any scruples about resolving to refrain from the use of wine on the ground of our Saviour's having once miraculously produced it, to ask the question, whether the apostle should not have felt the same scruples in regard to his resolution, seeing his Lord and Master had miraculously produced meat more than once. It might end their difficulty, could they determine whether they or the Apostle were right.

ronous. There is, indeed, in human nature, an impatience of restraint which manifests itself in the earliest developments of character, and which generally strengthens with advancing years,—a spirit of independence, constantly ready to rebel against the exercise of power from without,—a feeling under the impulse of which men have oft times attempted what they would not have attempted but for the fact that they were forbidden. But let it be remembered that this feeling of uneasiness is only experienced under the restraints placed upon us by others. It is not excited by those restraints which are self-imposed, by those obligations which are not forced upon us, but voluntarily assumed. In this case there are other principles brought into action, which secure a continuance in a course once adopted. Self-respect, pride of character, love of consistency, produce a disposition to persevere, which is incomparably stronger than the disposition to desist produced by the irksomeness of restraint. Were it the design of the Temperance Society to employ compulsion, and not persuasion, in bringing persons within its pale, the objection would not only be valid but carry great force. But such is not their design. In attempting to liberate men from one tyrant, they have not designed to substitute another in his place. They are not anxious to obtain the unwilling adherence of slaves to a despot, but a noble, unconstrained, cheerful allegiance, like that of the men who, after they had pledged their lives, their fortunes, and their sacred honor, felt themselves as much freemen as before. Gaining the co-operation of such spirits, we do it with a confidence that their after conduct will well sustain their avowed purpose.

We have attempted now to remove some of the objections to this Institution; let us advert to some of the facts and principles in which lie its claim to universal co-operation.

Here the evils of intemperance and their remedy demand our attention. Common sense, and universal usage, justify the use of any means to prevent the recurrence and extension of known evil, provided there be nothing wrong in the means themselves. Under such a sanction do the measures of Temperance associations come recommended to our countenance and support. We are aware that the attempt has been made to forestall the adoption of these measures by asserting the non-existence of those evils, at the root of which Temperance associations come recommended to our countenance and support. We are aware that the attempt has been made to forestall the adoption of these measures by asserting the non-existence of those evils, at the root of which Temperance societies design to strike. We have even heard the advocates of our cause charged with the employment of 'manufactured facts,' as though, in an unprincipled zeal for the extermination of one crime, they felt no scruple about the commission of another, not less odious or destructive. The facts to which the friends of the Temperance cause have appealed, are well authenticated facts, and they fail of producing conviction only because these opponents are not disposed to be convinced. When the Redeemer of men hung bleeding on the cross, the Jewish rulers tauntingly declared, 'Let him come down, and we will believe him.' But whence the necessity of his descending from the cross? Would it have been any stronger proof of the divinity of his mission, than that which was afforded by the many miracles he had already wrought? Their unbelief arose only from their want of inclination to

believe. And so it is here. Nothing but positive unwillingness to admit the truth, could induce any one to deny the alarming extent and the direful effects of the evil we oppose. Who that has read the sacred history, and seen that the first sin recorded after the waters of the flood had purged the earth of its pollutions, was the sin of drunkenness—Who that has read the history of nations, and seen that that before which the Conqueror of the world fell a ruined victim, was the sin of drunkenness—Who that has looked upon the young man, once appearing in all the promise of future usefulness, possessed of noble talents, and rising with intellectual greatness by unwearying industry, the pride of his parents and the hope of his country, but has since seen him acquiring the habits of the idler and the shamelessness of the sot, and now beholds him as the inmate of the alms house, or sees him interred without regret in an unhonored grave, and learns that the cause of all this is the sin of drunkenness—Who, I ask, can witness all this, and not feel himself bound to try any plan, which promises the extirpation of the evil? And when we hear the united and unbiassed testimony of the men to whom we entrust our lives and our most important temporal concerns, that of all the sources of disease and of civil crime, none are so prolific as the indulgence of this vice—When the men of God assure us that of all the occasions of reproach to the name of Christ, of injury to the beauty and loveliness of brethren dwelling together in unity, none are so frequent as the sin of drunkenness,—can we, can we as philanthropists, can we as Christians, without conscious dereliction from duty, fold our hands in apathy when others are laboring around us?

An authority from whose decision there is no appeal, has established it beyond all debate, that the only ground upon which a Christian can refuse his support to any scheme intended for the general good, is the immorality or the impracticability of the scheme proposed, or the want of ability in himself to effect the desired support. *To him that knoweth to do good, and doeth it not, to him it is sin!* If the views we have presented be sound, no objection so far as the moral character of Temperance measures is concerned, can be made on this score; therefore, no one can justify himself in withholding the aid which these measures seek at his hand. And none can plead inability when the only demand is for that which comes fully within the compass of every man's ability. The only question which remains to be solved relates to the impracticability of the scheme itself. But is it not clear that it must produce its beneficial effect so far as it is adopted? And what, in view of universal success, can render it impracticable? Nothing but the refusal on the part of philanthropists and of Christians to join in measures which inflict no wound upon the conscience, no injury upon the person, no diminution of estate—measures which in their operation must work out for multitudes, and might work out for all, a deliverance from a worse than Egyptian bondage. Mere conviction of duty, therefore, should enlist us all.

But we appeal to another, a more operative principle in the human breast, viz: the hope of achieving important good. We do this on the ground that the Temperance resolution removes one grand hindrance of the success of the gospel. Those who are at all acquainted with the subject, know full well, that beside the general alienation of the heart from God, attachment to particular sins proves with many an insuperable difficulty in the way of their compliance

with the demands which the gospel urges. There is, perhaps, in every case, some one sinful endowment to which the man clings with peculiar fondness—some object, the abandonment of which is the severest test of his purpose of amendment. To immense multitudes of immortals the eternal loss of all the blessings of the gospel results from this one cause; and among these hapless multitudes, no vice will count a larger number as its victims, than the one which consigns the drunkard's body to the grave, and his soul (dreadful thought) to the damnation of hell.

In the drunkard's history there is a period, when every quality that is human seems to have given way, on the one hand to the appetites of the brute, and on the other to the passions of the fiend. But before this dismal period arrives, there are better moments in his existence—lucid intervals of his self-inflicted derangement, when the former character is for a while resuscitated. Reason, long abused and silent, speaks again. Conscience, recovering as from the touch of the torpedo, begins to do her proper work. The wretched man feels his degradation, and sees his danger—he casts his eye upon the grave-like appearance of her, whose fidelity to her marriage vows has made her a sharer in all the consequences of his crime; and shame burns upon his cheek when he thinks of the pledges of his early love—he turns his look upon his children, and every circumstance reminds him of the happiness he might have promoted, of the good he might have done, of the wretchedness he has produced. Thoughts of better days bring back thoughts of his forgotten God—and he trembles at the prospect of meeting his offended Judge. Yet he remembers that with this God there is forgiveness; but alas, for him it is a forgiveness based upon conditions with which he feels he cannot comply. The divine assurance of *mercy and abundant pardon* he madly sacrifices to his unwillingness to forsake his wicked ways. Bound by the habit of intemperance in invincible chains, he is hurried on as a beast to the slaughter, and perishes utterly in his own corruption—destined, like the pillar of salt, to serve as a perpetual monument of the vengeance incurred by the wilful indulgence of a single sin. Miserable man! the adoption of the Temperance resolution might have saved thee from this doom.

In view of such considerations, it becomes our duty, Fellow Members of the Convention, to renew our exertions until the principles and practice of our association shall universally prevail. Until this be the case, the beneficial effect of efforts which have been made, must be only temporary. We have not performed the work of the victorious general who leaves behind him the scattered remnants of a routed enemy, without the fear of future molestation; rather, we have been constructing a dam to save ourselves from an overwhelming flood, and if at any point the line of our embankment be too depressed, we may both lose our labor, and be still exposed to the dangers which we meant to avert; we have been applying the knife to the cancer, and if the smallest root is not extirpated, the malady is not cured, the patient may yet die. Then only can we safely relax in our endeavours, when every distillery shall have gone to decay, when the appearance of a drunkard shall be regarded as a singular phenomenon, and when the rising generation may grow up into habits of temperance and virtue, under the influence not of a formal resolution, but of a correct public sentiment.

RELIGIOUS MISCELLANY.

FOR THE SOUTHERN BAPTIST.

To the Christian Public.

For eleven years, the American Sunday School Union has been prosecuting with all its strength, the important department of Christian labour committed to its hands. What it has done to promote the religious education of the young, the study of the Holy Scriptures and the active employment of Christians in the service of the Lord, is in part attested by the rapid and extensive increase of Sunday Schools, the multiplication and diffusion of religious books, the conversion of souls, and the general impulse its various labours have given to the cause of piety and sacred knowledge.

By the principles of its organization it is entirely dependent on the good-will of the public for all the temporal means of its existence. It is a benevolent institution; the mere agent of the community, and to be sustained or to fall, at their pleasure. It has no permanent funds; the contributions which are made to it are immediately employed; its publications are put at so low a price as scarcely to cover the expenses of business; and it has no property but the building it occupies and its stock of books and stereotype plates, the whole value of which little more than balances the debts.

At the same time, the field of its operations is opening on every side. There still remains great destitution of schools and of the necessary books to keep them in existence, while the increase of population, and the progress of general education, are daily creating new wants and swelling the appeal which is made to us for assistance. Not only from this country, but wherever the gospel is in the course of introduction abroad, is this demand heard. Two hundred American Missionaries, who have taken up their abode with the nations of heathens, in every quarter of the earth, are teaching the gospel to millions of our fellow creatures. They are gathering them and their children into schools; they ask for our books to be used where the English language is understood, or to be translated where it is not; and they naturally plead that this help should not be denied them by their countrymen. These books are needed every where for gratuitous circulation among those who cannot buy, or to be put at so low a price as to be within the reach of the mass of people. Besides all this, to meet our opportunities of usefulness promptly and extensively, we should be able to furnish a constant supply of new works suited to the circumstances of the various multitudes who come within the reach of our labours. We should not be stinted in the means of pouring out incessantly the stream of knowledge. Schools should be not only established, but watched over and maintained. For want of this, many have been commenced under the most promising circumstances, that have soon disappeared. It is very necessary to send out men on the exclusive business of promoting the practical usefulness of the schools—men of experience and wisdom who should show the methods of right instruction, and help teachers in the beginning of their responsible duties when they are so often at a loss, and fail for want of assistance.

But with all these opportunities of promoting the spread of religion and of sound education, the American Sunday School Union is comparatively restrained and trammelled by the want of funds. We are con-

stantly obliged to delay the publication of books, and even the reprinting of new editions from our stereotype plates, for the want of means to meet the expense; or to adopt the alternative of increasing the amount of borrowed capital. We are obliged to restrict the supply of our depositories; to curtail the gratuitous appropriation of books to new and needy schools; to diminish the work of missionaries at the West and the South, where we have engaged to extend our labours; and to postpone the prospect of meeting the applications of American missionaries for a regular supply of our books and some help in translating and printing them.

The object of this address is to call the attention of the public to the case. We come as your agents, to report the condition of your business, and ask for your direction. The question to be decided is, shall the Society, at the moment when the whole world may be said to be opening to its efforts and actually seeking its aid, curtail its operations and go back in its course? Those who are acquainted with the present state of the world and with the means already employed to meet its wants, can easily estimate what an institution like ours ought to be doing as its proportion. On the one hand they see the way prepared by a wonderful dispensation, which the people of God seem from its surprising character, scarcely to credit, for access to the most hopeless and forbidding portions of the world. The princes of India are opening their capitals for printing presses, and schools; China is penetrated at will by a Bible and Tract distributor; and Africa welcomes the gospel. On the other hand we present an auxiliary in meeting these openings of Providence, which according to our humble trust the same Divine wisdom has prepared. We have not now to begin to collect materials to supply the want. Eleven years' labour has been expended in advance of this emergency: four hundred Scriptural books, studiously adapted to the very occasion, with every help requisite for the purposes of education, are provided. All that is needed is the resources for their employment, and it is for these resources that we apply. All that the members of the church of Christ and the friends of human welfare, can contribute to the object may be usefully expended. Our applications are numbered by hundreds of millions, and on the friends of the Redeemer we are forced to leave the responsibility which the case creates.

By order of the Board.

ALEXANDER HENRY, *Secretary.*

FREDERICK W. PORTER, *Corresponding Secretary.*

REMITTANCES may be made to PAUL BECK, *Jr.*, Treasurer of the American Sunday School Union, No. 146 Chestnut Street, PHILADELPHIA.

April, 1835.

Narrative of the state of religion in the S. C. Presbytery.

The Presbytery of South-Carolina would present the following narrative of the state of religion, within their bounds, to the General Assembly of the Presbyterian Church.

BELOVED BROTHERN.—We desire you grace, mercy, and peace, from God the Father, God the Son, and God the Holy Ghost.

In taking a view of the state of religion in the different churches under our care, we are sorry that we

have not more to communicate, which is calculated to encourage our hearts, or cause you to rejoice. It is true, we have been favored, in some degree, with the preaching of the Word. Our assemblies of worship are generally large; the attention of the people, respectful: and the use of means, not entirely fruitless. The Sunday School, and Temperance causes, have not been without a salutary influence among us.— And we have reason to believe, that God has not left himself without a witness, whenever we have been called, as the Heralds of the Cross, to declare the glad tidings of salvation.

But, Brethren, there are some things which pain our hearts—which render the preaching of the Gospel more arduous—and which have unquestionably impeded the progress of truth and salvation in this, as in other parts of the vineyard of our common Lord and Redeemer. You will bear with us, therefore, whilst we unbosom ourselves to you, in christian affection, and relate to you some of our sorrows, that you may sympathize with us, if no more.

First. The lamentable heresies, which have found their way into the Presbyterian church, (as have been noticed by the "Act and Testimony" offered by the minority of the Assembly, at their last meeting,) have inflicted a wound upon that branch of the church of Jesus Christ to which we have the honor to belong, which will not soon be healed. The existence of these errors, in the most distant branches of our Zion, would be an evil, not to be tolerated. But when we find the majority of the General Assembly, the guardian of our doctrines and discipline, wishing, to say the least of it, at these errors in doctrine, and innovations in discipline—when we find brethren whom we believe to be sound in the faith, from false delicacy, disposed to be moderate, rather than resist the torrent which is preparing to sweep our borders, and to demolish our ancient, and beautiful spiritual edifice, where our fathers worshipped:—when we discover that the Confession of Faith, and Book of Discipline of our church, is assailed with almost as much violence as Tom Paine's "Age of Reason," and that too, by men, who have solemnly sworn that they believe the truths which are contained in that book, and that they will support and defend them:—when we witness these things, our hearts are sorrowful. We scarcely know how to preach to our fellow-sinners. And, with an ancient female disciple of our blessed Lord, who wept at his sepulchre, we are constrained to say, "They have taken away our Lord, and we know not where they have laid him."

Second. The misguided, and mistaken zeal which fanatics in the North, have attempted to manifest for the people of color among us; and which has received imprudent encouragement, not, perhaps, from the General Assembly, but from Synods and Presbyteries of our order, has had already an unhappy effect; and is tending to close, and we fear, unless something is done to prevent this interference, will finally close the door of our usefulness, as Presbyterians, among this class of our population. We look forward with horror to the day, when Presbyterianism, will only be another name for Abolition, or Emancipation; as some are evidently disposed to make it. Do not mistake us here, brethren. Do not suppose that this horror anticipated, is in consequence of any pecuniary loss which we may sustain by such an event. In view of other, and more awful consequences, that is truly a matter of minor, indeed, of no importance. We allude to the misery, and bloodshed, which would neces-

sarily follow in the train of such an event—and the total exclusion of any man, professing to be a Presbyterian, from the privilege of preaching the Gospel of Jesus Christ, to this people. If brethren, who profess to love the cause of Christ—to love the colored people who are in a state of bondage among us—only knew how great an injury they were doing this people, by their untimely, imprudent, injudicious interference, if they could believe that their measures and efforts, would ultimately prevent Presbyterians from ever preaching, or instructing our servants in the truths of salvation: we must think, they would no longer attempt to mar our peace, by meddling with our civil institutions.

With these errors, countenanced by the General Assembly; and the kindling of this match in the North which is preparing to blow up our usefulness among a certain class of our population, it is no strange thing to find, from the statistical reports of the General Assembly, that the increase of our number is less, the last, than in former years. It is no strange thing, that ministers of our order, are discouraged—that the friends of Jesus Christ, generally, so far as our branch of the Church is concerned, are found without either joy or song.

Brethren, pray for us, that the great Head of the church may be with you, to direct and bless you, in the prayer of your brethren in the Lord.

By order of Presbytery.

(Signed) ANTHONY N. ROSS,

Moderator.

S. B. LEWIS, Clerk.

English Baptist Mission.

CALCUTTA, MAY 4, 1834.—Rev. W. H. Pearce writes that the missionaries were then in usual health. By the following extract it appears that great opposition is made in India to the correct translation of the Bible.

To-morrow is the meeting of the Calcutta Bible Society's committee. It is possible that the subject of Baptist translations may be referred to. Br. Yates and myself propose to attend.

It is gratifying to report that although through prejudice against our sentiments we have hitherto received no countenance from the Bible Society, yet that one version has been adopted as the text book in their schools by our independent brethren, and a benevolent gentleman, desirous of introducing the Roman character, has generously offered to defray the expense of an edition of it, as well as of Mr. Martyn's Hindoostanee version in that type.

It will be seen by the foregoing that Baptists meet with opposition as well from Pedobaptists in heathen lands as elsewhere. A "correct" translation of the scriptures, by Baptists, would be banished from India, if it were in the power of some, no doubt. The truth will be opposed for a time, but it is "great and will prevail." The Lord will have all its opponents in derision. As Dr. Carey's translation meets with opposition in India, so will Br. Judson's in Burmah, in all probability, by-and-bye, we need not expect that it will always be fair sailing there as it has been for several years. But the ablutions of the natives being so common in those warm countries, we are rather inclined to think that the opponents of the correct translation will not succeed as well there as here.

Pedobaptists have ever had, since the Pope obtained his power over the nations, the great and mighty of the earth in their defence; and so they will have in

India, for the English Episcopacy has the control in all departments of the East India Company. But let not Baptists be alarmed; it is the glory of the King of Zion to take the weak things of the earth to confound the mighty. As the kingdom of the Redeemer advances, the errors of Pedobaptism will be scattered away.—*Bap. Register.*

Conversion of Catholics.

We have for some time considered it highly desirable that the American community should become awake to the danger which threatens our liberties from the prevalence of Romanism. And we have seen with satisfaction, that a spirit of inquiry has been awakened pretty extensively, from which the best results are anticipated; for if the nature of Romanism comes to be understood, its inconsistency with republicanism will be seen, and measures will be adopted to prevent the threatened evil. At the same time we deprecate the operation of a spirit of unfriendliness towards the persons or interests of Romanists. They are men and entitled to our regard, they are generally emigrants, and should receive the hospitality due to strangers: and, in addition to all, most of them have suffered as the victim of despotism, and surely they should find sympathy in this land of the free.

We have, however, been of late much gratified in seeing several editors turning their attention to the subject of the conversion of the Romanists.—A reader of the Bible cannot believe that Romanism is Christianity; nor can he believe that many of its devotees are in a state of salvation. It must, therefore, be infinitely desirable that they should be converted from their idolatry, and ignorance, and degradation. They are certainly a portion of the human race to whom the gospel is to be preached.

True, there may be special difficulties in the way of their conversion; indeed, we have supposed that they are less accessible than any other class of human beings. But we have no dispensation from efforts to bring men to the knowledge of the truth on account of circumstantial differences in their character and condition.

The proper inquiry would be whether the peculiarities in the circumstances of the Romanists require any modifications of the common methods of missionary operations; and if so, what they are. It may safely be assumed that the gospel of Christ is entirely competent when accompanied by the influence of the Holy Spirit to subdue the hearts of all descriptions of human beings to the obedience of faith. The truth must, however, be brought to bear on the heart and conscience; and in order to this effect, it must be presented in an impressive manner before the mind. Hence it is in the present case proper to inquire, by whom shall these efforts be made? What specific mode shall be adopted, and a deep interest excited, which shall sustain the proper measures for effecting this noble object of christian enterprise.

Some facts are of an encouraging character.—The Missionaries of the A. B. H. M. Society have reported the conversion of forty-three Roman Catholics, and their baptisms, during the last year, in the State of Missouri. And what has been done in Missouri may be done in other states. Let the friends of God offer the prayer of faith; let them cultivate a spirit of kindness towards these people; and let them be prepared for special pecuniary sacrifices, and we shall hope the best respecting them.—*Am. Bap.*

From the Protestant Sentinel.

We discover from the Richmond Religious Herald, that an unhappy difficulty has taken place between Eld. Gideon B. Perry and Eld. Cornelius, of Alexandria, D. C., in which the former is deeply implicated. The love of popularity seems to be his besetting sin. We never doubted but that was what first led him to abandon the Sabbath, which he observed till about the time of his entrance into the ministry. Attracted by the love of popularity, and probably a wish for usefulness, he held with the Sabbath Baptists and ran with the Association Baptists, until his interest in the latter overcame his predilections for the sentiments of the former. Alas for those who run for popularity! I hope, however, in this case there may be some redeeming circumstances; but be that as it may, it brings fresh to our mind a remarkable dream embracing the subject of "the love of popularity in ministers," which was published in our first volume. And as it may be of service to our young men, we will insert it again. It is taken from the Georgetown Metropolitan:

A Remarkable Dream.

A Gospel Minister, of Evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream. He dreamed that upon walking into his garden he entered a bower, that had been erected in it, where he had sat down to read and meditate—while thus employed, he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a Gospel minister of considerable talents, who had rendered himself very popular by zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was surprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day! to which he replied, "twenty-five minutes after four." On hearing this, the stranger said, "It is only one hour since I died, and now I am damned!" "Damned for what?" inquired the sleeping Minister. "It is not," said he, "because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth that is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men, more than the honor that cometh from above; and verily I have my reward."

Having uttered these expressions, he hastily disappeared, and was seen no more. The minister awaking shortly afterwards, with the dream deeply engraven on his memory, proceeded, overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither, he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that able minister. He replied "no," but being much affected at this singular intelligence, he inquir-

ca of him the day and the time of day when this departure took place. To this his friend replied, "this afternoon, at twenty-five minutes after three o'clock!"

From the London Courier.

Roman Catholic Religion.

The Roman Catholic Religion was introduced into Ireland in the 12th century* by Henry the Second, who by conquest acquired the political rule in Ireland, and it became the religion of the state until the year 1535, when Brown, the then Archbishop of Dublin, by order of Henry the Eighth, caused the King's supremacy to be acknowledged in Ireland, and the preferments of the church to be bestowed on the fawning dependents of the English Court. Three hundred years have now elapsed since the tithes belonging to the Roman Catholic clergy were withdrawn from them and bestowed on the Established Protestant Church of England; and what is the consummation! Six hundred thousand inhabitants of Ireland at this day belong to the established Protestant church of England, and upwards of six millions of inhabitants are members of the Romish church.—The clergy of the Romish church, now above 6,000 in number, have been deprived of their tithes and property, by the English, who invaded their country, and who have hitherto succeeded in bestowing the revenue of the church, amounted to about one million one hundred and twenty five thousand pounds per annum, (but really worth a vast deal more) on two or three thousand persons, the clergy of the established church, one half of whom are absolute Sinecurists. The clergymen obtain large stipends without having any flocks, not even a single individual. In several districts there is not even a church, yet in every parish the tithe is exacted at the point of the bayonet, and is payable to a clergyman who is in no case the spiritual guide of the majority of the people. Reader! suppose yourself to be an Irishman, and a catholic—ask yourself whether you would submit to such degradation, and whether, belonging to a fine ill-governed country, possessing a population of eight or nine millions of people, you would not far rather subject yourself to the evils of a dissolution of the connexion with England, than continue, in the nineteenth century, to be treated with such insulting, such cruel injustice. Remember the sufferings of Scotland for liberty of conscience, and their result, and how trifling the difference between English Episcopacy and Scotch Presbyterianism. But the Scotch nobly fought for their religious liberties: and who does not now applaud them, and most justly, for their noble and successful resistance to the English! What a handful of men were the Scotch in those days when compared to their oppressors! The question at issue in the present day is merely political; and is simply this, whether one-tenth of the people are entitled to prescribe the religion of the other nine-tenths, or at least, to force them to pay for the religious instruction of the one-tenth a far greater sum than they are able to pay to their own clergy. The Irish are the poorest people in Europe; yet, after paying the tithes, wrung from them for the English church, they contrive to pay their own priests above £800,000 a year. No other instance of such gross injustice is to be found in the civilized, or we believe we may add, in the uncivilized world. We have subdued Hindostan—we have established colonies in all

parts of the world—but where, unless in injured, oppressed Ireland, have we made the Episcopal Church of England the dominant church, to be supported by those attached to a different religion!—No man of common sense believes that the Representatives of Ireland, would, if acting separately, continue such an abomination, such an anomaly as the Irish Established Church, according to its present constitution; and are the Representatives of Britain, acting like men who do as they would be done by, when they perseveringly cling to the Orange—High Church party of Ireland, which nothing can satisfy or propitiate but a resolution to perpetuate the abuses of the church! With what astonishment would an English member of Parliament hear an Irish member insisting, in the House of Commons, on the revenues of the English Church being, even to the smallest extent, devoted to English catholics! Yet his conduct would not be so monstrous, so unreasonable, or so absurd, as that of the English member, who refuses to allow any part of the Irish church revenue originally belonging to the Romish church, to be diverted from Ecclesiastical purposes, not to the purposes of the Romish church, but to such secular purposes as Parliament may direct! The dreadful oppression to which the catholics of Ireland have been exposed, has had the effect which is always produced by oppression in religious matters—it has increased their numbers and zeal.

From the Christian Watchman.

Death of Miss Cummings.

By a recent arrival from Maulmein, by way of Calcutta, the mournful intelligence has been received of the death of Miss Sarah Cummings, Missionary of the American Baptist Board in Burmah. Miss C. was stationed at Chunmerah, but at the time of her sickness and death, was at Maulmein, in the family of the Rev. Mr. Brown. She died on the 3d of August, 1834, of the Jungle fever. The scanty communications which were recently received, were forwarded subsequently to those which have just come to hand by way of Calcutta.

Since writing the above, we have been permitted to peruse a letter from Mr. Cutter, to a friend in this vicinity, dated Rangoon, Sept. 6, 1834 from the postscript of which we make the following extract respecting Miss B:—

"I must not seal this up without mentioning the death of one of our number, the pious and devoted Miss Cummings. She came out from America with Mr. Simons, and Mr. and Mrs. Hancock, and arrived in Maulmein, one year ago last January. She had devoted herself to the Karens, and caught the Jungle fever while among them. She immediately returned to Maulmein, and after suffering three or four days, peacefully sunk into the arms of death, on Lord's day morning, August 3. She was a godly woman, loved and esteemed by all, and we are left to mourn the loss of a faithful missionary and friend.

Alabama Baptist Convention.

The minutes of the last session of this body have been sent us. The brethren in that State are going ahead with their labors of love: A farm has been purchased and a manual-labor school is about to be established, which will go into operation by the commencement of next year.—*Christian Index.*

* A slight mistake we apprehend.—Ed. M¹⁸.

CHARLESTON, S. C.

FRIDAY AFTERNOON, MAY 1, 1835.

In a review of Miss Reed's six months in a Convent, the Editors of the Catholic Miscellany, have declared that good Catholics deny the infallibility of the Pope. They also affect to treat with indifference Miss Reed's book, regarding it as a mere work of fiction; but to our mind the mere fact that the reviewer produces unessential points as instances of falsehood, strikes us as indicative of the general correctness of her disclosures.

We are indebted to the Rev. Jas. H. Linsey, of Stratford, Con. for a copy of the proceedings of various religious Associations in that State.

By the Treasurer's Report to the Con. Bap. Convention we perceive that the annual contribution, for Foreign Missions amounted to \$1428. For Domestic Missions \$1285. For the Ame. Bap. Home Mission Society, \$326. Total \$3039.

The Treasurer of the Con. Bap. Education Society Reports receipts for one year, amounting to \$713. Treasurer of the Con. Bap. Tract Society, received \$183.

There is no subject more talked of among Christians than Missionary enterprise, and yet there is nothing important so much neglected. The apathy of the South is more especially to be reprehended, because with great advantages for Missionary action, we fall entirely short of the zeal and benevolence of our brethren at the North. 'Tis true they have a much more dense population, and in all probability much more wealth; but on account of our slave population, we have decidedly the best opportunity to put into effective operation the suggestions of benevolence. At the North all have to work for themselves, more or less, and are consequently much more employed in secular business; but here our Farmers and Planters, even those whose circumstances may be moderate, have much leisure time—time that could be well employed, without the least detriment to their temporal interests, in carrying into effect such enterprises as are calculated to promote the cause of the Gospel. How easy would it be by a general system of manual labor, to raise funds enough in South-Carolina to support some new Baptist Mission in a heathen land? There are at least 10,000 Baptists in this State who can by the labor of their own hands, do something in the course of the year in behalf of Missions. In some places there has already been adopted among female members a plan of this sort, and their working Societies have done much towards raising the character of our Associations. Their contributions have been the most liberal into our Missionary Treasury. They have done this without any material interference with their household duties, and with many the labor has been rather a pastime than otherwise. One Society in Beaufort District, of fourteen members managed to raise \$50, in the course of the year, and in the town of Beaufort, a small Female Working Society, sends annually, about \$100 to the Association. Now let this plan be generally adopted, and for the support of Missions, the Baptist Ladies in S. C. by doing only one dollar's worth of work per annum, would contribute annually, at least \$5,000. And why should not gentlemen too engage in an enterprise of this sort? Our negroes who have to work for us, manage to make considerable amount for themselves in the course of the year, and we would ask what healthy man or boy is there, who cannot find time to cultivate a half task of Cotton? This would yield him two dollars; and thus \$10,000 more would be contributed to Missions—\$15,000 for the spread of the Gospel from the South

Carolina Baptists alone; and this in addition to the present contributions for benevolent objects. Thus, without feeling the burden, and without any loss, we might raise enough annually to support ten Missionaries in some Pagan land. And will not the friends of Jesus consent to this? If some do not like to make use of the hoe, perhaps by some other method their quota can be raised additionally to what they have heretofore been accustomed to give.

Now we would ask, how can Christians, for whom Jesus Christ became poor, exhibit an unwillingness to exert themselves for the salvation of souls, souls who are perishing in ignorance of the Gospel, when they can with so much ease cast their contributions into the Treasury of the Lord? Are inactive, illiberal Christians aware that Jesus Christ has said "Go ye into all the world, and preach the Gospel to every creature?" Surely if we all felt the love of God burning in our bosoms, we would not relax our exertions in behalf of a suffering world, but would rather exert all our energies to give the Gospel to every creature.

Manual Labour School for South-Carolina.

It might be conjectured by some, that the plan for a Theological Institution for the South, at present contemplated by several whose views have appeared in this paper, if carried into operation, must conflict with the object for which our Brother Hodges is now employed as an Agent of the Baptist State Convention of South-Carolina. Not so—the monies contributed through brother Hodges to the purpose of education, will be applied as the donors shall designate, either to the Manual labor School, or to the Theological Institution; and this distinction can as well obtain under a plan of Union among the States, as under the system originally contemplated. Our brethren and friends, need not therefore, be deterred or discouraged from subscribing, when called upon by our Agent, by any apprehension that the present discussion may lead to measures which would make those subscriptions nugatory. If the Union we are advocating should not be effected, we must content ourselves with a mixed School of Theological Students and Academic Pupils. It is better that we should have such an one than none at all. But even in this case, the fund for Theological purposes must be distinct from all other moneys; and of course, should the Southern States unite, only that fund would be withdrawn from the State Institution.

We are happy to find that Brother Hodges is well received, and has met with more than usual success, for the time he has been engaged in the duties of his Agency. He has upon his books about \$3,500, the much greater portion of which, however, is for the Manual Labor School for general education. We are, therefore, encouraged to hope that this School will be established; and indeed we cannot see why it should not. If the Agent continue to meet with the success which has distinguished his commencement, we may hope that by the next Spring our brethren will have an opportunity of sending their sons to a Baptist Manual Labor School of their own, instead of having to send them to the Mercer or Wake Forest Institute. The advantages of such an Institution, apart from the economy of the plan, ought to commend the object to Christian parents. The health of their children, their regular habits, their want of opportunity to revel in dissipation, and the physical energy which their training puts into habitual exercise, are considerations which ought to weigh much with Parents either Christian or not. But the fact of its being a Baptist Institution should be an additional inducement to the Baptist community to give a liberal support to this project. Our boys should be taught by those in whose religious faith and character we have entire confidence.

And at this time especially, when such decidedly vigorous efforts are being made by the Romanists to occupy all our seminaries of learning, ought our church to put forth the strength which God gives us, to maintain our position. No Baptist, nor believer in the Baptist faith, whether he have children or not, ought to withhold his aid in this matter. And for this object we ought to expect even those to contribute, who do not approve of our plans for educating young Ministers. This is a distinct matter from a Theological Seminary, and tho' there are many opposed to a Theological Institution, yet very few are unwilling to have their sons well educated. Let all therefore who desire to see the Baptists an enlightened and flourishing and influential community, receive our brother Hodges with open hearts and liberal hands, when he visits them to receive their contributions. Provisionally, the price of Cotton has risen considerably, and we trust a proportionate liberality will be exhibited.

Now is the time too for the friends of Theological education, to open wide their hands, and by a strong pull, a long pull, and a pull altogether, establish permanently a Theological Professorship.

SUMMARY.

Lawrence who attempted to take the life of the President has been acquitted by the Court, on the ground of insanity.

The Small Pox is in Milledgeville, Geo.

On the 15th ult. the degree of M. D. was conferred on 15 young men, by the Medical College of Geo.

It is said that Major W. T. Barry has been appointed Minister to Spain.

The pretended Prophet Matthias has been acquitted of the charge of murder from want of evidence.

The Charleston Courier could not be issued on Tuesday morning last, in consequence of the form being broken by one of their journeymen a short time before the paper ought to have been struck off. It was done in a fit of insanity, and when asked what his reason was for the deed, he replied "For the love of money and the good of Masonry." He also acknowledged that he was the individual who set fire to the Mercury and Courier Offices some time last year.

A District Temperance Society on the principle of total abstinence, has been formed in Lexington District, S. C.

The Corner Stone of a New Catholic Church, has been laid in Savannah.

Several cases of Cholera have recently occurred at Tonento and Montreal, (U. C.)

Five tons of specie arrived at Philadelphia, on the 20th inst. belonging to the U. S. Bank, from Pittsburg.

Capt. Pennoyer, has purchased the Steam Boat Dolphin, and will run her regularly between this City and Norfolk.

Recent accounts from France give flattering prospect of success to the American Indemnity Bill.

A writer in the National Intelligencer complains of the slow progress in the construction of the Potomac Bridge.

Messrs. Cox and Hoby, messengers from Great Britain to the General Convention of Baptists in the United States, arrived in New York on the 14th inst.

The copyright of Washington Irving's new work, "A tour on the Prairies," brought in England £300 sterling.

We have understood that the Scarlet Fever is raging very violently in Laurens District, and particularly so at the Court House. In the lower part of the district of Abbeville also, that terrible disease is prevailing, along with the measles.

GENERAL MISCELLANY.

Matthias, the Impostor.

This notorious impostor was placed on his trial before the Circuit Court and the Court of Oyer and Terminer of Westchester, N. Y. on Monday last. After some civil business was disposed of, the accused was brought into Court. The reporter of the Courier and Enquirer states that his appearance indicated no fear or apprehension—he walked with a firm step, and on taking his place, looked around him with an eye indicative of scorn and contempt. He had on a light green frock coat, lined with silk plaid, a buff waistcoat, and green pantaloons. Around his waist he wore a military red silk sash; and his hands were decorated with large ruffles. The report proceeds:

Mr. Western, counsel for the prisoner, rose and said that he was not ready to proceed instantly to trial on account of the absence of several important witnesses. They have been subpoenaed to the number of forty, but not more than six were present. However, his principle witness, Isabella, a black woman, who was servant to Mrs. Folger, at the time of Mr. Pierson's death, and who helped to lay out his body, was in Court and ready to give her evidence, but as her character for veracity had been impeached, he wished to support it by the testimony of some witnesses who had not yet got there. It was true he held in his hand several certificates of her good character from respectable individuals, and if the District Attorney was willing to allow them to be read in evidence, he was ready to proceed trial immediately.

The District Attorney replied that he was not willing to allow such certificates to be read, nor did he think it his duty to allow any evidence on the trial which was not strictly legal. He would not, however, object to afford Mr. Western a reasonable time to produce his witnesses.

The court then postponed the trial until the afternoon, and Matthias was taken back to prison; subsequently the trial was set down for this morning, at nine o'clock.

We learn that when again placed in his cell, and asked how he felt: "I feel, said he, that the Lord is my stay and will be my exceeding great reward. That like gold seven times purified I shall come out of this fiery furnace. But as I have lost my dinner, I am now hungry and weak, and should like to have a bite of something."

On being told that an important witness who had been advertised for in the Courier and Enquirer, had been found, he exclaimed—"Good God, can it be possible! what, Lewis—Lewis—then Mr. Western has persevered to get him, has he! well that is better than two dinners."

A man having come up to the cell door, cried out. "Let's have a peep at the old devil." Matthias solemnly said, "Young man, I wonder your tongue does not cleave to the roof of your mouth, thus to address the prophet of the Lord. But it is in the time of Jesus of Nazareth, when they said: He hath a devil."

To one of the Reporters he said—"The press is a mighty engine, speak of me as I am, nothing extenuate nor set down aught in malice; tell the truth. He refused to shake hands with any one, saying, "Know ye not, 'tis written, touch not the prophet of the Lord."

A second indictment has been found by the Grand Jury against the Prophet, for an assault of an aggra-

vated nature on the body of his own daughter; and it is said that a third bill will be found against him for another heinous crime, though not that of murder.

As may be supposed, the little town of West Chester is full of people, curious to witness the trial. Mrs. Folger appears in very ill health. The witness alluded to, whom Matthias called Lewis, is also present at Westchester, he was Mr. Pierson's coachman, and helped to lay out his corpse with the black woman. Afterwards he enlisted in the army, and was stationed at Old Point Comfort, Virginia; whilst there an advertisement in the *Courier and Enquirer* from Mr. Western the Counsel, requesting him to make his place of residence known—accidentally came to his knowledge, and through the medium of his officer, a correspondence, ensued with Mr. Western, which ended in bringing him hither.

It is a lamentable instance of the weakness of human nature, that many people in the neighbourhood of White Plains should still place implicit faith in this outrageous impostor. He lately issued a decree from the jail, ordered all the farmers to lay down their plough; for, he says, "as I live there shall be no more sowing in the earth, until I, Matthias, the twelfth and last of the Apostles, am delivered out of the House of Bondage." He has also prophesied, that if he be found guilty, "White Plains should be destroyed by an earthquake, and not an inhabitant left to tell the tale of its destruction."—*Phila. Inquirer*.

Arrival from Burmah.

A vessel arrived at Salem, Mass. a short time since, about the 1st of April from Rangoon, being the first arrival ever known direct from any port in Burmah. The ship brought letters from the missionaries dated in October last, but those which we have seen, make no mention of the arrival of the 18 missionaries which sailed from Boston in July last.

No mention is made of any illness or deaths among the missionaries. Mr. and Mrs. Webb are in usual health, as their letters expressly mention. Bro. Cutter has been obliged by ill health, to leave Ava and return to Rangoon.

We hear that on Friday night last, at the President's Mansion, the slumbers of the family were disturbed by an incident, with all the particulars of which we are not acquainted, but we believe is substantially described thus: The sleep of the President was broken by some one at the door of his chamber, endeavoring, apparently to obtain entrance into it. On the President's demanding who it was, and what was his object, the intruder answered that he was trying (or wanted to find the way) to get out. The noise having roused some members of the family sleeping in adjacent rooms, they promptly repaired to the spot, and succeeded in arresting the offender. On being examined, the first impression, that his object, in attempting to get into the President's room, was personally violence, entirely gave way before the fact that he was without arms or weapons of offence of any kind; he was an ordinary person, of the appearance of a day laborer, who had, to all appearances, got into the house with a view to plunder, but missed at the same time his way and object. In order to keep the fellow safe until the morning, when he could be sent before a magistrate, he was locked up in an apartment on the premises usually occupied as a stable, but at the time vacant, where it was supposed he would be safe e-

nough till morning. When the morning came, however, the bird had flown; having escaped out of a window or aperture of some sort, which was at such a height from the ground that no one supposed he could possibly reach it.

This is the substance of the story as we have heard it. Should an authentic account of the occurrence appear, differing in any material particulars from this version of it, we shall place it before our readers. We hope some clue will yet be found to lead to the apprehension of this depredator, and bringing him to a just punishment.—*Nat. Intel.*

A Wife better than she appears.

(BY H. HASTING WELD.)

"The Mischief!" exclaimed Mr. Joseph Bruce, or perhaps we should rather say Joe Bruce—for as he was a noble, easy fellow, nobody thought of allowing him more than half a name, or of any thing else which belonged to him. "I see by the paper that Hawk and Harpy have assigned. I meant to have secured my debt yesterday!" He left his coffee half drunk, stumbled over the threshold, and went almost at a run to the counting room of Hawk and Harpy. One half of that spend the day before would have saved his debt; as it was, he was just in season to put on his name at the bottom of a dozen and a half preferred notes to receive ten per cent. He went back to his unfinished breakfast with what appetite he might. "Why did you neglect this so long, Mr. Bruce?" said his helpmate and comforter.

"I meant to have attended to it yesterday, my dear."

"You meant. That is always your way, Mr. Bruce. You carelessly neglect your business to the very last moment, and then put yourself in haste and heat for nothing, my dear."

"Really, Mrs. Bruce——"

But Mrs. Bruce did not allow him a chance to defend himself. On she went, in the most approved conjugal manner, to berate him for his carelessness and inattention.

"Really, Mrs. Bruce——"

And it was really Mrs. Bruce, for few of the feminine, and none of the masculine gender could have kept pace with her. Certainly, easy Joe Bruce could have not. The clatter of a cotton mill would not have been a circumstance to the din she raised—nay, we doubt whether a philippic against one of those said mills from the lungs of Benton *Tonans* could have been heard above her voice. Easy Joe pulled a cigar case out of his pocket, clapped his feet on the fender—and it almost seemed that the smoke rendered his ears impervious to the bleatings of that gentle lamb, his spouse, so placid was his countenance as the vapor escaped in graceful volumes from his mouth. But people overshoot the mark sometimes; Mrs. Bruce certainly did. Had she spared her oration, the morning's loss would have induced her husband to have been punctual to his business, for one day at least. As it was, he took the same sort of pride in neglecting it under her lecture, that the Grande Nation will probably take in refusing to pay the claims of our citizens.

"Breeze away, Mrs. Bruce!"

"Breeze away, sir! breeze away! I wish I could impart one tittle of my energy to you, Mr. Bruce—I——"

"Madam."

As Bruce sprang to his feet, crash! came an elegant mantel clock down upon the hearth.

"There, Mr. Bruce! that clock has stood there three months without fastening—a single screw would have saved it—but—"

"Well, I meant to—"

"You meant! Mr. Bruce—You meant, won't pay the damage, nor Hawk and Harpy's note! You meant, indeed!"

Bruce seized his hat and cloak. In a few minutes he was on 'Change. Nobody could read in his face any traces of the late matrimonial breeze, and nobody would have suspected from his countenance, that Hawk and Harpy failed in his debt. Easy Joe Bruce.

"Well, Mr. Bruce, they've routed him."

"Who?"

"Our friend Check. Pingree was chosen President of the ——— Bank this morning; one vote would have stopped him."

"How unlucky. I meant to have been present to vote for Check myself!"

"Never mind, Bruce," said another. "You are a lucky man. The news of the great fire in Speederville has just reached town by express, and I congratulate you that you was fully insured."

"My policy expired last week, and I meant to have got it renewed this morning."

Joe posted home in no very happy humor. When an easy man is fairly up, he is the most uneasy and unreasonable man in creation.

"Mrs. Bruce, by staying at home to hear you scold, I have lost thousands. I meant to have got insured this morning—I did not—Speederville is burnt down, and I am a beggar."

"Why did you not do it yesterday, Mr. Bruce!"

"I was thinking of Hawk and Harpy."

"Thinking! Why did you not secure yourself!"

"I meant to, but—"

"But—me no buts."

"You are in excellent spirits, Mrs. Bruce."

"Never in better."

"Vastly fine, Madam. We—"

Mrs. Bruce sat down, clapped her feet on the fender, after her husband's manner in the morning.

"We are beggars, Madam," Bruce replied.

"Very good—I will take my guitar, and you shall shoulder the three children. We'll play under Mr. Hawk's window first, and then under Mr. Harpy's, and then beg our way to Speederville, to play to the ashes of what was once your factory—which you meant to have insured. I should like begging, of all things."

"You abominable woman! I shall go mad."

"Don't, I beseech you, Mr. Bruce. They put mad beggars in Bedlam."

Bruce sprang for the door. His wife intercepted him.

"Here, Joseph, is a paper I meant to have showed you this morning."

"A policy! and dated yesterday!"

"Yes. You meant to get it renewed to-day—I meant it should be done yesterday—I told your clerk from you to do it. Am I not an abominable woman!"

"When I said so I was in a pet. I meant—"

"No more of that, Joseph. Now, tell me who is first on Hawk and Harpy's assignment!"

"Your brother. I wish I had your energy, or even his."

"His claim covers you both."

"You are an angel!"

Easy Joe became an altered man, and his wife was released from her watch over his out-door business. She died some years before him; and we are inclined

to suspect that, after her death, Joe partially relapsed into his old habits—so true it is that habit is a second nature.

Air-Gun.

A young gentleman of Cincinnati, has nearly completed an air-gun, which he thinks will supersede all other guns; it is so constructed, that by turning a crank, which can be done by a boy, it will discharge sixty balls per minute, and that with a force of one hundred and thirty pounds on each ball, which is double the force on a rifle ball; the balls are placed in a funnel on the top of the gun, from which they run in as fast as they are discharged. On the same principle he intends to invent a musket, which can be handled with as much ease as the common muskets, and be no heavier; and on the same principle balls of any size can be discharged by any person.—*N. Y. Gazette.*

Preservation of a Vessel by a Fish.

The Holy-head correspondent of Lloyd's Room, (Liverpool,) mentions the following curious circumstance in his Wednesday's letter;—The brig Endeavour, Gregory, from Whitehaven to Drogheda, put in on the morning of the 8th instant in a very leaky state, having been out under the heavy gale of the 7th. Being hauled up the harbour, her bottom was examined this morning, when a small fish called the 'sea-pin' five inches in length, was found pressed into one of the seams under her bottom, and alive. The fish was certainly the means of saving the vessel and the lives of all on board. The fish is preserved."

Mammoth Anchor.

We had the pleasure a few days ago, of seeing and examining a ponderous Anchor, which is the manufacture of our own skilful and industrious mechanics. It is well worth a walk to our Navy Yard, to view this Mammoth Anchor, probably the largest in the world. We observed in our walk through the Navy Yard, many new improvements, which we shall take an early opportunity of noticing. For the following paragraph we are indebted to an esteemed correspondent:

We felt considerable interest the other day in examining an anchor just completed by the mechanics of our Navy Yard, which for strength and justness of proportion is not surpassed by any we have seen in any part of the world. This anchor is of the largest size, being designed for the three decker at Philadelphia, and weighs eleven thousand six hundred and sixty-nine pounds, exclusive of stock. The ponderous chain cable to be attached to this anchor will weigh thirty-five thousand five hundred pounds. Not only powerful machinery and great skill are requisite to unite firmly such immense masses of iron, but the workmen must possess almost the constitution of a Salamander to sustain themselves in the heat to which they are exposed. With all the caution that can be used on such occasions, accidents are unavoidable, and we were sorry to hear that in sweeping around this great anchor for welding, an old and esteemed workman, Mr. Gos, received a severe contusion and fracture of the leg.—*Washington Mirror.*

Eloquence.

The following morsel of exquisite eloquence gives one an idea of the manner of doing things in Ohio. We have read it attentively, and strange as it may

appear, we cannot discover what the learned orator would be doing.—Something we think he wouldn't. But the gentleman from Ohio has the floor and says:—

"Mr. Chairman I have listened contentively for a long time to the judicial concervabilities of the member which last addressed you! and—I—freely very much declines to offer any uncertain quantity of remarks in refutation of my former dissertations, and also likewise command an explanation from the gentleman who last distressed the meeting on what authority he grounded his manifold adversities. He tells us that the motion passed *nomina contra dictionarij*. I would require of the cheer, or of the very worthy members of this club, or Society, or Association, or Institute, or whatever name may on proper to call it who this Mr. Neminy are?—What are the principles of his *contra dictionarij*? Whether he are opposed to the present administrations. Hurrah for Jackson! I have read Johnson's and Walkers, and many other dictionarij—and once I ventured to take a peep into Webster's; but I am glad to declare here in our conjugated pr. cincts, that I never could abide Webster, I hate his dictionary because he must be in corporation with Daniel Webster; and no non-committee freeman can uphold such a character with pleasure to themselves; or impunity to the community, so I remet the question.

The Bristol (R. I.) Gazette describes, with much graphic humor the fictitious and expensive wants created by a residence in town and cities, as compared with those of the country.

Sometimes, in the country, it so happens that an article of the least imaginable value, rendered indispensable by some circumstance or other, cannot be procured but at a most enormous expense. Then the good old lady or honest old gentleman, is ready to exclaim—Ah! if we only lived in town we should not be so bothered. Last week Zekey had to break off ploughing and streak it off like lightning on old switch-tail, to get a quarter o' Tea 'cause aunt Hetty was coming to spend the afternoon, (and she never come art r ally) now he's got to go again for a piece o' chalk—there's two days work—man and beast—besides kilter right out o' pocket for a mere matter of sixpence. We must move to town, and that's the upshot o' it, or else we shall be ruined. And to town they come. Here the old gentleman finds that his shoes want *blacking*, and Zekey must have a pair of *calf-skin* boots; and his coat is "*just made no how*,"—never'll do to wear to meeten—and the old lady's cap is clean out of fashion—and the children can't go barefoot—nor wear homespun. They must have a ticket to-day for the Museum, and a ticket to-morrow for the Menagerie. A ticket here and a ticket there—*one gewgaw* and another *gewgaw*—here a little and there a little—more and more—*thicker and faster*. Extravagance and ruin! Fire and brimston! The old lady delighted—the old man distracted—Zeke, a beau—the girls all belles—and the house a right down hurrar's nest—filled with frippery, and ringing with the clamour of *viciousious wants!*

The Cincinnati Aeronaut.

The Cincinnati Gazette of Saturday, the 18th ult. contains (says the New-York Courier and Enquirer,) a long and elaborate letter from Mr. Clayton, who went up from that city in a balloon on the 8th inst. Mr. Clayton departed on his voyage at 5 o'clock, P. M. and staid in the air until day-break the next morn-

ing; having at half past two, fastened his balloon to a tree at forty feet distance from the ground, and waited for day-light. While at the greatest altitude, and while the mercury was at zero, he became of course very cold, and having put on additional clothing, he lay himself down in the bottom of the car and went to sleep! The place where he landed was on the top of a mountain in Monroe county, Virginia, 3000 feet above the level of the sea, 350 miles from the starting place, by the course travelled by the balloon, but more than 400 miles by the usual method of travelling. The distance was travelled in 9½ hours.

This is not only by far the longest, but in other circumstances, the most extraordinary voyage ever made in a balloon.

Relative Expense

Of Animal Labor, as performed by Horses or oxen.

Animal labor is one of the most important items in the expenses of the farm, whether performed by horses or oxen; but, as it will readily be admitted, there is a difference in the amount, as performed by the one or the other, and that difference I conceive to be altogether in favor of the latter.

The horse is universally conceded to be one of the most expensive animals kept on a farm. In order that he may be kept in condition for work, it is necessary that he should have a great deal and the best of food, together with a warm stable, and hourly and almost constant attendance; while the ox requires as little and as plain food as any other animal of his size, and less attendance. The horse is more liable to disease and casualty than any other animal—the ox less. It is a very common thing for the farmer to loose a horse, when arrived to maturity, or an age which fits him for a farmer's team, begins soon to depreciate in value, and is at length worth little or nothing more than his hide,—while the ox at any age, if fit, is worth, to the butcher, more than he ever cost, in his prime, for the team.

The only objection urged against oxen is their slowness. But in most of the ordinary business of the farm, this can scarcely be an objection. In drawing into the barn hay and grain in the time of harvest—drawing manure from the yard on to the farm—drawing wood to the door—ploughing and clearing out ditches for draining land—drawing rails for the repair of fences, &c. &c. oxen are conceded by all to be the safest and best team. And even before the plough, the difference in the speed of the horse and the ox is not sufficient to make good the difference in the expense of keeping and attendance. A man with a pair of oxen may put in twenty or twenty-five acres of wheat in one season, while with a pair of horses he can but little exceed thirty acres.—*Gen. Farmer.*

The name of Carroll is the only one on the Declaration to which the residence of the Signer is appended. The reason why it was done in this case, we have understood to be as follows:—The Patriots who signed that document, did it, almost literally, with ropes about their necks, it being generally supposed that they would, if unsuccessful, be hung as rebels. When Carroll had signed his name, some one at his elbow remarked, "You'll get clear—there are several of that name—they will not know which to take." "Not so," replied he, and immediately added, "of Carrollton."

Life in Missouri.

The following amusing sketch of Western Life, is from Halls "Tales of the Border."

"Some twelve or thirteen years ago, when the good land on the northern frontier of Missouri was beginning to be found out, and the village of Palmyra had been recently located on the extreme verge of the settlements of the white men, Uncle Moses who had built his cabin hard by, went into that promising village one day, in hopes of finding a letter from his cousin David, then at Louisville, and to whom he had written to come to Missouri. Three hours' pleasant ride brought him to town. He soon found Major Obadiah——, who had been lately appointed post-master, and who had such an aversion to confinement, that he appropriated his hat to all the purposes of a post office—an arrangement by which he complied with the law, requiring him to take special care of all letters and papers committed to his keeping, and the instructions directing him to always be found in his office, and at the same time enjoyed such locomotive freedom, as permitted him to go hunting or fishing at his pleasure. He was thus ready at all times, whenever he might be, to answer any call on his department promptly.

"The major, seating himself on the grass, emptied his hat of its contents, and requested uncle Moses to assist him in hunting for his letter: 'whenever you come to any that looks dirty and greasy, like these,' said he, 'just throw them in that pile; they are all dead letters, and I intend to send them on to head quarters, the very next time the post rider comes; for I can't afford to tote them any longer, encumbering up the office for nothing.'—Uncle Moses thought they were at head quarters already, but made no remark, and quietly putting on his spectacles, gave his assistance as required.

"After a quarter of an hour's careful examination, it was agreed by both, that there was no letter in the office for Uncle Moses.

"But stop," said the postmaster, as uncle Moses was preparing to mount his horse, 'you are a trading character,—come let me sell you a lot of goods at wholesale. Willy Wan, the owner, has gone to St. Louis to lay in a fresh supply, and has left me to keep store for him till he returns. He had almost sold out, and I hate to be cramped up in a house all day, so I have packed up the whole stock in these two bundles'—hauling them out of his coat pockets.

"Uncle Moses looked over them without ever cracking a smile, for it was a grave business.

"Here, examine them—calicoes, ribbons, laces, &c. all as good as new—no mistake—I'll take ten dollars in coon skins for the whole invoice, which is less than cost, rather than tote them any longer.'

"The Major's offer of a lot of store goods, for less than cost, struck him favorably, and he offered three dozen racoon skins for the whole. 'Take them,' said the Major—it is too little, but if Wan does'nt like the trade, I'll pay the balance myself.'

"Now, said the Postmaster, let us go down to the river where Hunt, and the balance of the boys are fishing. We have been holding an election here for the last two days, and as no body came in to vote to-day, we all concluded to go fishing.'

"But what election is it?"

"Why, to elect delegates to form our State Constitution.'

"I have heard of it, but had forgot it. I am entitled to a vote.'

"Certainly you are. Hunt and I are two of the Judges. He has taken the poll books along with him: come along, we will take your vote at the river—just as good as if it was in town. I hate formalities, and this three days' election—every one could as well do their voting in one.'

"Down they went to the river; the judges and clerks were called together, and recorded the first vote that uncle Moses ever gave in Missouri."

A singular fact in Natural History.

In the western part of Virginia are dens where the rattle-snakes and other serpents retreat on the approach of cold weather, into winter quarters, and where, in a torpid state like others of the serpent tribe, they while away that dreary season, in a state of cold and hunger. In the spring, when the genial influence of the sun quickens them into active life, they crawl from their autumnal retreats and enjoy the pleasure of a renovated existence in their peculiar manner. In their travels through the woods and fields, they generally wend their serpentine way along the paths previously made, and they not unfrequently meet with travellers of a character and species very different from themselves. Among the members of the animal kingdom, that frequent that district of the country, is the wild deer, between whom and the rattle snake there seems to exist a most inveterate instinctive hatred. When the deer in the elevated pride of his character, moves gracefully along the path where the rattle-snake is travelling, they both instantaneously halt in their course and prepare for a combat, which is to terminate in the death of one or the other of the combatants.

The snake immediately coils and prepares for the fatal spring, the deer slowly recedes, and coming up with lofty but graduated bounds, leaps with as much precision as is possible, with his hard and horny feet upon the serpent; and if he miss him, passes rapidly on, and returning, renews the contest, and attempts to spring upon him again. The serpent, on seeing the deer move towards him, patiently awaits his approach; and as soon as he conceives him to be within striking distance, darts with the most venomous intent upon him and if not disabled when the deer approaches him a second and third time, the rattle-snake repeats his springs, and, if he strikes the deer, the latter is soon put *hors du combat*, and swells and dies. On the contrary, if the deer strikes the rattle-snake with his hoof, the latter has his back broken, and discomfited, dies. And it is a fact well known to many, that these two hostile animals never separate after they meet, until one of them dies.

A Noble Example.

A family in the interior of Massachusetts were in such indigent circumstances, as to be wholly dependent upon the avails of the father's industry as a day laborer. The eldest son, a fine promising boy, as soon as he arrived at sufficient age, was put out to labor for the support of the family.—Having received a good common education, which is the noble birth-right of every poor man's son in Massachusetts, he was sorely unwilling to commence life under such discouraging auspices. He entreated permission to leave home and seek employment elsewhere; pledging himself to do something better for his parents,

than he could earn by his labor. The parents were opposed to the plan, and strove to make him contented. At length, however, all obstacles were surmounted, and the youth left his native place, and entered into the wide world, destitute and friendless. For several years the parents had no other tidings of their son than the receiving from him frequent and valuable presents of clothing, &c. which supplied all their wants. By this liberality the family was placed in circumstances of comfort, and the younger children placed in a public academy and well educated.

In the mean time this excellent youth had been pursuing the path of untiring industry and irreproachable integrity. He had obtained a place in a store, and won the highest confidence of his employer. Afterwards he begun business for himself, and a competent support for himself and his father's house rewarded his toil. Last summer he visited his native place, purchased a farm, and presented it to his father; and in beholding his parents in comfort and plenty, through his honest exertions, he must have enjoyed the highest earthly pleasure that can be given to mortal man. This young man, whose name the ancients would have inscribed on pillars of brass, is still pursuing his course of honest and honorable industry, and keeps a grocery store in Charleston, S. C.—*Boston Tel.*

The Ministers of Charles the Tenth.

Monsieur Polignac and his fellows, confined in the fortress of Ham, in Normandy, could doubtless now be liberated without danger, and their five year's confinement ought to be considered a sufficient penance. The following is from a French Journal:

"A person just returned from Ham relates that he found the four prisoners there sustaining their confinement with a dignity which ought to conciliate all parties. They are constantly endeavoring to prevent their friends from petitioning for their liberation. They are determined not to solicit any favor. They have not the trifling indulgences granted even to the most ordinary prisoners. They are guarded by 600 men, and every night no fewer than 75 sentinels are posted round their chambers. As to the Prince de Polignac, the noble resignation of this man must cause those who are much prejudiced against the Minister, to become the friend of the prisoner. M. de Peyronnot has not quitted his chamber for two years; still his spirit is not broken nor his mind idle, and he supports his captivity with the greatest firmness."

Seizure of the Slaves at Bermuda.

This infamous act on the part of the British authorities at Bermuda, demands immediate redress. Well indeed may the South complain of such an outrage, and it is not a little calculated to heighten that excitement, when the act has been openly justified by some of the prints at the North (the *Journal of Commerce* and the *Commercial Advertiser*)—while others look coldly on, or take no interest in her grievances. What are the facts in this case? An American vessel conveying slaves from one State to another, is obliged by stress of weather to seek shelter in a friendly port, where instead of receiving that protection recognized by the whole civilized world, and guaranteed by treaty, she was under color of law robbed of her cargo! This is the second time within a few years that our property has been thus seized, yet we hear nothing of reprisals, no demand made on the British Gov-

ernment for redress, no naval captains sent to batter down the town about the ears of the perpetrators of the wrong, no indignation expressed on the part of the government, at the wanton violation of the rights of property belonging to our citizens.—*Washington Appeal.*

A New State.

A German paper contains the information that some scattered tribes of Jews, who maintained a sort of independence for a long time, about the southern coast of Arabia, have been lately visited by Captain Owen. He discovered that an Israelite, of the name of Mahomet Bin-Akel, has founded among them a new sovereignty, and raised himself to the rank of Sultan of Morbut and Deschofar. By means of his wealth, he has purchased a thousand Nubians, whom he has formed into an army, and with this imposing force he has conquered the whole coast from Feutar to Ganew and Hadramond.

Ohio and Michigan.

The Delaware (Ohio) Gazette of Saturday last, mentions the arrival at that place, of Colonels Swayne and Andrews (two of the Governor's staff) on their return from the Northern Frontiers. These officers state, that although Michigan does not acquiesce in the right of Ohio to establish the line in question, the Commissioners of the latter were not to be molested in running the Boundary line. The understanding is, that neither party will pursue hostilities, or resort to any criminal prosecutions, with the expectation that Congress at their next session, will settle the whole matter in controversy definitely.—*Nat. Int.*

A letter from New-Orleans states, that the brig *Warsaw*, Capt. Sheffield, arrived at that port, had been ashore on the Bahama Banks, and had to give 150 casks of Rice to the Wreckers, as a compensation for getting her off.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835.—Mrs. Mary Harrington, Rev. Joseph Morris, John C. Treutle, Jas. J. Wilson, Jas. A. Ware, Jonathan Johnson, E. Brown, Nathan Calhoun, Wm. L. Seal, G. Appleton, James Robinson, John Johnson, Robert Johns, A. C. Smith, James J. Sull, Lewis Bledsoe, Amelia Crews, Caroline Calvert, Albert Waller, Rev. John Trapp, Dr. Andrews, Jas. Sheppard, Nimrod Donelson, Micajah Berry, Joseph Binnaker, Peter Chewing, Dr. E. Saxton.

THE

COMPREHENSIVE COMMENTARY,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warren, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.
Orders for the work directed to the Editor of the Southern Baptist, will be punctually attended to; but no copy will be delivered until paid for.

April 17

CHARLESTON PRICE CURRENT, MAY 1, 1853.

ARTICLES.				ARTICLES.				ARTICLES.			
	\$	c.	\$ c.		\$	c.	\$ c.		\$	c.	\$ c.
BAGGING, Hemp, 42 in. yd.	26	a	261	American Cotton, yd.	35	a	45	Oil, Tanner's, bbl.	11	a	13
Tow and Flax	19	a	21	FISH, Herringe, bbl.	3	75	a 4	OSNABURG, yd.	8	a	9
BALE ROPE, lb.	8	a	9	Mackerel, No. 1.	7	50	a 0 00	PORK, Mess, bbl.	14	50	a 00 00
BACON, Hams.	10	a	111	No. 2.	6	50	a 0 00	Prune,	11	50	a 00 00
Shoulders and Sides.	81	a	11	No. 3.	5	25	a 0 00	Cargo,	8	00	a 10 00
BEEF, New-York, bbl.	00	a	00	Dry Cod, cwt.	2	75	a 3	Mess, Boston,			
Prime	7	a	7 50	FLOUR, Bal H.S. sup. bbl.	5	871	a 6 00	No. 1. do.			
Cargo	41	a	41	Philadelphia and Virginia, 5	871	a 5 50		PEPPER, black, lb.			8
Mess, Boston,	111	a	12	New-Orleans,	0	00	a 0 00	PIMENTO,	9	a	91
No. 1,	10	a	101	GRAIN, Corn, bush.	83	a	00	RAISINS, Malaga, bun. box.	3	00	a
No. 2,	71	a	8	Oats,	36	a	43	Muscateel,	3	00	a
BREAD, Navy, cwt.	4	a	41	Peas,	48	a	00	Bloom,	2	75	a 0 00
Flour,	7	a	71	GLASS, Window, 100lb.	41	a	9	RICE, 100lb.	2	121	a 3 431
Crackers,	4	a	71	GUNPOWDER, keg,	5	a	6	SUGAR, Muscovado, lb.	71	a	10
BUTTER, Goshen, prime, lb.	35	a	00	HAY, Prime Northern, 100lb.	1	00	a 00	Porto Rico and St. Croix,	71	a	101
Inferior,	30	a	00	IRON, Pig,				Havana white,	11	a	111
CANDLES, Spermaceti,	31	a	32	Swedes, assorted,	4	a	41	Do. brown,	71	a	81
Charleston made,	16	a	13	Russia, bar,	4	a	41	New-Orleans,	6	a	71
Northern,	12	a	13	Sheet,	61	a	61	Loaf,	14	a	171
CHEESE, Northern,	8	a	81	Nail Rods,	8	a	81	Lump,	12	a	13
COFFEE, inf. to fair,	10	a	11	LEAD, Pig and Bar, 100lb.	9	a	91	SALT, Liv. con. sack, 4 bu. 1	371	a	150
Good fair to prime,	12	a	13	Sheet,	61	a	61	In bulk, bush,	25	a	30
Choice,	131	a	14	LIME, Stone, bbl.	1	50	a	Turks Island,	31	a	61
Porto Rico,	131	a	14	LUMBER, Pitch Pine, ribs, M.O.	7	a	8	SOAP, Am. yellow, lb.	5	a	8
COTTON, Uplands, inf.	15	a	16	Shingles, N.	3	a	5	SHOT, all sizes,	71	a	8
Ordinary to fair,	161	a	161	Slaves, Red Oak,	14	a	15	SEGAES, Spanish, M.	14	a	1871
Good fair to good,	17	a	181	MOLASSES, Cuba, gal.	25	a	26	American,	1	85	a 1871
Prime to choice,	171	a	181	New-Orleans,	30	a	32	TALLOW, American, lb.	9	a	91
Sauces and Mame,	32	a	40	Sugar House Trade,	30	a	30	TOBACCO, Georgia,	31	a	4
Sea Island, fine,	35	a	45	NAILS, Cut, 4d. to 20d. lb.	61	a	0	Kentucky,	5	a	6
CORDAGE, Tarrad,	9	a	10	NAVY STORES.				Manufactured,	8	a	13
Do. Manila, cwt.	11	a	12	Tar, Wilmington, bbl.	1	621	a	Cavendish,	34	a	32
DOMESTIC GOODS.				Turpentine, soft,	3	50	a	TEAN, Hobbs,	18	a	20
Shirts, brown, yd.	61	a	81	Do. Georgetown,	1	a	1 25	Souchong,	30	a	40
Bleached,	8	a	15	Patch,	1	75	a 2	Gunpowder,	75	a	80
Shirting, brown,	8	a	101	Rosin,	1	371	a 1 50	Hyson,	50	a	80
Bleached,	101	a	17	Spirits Turpentine, gal.	45	a	50	Young Hyson,	65	a	75
Calicoes,	9	a	15	Varnish,	7	a	16	TWINE, Seine,	26	a	30
Stripes, indigo blue,	81	a	11	Oils, Sp. winter strained,	1	05	a 1 10	Sewing,	26	a	30
Chico,	7	a	16	Fall strained,	90	a		WINE, Madeira, gal.	2	a	3
Flannel,	91	a	11	Suman strained,				Teneriffe, L. P.	1	a	1 35
Fustians,	13	a	16	Linseed,	1	a	1 05	Malaga,	15	a	50
Red Tick,	13	a	20					Claret Bordeaux, case,	29	a	30
DUCK, Russian, bolt.	15	a	21					Champaign, doz.	8	a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost	Present Price.	Dividend.
United States Bank Shares.	100	109 50	3.50
South Carolina do.	45	58	1.50
State do.	100	115 00	3.00
Union do.	50	60	1.50
Planters' & Merchants do.	25	31	871
Union Insurance do.	50	84	4.00
Fire and Marine do.	66	91	5.00
Rail Road do.	100	96	3.00
Savannah Canal do.	870	00	20.00
State 6 per cent Stock.	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 81 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—Bill: on New-Orleans, and Mobile, 1 and int.; West'n Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 65, and Sovereigns, 64 a 4 7-8.

Charleston Market.

COTTON—The sales since our last report amount to 1333 Bales of Uplands, as follows—106 at 131, 79 at 181, 166 at 18 166 at 171, 397 at 171, 156 at 171, 98 at 171, 96 at 17, 8 at 161, 1 at 161, 3 at 161, 51 at 16, 8 at 151, and 18 at 15 cents. In Long Cottons, a few Sained at 25 cents. The market has been heavy the whole of the week, purchasers not being disposed to operate at present prices. Holders are firm.

RICE.—Purchasers generally are withdrawn from the Market, on expectation of reducing the present prices, which are considered too high. Holders are however firm, and preferring storing, as the Stock remaining for sale is light. Very choice would command \$31, other descriptions are held at last week's prices.

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.

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