

THE SOUTHERN BAPTIST

AND

General Intelligencer.

WILLIAM HENRY HUISBANE, EDITOR.

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ROMAN CATHOLICISM.

From the Charleston Observer.

The Ceremony of taking the Veil.

Mr. Editor,—From an allusion in your paper of last Saturday, I infer that you did not witness the novel solemnities at the Cathedral on the 14th—*novel*, at least in this community, where Nuns have heretofore been imported, not made; and supposing that some account of this transaction would be acceptable to your readers, I have prepared a brief sketch, which I cheerfully submit to your disposal.

Somebody has well remarked, that the Monastic Institution is considerably older than that of Christianity. Its antiquity, therefore, entitles it to veneration. The Vestal Virgins who make such a figure in classic story, and who were regarded as so necessary an appendage to ancient heathenism, were a community to which the institution of Nunneries bears so many and so striking coincidences as to induce the belief that the *Christian* is borrowed from the pagan rite. It has ever been the policy of the Roman Church to mould its institutions in so exact a conformity to the model of heathen worship as to remove the offence of the Cross, and make the transition from heathenism to Christianity, as easy as possible. Thus the sacrifice of the Mass is but a slight variation from the unbloody sacrifice of Numa Pompilius—The worship of Saints supersedes that of god and goddesses—The veneration of images resembles that which was bestowed upon idols—And the temple now known by the name of "*All Saints*" was once the celebrated *Penthes*; and by some slight modifications, its entire furniture of idols and altars once dedicated to the gods of the heathen, has been converted into images and altars which are now used for worship nominally Christian. I might trace a number of other points of resemblance, did the occasion call for it; and as there is no warrant for such observances in the Sacred Scriptures, I should be glad to find a satisfactory account of their origin, which would exempt that Church from the charge of what literary men term plagiarism. But, to the subject.

In consequence of being late, I did not witness the introductory ceremonies, but presume they were in admirable keeping with the conclusion. When I arrived, I found a large concourse of people assembled, all intent upon the address of the Bishop, (the Right Rev. Dr. England,) who in full Pontificals was decanting upon the excellencies of the Monastic Institution. The audience was select, consisting chiefly, if not exclusively, of Roman Catholics, and of those to whom tickets of admission had been furnished by the authorized guardians of the Holy See, I shall not attempt a description of the Prelate's dress—You will find it accurately represented with appropriate drawings in a number of works which treat of the ceremonies of "Mother Church." It struck me however,

that the splendid mitre, and gaudy robe, and golden chain, and diamond ring which were among his adornments, very beautifully illustrated, not only the extreme poverty of the Church, but that solemn "renunciation of the world with all its pomps and vanities" which always precede an elevation to the high post which is occupied by the Right Rev. Prelate. Did the founder of our religion, or his Apostles appear before the multitude thus arrayed? Do trappings like these accord with the simplicity of Gospel Institutions? Whence then is the custom derived, but from a dispensation that is obsolete, or from a desire to attract the multitude by ostentatious display!—But let that pass.

The Bishop in the course of his remarks, referred to his own personal observation in proof of the excellence and utility of Convents—He had travelled much—had visited many—and had ever found the inmates of these institutions contented, happy and useful. Nuns, he said, occupied a very important and a very responsible station—They have their appropriate sphere of duties—duties that could better be performed by them than by mothers. It was far from him to speak disparagingly of the marriage relation. Marriage was indeed a sacrament in the Church to which he had the honor to belong—There is no sight more lovely than that of a virtuous mother presiding at the head of her family, except it be that of a Nun who has consecrated herself entirely to God.

I would not be understood, Mr. Editor, as giving the words of the Bishop; but from what he said, I understood him as giving the superiority to her who had vowed perpetual celibacy, and was immured in a Convent, over the virtuous matron who filled, and filled well, the appropriate duties of her station—And I could not forbear a travesty upon the noted line,

"A Saint in crape is twice a Saint in lawn."

Thus:—

"A Matron Saint, yet more a Saint a Nun."

He proceeded to speak of the specific duties which were performed by Nuns—their duties as teachers and in other walks of secluded and humble usefulness; and was particular in attempting to show that Nunneries were essentially republican—The Nuns of the order to which the young lady was to be introduced, had the privilege of choosing their own Superior—It was therefore an elective government—And the Superior herself, after a limited time, had to give an account of her stewardship, yield up all her authority, and be as one that had never borne rule. The Nuns themselves were protected against all injury, not only by our Civil Institutions, but by the admirable rules of the Order—And if at any time within the period of five years, the young lady, who is now the postulant, and is about to be admitted into the Order, becomes dissatisfied, and wishes to be restored to the world, I am bound, and my successor whoever he may be, is bound to restore her according to her wishes.

In speaking of the duties of Nuns as teachers, the Bishop explicitly stated that they would be doing but half their duty if they neglected the spiritual welfare of their pupils. To teach the Catholic religion was the main object for which they were consecrated to God—But if parents and guardians absolutely prohibit them from doing this service to the youth entrusted to their care, they must yield to the necessity of the case; for it were better that they should do half their duty than none at all—That is, we will make the pledge—We will promise Protestant parents not to teach religion to their children—We will teach them every thing else—Belles Lettres, and History, and Moral Philosophy, &c. &c. but we will not teach them religion unless you wish it—if you forbid it—How very kind! The prohibition of the parent secures, I suppose, the redemption of the pledge. The studies of a school are, in every respect, so wide from religion, that the teacher can at will, avoid trenching on hallowed ground. The suggestion is ridiculously absurd.

When the Bishop had finished his address to the audience, he turned to the young lady who was about to take the veil—(it was the white veil—the black is taken, as I understand, after the novice has passed through the period of five years probation)—and inquired of her whether she was free in her choice of life which she had made—what were her motives, and whether she felt prepared to take upon herself the vows of the Order? To these and similar questions she gave distinct and audible replies; stating in substance that she had voluntarily made the request to be admitted into the Order; that she did it the more effectually to secure the salvation of her own soul and the glory of God, and that she felt she could take upon herself the vows and perform them by the help of God, and with the aid of the prayers of the sisterhood, and of the Church. The Bishop then said a prayer in Latin which he translated into English—But what a prayer! Its manner and form were every thing but devotional—Then followed chanting, and a choral hymn—and the scattering of incense. The white veil and robe are next the objects of a kind of invocation, when something was muttered which I could not understand, and a number of gesticulations performed by the Bishop, the significance of which I could not perceive, but all I suppose were necessary to perfect the act of consecration.

This part of the ceremonial being finished, she retired with the Nuns to the vestry, and having disrobed herself of her white attire and costly ornaments, she returned clad in sombre apparel, when she sung alternately with the choir, she performing the solo part.

But what struck me as the most revolting part of the scene, was, when she assumed the attitude of taking the vow—For then she threw herself prostrate on her face in view of the audience, at the Bishop's feet, and in this position she remained till that part of the ceremony was over. What a posture this for a young lady to assume!—how modest!—how delicate!—how refined! But perhaps I do not understand it. Meanwhile the Bishop with his attendants kneel, and invoke the Holy Ghost—Again there was singing—and prayer was said, and holy water was sprinkled—And then she rose and embraced the sisterhood, and part of the recesses of attendants begin to retire—All unite in singing. The music was good; but so arranged as to make it appear to the best advantage. For instance, when the Nuns retired to a distance to

represent their going from the world, their notes were calculated to produce a most thrilling effect. It seemed to me, however, so much like stage trickery, that fond as I am of good music, its charms were lost upon me in the stronger emotions of disgust. I like the simplicity of primitive worship. The order of God's house in its original arrangement, how beautiful! But a corrupted Christianity has perverted the institutions of heaven, by appending to them human devices, and the aid of theatrical exhibitions is employed to perfect the scheme of delusion and falsehood.

I have not noticed, Mr. Editor, the events that occurred in a consecutive order—The Bishop's address is also very imperfectly given—And many of the outlines of the picture I have left not only unfinished, but undrawn—You will, however, say it is enough. I retired from the spectacle a Protestant, more confirmed in the faith than ever. ALIQUIS.

The Irish Boy.

The following facts came to our knowledge during the past week, of the truth of which there can be no doubt.

A very interesting, amiable and intelligent boy, about 17 years of age, of Irish descent, last December, commenced working as an apprentice at the printing business, in an office in Cornhill, Boston. His parents are Papists, but he has been sceptical respecting the truth of Popery for some time past. His parents discovered it, and with the genuine spirit of the Church, began to take incipient measures to bring the boy back to the faith.

On the evening of the 1st January, his mother requested him to go to confession, but he evaded the request.

January 6th, he met his father in the street, who wished him to go home with him to converse with one of the priests. The ecclesiastic urged the importance of his being "confirmed," and receiving the sacrament, saying, he should obey his parents in matters of religion. Upon the boy's saying, incidentally, that he had a Bible given him as a new year's present, the priest said "The Bible was not made for common folks to read, but only for ministers of the Church."

The next day he went home again. His reverence was immediately sent for. When he entered, he accosted the lad thus—"You wretch! how often must I come to see you for nothing?" The boy replied—"I did not send for you." An old woman who was listening, asked him how he dared talk so to a priest. "Don't you know," said she, "that he could strike you dead, and has the power to remove mountains!" The priest heard this, but did not contradict her. The woman said, "If ye war my son, I'd chain ye ind the hoose, and satisfy myself by bateing ye. I'd make ye be a Caterlic." His father told him, "if he was going to leave the Roman Catholic faith, to quit his house, and never come there again, and never speak to him hereafter." He got into a towering passion, snatched up a stick of firewood, about two inches thick, and struck him, saying, that it would be a charity to kill him.

The ensuing Saturday, the father called at the printing office, and ordered the youth to go to his boarding-house, get his clothes, and return home. Through fear of ill treatment, he refused.

On Monday morning the father called again, and promised if he would return home, not to talk with

him on the subject of religion. Consequently he went. When he arrived at the house his father took him by the hair, struck him several times, and knocked his head against the wall. He then took off his clothes, and made him put on some sailor's apparel, and told him if he attempted to escape he would murder him. Several men were stationed on the stairs and around the house as guards. After being locked up a day and a night, in the upper chamber, and beaten several times very severely, by the advice of the priest he was released, and told to leave the house immediately, and never enter it again.

Thus was the boy sent from the home of his parents, a wanderer over the face of the earth, because he chose to adhere to that belief which he thought most consistent!

We have the names of all concerned in our possession.

One thing should be particularly remarked, viz. that the father was apparently the instrument, merely, of the Boston Popish priesthood.

P. S. Since writing the above we have had another interview with the young man. He has received warning from a brother not to go alone near his father's house, as the Papists in that vicinity threaten to kill him.—One of them said he "did not think any thing of killing a Protestant."—*Zion's Herald.*

Extract from Bishop England's Address to the Convention of Catholics, in Gen.

"The Lord has also summoned to account before his tribunal, the late Emperor Francis of Austria; with his political character we have no concern, but he was our benefactor, and our brother in the faith. He generously removed the obstacles that interposed between the charity of his subjects and our relief.—Let us not forget him in our prayers; let us intercede on his behalf, that if his soul be in a state of temporary suffering where it is capable of relief, that aid may by the merits of our Redeemer, be conferred upon it."

TEMPERANCE.

Beautiful Extract,

From Dr. Dickson's Address on Temperance.

"Let me indulge myself in the anticipation of a period, when ardent spirits shall no longer form an article of daily and habitual consumption among us. And let no votary of pleasure imagine for a moment, that such an era will be full of ennui, dullness, and listlessness. The coffee houses of Paris, the chosen seat of gaiety, are not scenes of drunken debauchery. It is too well understood in that luxurious region, that satiety and exhaustion follow with hurried haste, the footsteps of too high and rapid excitement of the heated brain. In Italy, ice lemonade, and flavored wines, are judiciously substituted, even in places of known dissipation, for the bowl that sets on fire, and stupifies the senses. Yes, these practised Epicureans, to whom life is nothing but a protracted scene of physical enjoyment, are too prudent to waste the sensibilities that form the only inlets of physical pleasure. Alas! how much wiser are they in their generation than the young American, who consumes in one hour of maddening riot the vital energies which might endure through weeks and months of better regulated sensuality. But to return. When our tables present no more the dangerous products of distillation; when men have ceased to press upon each

other the goblet, delightful in its varied flavors, but retaining throughout the same influence inimical to reason and health, and happiness—then shall a generation grow up glowing with ruddy health, and undepressed by gloomy presentiments. The father shall no longer tremble for the good name, and the good principles of his son, whom no wretched moment of convivial intoxication shall deprive at once of the stable supports of education and habits bent in the proper direction. The mother's heart shall not then wither to see its fondest hopes betrayed—to witness the conversion of the destined stay of her declining age into a demon, existing only to torment and destroy her. The sister will not be compelled to fly from the face of her natural protector, become an object of terror to her and of pity. The wife shall no more listen with dread for the coming of the man to whom she confided her whole happiness, but whose misconduct has changed the fountain of life to gall and bitterness. Few miserable orphans shall then be driven by want to seek the shelter of our almshouses, or grow up to fill the catalogues of future crime and punishment."

From the Christian Witness.

"It is hard for old dogs to learn new Tricks."

"I am too old to leave off brandy,"—"I've taken a little, for forty years, every day, and it never hurt me."—"I'm an old revolutioner, fought at Brandywine, and have taken a little ever since."—"Old Dr. Holyoke took a little every day, and he lived to be an hundred years old."—Such are the excuses of certain gray-headed tipplers; and these arguments are evidently drawn from the stomach and pylorus, and not from the brain. The octogenarian tippler, who, for fifty years, has let his moderation be known unto all men, by drinking a little with every guest, readily admits, that there is danger in the cup, in the days of childhood; let him then beware of it, in the days of his second childhood, which are drawing nigh!

There are not wanting examples of aged men, in every rank of life, who have freely thrown their second natures upon these altars of domestic repose and national concord. Indeed, those preposterous excuses, to which we have alluded, are most frequently found upon the lips of such men, as are in the most imminent peril of destruction; while individuals, distinguished for their self control, and for the regularity of their lives, have been the most willing to surrender, in this great common cause, those habits which have become riveted by the practice of many years. I know many highly respectable individual ministers of the Gospel and men in high official station, who, according to the universal usage of the day, took their glasses of brandy and water, with daily regularity, and in even measure, for thirty or forty years; but who have cheerfully yielded to the demands of a suffering world; and yet, if any children of Adam could partake and be secure, such were opposite examples. The reader will undoubtedly remember the case of Carroll, the last of that band, who were permitted to behold the increasing prosperity of our fair heritage, as it were, from the heights of Pisgah. Permit me to cite, from the records of humbler life, one or two illustrations, within my own personal knowledge. The first example presents the effects of continued temperance, or rather abstinence, in the vigour and freshness of old age; the second is an ex-

ample of the power to abandon with profit, at a period, far beyond the ordinary age of man.

I left Gloucester for Boston on the morning of April 2, 1834. The late Dr. Dale, of Gloucester, recommended a visit to two individuals, whose residences were on my way, through the towns of Gloucester and Manchester. The first of these personages was Captain Webber, a pensioner, who received a wound at the battle of Bunker's Hill, and who is supposed, by some of his friends, to have shot Major Pitcairn. To this part of his history I paid little attention, as so many gallant men, who are laid to sleep with their glory, firmly believed, to their latest breath, that they did the very same thing. It was a very cold and uncomfortable morning. I found the Captain's wife stirring about her domestic affairs; she was something less than eighty. Her husband, who was over eighty years of age, was engaged, at some distance from the house, holding the plough. He was sent for, and I listened for half an hour, to the old gentlemen's account of the battle. He was in possession of his sight, hearing, and memory, in a remarkable degree. He informed me, that he had never used ardent spirits, wine, or strong beer.

Leaving the house of Captain Webber, I proceeded to that of a Mr. Pew, on the borders of Manchester. I knocked at the door, which was opened by a tall man, exceedingly erect, but whose features were singularly furrowed and crossploughed by the hand of time.—"I wish to see and converse with Mr. Pew," said I, "is he at home?"—"My name is Pew," he replied, and invited me in. This man's eyesight seemed to be slightly impaired, but his hearing and memory were in excellent condition. "I hear," said I, "that you have left off spirit, Mr. Pew."—"Yes, sir, I have," he replied, "and I have a great deal less of the rheumatiz than I had before."—"And when did you leave it off?"—"About a year ago," said he.—"And how old was you then?" inquired I.—"One hundred and one," was the reply. This man was present at Braddock's defeat, and is now living, at the age of one hundred and three years and a half.

L. M. S.

BELIEGIOUS MISCELLANY.

From the Southern Christmas.

An Address

Delivered before the Bible Society of the University of Virginia, March 11, 1835, and published at the request of the Society, by Henry L. Pinckney, Esq., Member of Congress from South-Carolina. Richmond: Printed by T. W. White. 1835.

We have perused with great pleasure this very eloquent address. Independent of its own merit, many circumstances conspire to impart to it an interest of no ordinary character. The speaker, favorably known for his talents and piety, and occupying a prominent position in the counsels of the nation; the occasion upon which it was delivered—before a body associated for the purpose of disseminating the word of life to those who most die eternally without it; the place—within the walls of the University of Virginia, an institution founded by the munificence of the State whose name it bears, of which, as well as of enlightened patriotism and zeal for the best interests of the commonwealth, its ample endowments, and literary and scientific advantages, will be a bright and enduring monument; the auditors—the faculty and students of the University—the teachers, who train the minds of those destined to be the future governors and law-

givers, patriots and philanthropists of the land; and they themselves, who are to sustain these relations to society—all combine to excite a very deep and peculiar interest. The interest awakened by these circumstances is well sustained by the speaker, and it is quite improbable that any who heard him, could have been unimpressed with the dignity, the benevolence, and the surpassing glory of that enterprise, which has for its object the extension of the precious and inestimable blessings of religion, to the remotest portions of the globe.

The address of Mr. Pinckney abounds with evangelical and lofty sentiments and classic allusions, and throughout exhibits a rich and fervid eloquence. Christian motives are urged with an energy and zeal suitable to their dignity, and those of inferior power are presented in a manner most impressive. But, as we wish to make as large extracts as our limits will allow, we must abridge our own remarks. Our first extract is from the introductory remarks of the 6th page.

"Why, is it," he asks, "that the Bible is not included in the scheme of education in all our colleges. Why are our youth left entirely to themselves on the great subject of religion? Why is all other knowledge imparted, except that which is the most important? Is the mind of more value than the heart, or the acquisition of learning than the virtuous regulation of the life? Is there no instruction but in the struggles of ambition, or no enticement but in blood-stained fields? Is there no truth but the revolting record of human crime and suffering! No wisdom but politics! No philosophy but mathematics! No poetry but profanity! No ethics but scholastic rules! Shall our youth be only imbued with secular literature; and is there nothing in the sacred volume that can enlarge their understandings, elevate their imaginations, or refine their taste! Is there a history more authentic or instructive—a fictitious narrative more interesting or attractive—a system of philosophy more profound—or of morality more pure! Is it not the fount from which orators derive their imagery, and poets their inspiration? Do we not live in a Christian land, and breathe, as it were, the very atmosphere of Christianity! Is it not interwoven in the very elements of our society, in all the customs and institutions of our country, and does it not enter essentially into the very texture of our laws, and all the operations of our government? Without its purifying and restraining influence, would not liberty degenerate into licentiousness, regulated society into the widest anarchy, and vice and immorality overspread the land! Is it not all important to our country, then, even in a civil and political point of view, that those who are to be the future legislators and rulers of the land, should be taught to legislate and govern in the fear of God? Is that book beneath the dignity of a college which enlightened the minds and guided the lives of an Edwards, a Ramsay, and a Rush; or unworthy the attention of American students, which constituted the pride of Wirt, and elicited the eulogy of the accomplished Jones! But my limit forbids me to descant upon this topic. You, gentlemen, in binding the gospel to your hearts, and making it 'the man of your counsel,' have set an example well worthy of imitation; and the day, I trust is not far distant, when there will be multitudes of American youth, in all our colleges, whose minds, like yours, will be imbued with 'the knowledge that cometh from above;' whose hearts, like yours, will find

more melody in the harp of Zion, than in all the profane poets of the age; who will learn, like Milton, to drink of the waters of Silon's brook; who will love, like Newton, to 'look through nature up to nature's God;' who, like Locke, as they explore the arcana of the human, will bow with submission to the infinite wisdom of the eternal mind; or who, shall they ever be elevated to judicial stations, will learn, like Hall, to embellish the ermine with the beauty of religion,—and to add to the dignity and learning of the Judge, the sublime philosophy of the Gospel, and the practical piety of the Christian!"

The next passage which we shall select is at the tenth page. The Bible is recommended as a system "adapted to promote our best interests on earth, and to insure our eternal felicity hereafter," and as calculated powerfully to influence "the conduct of individuals, and the character of nations." In illustration of this last remark, he observes:

"Now take a nation—our own, for example—for, thanks to the great Governor of nations, ours is the one, above all others, on which the character of the Bible may be said to be written, as with the brightness of a sunbeam. What is it that has raised her to the proud position she occupies? What is it that has given us a republican form of government—mild and equal laws—and the great principles of civil and religious liberty? What is it that has not only made this Union the home of the happy and the asylum of the oppressed, but has studded it so beautifully and brightly, as with moral stars, with literary, charitable, and religious institutions? In one word, what has made it, emphatically, Immanuel's land, and placed it, like a city on a hill, for the example and admiration of other portions of the globe? What but the genius of Christianity—the purifying, enlightening, elevating influences of the Gospel? And now, look abroad upon the world, and survey the immeasurable difference between Christian and heathen lands, not only in arts and sciences, in literature and refinement, but in all the qualities and attributes that dignify and adorn our nature, and you behold the Bible in a still more commanding and impressive exhibition of its power, as the splendor of a palace appears still more gorgeous when contrasted with the miserable hovels of the poor, or virtue still more virtuous when surrounded by an atmosphere of vice. And oh, when we cast our eyes abroad, and behold the utter desolation of so large a portion of the globe, and the myriads of human beings who are still groping their way through darkness to destruction, how should we thank God that the light of revelation blazes in noontide splendor here, and that our country stands, like an Oasis in the desert, a light and a landmark in the dreary wilderness of the universe, by which others may be enlightened and directed in the path of life. And how should we feel ourselves called upon, in gratitude to Him, not only to spread and perpetuate the spirit of Christianity at home, but to diffuse its heavenly influences far and wide: not only to keep our own light burning and shining stronger and brighter in our own favored land, but while we rekindle and replenish the sacred fire among ourselves, to extend its enlightening rays and vivifying warmth to the benighted and perishing portions of the globe!"

Our limits will allow us to make but one other extract. We select the following pleasing picture of the success of the sacred cause—p. 18.

"The cause in which we are engaged is the cause of God, and it must succeed. Divine goodness has

inspired, divine wisdom guides, and Almighty power will sustain it. The Bible will be carried throughout the habitable globe. Nor deserts—nor oceans—nor Alpine solitudes, nor Himalayan heights will obstruct its progress. It will go, through polar ice and equatorial heat, wherever a soul may possibly be saved. And as it goes, it will go on victorious, like the sword of the Lord and of Gideon, carrying every thing before it. Error and delusion will vanish as the mists of morning before the rising splendor of the sun. The powers of darkness will recede like spectres, before the bursting of 'the day-spring from on high.' False gods and their altars will fall together in the dust. The followers of Confucius, and Zoroaster, will 'take up their cross and follow Christ.' The wandering Arab will sit and sing at Messiah's feet; and the deluded disciples of Mahomet, instead of going in painful pilgrimage to Mecca, will turn their penitent eyes to Calvary. The dark place of the earth will be enlightened, and the 'habitations of cruelty' will become the abodes of love. Rivers will no longer roll with human blood, nor sacrificial fires be fed with human victims. Mothers will no longer destroy their innocent children, nor aged parents be immolated by their inhuman offspring. Marriage will be instituted in places where it is now unknown, and savage practices be supplanted by the virtuous institutions of the Gospel. The cannibal of New Zealand will be humanized, and the Caffro and the Hottentot 'clothed, and in their minds.' The descendants of Abraham will be gathered from the four quarters of the earth; Jerusalem will arise and shine; and the dejected Jordan roll his streams with joy. Barren climes will teem with life, and dreary deserts blossom as the rose.' Streams of salvation will run down the hills, and fertilize the plains. The Saviour himself will ride forth in the chariot of the everlasting Gospel, 'conquering and to conquer.' Nations will fall down before him, and mountains melt at his approach. And thus nation after nation will be converted, and empire upon empire conquered, and Christianity spread from clime to clime, and from pole to pole, until the final arrival of that blessed day, when the knowledge of the Lord shall literally 'cover the earth, as the waters do the great deep'—when there shall be but one people, and one God—when the millennial day shall burst upon the earth, like a flood of glory from on high—when the trump of jubilee shall sound—and countless millions of the redeemed shall exclaim with rapture, 'Hallelujah, the Lord God omnipotent reigneth.' "

From the Christian Intelligencer.

"When God the Mighty Maker Died."

By the Christian Intelligencer of March 14, I perceive that the Churchman and Philadelphian have noticed one of my allegations against the New School. They seem to agree that the couplet,

"When Christ the mighty Saviour died
For man the creature's sin."

"Is as judicious, and more consistent with a pure theology, than the original words" of Watts—

"When God the mighty Maker died
For man the creature's sin."

While I admit this is "a matter of general interest"—perhaps, none will deny, that it is a subject of special interest in the church to which I belong, and in the region where I live.

The alteration of this couplet is not alleged to be

heresy—but it is, in my opinion, “an indication of heresy” calculated to excite suspicion, because the new version is preferred and used by those who deny the *eternal generation* of “the only begotten of the Father” and by those who treat as an *absurdity* the doctrine of the *supreme divinity* of “Emmanuel God-with-us,” God-man, Mediator.

To free, if possible, this important subject from the obscurity which has been thrown around it, by the metaphysical propositions of the Philadelphian, and the irrelevant allusions of the Churchman, to tritheism, transubstantiation, &c. &c. Let the question in debate be simply this—

Is the alteration more consistent with a pure theology than the original words of Watts?

The Churchman has taken the affirmative of this question. His words are these, “We must be permitted to say that the alteration, instead of being an indication of heresy, strikes us as judicious, and more consistent with pure theology than the original words. Such expressions as ‘God the mighty Maker died’ seems to us equally revolting to the pious feeling, and unauthorized by the language of Scriptures.”

The Philadelphian takes the same side of the question, and calls these “very judicious remarks.”

I know from our Confession of Faith what the “pure theology” of the Philadelphian *ought to be*—but I am not so well acquainted with the *professed theology* of the Churchman. Will he be so good, then, as to say in plain English, what he means by “a pure theology?” Will he say plainly whether Jesus of Nazareth is “God the mighty Maker” or not? Will he show us, from the Scriptures, *who it was*, that, “being found in fashion as a man, humbled himself and became obedient unto death even the death of the cross?” Will he tell us *who it was* that said, “I am the first and the last—I am he that liveth and was dead?” In the meantime I beg leave to vary the question, so as to take the affirmative side myself. I dislike the task of proving a negative. Let the question be this, *are the words “God the mighty Maker died,” authorized by the language of Scripture?* This I affirm. What say the Scriptures of truth! “God was manifest in the flesh”—“The word was God”—“The word was made flesh and dwelt among us”—“No man hath ascended up to heaven but he that came down from heaven, the son of man which is in heaven”—“Now he that ascended, what is it but that he also descended first into the lower parts of the earth! He that descended is the same also that ascended up above all heavens, that he might fill all things.”—“We speak the wisdom of God in a mystery—which none of the princes of this world knew, for had they known, they would not have crucified the Lord of Glory.” Feed the church of God, which he has purchased with his own blood.” “Hereby perceive we the love of God, because he laid down his life for us.”

What more proof do you ask! If the Scriptures declare that the first and the last was *dead*—that they *crucified* the Lord of glory—that God *purchased* the church with *his own blood*—that God *laid down his life* for us—are “such expressions as ‘God the mighty Maker died,’ equally revolting to pious feeling, and unauthorized by the language of Scripture?” So says the Churchman. And after making this unfounded assertion, he congratulates himself that the hymns and formularies of his church, (Unitarian like) recognize nothing more than a *suffering man* upon the cross!

And the Philadelphian, instead of showing what

the “Holy Ghost teacheth,” endorses for the Churchman, with a pen dipped in the darkness of metaphysical midnight!

What! have these editors, who are leading thousands, never yet, themselves, been led—“to the acknowledgement of the mystery of God, and of the Father, and of Christ! Have they yet to learn, that ‘Unto us a child is born, a son is given,’ and ‘his name shall be called the mighty God!’”

I will not push the inquiry, but wait for their answer, subscribing myself, respectfully,

J. L. WILSON.

Cincinnati, Ohio, April 29, 1835.

American Home Missionary Society.

The Ninth Annual Meeting of this Society was held at Chapel Street Church, on Wednesday evening, at half-past 7 o'clock, Hon. Stephen Van Rensselaer in the chair. After an address to the Throne of Grace, extracts from the Report were read by the Corresponding Secretary, (Rev. Dr. Peters,) from which it appeared that the number of missionaries under the patronage of the Society was 710, of whom 484 are settled pastors, or are employed as stated supplies to single congregations; 183 extend their labors to two or three congregations each; and fifty, including agents, are employed in larger fields. The whole number of congregations thus supplied, in whole or in part, during the past year, were 498. The whole amount of missionaries or ministerial labor during the year, in connexion with the Society, was equal to 485 years labor of an individual. The whole number added to the churches assisted, during the year, was about 4500; of which by profession about 3000. The number of Sabbath scholars connected with the congregations aided, is about 40,000; Bible class pupils, about 12,000; members of Temperance societies, about 70,000. The receipts into the Treasury during the year amount to \$61,260 87; exclusive of the amount received through the Marine Missionary Society and not yet reported, probably amounting to \$7000, which would increase the total to \$68,260. Expenditures, \$62,791. Balance in the Treasury, \$5,468 93. The committee state what they have not been able to do at any previous anniversary since 1831, that the Society is, for the moment, out of debt. Its pledges, however, in advance, are not less than \$40,000; and the prospective demands upon the Treasury, are constantly increasing with the increase of population and frontier settlements. Addresses were made by Rev. Messrs. Hatfield of St. Louis, Taylor of Virginia, Holmes of New Bedford, President Beecher of Jacksonville, Illinois, and Rev. A. W. Baldwin of this city. The exercises on this, as on other occasions during the anniversaries, were diversified with excellent music from the choir, under the direction of Mr. Hastings. The house was filled as usual, with a most respectable and attentive audience, notwithstanding a crowded meeting on colonization was held simultaneously in the Brick Church, Beckman street.—*Am. Baptist.*

Extract from a Circular of the United Brethren.

Moravian Missions among the Heathen.

The United Brethren, commonly called Moravians, are comparatively little known in this country. Their missions among the heathen, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denomina-

tions. The ancestors of the Moravian Brethren had been a church of martyrs and confessors for many years before the reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the gospel with martyrdom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailing errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until towards the close of the 17th century, they ceased to be publicly known as a church; and their bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls, the missionary spirit was poured out upon them with such constraining influence, that within eight or nine years they sent missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar islands, to Persia and Egypt. Some of these attempts proved abortive; but, after a century of humble, yet persevering labors, attended by the blessing of the Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

MISSIONS.	Commenced.	Stations.	Missionaries.	No. of Souls.	No. of Con'ts.
In Greenland,	1733	4	25	1820	840
In Labrador,	1770	4	31	895	320
In N. Am. amng. Indians,	1734	2	8	349	70
In Jamaica,	1754	7	19	4496	1450
In Antigua,	1756	5	22	13,836	5110
In St. Kitts,	1775	3	10	4840	1150
In Barbadoes,	1765	2	6	1603	300
In Tobago,	1790	1	4	253	18
In Surinam, S. America,	1735	1	14	3353	1200
In South Africa,	1736	6	39	3000	1060
	42	214	44,479	15,519	

Of the above number, 2715 are Greenlanders and Esquimaux, 349 Indians of various tribes, 38,316 negroes and people of color, 3,000 Hottentots and other natives of South Africa.

In sustaining the extensive missionary operations which, from the first, have been a *work of faith*, the "little strength" of the United Brethren has been kindly aided by friends of missions in other Christian denominations, particularly in Great Britain; which is acknowledged with heartfelt gratitude.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JUNE 5, 1835.

There is at this time, a considerable outpouring of the spirit in the town of Cheraw. The friend of sinners has passed by, and caused many souls to rejoice in the possession of his love. About thirty have united with the Methodist church—fifteen have joined the Presbyterians—and five in strict accordance with their Lord's command, have been "buried in baptism."

We see it stated by a writer in the Mercury, that the Methodists are by far the most numerous denomination in the State of So. Ca. and that the Presbyterians also are stronger than the Baptists. This statement is highly incorrect, and we are at a loss to conceive, how the writer could have taken up such an impression. We have examined the statistics of the three denominations, and find it exceedingly difficult to determine the relative strength of the Methodists. Our own examination of their last Report, gives us this result, — Blacks — Whites, Total 34,727; and we have been confirmed in this by another writer in the Mercury, who gives the same aggregate. We however meet with another statement from one who signs himself "A member of the So. Ca. Annual Conference." This latter correspondent gives a total to the Methodists of 37,303. If this be correct, then the Methodists are hardly more than one thousand ahead of the Baptists who number at least 36,276. But the Presbyterians and Congregationalists together are scarcely more than a third of this—their total being less than 13,000. From our own investigation we are satisfied that the Baptists are the most numerous denomination in the State, and if we take into consideration, that the Methodists in their returns include those whom they receive on trial, and who do not even profess Conversion, we have no hesitancy in determining the relative strength of our respective Christian communities in favor of our own denomination. Our adherents, it is conceded, are more numerous. The Methodists too have a considerably greater proportion of colored members.

We do not make the above statement in the way of boasting, but merely to correct the mistake in the Mercury, and to afford to our readers generally correct information on this subject. Whatever the numerical strength of our denomination, there is no fear of their exercising political power, since our Church government is so strictly democratic, that we can form no permanent or effectual bond of political union. But it is certainly a subject of gratulation, that notwithstanding our absolute want of fixed principles of union, except that of a common faith and christian love, we have steadily increased, and from this we have abundant reason to "thank God and take courage."

Our readers may call to mind a communication published in our paper of the 8th inst. over the signature of "J. D." in which the writer made some rather severe strictures upon Dr. Johnson's apology for the course pursued by the Convention and Board in reference to the Furman Institution. We were at first inclined to make some editorial remarks by way of reply to "J. D." at the time we published his communication, but believing that it might be better done by the President himself, who is far more competent to his own defence and the defence of the Convention over which he presides, than ourselves, our conclusion was to publish the piece without comment, and await the President's reply. Having waited a considerable time without a reply being sent us by him for publication; we now in justice to our ourselves, and as our duty to the Convention and Board, as well as from a regard for the feelings of our excellent President, take it upon ourselves to answer our worthy friend and brother "J. D."

In the first place, we were extremely reluctant to publish "J. D.'s" communication, in consequence of the apparent personal attack upon the President himself, in regard both to his conduct and judgment. We found such a degree of harshness in the strictures of J. D. that we were apprehensive it might be received as personally offensive, and we had but little doubt if J. D. himself had reconsidered the subject, he would at least have modified his remarks before he sent the piece to us for publication. But upon submitting the communication to a clerical brother in very high standing in the Convention, he advised its publication on the ground, that to decline it, might induce the opinion that we were ex-parte in our discussions. We hope neither the publication of the piece under these circumstances, nor our own present apology for its publication, has been or may be the occasion of displeasure to either of the parties, or to any of our readers so far as the Editor's responsibilities are involved.

"J. D." will now permit us to say that if he had had personal opportunities to witness the zeal, energy, and devotion of our President at all times in advancing the interests of the Convention, he would not have even insinuated that he had been only "theoretically," "not practically" employed. And as to the present unhappy suspension of our Theological Institution, we are certain that no censure can justifiably attach to Dr. Johnson for want of practical effort to keep it in operation. 'Tis true there has been no meeting of the Board, but this has not been the result of apathy or neglect. There has been much correspondence on the subject, but as none of the members could suggest any special object of action, as after extensive enquiry no assurance could be given of a disposition on the part of any individual to accept the superintendence of the Institution, and as nothing effectual could be done by the Board, until some definite action on the part of the Convention itself, and as the Convention could not well definitely act until the result of Brother Hodges' agency should be made known, it would have been unjustifiable in the President to call together from distant points the members of the Board, causing them to neglect their temporal interests at the most unseasonable time of the year, or to leave their congregations destitute of Pastoral attention. It is difficult to decide upon the conduct of individuals signated as are the Board of Agents, until by their actual Report their acts are made known; and it would certainly have been more in keeping with that character for prudence, and judgment, and christian benevolence for which we know "J. D." to be distinguished, to have made his observations rather in the way of suggestions and inquiries, than in the severe terms in which the Board and their President have been publicly censured by him.

As regards what "J. D." calls the "biformed head to the institution," we must, in justice to Dr. Johnson, say that the plan did not originate with him, and indeed he was opposed to the whole scheme by which two Professors were appointed; but to his credit let it be known, when the plan was adopted, he, in the exercise of that public spirit which is characteristic of him, became one of the foremost in carrying it into execution, and when "J. D." in his first communication censured that procedure of the Convention, the President hastened to defend the motives of that Body, and by what he considered an analogous case, apologized for the course the Convention had pursued. His remarks were strictly apologetic or explanatory, and not discursive. They ought to have been so considered by "J. D."

There can be no doubt of the error in the Convention's plan of coequal Professorships, nor does the President, we presume, feel a doubt on the subject. What he apologized for, he does not approve. The intention was good, but he knows as well

as the rest of us that the judgment was wrong, and we now most sincerely regret this error of the head, whatever the motive in which it originated. We trust that past experience will guard us in future, and when the exercises of the Institution are resumed, we hope, its reorganization will give satisfaction to J. D. and others, and that its permanency will be secured. But perhaps "J. D." can facilitate this desirable consummation by favoring us with his presence at the meetings of Convention.

We know the goodness of "J. D.'s" heart will excuse us for taking the liberty with his communication which we have done, and that he will readily award to us the credit of good intention and christian motive.

Agricultural.

In the course of the past summer, whilst travelling through the State for the purpose of soliciting patronage for this Journal, we were amazed at the oft-repeated apology for not subscribing. We are very sure of our correctness when we assert that at least one half to whom we addressed ourselves on this subject, expressed an intention if possible to emigrate to the West. Indeed one would almost be led to the conclusion that the State of South-Carolina is about to be deserted, so many of her sons are abandoning the soil of their birth. It is a painful reflection that with all our boasted patriotism, we so readily dissolve those peculiar ties which bind us to our native land. And this disposition to emigrate finds an apology, too, which reflects no credit upon the character of our planters. It was once remarked by an Irishman, "all we want, sir, is surface, the soil we can prepare," but our emigrants find their necessity for removal in our worn out fields and unproductive lands; and they tell us they can elsewhere find better land at a moderate price. But what if good lands may be obtained at a cheap rate in the South and West? Ought this to be regarded an inducement to dissolve the ties of friendship, of family, and of country? 'Tis true that want, imperative want, leaves no choice. But we have no hesitation in saying that the poor man loses in emigrating from such a country as *this*, an amount of capital which, with judicious management and equal industry and economy, would secure to him at his old home more, much more, than he will realize in many years in any new country. And this remark we do not make upon mere assumption. I have not been an inattentive observer of the result of these emigrations. We have known many of our acquaintances to leave South-Carolina with the fondly cherished hope of enriching themselves, and we now ask ourselves the question, How have they succeeded? We cannot now call to mind one of whom it can be said, he was bewitched by going; but on the other hand we recollect many who have regretted their removal, and many others who, disappointed in their expectations, have returned sickened of the new country. We know some who have tried the fertile lands of the Mississippi, and after expending half their property in moving from place to place, have been glad to return and to settle themselves on the common pine lands of South-Carolina. Unsuccessful in the rich alluvial soil of the distant West, they have succeeded here on pine land producing with natural soil but ten bushels of corn to the acre. We may set it down as a general rule, that he who cannot live comfortably here, and cannot make property here, need not go elsewhere for success. To this rule there are exceptions—but these only are excepted whose circumstances are peculiar. Let no one fancy that in Georgia, Alabama and Mississippi, are all advantages, all gain, all profit, and no disadvantages, no loss. No God has established such an economy in nature that every country possesses its appropriate advantages and peculiar disadvantages, and if we gain in one respect we lose in some other. And might we not with propriety address our Christian

brethren on this subject, and ask if they are willing to forego the Christian privileges they here enjoy for the sake of trying an experiment, or at best of making a few more bales of cotton or bushels of corn? In a word, permit us in closing this article to recommend to our readers to remain as long as they can in good old South-Carolina, and if their lands are getting unproductive, to practice a system of manuring, and by an artificial soil compete with Alabamians and Missisippians. We have at this moment in our mind a friend who settled himself with five working hands ten years since on poor pine land yielding nine or ten bushels to the acre, who now works nearly twenty hands, and on the same land makes from twenty-five to fifty-five bushels per acre. We say then to all, "Go and do likewise."

FOR THE SOUTHERN BAPTIST.

"Be not weary in well doing, for in due time ye shall reap, if ye faint not."

One of the greatest obstacles to human attainments, is, the want of patient perseverance. A desire to reap, at once, the fruit of his labors, is characteristic of man. But such is the constitution of nature, it seldom happens, that any permanent, real good, is attained without *patience* and *perseverance* in the pursuit. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." The man of letters waits an uncertain round of years, before he gathers the laurels which his efforts justly deserve. The affectionate father, looking on the son of his fond hopes, is compelled to wait many years ere that son comes forward in the vigor of manhood. The faithful minister of the Gospel is often made to wait long before he receives the reward of his arduous labors. He may preach with all his powers, he may exhort with all diligence, and he may "watch for souls as one that must give an account" and yet he may, for a length of time, witness but little visible effect of his pious toil.

In no case is the above exhortation more emphatically important, than in the exertions made to spread the gospel among the heathen. The labor and time necessary for introducing the gospel into any heathen land is sufficient evidence. However instructed, enlightened, and intelligent a people may be, yet, by observation it is found, that "to do good they have no knowledge." Long continued exertion is necessary to accomplish this object. When the importance of the gospel to the well-being of mankind is fully felt, it leads to the sacrifices, toils, and patience which attend this cause.

1st. *What is the state of man without revelation?* The Bible answers, "the whole world lieth in wickedness." With emphasis, the Apostle, speaking of the Ephesians before their conversion, says, "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." "Their land also is full of idols, they worship the work of their own hands, that which their own fingers have made." The testimony of missionaries who have dwelt among the heathen in the days of the inspired writers, perfectly corresponds with their present state. They are condemned, and justly condemned, by the holy law of God, and are pressing their course downwards to eternal burnings. At this time six hundred millions of heathen idolaters are groping their way to the shades of everlasting woe. A thought sufficiently appalling to move a heart of stone, and rouse into exercise the dormant energies

of the ice-bound soul. With this spirit-stirring truth in view, we ask, 2dly, *Can any thing be done to remedy this deplorable evil?* In answer to this interesting question, we are bound to say, "with men it is impossible, but with God all things are possible." Human power, mere human agency would sink in utter despair of our being able to devise and apply an adequate remedy. But when we turn to the sacred volume, and peruse the "great and precious promises," the mind dwells, as in a golden dream, in pleasing anticipations of glorious days yet to come. The Lord says, "They shall all know me, from the least of them to the greatest of them; for I will forgive their iniquity, and I will remember their sin no more." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters covers the sea." "All flesh shall see the salvation of God." These promises are heart-cheering. Light flashes abroad upon the dark cloud which hangs over the six hundred millions of idolatrous pagans, and, in some degree, dispels the gloom which has hitherto remained so unbroken. Jehovah hath said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." "Heaven and earth shall pass away, but the word of the Lord, that shall stand." Here then we take our position, and boldly say, *the world can, the world WILL BE, converted to the Lord.*

3d. *By what means will this object be effected?* By the preaching of the gospel, and the circulation of the sacred volume of revelation. "Holy men of old spake as they were moved by the Holy Ghost." This word is "mighty through God to the putting down of strong holds," even the strong holds of idolatry and superstition. The preaching of Christ may, indeed, appear foolish to the man of the world, but to the Christian it is "the power of God, and the wisdom of God." "He has committed this treasure to earthen vessels, that the excellency of the power may be of God, and not of us." He has said, "My word shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." These being the means God has appointed, we need not weary ourselves by devising others either more suitable or more effectual. As part of this plan are embraced Bible, Missionary, Tract, Education, and Temperance Societies, together with the various periodicals, which are now enlightening the world, and pointing man to the great Redeemer of sinners. They are parts of the great whole.

4thly. *What agency may we have in this mighty and glorious work?* Our inquiry should not be, *what must we do?* but *what MAY we, what CAN we do* in advancing this cause? In discharging our duty, we should not be moved by a sudden, over-heated impulse, which would induce us to do so much at once, as to disable us for future, for continued action: but having viewed the subject in all its length, and breadth, and importance, we should apply ourselves to it with correspondent energy, and persevere with unabated vigor. Our exertions are not to be measured by the apparent success, but by the command and promise of God. The command is, "Go ye into all the world, and preach the gospel to every creature." The promise is, "Lo I am with you always, even to the end of the world." "In him (Christ) shall all the families of the earth be blessed." With a command so plain, and promises so encouraging, we should advance with a steady, undeviating course, and confidently expect the glorious result.

It is not possible for all to engage personally in the work of missionaries. The Lord, therefore, has so ordered his plan that all may be sharers. While one is called to leave his native land, sweet home, and affectionate friends, to go and dwell in Pagan lands, others are allowed the privilege of sustaining him there, so that he without them could not be made perfect. "He descends into the well, but they hold the rope." They both shall rejoice together.

The opinion sometimes embraced, that as charity is voluntary, it is not obligatory, is extremely erroneous. It is not a matter of indifference whether we give or withhold. Every man is bound by the command of God to contribute according to his ability. The Priest and the Levite could not be considered guiltless while passing by the suffering man who had been wounded by the thieves. No man would be acquitted as innocent who should pass by in cold neglect his neighbor who had accidentally fallen from his horse and broken his leg. No more can we, if we look on the six hundred millions of heathen and do nothing for their salvation. "Let this mind be in you which was also in Christ Jesus." He condescended to suffer and to die for us. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Christ died for sinners. We are bound to labor for their salvation. The only question to be solved is, how much shall we participate in the blessing of giving? Let conscience be allowed to speak. The answer should be dictated, not by our covetous hearts, but by the word of God. Let it never be supposed that an individual or a church will be impoverished by giving to the treasury of the Lord, with an earnest desire to advance his cause. "There is that giveth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." "He that watereth, shall be watered himself." "Thanks be to God for his unspeakable gift."

Neither should any one faint because he does not, at once, see the fruit of his labors. As it always has been a work of continued, laborious exertion to introduce the gospel into a heathen country, we ought not to be astonished should it prove to be so now. This fact should not abate our zeal. "In due time we shall reap if we faint not." The Christian sometimes is required to walk by faith. He must "go forth weeping," though "bearing precious seed," yet after a long time, he may "return with joy, bringing his sheaves with him." Abraham went out, not knowing whither he went, and after four hundred years his posterity inherited the land of promise. He watched the sacrifice with great anxiety, even till the going down of the sun, before the fire of the Lord descended to consume it. The missionaries labored many years before they could succeed in planting the gospel in the land of our forefathers. But none of these delays made the promise of God "of none effect." Sometimes, there is not only delay, but circumstances adverse. When the Israelites besieged Ai, they were repulsed with great slaughter. Thus at the present time, there may be delays or events which we suppose to be adverse, but these should never dishearten us. The missionaries may be arrested by the "powers that be," as in Burmah; or they may fall victims to early death, as the beloved Mrs. Judson, the indefatigable Boardman, or the devoted Miss Cummings. They may labor years without seeing one convert, as did Judson and his associates: yet all these things should not abate our ardency, or weaken our faith. Let us

be earnestly and constantly engaged in the work, and leave the event with the Lord.

The accounts daily received of the advancement of the cause in heathen lands, is calculated to rouse our hearts, and animate our zeal. Look to Burmah, look to the Indians, look to China, look to France and Germany, look to Hindostan, look to the Isles of the sea, see the fields white already for the harvest! Hear the poor benighted inhabitants begging for the bread of life. And shall we, can we say, "Go, and come again, and to-morrow I will give." Can we turn a deaf ear to the calls of perishing millions! Shall we add another mass to those "mountains of ice" which bear down the hopes, and wither the opening prospects of the devoted missionary! Shall the blood of souls be in our skirts! Brethren, it is high time to awake out of our sleep. The times of ignorance and apathy are gone by. "Whatever thy hand findeth to do, do it with thy might, for there is no work in the grave whither thou goest." A few days only are allotted us to work, and then we must give an account of our stewardship. May we meet many in that day, who shall rise up and call us blessed! May we have many stars in our crown of rejoicing in the day of Christ Jesus! Then will eternity swell with anthems of redeeming love sung by heathens who have been saved through the blood of the Lamb, and sanctified by the eternal Spirit, and prepared for the kingdom of glory. "They shall come from the East and the West, from the North and the South, and shall sit down in the kingdom of God." There shall we meet the dear missionaries with their flocks, and embrace them as the faithful messengers by whom we were able to add our mite towards the conversion and salvation of the world. There shall we meet our dear Redeemer, and receive the glorious plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." *H*

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

Although I am no backbiter, yet I must confess I am a great tattler, and I take peculiar satisfaction in exposing the faults and errors of my neighbors or brethren. My satisfaction however does not arise from any pleasure I derive from the weaknesses of my brethren, nor from the delight I experience in giving notoriety to their foibles, but solely from the hope of producing reformation. As I promised frequently to appear in your columns, I now take an opportunity to inform you that some of our brethren are in the habit of making tremendous long prayers at our prayer meetings. They seem to forget entirely that we have mortal flesh and are liable to fatigue. Now it is an old and a vulgar saying, that too much even of a good thing is enough to sicken a dog, and I would suggest to these long-winded brethren whether it would not be more conducive to the benefit of our spiritual health to reduce their prayers to a moderate length. There is my neighbor ——— (I was near calling his name but I promised not to be personal) who delights so much in the sound of his voice, that I most candidly confess I deeply regret any call upon him to make a prayer. I got so intolerably tired that I cannot possibly enjoy the worship, and if prayer be only the desire of the heart, I must own that my own prayer, by the time he is half through, is that I may be delivered from his interminable repetitions and circumlocutions. The longest prayer in the whole Bible can be

read in about seven minutes, and the model which our blessed Saviour has given us would not occupy more than a minute. We are also most solemnly charged not to be prolix, for our heavenly Father knoweth what things we have need of before we ask Him. Let me say then I wish Mr. ——— (I almost have a mind to call his name) would study brevity, and try to tell the Lord his wants in the simplest manner possible. I don't kneel down for the purpose of hearing a disquisition on the attributes of God or a complete system of Theology; but I kneel for the purpose of begging, of beseeching God, a God who already knows my wants and needs not that I should detail them to Him, of beseeching Him to supply me with what He knows I desire. I am therefore unhappy when a brother keeps me on my knees to hear his doctrinal views, or to admire his well turned periods of rhetorical flourishes. I wish no such praying as this, and as he does not give me the opportunity to pray as I ought, I am left to the strong temptation of uncharitably believing him to be a Pharisee. The disciples of old asked their Master to teach them how to pray, and I now conclude by informing your readers that the Master's instructions may be found in Matthew vi. I am yours faithfully,

CENSOR.

SUMMARY.

Bank of Charleston.—The subscriptions to the new Bank, at the closing of the books by the Commissioners, on the 2d inst., in this city, amounted to \$81,180,800. It is estimated that the returns from Hamburg, Columbia, Camden, and Cheraw, will extend the amount to ninety millions, which gives one share for forty-five subscribed.

Mr. John Henry, of this city, accidentally fell overboard from a pleasure boat, on the 2d inst., and was drowned, notwithstanding every exertion was made to save him.

A dinner was given in Hamburg to Gov. McDuffie on Monday week last.

Com. J. D. Henley, of the U. S. Navy, commander of the West India Squadron, died at Havana on the 23d ult., of Apoplexy.

The New Orleans Bee says, the coffee plant and tea shrub are known to grow wild in that State; but unfortunately our planters have not either time or taste to attend to their cultivation.

Beautiful statuary marble, said to be of the finest texture and of snowy whiteness, has been discovered in the neighborhood of Lynchburg. In some places it runs into the verd antique variety. "In some specimens of the latter variety, the prevailing color is a cheerful green, agreeably blended with clouds of white, so as to give it a fine flocculent appearance. Some specimens of the white variety are highly translucent."—*Balt. American.*

The English seem to be a little alarmed that if we have steamers running between New-York and Liverpool, the intercourse between the two countries will be too much approximated. Some of them think therefore, steamers would not pay well, and besides could not compete in freight with the present packet ships, which they aver make their trip quite soon enough.

Fanny Kemble relates, in her journal, that upon the same day of Arnold's death, in London, Andre's tomb, upon the Hudson, was struck and shivered by lightning.

The editor of the Grand Gulf (Miss.) Advertiser has a description of a real Kentucky Giant who visited that place a short time ago. His height was 7 feet 3 inches, his weight 225 lbs., and his age but 21 years. His residence is near Louisville.

Honesty.—At the exhibition of the pupils attached to the New York Institution for the instruction of Deaf and Dumb Children, a bright little fellow was asked, "Why do you come here?" To which he replied, with an arch smile, "In my opinion, we have come here to make a show, and get praise."

The steamboat *Majestic*, while stopping at Memphis, (Tenn.) on her way from New Orleans to St. Louis, burst her boiler by which disaster forty persons were either killed or missing.

The planters of Jamaica are directing their attention to the introduction of white laborers on their estates; the apprentice system of the mother country having been found injurious, if not ruinous. On one estate, the use of English laborers is said to operate successfully.

IF BILKIN IN BILKIN.

Advices from Liverpool to the 27th April have been received. A letter dated 24th says, "The transactions in Cotton continued to be extensive; speculators and exporters have bought freely. The market is steady for American descriptions, without improvement in prices, save for good and prime qualities, which are rather dear. The sales of the week are 33,570 bales, of which 320 Sea Islands at 21½d. a 2s. 4d; 50 stained do. 17d. a 20d.; 8850 Uplands, 9½ a 12½d.; 12,670 N. Orleans, 9½d. a 13½d.; 2,700 Alabama, &c. 10½d. a 14½d."

Since the establishment of the Royal Humane Society, (England) 25,000 persons have been paid rewards for risking their lives, and 6000 individuals rescued from death.

Out of 19,000 persons attacked with plague at Alexandria, (Egypt) 10,000 up to March 23d, had died. The disease raged with such fearful mortality, that the streets were encumbered with dead bodies.

After various alterations and readjustment of his materials. Lord Melbourne, has at length succeeded in forming his Cabinet entirely from the whig party. The cabinet and relative appointments, stood thus at the last dates:—

THE CABINET.

First Lord of the Treasury, Lord Melbourne.
President of the Council, Lord Lansdowne.
First Lord of the Admiralty, Lord Auckland.
Chancellor of the Duchy of Lancaster, Lord Holland.
Woods, Works, and Privy Seal, Lord Duncannon.
Home Secretary, Lord J. Russell.
Foreign Secretary, Lord Palmerston.
Colonial Secretary, Mr. Charles Grant.
India Board, Sir J. Hobhouse.
Secretary of War, Lord Howick.
Board of Trade, Mr. Poulot Thomson.
Chancellor of the Exchequer, Mr. Spring Rice.

NOT IN THE CABINET.

Lord Lieutenant of Ireland, Earl Mulgrave.
Lord Chancellor of Ireland, Lord Plunkett.
Chief Secretary for Ireland, Viscount Morpeth.
Postmaster General, Marquis Conyngham.
Lord Chamberlain, Marquis Wellesley.
Lord Steward, Duke of Argyle.
Master of the Horse, Earl of Albemarle.
Paymaster General and Treasurer of the Navy, Sir H. Parnell.
Vice President of the Board of Trade, and Master of the Mint, Mr. Labouchere.
Lords of the Treasury, Lord Seymour, Mr. Stewart, Mr. Ord.

Lords of the Admiralty, Lord Dalmeny, Sir William Parker, Hon. Captain Elliot, Sir T. Tourbridge, Bart.

Joint Secretaries of the Treasury, Mr. Baring, Mr. Stanley.

Secretary of the Admiralty, Mr. Charles Wood. Secretaries of the Board of Control, Mr. Robert Gordon, Mr. Vernon Smith.

Judge Advocate General, Mr. R. B. Fergusson.

Clerk of the Ordnance, Colonel Leith Hay.

Surveyor General of Ordnance, Sir Rufane Donkin.

Under Secretary of the Colonies, Sir George Grey.

Attorney General, Sir J. Campbell.

Solicitor General, Mr. Rolfe.

Lord Advocate for Scotland, Mr. Murray.

Solicitor General for Scotland, Mr. Cunninghame.

Attorney General for Ireland, Mr. Perrin.

Solicitor General for Ireland, Mr. O'Loughlen.

Mr. Young is Lord Melbourne's Private Secretary.

The American Indemnity Bill, for 25,000,000*f.* principal and interest, passed the French Chamber of Deputies on the 19th April, after a warm discussion, by a majority of 152 in an assembly of 426 members—the majority being upwards of a hundred more than ministers had at first ventured to count upon. The following amendment to the first article was adopted: "The payments to be effected in execution of the first article of the present Bill, shall take place only after the French Government shall have received satisfactory explanations as to the Message of the President of the United States, dated Dec. 2, 1834."

A letter from Paris, April 22^d, states that Mr. Livingston would sail from Havre on board the Constitution frigate, bringing the official intelligence of the passage of the Indemnity bill, instead of proceeding to England or Belgium.

Commodore Elliott left Paris on the 21st April, to rejoin his frigate.

Symptoms of agitation had broken out at Cadiz; and at Saragossa there had been a tumult in which ten monks were slain, and several other persons wounded.

A fire recently broke out in the Pope's chambers at Rome, which came near destroying the Vatican.

The city of Mocha was carried at the point of the bayonet on the 20th January, by the Egyptian forces under Achmet Pacha. The whole of Arabia now obeys the authority of Mehemet Ali.

The Roman Catholic Church at present, consists of 671 Bishops, 55 Cardinals, and 12 Patriarchs. The present Pope, who is 73 years of age, has created six new Bishops, of which two are in the United States.

A curious publication, showing the number of victims that have been sacrificed by the Inquisition, has just appeared in Spain, and according to which, 105,265 fell under Torquemada, 51,167 under Cisneros, and 34,502 under Diego Perez. Those who suffered under the Inquisitors who preceded these three monsters amounted to 3,410,215. It is reckoned that 31,912 have been burnt alive, 15,659 have suffered the punishment of the statute, and 291,450 that of the penitentiaries. 500,000 families have been destroyed by the Inquisition, and it has cost Spain 2,000,000*f.* her children.

600 Convents are about to be suppressed in Spain, and the property applied to extinguish the national debt.

What is a Campbellite?

One who strains at a gnat and swallows A. Campbell.

GENERAL MISCELLANY.

"But now he is dead, wherefore should I fast! Can I bring him back again!"

These remarks against mourning apparel are admitted with the sincerest kindness towards the afflicted. The trappings of grief, seem indifferent and childish, where there is real grief; and where there is not, they are mockery. The principal objections against the custom of wearing mournful apparel are, that it is useless, inconvenient and expensive.

For what use does it serve? To remind me that I am in affliction! I don't wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me! I can gain no consolation from it.

But if the custom is useless, its inconvenience forms a still greater objection. It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment when, on every account it most needs seclusion and quietness—when worn out with care, and watching, and sorrow, it needs retirement and relief. There is a shocking unseemliness, I had almost said a sacrilege, in turning the house of death into a shop for the dress maker! Who that has ever witnessed what is passing on one of these occasions—who that has seen the broken hearted victims of affliction brought forth to be dressed up as pageants, and harassed with inquiries about mourning gowns and bonnets, or heard intermingled with their sighs and tears, paltry and vain discussions about the adjustment of mourning caps and ribbons—who, I say, has not felt that all this is inconvenient, ill-timed, and unbecoming, beyond what any force of language can express!

But the greatest objection after all, to the use of mourning apparel, is the expense. That the expense presses heavily upon the poor, is a matter very well known, and, I believe, very generally regretted. But this is not all; it presses heavily upon the community. None but the opulent, in fact, can afford it. There are few families in the country, with whom the expense of mourning apparel does not form a burdensome addition to the bills of the merchants. Besides, this is the most expensive kind of apparel; and there is always, on these occasions, from haste and the natural improvidence of an afflicted mind about worldly things, a great deal of extravagance and waste. And more than all, this expense comes at a time when, of all times, it can be least easily borne. It comes, in addition to all the expenses of sickness, the paying of attendants, and the charges of the physician. It comes, perhaps, at the very moment when the main support and reliance of a family is taken away—when the husband, the father, the provider, is cut off—when he has parted with the world with no feeling of distress so deep, as that he was to leave destitute, those who were dearer to him than life—then it is that the desolate and deprived, under a false notion of showing respect to him, are obliged by the custom of society, to abridge the already narrow means on which they have to rely. How many are the cases in which a considerable portion, and even the whole of what remains for the widow and the fatherless, is expended, not in providing for their wants, but in merely arraying them for their desolate condition.—*Mercury.*

The Western Baptist Convention of North Carolina, was organized at a meeting held in Franklin,

Macon county, N. C., from the 2d to the 5th of April, inclusive. The specific objects of the Convention are the establishment of a Literary Institution, on the manual labor plan, for the education of youth in general, and particularly young men called of God, to the Gospel Ministry, and approved by the Churches to which they respectively belong; and, the supply of the destitute places within the bounds of this Convention with the Gospel Ministry, and the universal diffusion of the Gospel throughout the world.

There is a newspaper war raging at Rochester between Professor Sim and Dr. Kelsey, the former a lecturer on Phrenology, and the latter an unbeliever in that science. The controversy grew out of a hoax played off upon the Professor by the Doctor, who induced some respectable young men to be locked up in jail and submit their heads to a Phrenological examination, as convicts. The Phrenologists detected all sorts of rascally bumps upon the heads of these constructive criminals. The Doctor, therefore, is likely to get the best of the controversy. But the Professor revenges himself by insisting that some of the amateur criminals may yet find themselves in jail when it will not be so convenient for them to escape. *Albany Journal.*

A gentleman observing an Irish servant girl, who was left-handed, placing the knives and forks in a similar position on the dinner table, remarked to her that she was laying them left-handed. "Och, indade!" said she, "so I have; be pleased, sir, to help me to turn the table round."

From the Edinburg Journal.

Remarkable Anecdote.

In a sea-port town on the west coast of England, some years ago, there was notice given of a sermon to be preached one Sunday evening, in a dissenting chapel there. The preacher was a man of great celebrity in his calling, and that circumstance, together with the pious object of the discourse—to enforce the duty of a strict observance of the Sabbath—attracted an overflowing audience. After the usual profatory prayer and hymn of praise, the preacher gave out the text, and was about to proceed with his sermon, when he suddenly paused, leaned his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and addressing the congregation said, that before entering upon his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here probably remember, the very same as that which has now brought us together. Amongst those who came hither that evening, were three dissolute young men, who came not only with the intent of insulting and mocking the venerable pastor, but with stones in their pockets to throw at him as he stood in his pulpit. Accordingly they had not listened long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead! throw!' but the second stopped him, saying, 'let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied than he too, said, 'Ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said it would be better altogether to give up the design

which had brought them there. At this remark his two associates took offence and left the church, while he himself remained to the end.

"Now, mark, my brethren," continued the preacher, with much emotion, "what were afterwards the several fates of these young men. The first was hanged many years ago, at Tyburn, for the crime of forgery; the second is now lying under sentence of death for murder, in the jail of this city. The third, my brethren"—and the speaker's agitation here became excessive, while he paused and wiped the large drops from his brow—"the third, my brethren, is he who is about to address you, listen to him!"

From the Christian Watchman.

MR. EDITOR—As the resolution which I offered on the 12th instant, at the anniversary of the American Anti-Slavery Society, in the city of New York, has been the occasion of severe reprehension, I beg leave to exhibit through your columns a statement of facts, which all the candid, I am confident, will regard as entitled to lenient consideration.

On Monday, P. M., the 11th, I attended a meeting of Anti-Slavery Delegates, at Clinton Hall; and was there repeatedly interrogated whether I thought the Rev. Dr. Cox, of London, would appear on the platform, the next day, and address the Society, as requested by its Committee. My reply uniformly was, that I had no means of knowing his determination, that I knew unwearied pains had been taken to represent the abolition cause in an unfavorable light; and that if he should comply with the solicitation of the Committee, he would act in opposition to the wishes of innumerable advisers. Near the close of the meeting I openly remarked that should Dr. Cox decline, I hoped no gentleman would impeach his motives, or judge him harshly; that I viewed him as placed in a very delicate and difficult position; and that the peculiarity of the circumstances ought to insure to him a charitable construction of his conduct. That I was not misunderstood, in this appeal, is evident from the fact that I was directly and publicly charged with excessive charity. A Committee of ten was then appointed to wait on Dr. Cox, for the purpose of assuring him of the wishes of the Delegates, and of removing from his mind such objections as might have been suggested by opposers of the Society. Of this Committee I was one. I fervently hoped that Dr. Cox would not refuse. I believed that he might speak on the occasion, without hazarding any of the interests of his mission. In this belief I may have erred, but I surely did not err alone.

The next morning, soon after my arrival at the place where the anniversary was to be held, the Chairman of the Committee of Arrangements informed me that Dr. Cox had declined appearing on the platform, and urgently entreated that I would supply the vacancy. He will testify that I decidedly refused. After the services had commenced, the same gentleman brought me a resolution, and requested me to offer it, adding, that I might do it without remark if I chose. Purely out of courtesy to the Committee, I consented. As the services had begun, and I was not attracted to the Report and other exercises, I did not minutely examine the resolution, and did not even imagine that it contained a single sentiment of insinuation, which the most fastidious would regard as exceptionable. I offered the resolution, and after saying that I had been requested to occupy the place of another whose services had been fondly anticipated,

and declaring that I could not comply with the request, I expressed, in an explicit, and as decorous terms as possible, my deep regret that he could not see it his duty to co-operate with us on the occasion, and hoped he would be able to make out such a justification, as would be universally satisfactory.

After leaving the Church, a friend suggested to me the possibility that the resolution which I had read, would be interpreted as personal in its application. I was shocked at the suggestion, and instantly repelled it as utterly foreign from my intention. The Rev. Mr. Sutton then remarked, that in hearing it read, it did not occur to him that the resolution was susceptible of such an interpretation. The Rev. Dr. Woods, of Andover, and the Rev. Mr. Lindsey, of Connecticut, who were present, assured me that they thought I had, in my remarks, "left the matter just as it should be." But as I had received even one intimation that my motives could be misconstrued, I obtained a copy of the resolution, and was immediately convinced that the latter part of it, though very equivocally expressed, yet *under the circumstances*, would almost necessarily be interpreted as *intended* to apply personally to Messrs. Cox and Hoby. I thus found myself unwittingly the instrument of an act, which I had conscientiously and warmly entreated others not to perpetrate, and instantly resolved on making all the atonement in my power. I felt a consciousness of entire innocence as to *intention*, but the *act* I could not justify.

When the Society met in the afternoon, I arose and stated my apprehensions, and asked of the Committee an explanation of their design in that resolution. Various remarks were made, none of which satisfied me; and I then assured the assembly that I could not be responsible for the phraseology of the resolution as it then stood; that I had offered it out of civility to the Committee without measuring the meaning of its language, and that I must positively and solemnly disavow the interpretation of which that language was susceptible.

All I now desire of my friends and the public is, that they will appreciate the facts, and attribute to me no error in this matter, but that which I frankly confess, the fault of carelessness in not detecting the bearings of the concluding phrases of the resolution. I am in heart an abolitionist. I cannot be otherwise. But those phrases of the resolution, so far as they can have any personal application, I disavow, I abjure.

Boston, May 19, 1835.

BARON STOW.

From the Philadelphia Gazette.
Valuable Literary Relic.

The following letter, which has been handed us by an obliging literary friend, was written by Dr. Rush to Dr. Abercrombie, at the request of the latter. It was intended for a forthcoming edition of Boswell's *Life of Johnson*, and forwarded by Dr. A. to Dr. Boswell, who died before it reached its destination, or before time was afforded to incorporate it with the work. It has never before been published, and will be found well worthy perusal and preservation.

Benjamin Rush to Dr. Abercrombie.

Dear Sir, During my residence in London in the winter of 1780, I was introduced by our worthy countryman, Mr. West, to Sir Joshua Reynolds, who favored me a few days afterwards with a card to dinner at his table; I met a group of authors, among whom was the celebrated Dr. Johnson. The day was to me

one of the most memorable I passed while abroad, on account of the singular display which I witnessed, both of talent and knowledge. Dr. Johnson came late into company.

Upon his entering the room, he found Sir Joshua consoling one of his guests under the pain he felt for having been handled very severely by the reviewers. 'Don't mind them,' said Johnson to the unfortunate author—'where's the advantage of having a great deal of money, but that the loss of a little would not hurt you!—and where's the advantage of having a great deal of reputation, but that the loss of a little will not hurt you!'

At dinner, I sat between Dr. Johnson and Dr. Goldsmith. The former took the lead in conversation. He instructed upon all subjects. One of them was drunkenness, upon which he discovered much of that oriental energy of thought and expression, which were so peculiar with him.

After the cloth was removed, Dr. Goldsmith addressed several questions to me respecting the manners and customs of the North American savages, which Dr. Johnson at last interrupted, by saying, 'I'm surprised, Goldsmith, that you can ask the young man so many frivolous questions. I am sure none but a savage would think of plaguing him so.' 'I am sure, Doctor,' replied Goldsmith, 'that none but a savage would interrupt a man so abruptly in his conversation.'

The anemone maritima was named by one of the company, about which naturalists have disagreed whether it belonged to the animal or vegetable kingdom. 'It is an animal,' said Johnson, 'for its ashes have been analyzed, and they yield a volatile alkali.' I was struck with this remark, for I did not expect to hear a man whose studies appeared, from his writings, to have been confined to moral and philological subjects, decide so confidently upon a subject in Natural History and Chemistry. The Doctor delivered the prevailing opinion of the day on that controversy; but some late experiments have proved that it was erroneous—for several plants have been found to yield a volatile instead of a fixed alkali.

He was then drawn into a dispute with F. W. about the riot in St. George's Fields, and the well known steps which were taken by the Government to quell it. Mr. W. condemned the conduct of the Government in very harsh terms; and said that the Colonel of the Guards had declared that he could have suppressed the riot without firing a gun, or killing a man. 'That may be,' said Johnson; 'some men have a knack in quelling riots which others have not; just as you, sir, have a knack in defending them which I have not.'

I regret that I cannot gratify you by detailing the whole of the Doctor's conversation during the course of the day. I should not have ventured, after the lapse of near five and twenty years, to have given you the above from my memory, had they not been impressed upon it by my having occasionally related them since among my friends.

I concur with you in your partiality to the genius and writings of Dr. Johnson, and after making some deductions from his character on account of his ecclesiastical and political bigotry, I am disposed to consider the single weight of his massy understanding in the scale of Christianity, as an overbalance to all the infirmities of the age in which he lived.

With great respect, I am, dear sir, your sincere friend,

BENJAMIN RUSH.

April 22, 1788.

POETRY.

FOR THE SOUTHERN BAPTIST.

A Spring Morning.

Bright was the sky, the day was clear;
Soft zephyrs sported in the air:
The gloom of night had passed away,
And Nature laughing, seemed to say
'Hail omen of a sweet Spring day.'
Regaled with ten long hours repose,
The sun, on eastern hills arose:
With smiles serene o'erspread his face,
And entered on his brilliant race.
The partridge whistled in the grove,
And softly coo'd the mourning dove:
The mock-bird heard their melodies,
And tuning her elastic voice,
Enchanted the adjacent plains,
With imitations of their strains.
The eagle stretched his sail-like wings,
Disdained to look on earthly things:
To heaven's high arch, urged on his flight,
And vanished soon from mortal sight.
The cattle fed on verdant hills,
They slaked their thirst from limpid rills:
And when the morning work was done,
'Neath shady oaks reclined at noon.

The nations of the little birds—
The lowing of the distant herds—
The murmur of the passing breeze,
Which gently sported 'mongst the trees,
Aroused me from my night's repose.
Refreshed with sleep, I quick arose,
To view the beauties of the day,
Ere that sweet morn had passed away
With willing steps, I left my home,
An hour in solitude to roam.
Before me lay a verdant grove,
The seat of innocence and love.
My distant walk was soon forgot,
And hastening to this lovely spot,
Beneath a friendly oak I stood,
And viewed with joy, the works of God.
The beasts and birds, with one accord,
Chanted the praises of their Lord:
And seemed to call on men to join
In adoration so divine.
And shall all nature vocal be,
With songs of praise, blest Lord, to Thee?
And shall thy thinking creature man,
Refuse to add the praise he can?
In love, accept my soul's desire!
Light-up in me devotion's fire,
And let my lips aloud proclaim
The honours of thy worthy name.
While journeying in this desert wild,
Give me the meekness of a child!
That I my Father's power may own,
And say, "my Father's will be done."
And when the spring of life has fled,
And hoary hairs adorn my head—
When Summer's warmth has passed away,
And Summer's sun withdraws his ray—
When autumn's blast around me blows,
Compels the warm blood as it flows,
Chills the air of life I breathe,
And leaves me fainting in the vale of death,
Stand near to quiet my alarms,
And let me sleep, kind Saviour, in thy arms!
And when the Resurrection morn
Shall burst upon a world forlorn:
May I by volent angels borne,
Ascend to that bright world above,
Where flow perennial streams of love:
Where shines the sun of Righteousness,
Where blow the genial gales of grace:
Where songsters, in immortal lays,
Sound forth the great Redeemer's praise;
Where I shall rest from pain, and sing
Thy love—in an eternal Spring.

PHILOB.

The Sabbath Bell.

BY MRS. L. H. SIGOURNEY.

Where 'mid the crowded city glide
The gorgeous trains of pomp and pride,
Till even the labouring pavement groans
As Folly's surges wear the stones,
And through the reeking air doth rise
The tide of Fashion's heartless sighs—
What speaks from tower and turret fair,
With soul-man knell?
To break the despotism of care,
And fearless warn the proud to prayer?
The Sabbath Bell.

From yonder cottage-honks where meet,
Round the low eves, the woodbine sweet,
And the young vine-flower peering through
The rustic rose-hedge rich with dew,
Pours on each passing Zephyr's breast
A gush of fragrance pure and blest:
What lures gay childhood's throngs away?
Why quit they thus at morning ray
Their native dell?
What lures them to God's temple door,
Their holy lessons conning o'er?
The Sabbath Bell.

The chastened spirit, worn with care,
That scarce can lift its burdened prayer
Above the host of toils that thrust
Its broken pinion down to dust,
That loves the path where faith doth rise
In contemplation to the skies,
Yet bowed beneath a hopeless chain
Betakes it to its task again;
What bids its raptures swell?
What brings, though tear-drop dim the eye,
Communion with its native sky?
The Sabbath Bell.

And thou, whose glances of rapid ray
Dost lightly scan this simple lay,
When to thy view yon astral spark,
And earthly skies and suns are dark,
What to the fair and lighted hall
Where cherished friends hold festival;
What to the pensive, listening ear,
Shall thy death-tidings tell?
And summon to thy lowly bier
The bursting sigh, the bitter tear?
The Sabbath Bell.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835:—A. Hart, Henry Kennedy, John M. Prothro, Rev. Wm. Johnson, Thomas J. Williams.
Silas Howe paid \$3 25 to July, 1836; Wm. Merrett, son, paid \$3 50.

JUST PUBLISHED,

And for sale at the Office of the Southern Baptist,

No. 18 BROAD-STREET,

LETTERS ON UNIVERSALISM, by N. W. HODGES,
Minister of the Gospel. June 5

THE
COMPREHENSIVE COMMENTARY,
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Plain binding \$3: Calf \$3 75; Gilt Calf \$4 50.

THE SOUTHERN BAPTIST.

CHARLESTON PRICE CURRENT, JUNE 5, 1835.

ARTICLES.	\$	c.	s.	c.	ARTICLES.	\$	c.	s.	c.	ARTICLES.	\$	c.	s.	c.
HAGGING, Hemp, 42 in. yd.	26	a	30		American Cotton, yd.	35	a	43		Oil, Tannor's, bbl.	11	a	13	
Tow and Flax	22	a	24		FISH, Herrings, bbl.	3	75	a	4	OSNABURG'S, yd.	8	a	9	
HALE ROPE, lb.	8	a	9		Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00
BACON, Ham.	00	a	11		No. 2.	7	00	a	00	Prime,	15	00	a	00
Shoulders and Sides.	81	a	11		No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	12		Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	
Prime	8	a	50		FLOUR, Bal. H.S. sup. bbl.	0	00	a	650	No. 1. do.		a		
Cargo	41	a	44		Philadelphia and Virginia,	0	00	a	650	PEPPER, black, lb.		a	81	
Mess, Boston,	00	a	121		New-Orleans,	0	00	a	000	PIMENTO,	9	a	91	
No. 1.	00	a	11		GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a	
No. 2.	9	a	9		Oats,	36	a	43		Muscadel,	3	00	a	
BREAD, Navy, cwt.		a	34		Peas,	43	a	00		Bloom,	3	75	a	00
Flax.	4	a	71		GLASS, Window, 100ft.	41	a	9		RICE, 100lbs.	3	00	a	375
Crackers,	7	a	71		GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.	7	a	10	
BUTTER, Goshen, prime, lb.	25	a	00		HAY, Prime Northern, 100lb.	1	31	a	00	Porto Rico and St. Croix,	7	a	101	
Inferior,	20	a	00		IRON, Pig,		a			Havana white,	11	a	111	
CANDLES, Spermacoti,	32	a	34		Sweden, assorted,	4	a	41		Do. brown,	7	a	81	
Charleston made,	16	a	13		Russia, bar,	4	a			New-Orleans,	6	a	71	
Northern,	12	a	13		Hoop, lb.	61	a	61		Loaf,	14	a	171	
CHEESE, Northern,	8	a	81		Sheet,	8	a	81		Lamp,	12	a	14	
COFFEE, inf. to fair,	71	a	111		Nail Rods,	7	a	71		SALT, Liv. con. sack, 4 bu.	1	431	a	156
Good fair to prime,	13	a	13		LARD,	9	a	91		In bulk, bush.	25	a	30	
Choice,	141	a	15		LEAD, Pig and Bar, 100lb.		a	61		Turka Island,	31	a		
Porto Rico,	131	a	141		Sheet,	61	a			SOAP, Am. yellow, lb.	5	a	61	
COTTON, Uplands, inf.	16	a	17		LIME, Stone, bbl.	1	50	a		SHOT, all sizes,	7	a	8	
Ordinary to fair,	161	a	171		LUMBER, Pitch Pine, rls, Mt.	7	a	8		SEGARS, Spanish, M.	14	a	16	
Good fair to good,	171	a	181		Shingles, M.	3	a	5		American,	1	83	a	1871
Prime to choice,	19	a	201		Staves, Red Oak,	14	a	15		TALLOW, American, lb.	9	a	91	
Santos and Maine,	32	a	40		MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia,	31	a	4	
Sea Island, fine,	32	a	50		New-Orleans,	30	a	32		Kentucky,	5	a	6	
CORDAGE, Tarred,	9	a	10		Sugar House Tracle,	30	a			Manufactured,	8	a	13	
Do. Manila, cwt.	11	a	12		NAILS, Cut. 4d. to 20d. lb.	61	a	0		Cayendish,	34	a	34	
DOMESTIC GOODS.					NAVY STORES.					TEAS, Bhoos,	18	a	20	
Shirtings, brown, yd.	61	a	81		Tur, Wilmington, bbl.	1	621	a		Nonchong,	30	a	40	
Beached,	8	a	15		Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Shooting, brown,	8	a	101		Do. Georgetown,	1	a	125		Hyson,	50	a	80	
Beached,	101	a	17		Pitch,	1	75	a	2	Young Hyson,	65	a	75	
Calicoes,	9	a	15		Rosin,	1	371	a	150	TWINE, Seine,	26	a	30	
Stripes, indigo blue,	81	a	11		Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	39	
Checks,	7	a	16		Varnish,		a	28		WINES, Madeira, gal.	2	a	3	
Flannels,	81	a	11		OILS, Sp. winter strained,	1	35	a	110	Terriffe, L. P.	1	a	135	
Fustians,	12	a	16		Fall strained,	90	a			Malaga,	45	a	50	
Red Tick,	13	a	20		Summer strained,		a			Claret Bordeaux, cask,	29	a	30	
DUCK, Russian, bbl.	15	a	21		Linseed,	1	a	105		Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Disc. & Div.
United States Bank Shares,	100	118 00	3.50
South-Carolina do.	45	60 50	1.50
State do.	100	116 00	3.00
Union do.	50	65	1.50
Plumbers' & Mechanics' do.	25	26	871
Charleston do.	25	28 50	
Union Insurance do.	60	87	4.00
Fire and Marine do.	66	78	5.00
Rail-Road do.	100	108	3.00
Santo 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	

EXCHANGE.

Bills on England, 9 per cent. prem.
 France, 2 1/2 per dollar.
 New-York, 30 days, 1 per cent. discount and int.
 Boston and Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 per cent. and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, do. South and West, 1 per cent.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Columbian do. 151.
 Heavy Guineas, 65, and Sovereigns, 641 a 4 7/8.

Charleston Market.

COTTON.—The sales since our last weekly report have been 4832 bales of Upland Cotton, as follows: 485 at 20, 453 at 19 1/2, 101 at 19, 83 at 18 1/2, 369 at 18 1/4, 543 at 18 1/8, 1419 at 18, 254 at 17 1/2, 187 at 17 1/4, 299 at 17 1/8, 375 at 17 1/8, 97 at 17, 81 at 16 1/2, 28 at 16 1/4, and 13 at 16 cents. About 200 bales of Sea Island from 43 to 45, and upwards for extra fine; Santos, 36 a 40; Saw Gin, 21 a 25 cents. Our last European dates were favorable, advising an improvement in that market; in consequence of which, prices here have advanced 1c. with a brisk demand.

RICE.—Sales have been made of about 400 bbls. at 64. One small lot brought 64 1/2. The most inferior commands 63 1/2 a 31. The demand is good, and the stock on hand for sale light.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payment protracted 6 months, \$3.50; Payments protracted over 6 months, \$4.

All communications must be *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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