

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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TEMPERANCE.

Reported for the New-York Observer.

A very interesting meeting of the New-York City Temperance Society was held in the Chatham street Chapel, on Friday evening, May 15th, at half past seven. The President of the Society being absent, the chair, on motion, was taken by E. C. DELAVAN, Esq. of Albany. The meeting was opened with prayer by the Rev. Mr. Dwight, of Richmond, Mass.

Mr. TIMOTHY TURNER, agent of the New-York State Temperance Society addressed the meeting, in support of the following resolution.

Resolved, That experience has proved the correctness of the three fundamental principles of the temperance reform, to wit: the inutility of ardent spirits, its dangerous nature and effects, and the impossibility of terminating the evils of intemperance so long as the use of intoxicating liquors is continued.

Mr. T. said that the present was a week which the Christian and the philanthropist would long remember. While the various addresses had been delivered, and the many interesting statements given, his own heart had sometimes been pained, and at others had rejoiced with great joy. To hear such a detail of the woes of our race was enough to fill any heart with sorrow; yet to find that these woes had elicited the sympathy of the Christian world, and that relief was in progress, could not but produce an opposite emotion. His own heart, as he sat a delighted listener, had leapt for joy. But he was now going to bring before this assembly the Captain-General of all the evil that afflicted the world. And if he could make it appear to the satisfaction of those who heard him, that this creature was the worst of all creatures, then he should hope for the aid of every Christian and philanthropist, in bringing it to its end. The creature of which he spoke was INTOXICATING LIQUOR. That was its name. Its character could be told by its acts; let it take what name it might. And that its character might be judged of, he should relate a few facts.

The heart of every Christian must have been pained when the worldly missionary had related the incident of a poor deluded Hindoo woman, being induced by a wicked Priest to cut off the head of her own son. But would to God this creature had done nothing worse than that! The same individual had described to them the infatuated worshipper of Juggernaut, casting his body beneath the wheels of the car of that bloody idol, and there being instantly crushed to death.

Would to God the creature had done nothing worse than that too! The missionary had told them that in digging up only a quarter of an acre of ground near the idol's temple, he had dug up more than fifty human skulls. Would to God the creature had done nothing worse than that! But, cried Mr. Turner, he

has done worse. And when I tell you what he has done you would acknowledge it.

Joseph Damon of Chataque County, New-York, was once a respectable member of society, and continued so, until he came under the influence of this creature. He loved his wife, he loved his friend, and he sustained a good reputation among his neighbors.

I do not say he loved his God. This man one evening came home, and the wife he had covenanted before God to cherish and to protect, met him with a smile; for with a view to soften his ferocity and appease his wrath, she would go and meet him when he came home in a state of intoxication, and embrace him. She found this the best expedient to turn away his blows; yet even this would not always do, for she carried the marks of his brutality upon her person. This suffering woman went to a friend in Fredonia; where she lived, and told her, "I am afraid of my life; Damon will some of these times kill me." The other replied, "He dare not; if he lays his hand upon you, we will have him put where he ought to have been put long ago." "Ah, but," said the wife, "you don't know how he acts when he is in liquor: he has often threatened my life." (Alas! when he did attempt to put his threat in execution she could not tell the story.) This man, notwithstanding the kind smile of welcome, with which she met him, took up a bar of iron of 7 lbs weight, and raising his arm, said, "I will be the death of you." And what for, think you, would he do this! Simply because his wife would go to meeting. He raised the iron bar, when his wretched wife exclaimed, "Oh Damon, don't strike me with that iron; you will kill me!" "I mean to kill you," cried the monster. "Oh don't kill me, Damon I am not fit to die!" and she threw up her arms to defend herself. He struck her, and continued striking her on her arms till she could raise them no longer, when she turned to fly; but he followed and struck her on the back of her head; she fell, and he then continued to strike her as she lay upon the ground, until he had beaten the back of her skull in pieces; and then went to bed, leaving his wife weltering in her blood. He did not do as the Hindoo husband did, leave his wife to live or die: No; he beat her brains out. I saw this Damon afterwards in prison, and asked him, "How came you to murder your wife?" "I was deranged, I did not know what I was doing." "Had not you been drinking?" "Yes." "How many times had you drank that day?" "I don't know; more than six times of whiskey, besides cider a good many times."

I have, said Mr. Turner, another instance to relate. Is there any one here from Orange county? Shall I slander your county? No. I will not slander it; but I must relate this thing; for if we do not bring up cases that tear the very heart strings, we cannot get men to act in this matter.—A poor unhappy wretch by the name of Peter G. Crine, now lies in Goshen jail under indictment for the murder of his wife; and

when I heard of the circumstance of his case, I could think of nothing but the Indians who stick pine knots under the nails of their prisoners, and set them on fire that they may witness their torments. This crine came home to his wife one night, bringing with him seven long sticks which he had cut and prepared. He called for supper, and frowned because it was not ready. When it was prepared, he frowned because it was not cooked to please him, and then commenced beating his poor unoffending wife, and continued to beat her until she could not stand. He then ordered her to get up and lie upon the bed; she tried, but could not. He thereupon commenced beating her again, and afterwards dragged her out of the house by the hair of her head and flung her into a potatoe-hole. He dragged her back again, after some time, into the house, and ordered her to get into bed. She was less able now than before, when he exclaimed with an oath: "I'll see if I can't make you get up;" and he commenced burning her with a heated shovel on her naked flesh. One of the men who examined the body told me that there were more than thirty places where he had applied the hot iron to her body. These facts were established by the testimony of—whom, think you! his own little daughter and a son less than she. Tell me now, you who have visited heathen lands, do the heathen do any thing worse than this? Show me a heathen man who for six hours continued to mangle the body of his own wife with rods and hot iron!

We came here this morning to give money to carry the gospel to the heathen; and it was a good deed to send it. But I have seen a man attend such a meeting where he was affected even to tears; and I have seen him go out of that meeting, and with the tear still wet upon his cheek, go and partake of the very thing which caused the death of this wretched woman. Nor is this woman the only victim. There have been more than twenty men tried in the State of New-York for the murder of their own wives.

I now, said Mr. T. come to ask your aid—not the aid of dollars and cents: that is paltry trash in comparison with that which I ask at your hands. I ask your aid; and I feel sure that I shall have it; if not with your hands, you will at least grant it with your hearts, and that on the spot. I ask you to pledge yourself to dry the channels of this river of death. Are you willing? Are you not willing? Recollect the appeal that was made to us to-day: we were asked, "in the name of God, what are you willing to do?" I put the same query. You see by the resolution what we want you to do. It is my belief, and the belief of the society, that the miseries of intoxication will never cease until *intoxicating liquor* shall cease to be used. Let the man of God, let the philanthropist, let the moral man, and the respectable man go to the poor drunkard and solemnly warn him. Let him show him plainly and faithfully where he is going. I point to the family of that man, and then I ask you what will you do! You will go to him and tell him to stop drinking ardent spirits. If the man's feelings are not entirely blunted, he will look at you perhaps with some interest; and he will say, "What! no spirits?" "Not a drop." "Dont you take any?" "I do not." "Do you drink no wine! no beer!" Now if you cannot say, No, he would probably tell you, (as drunkards have told their advisers often,) if you will give me money to buy wine, I will pledge you never to drink another drop of whiskey, so that I may drink enough of the other to stimulate my sys-

tem." what will you have done to reclaim that man, so long as you continue to drink that to which he also is willing to confine himself, if you will only let him have enough of it! If you attempt to reclaim a drunkard by taking away his whiskey, and you give him beer, you may have to follow him to his grave. I knew myself a very amiable man who tried it. He gave up, at my solicitation, the use of ardent spirit; but he kept alive the morbid appetite by the use of beer and cider, and in six months I myself closed the eyes of that man under *delirium tremens*. Do you believe it is safe for a drunkard to drink wine! No; it is not safe. And then the question comes, "Shall we make his course safe or not!"

Look now at the subject in another point of light. What sacrifice do nine tenths of those who have signed the Temperance Pledge actually make for the cause of temperance! None whatever. Not a particle. They never were in the habit of using ardent spirit. And will not such persons let me approach them and ask, "Will you not, in so good cause, consent to give up the use of all intoxicating liquors whatever! even beer?" "No: I cannot do that." "Not do it! Do you not recollect the feeling that passed through your bosom when our missionary brother asked you if you were willing to send your son or daughter to the heathen! He talked to us about a sacrifice. I now ask you to make this sacrifice. I have nothing to say to the question whether it is right or wrong in itself to use such drinks.—What I ask is, "Will you not make the sacrifice! will you not do as much as this to stop that poor man's soul from rushing down through a drunkard's grave to the drunkard's hell!" You say, "I have a right to drink what does not intoxicate me." I shall not touch that question. My question and I repeat it, is "Will you make a sacrifice!" I appeal to such as have a member of their own family who is in danger; "Will you not do this much to save your son! your brother!" After all that intemperance has done, after the thousands it has sent to a dishonored grave, will we not do as much as this to put an end to its triumphs! after so many stills have been pouring forth their poisonous streams to make wicked men and wretched women, shall another smoke still darken the sky! You go to the manufacturer, you remonstrate with him in this manner, and he answers you "I do not sell to the drunkard; I deal it out only to respectable men." "But I turn round and I ask him, "Suppose no respectable man will use your liquor, what then will become of your distillery?" "O," cried Mr. T., "show me but that day, and I will show you the day on which the smoke of the last still shall leave the manufactory of death."

[Here the order of the meeting was interrupted by a well dressed gentleman, of decent appearance, but whose countenance too plainly told his own story. He was sitting far back on the platform in the midst of the members of the society, when he rose, and exclaimed aloud: "Slander is worse than rum; let me out! let me out!" A passage was made for him when he descended, and he bowed his way through the crowd muttering and murmuring as he went. Many greeted him with hisses, but an officer of the society remonstrated against this, and called the people rather to pray for him. Mr. T. resumed.]

I have asked how the channels of intoxication may be dried up! You say "I was never intoxicated, and never shall be while the world stands." "Well, if not, how much then do you wish that there was not

a drunkard in the world, and in what way do you wish it! If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen? And how do we know when a man does love his brother? Not by his words; we judge by his actions. Will you unite with us? Will you here give up once and forever the use of all intoxicating liquors? If you will, I will accept your pledge, and God will accept it. I congratulate you in the name of this Society, and I thank you in the name of that poor suffering woman, once as respectable as any lady now in this sanctuary? but who now sits at home, trembling to hear the first sound of her husband's returning footsteps. Do you wish that woman had a sober husband? *How much do you wish it.*

I saw a man in the Valley of the Mississippi, who was in jail under sentence of death for the murder of his own son. I conversed with him on his situation, and among the last things he said to me was this: "O sir, had it not been for that cursed liquor, my son might have been alive." Again I ask, shall intemperance be stayed? Shall this curse be banished? I hear a whisper passing through this vast assembly, which seems to answer, "It shall." Am I right? Then you will this night sign the temperance pledge.

RELIGIOUS MISCELLANY.

Speaking the Truth in Love.

The combination of integrity with discretion is the precise point at which a serious Christian must aim in his intercourse, and especially in his debates on religion, with men of the opposite description. He must consider himself as not only having his own reputation but the honor of religion in his keeping. While he must on the one hand 'set his face as a flint,' against any thing that may be construed into compromise or evasion, into denying or concealing any Christian truth or shrinking from any commanded duty, in order to conciliate favor, he must, on the other hand, be scrupulously careful never to maintain a Christian doctrine with an unchristian temper. In endeavouring to convince he must be cautious not needlessly to irritate. He must distinguish between the honor of God and the pride of his own character, and never be pertinaciously supporting the one, under the pretence that he is only maintaining the other. The dislike thus excited against the disputant is at once transferred to the principal, and the adversary's unfavorable opinion of religion is augmented by the faults of its champion. At the same time, the intemperate champion puts it out of his power to be of any further service to the man whom his offensive manners have disgusted.

He who advocates the sacred cause of Christianity, should be particularly aware of fancying that his being religious will atone for his being disagreeable; that his orthodoxy will justify his uncharitableness or his zeal make up for his indiscretion. He must not persuade himself that he has been serving God, when he has only been gratifying his own resentment, when he has actually by a fire defence prejudiced the cause which he might perhaps have advanced by temperate argument and persuasive mildness. Even a judicious silence under great provocation is, in a wafm temper, real forbearance. And though 'to keep silence from good words,' may be pain and grief, yet the pain and grief must be borne, and the silence must be observed.

We are not ignorant how much truth itself offends, unassociated with any thing that is displeasing. This furnishes an important rule not to add to the unavoidable offences, by mixing the faults of our own character with the cause we support; because we may be certain that the enemy will take care never to separate them. He will always voluntarily maintain the pernicious association in his own mind. He will never think or speak of religion without connecting with it the real or imputed bad qualities of all the religious men he knows or has heard of.

Let not then the friends of truth unnecessarily increase the number of her enemies. Let her not have at once to sustain the assaults to which her divine character inevitably subjects her, and the obloquy to which the infirmities and foibles of her unworthy champions expose her.

'Charity,' says an admirable French writer, 'is that law which Jesus Christ came down to bring into the world, to repair the divisions which sin has introduced into it; to be the proof of the reconciliation of man with God, by bringing him into obedience to the divine law; to reconcile him to himself by subjugating passion to his reason; and in fine to reconcile him to all mankind, by curing him of the desire to domineer over them.'

But we put it out of our power to become the instruments of God in promoting the spiritual good of any one, if we stop the avenue to his heart by violence or imprudence. We not only put it out of our power to do good to all whom we disgust, but are we not liable to some responsibility for the failure of all the good we might have done them, had we not forfeited our influence by our indiscretion! What we do not to others, in relieving their spiritual as well as bodily wants, Christ will punish as not having been done to our own reputation, is so inseparably connected with that of religion, that we should be tender of one for the sake of the other.

The modes of doing good in society are various. We should sharpen our discernment to discover them; and our zeal to put them in practice. If we cannot open a man's eyes to the truth of religion by our arguments, we may perhaps open them to its beauty by our moderation. Though he may dislike Christianity in itself, he may, from admiring forbearance of the Christian, be at last led to admire the principle from which it flowed. If he have hitherto refused to listen to the written evidences of religion, the temper of her advocate may be a new evidence of so engaging a kind, that his heart may be opened by the sweetness of the one to the varieties of the other. He will at least be brought to allow that that religion cannot be very bad, the fruits of which are so amiable. The conduct of the disciple may in time bring him to the feet of the Master. A new combination may be formed in his mind. He may begin to see what he had supposed antipathies reconciled, to unite two things which though as impossible to be brought together as the two poles—he may begin to couple candor with Christianity.

But if the temperate pleader should not be so happy as to produce any considerable effect on the mind of his antagonist, he is in any case promoting the interests of his own soul; he is at least imitating the faith and patience of the saints; he is cultivating that meek and quiet spirit, of which his blessed Master, gave at once the rule, the injunction, and the praise.

If all bitterness, and clamor, and malice, and evil speaking, are expressly forbidden in ordinary cases,

surely the prohibition must more peculiarly apply to the case of religious controversialists. Suppose Voltaire and Hume had been left to take their measure of our religion (as one would really suppose they had) from the defences of Christianity by their very able contemporary, Bishop Warburton. When they saw this Goliath in talents and learning, dealing about his ponderous blows, attacking with the same powerful weapons, not the enemies only, but the friends of Christianity, who happened to see some points in a different light from himself; not meeting them as his opponents, but pouncing on them as his prey; not seeking to defend himself, but tearing them to pieces; waging offensive war; delighting in unprovoked hostility—when they saw him thus advocate the Christian cause, with a spirit diametrically opposite to Christianity, would they not exultingly exclaim, in direct opposition to the exclamation of the apostolic age, 'See how these Christians hate one another!' Whereas had his vast powers of mind and astonishing compass of knowledge been sanctified by the angelic meekness of Archbishop Leighton, they would have been compelled to acknowledge, if Christianity be false, it is after all so amiable that it deserves to be true. Might they not have applied to these two prelates what was said of Bosaut and Fenelon, '*Lur prouve la Religion, l'autre de fait aime.*'

If we studiously contrive how to finish the most complete triumph to infidels, contentious theology would be our best contrivance. They enjoy the wounds the combatants inflict on each other, not so much from the personal injury which either might sustain, as from the conviction that every attack, however it may terminate, weakens the common cause. In all engagements with a foreign foe, they know that Christianity *must* come off triumphantly. All their hopes are founded on a civil war.—*H. More.*

From the Christian Watchman.

American Tract Society—Boston.

The 21st Anniversary of this Society was held at Park St. Meeting house on Wednesday evening. Rev. William Reed, the President, in the chair. The meeting was commenced with the singing of a hymn by the Choir, followed by prayer by the Rev. Dr. Park, of Stoughton. The Secretary then read an abstract of the annual report, from which it appears that the efforts of the managers have been chiefly directed to raising funds in aid of the foreign distribution of tracts. They have succeeded in redeeming the pledge given at the last anniversary to raise \$8000 for this purpose, which was paid over to the parent society in New-York. They have, besides, paid \$175 to the American Board, to publish two tracts, one in the language of the Choctaws, the other that of the Creek Indians; and \$110 the donation of one man in moderate circumstances, to aid Mr. Gutzlaff in procuring tracts for China. In addition to the \$900 for foreign purposes, the society proposed to raise \$4000 for domestic use. For want of agents to visit all the churches and solicit their aid, a circular was prepared and sent to each church, stating the objects and wants of the society, and requesting them to raise a specific sum (which was named) as their share. The plan succeeded, and the sum of \$18,400 was obtained, being more than was asked for by \$1400. The total receipts of the society, during the year, amount to more than 18,000. And more than ten million pages of tracts have been circulated from the depository,

besides more than two million pages of temperance publications. The close of the report was occupied by a view of the widely extended field of operation opened for the action of the society, both at home and in heathen lands. The report was accepted and ordered to be published.

On motion of Rev. Mr. Kirk, of Albany, it was then

Resolved, That the distribution of religious tracts, attended with Christian effort and prayer, is well adapted, and has been eminently blessed of God to the salvation of men; and that the times in which we live, call earnestly call upon every Christian to engage in the work.

After another hymn had been sung by the Choir, on motion of Rev. Mr. White, of Virginia, delegate from the American Tract Society, New-York, it was

Resolved, That we pledge our co-operation and our prayers with the American Tract Society at New-York, in their late resolution, to endeavor, as soon as practicable, to supply with its standard volume, the entire population of the United States.

The President then read the following resolution:

Resolved, That since the heathen world is in a state so favorable to be reached and moved by the Christian religion, the present year demands more vigorous efforts to supply its multitudes with religious tracts than has ever yet been made.

A part of Heber's Missionary Hymn was then sung, after which Rev. Messrs. Adams, of Boston, and Clark, of Wells, briefly addressed the meeting in support of the last resolution.

Rev. Messrs. Kirk and White sustained their resolutions with addresses replete with the most spirit-stirring facts, to which, however, our limits will not even permit us to allude.

Dr. Franklin to Thomas Paine.

Thomas Paine sent the manuscript of his infidel work, called the 'Age of Reason,' to Dr. Franklin with the request that he would examine it, and give his opinion on it. After having read it, Dr. Franklin returned it to the author, with the following answer, which plainly shows that the great American philosopher regarded religion very differently from those who adopt the dangerous sentiments of the 'Age of Reason.'

Dear Sir.—I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion—for without a belief of a Providence that takes cognizance of, and guards, and guides, as far as particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into discussion of your principles, though you seem to desire it. At present, I shall only give you my opinion, that though your reasonings are subtle and may perhaps prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject; and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it! You yourself may find it easy to live a virtuous life, without the assistance afforded by religion. You have a clear perception of the advantages of virtue and the disadvantages of vice, and possess a strength

of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consist of weak and ignorant men and women, and of inexperienced and inconsiderate youth of both sexes. We have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in practice of it till it becomes *habitual*, which is the great point for its security. And perhaps you are indebted originally to your religious education for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is necessary, as among the Hottentots, that a youth to be raised into the company of men, should prove his manhood by *beating his mother*. If men are so wicked with religion what would they be without it! I intend this letter itself as a proof of my friendship, and therefore add no professions to it, but simply subscribe,

Yours, B. FRANKLIN.

Missionary Escape.

On the 22d of January last, I started to my appointment after breakfast in the morning. It was raining and cold. By bad directions I missed my way, and wandered about in the Coolulle mountains all the day, and till nine o'clock at night. It being very dark, and myself and horse very much fatigued, I concluded to remain where I was during the remainder of the night. I accordingly alighted, took off the saddle, and laid it by the root of a tree, and was preparing to lodge myself in the best way I could, when suddenly a panther screamed out most hideously not far from me. I confess I felt much agitated. My horse also was so affrighted that I could scarcely control him. I soon put on my saddle, mounted my affrighted horse, and made my way through the brush, bamboo briars, and pine holes as fast as I could. It still continued to rain, and consequently so dark that I could see nothing before me. The ungovernable ravings of my horse for some time convinced me that the panther was still pursuing us. In this way I trotted for some two miles, sometimes in the water, sometimes in sink holes, and frequently drawn partly off my horse, by the trees, vines, and bushes. Finally I determined to alight, fix myself in the best way I could, and remain till morning. I accordingly placed my saddle, as before, by the side of a tree, sat down on it, spreading the blanket over my legs, and my umbrella over me, holding the bridle of my horse in my hand. Scarcely had I seated myself, before the panther screamed close by me again. The scream was echoed by the doleful yells of many wolves. The owls on the trees above me also halloed most wofully. My feelings I cannot describe. The hair seemed to rise on my head, and I realized for a few moments, in imagination, all the horrors of a cruel death. I soon, however, summoned up my stock of courage, and reported to God in prayer. I thought of the Divine protection and providence—of Daniel, of the Hebrew children, &c., and soon I felt as calm as ever I did—I even felt happy. O, blessed God! he is still a present help in time of need. The panther came close to me; I heard its tail patting the earth like that of a cat when it was about to leap on its prey. It would then walk round us. My horse did not seem quite as well composed. He would cringe from side to side as the animal passed around us. In this con-

dition I spent a dreary sleepless night. As soon as the light shone sufficiently bright to see clearly, I espied the panther, which had retreated to a log, standing on its hinder parts, looking very curiously at me. It soon, however, left me alone.

I arose, and saddling my horse, mounted, and rode him through the swamps, and over the mountains during the whole day, until near night, when I found myself, with much joy, at the long cabin of civilized man. O, how good is the Lord! We never so sensibly feel our obligations to adore and praise our heavenly Father, as when we pass through grievous difficulties.—*Zion's Herald*

From the American Baptist.

Report

Of the Depository Committee of the Board of Managers of the Baptist General Tract Society, July 4th, 1835.

The Committee having attended to the duties assigned them, present to the Board the following statement of the concerns of the Depository for the last six months, ending June 30th.

In the period above named, there have been purchased for the use of the Society, 2731 reams of paper, for \$755 26.

The number of Tracts received into the Depository, is 85,290, making 2,379,550 pages, equal to \$1,586 37.

The Tracts sold amount to 2,710,540 pages, equal to \$1,807 05; and the issues from the Depository in the same time for *gratuitous distribution*, have been over 500,000 pages.

The books received on sale at the Depository, amount to \$816 47; and the amount sold, is \$1,056 84.

Of the Baptist Manual, 1,000 copies have been printed, and the second edition is now in the press—858 copies have been sold for \$435 50.

The amount of donations received for the gratuitous distribution of the Manual, is \$421.

The Committee learn with pleasure, that the total amount of the Society's receipts for the last six months, is \$3,621 57, being an increase of \$1,141 63 over the last year's receipts for the same period.

J. DAVIS,

Chairman of the Committee.

Rev. Joseph Wolff.

This remarkable individual has returned to England from the East. He was attracting considerable attention in England. Mr. Wolff was originally a Jew. He subsequently embraced the Romish faith, and studied at the Propaganda, at Rome, with a view to the priesthood. He renounced Romanism, and is now a clergyman of the church of England. Though somewhat eccentric, he is highly esteemed for his talents and piety. He has been an intrepid missionary among the Jews and others, for nearly 20 years. There is some expectation of this extraordinary personage visiting the U. States.—*West. Lum.*

Those that are sanctified have the best comeliness. Disappointments must not drive us away from gracious pursuits.

As much is implied in securing our possessions as in making them.

A few close arguments are worth a great many big words.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JULY 24, 1835.

To Correspondents.

"Brutus" is received, but is deemed inconclusive.

We are happy to learn that the Spruce Street Church and the First Baptist Church in Philadelphia have become reconciled, and their long standing differences put an end to by mutual agreement. The lawyers advised a compromise, by which the First Baptist Church is to pay \$7000 towards liquidating the heavy debt on the Spruce Street Meeting House. The whole amount of property about which they were contending was worth from twelve to fifteen thousand dollars. Dr. Brantly, Pastor of the First Baptist Church, preached on the 24th of May, in the Spruce Street Church, after which there were kind meetings and mutual congratulations at the return of peace. We gather these facts from a letter in the Cross and Baptist Journal of the 12th of June.

A friend has put into our hands a sermon on Baptism by the Rev. Samuel Dunwody, of the Methodist Episcopal Society, which was first published at the request of his congregation in Savannah in the year 1827, and has been recently re-published, and put in extensive circulation, at least in some parts of this State. We are informed that many persons regard it an unanswerable argument, and it is supposed to have some weight even with Baptists themselves. We presume its influence even among his own people arises in a great measure from the boldness of its assertions, but though we in candor must admit there is much ingenuity in the manner of treating the subject, yet we cannot willingly allow that Baptists are so ignorant of the true scriptural principles upon which their views of Baptism are to be sustained, as to be led away for a moment by the argument which Mr. Dunwody seems to draw from the scriptures. We say he has made bold assertions, many of which we could name but for the present we only instance his reference to historical evidences on the 13th and 14th pages of his pamphlet, which affords ample evidence of his ignorance of ecclesiastical history. He denies that there were any in the early ages of the Church who raised their voice against Infant Baptism. For his information we will only mention the name of Tertullian who flourished about two hundred years after Christ, and who wrote warmly against the innovation. But Mr. Dunwody has rested the strength of his cause upon one argument which he professes to take from the scriptures, and he has acknowledged that if he fails to prove his point by this argument, he will give up "that infant baptism is altogether illegal." To this argument therefore we have alone for the present confined our attention, and the following is our reply to it. In this reply we have adopted the very language of Mr. Dunwody, and defended our views only by those passages of scripture which he himself has quoted in his own favor. Such is the similarity in the language and connection of the argument, that we entitle our reply:—

Mr. Dunwody's Sermon on Baptism improved.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen."—Matthew xxviii. 19, 20.

The argument that I would bring forward against the baptism of Infants is, that God has never constituted them members of his Church, nor admitted them into it by any religious rite.

And here I will candidly acknowledge that the proposition just stated is the very strongest of all our arguments against Infant Baptism. If the Pedo-Baptists can prove that Infants have a right to be members of the Church their point will be completely gained, and we will then be ready to acknowledge that Infant baptism may be legal. But unless it can be proved that God has constituted Infants members of his Church; and further, that the right of Infants to Church membership has been continued; the right of Infants to baptism is inadmissible as a matter of course; and no minister of Christ has a right to administer to them that ordinance.

Even in the Institution of Circumcision, as recorded in Gen. xvii. from the 9th to the 14th verses inclusive, we have no proof that God has ever constituted Infants members of his Church and admitted them into it by a religious rite. The whole paragraph reads thus:—And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man child in your generations: he that is born in the house or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." That the covenant here alluded to was a national covenant is evident from the 7th verse of the same chapter. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee." St. Paul in the third chapter of his epistle to the Galatians does not invalidate this sentiment concerning this covenant. "And the scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Again: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. Brethren I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ." And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." It is therefore to be inferred from St. Paul's manner of reasoning upon this subject, that the covenant which God made with Abraham was a national covenant, applicable to no other nation but the Jews, and that the same covenant in one sense remains in force to the present day. It is farther evident that as Infants and servants were included in the original covenant which God made with Abraham, and received circumcision equally with Abraham, as a seal of that covenant as a national covenant, that the right of Infants and servants among the Jews, may remain untaken away; and of course they have as good a right to circumcision now as formerly. St. Paul likewise observes, in the 4th chapter of his epistle to the Romans, that he (meaning Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised. From which it appears that circumcision was not only a seal of a national covenant, but likewise

a seal of the righteousness of faith. And as Abraham did not receive the sign of circumcision till after he had believed God, and had his faith counted to him for righteousness, so now we cannot expect any to submit to the ordinance of baptism till he has first heard and believed the Gospel of Christ. And this indeed is no inconsiderable argument of the Baptists against Infant baptism; for as they believe there is a striking analogy between baptism and circumcision, (an analogy so striking as to have led Peto-Baptists into the belief that the one is the substitute of the other,) and as circumcision was administered to Abraham as a seal of the righteousness of faith, and baptism is also considered a similar seal, so upon the same principle baptism ought to be administered to those only who are capable of faith. The Baptists deny that baptism has come in the room of circumcision; and I think they have very strong reasons for denying it. It has been already shown that circumcision was anciently not only a seal of a national covenant, but likewise a seal of the righteousness of faith; so now in baptism a seal of the righteousness of faith. One scripture to prove this may be found. Acts ii. 39.—“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” St. Peter here doubtless alluded to the promise that was so frequently repeated and which respected the mediation of Jesus Christ, by whom all the families of the earth were to be blessed. And as God had promised to Abraham that through him and his seed this blessing should be brought to the families of the earth, and as God confirmed his promise to Abraham by granting to him circumcision as a seal of the covenant between them, so here the penitent Jews (the circumcised descendants of Abraham) are particularly encouraged to lay hold upon the same promise, by publicly acknowledging their belief in Christ as their Saviour, and accordingly submitting to the ordinance of baptism. It cannot fairly be inferred from this that baptism is in place of circumcision. We might remark, by way of an illustrative comparison, that as circumcision was formerly the peculiar mark of distinction between the Jews, who were God's peculiar people, and the Gentiles, who were generally idolaters, so now baptism is the peculiar mark of distinction between sincere believers in Christ, and the vast crowd of unbelievers who yet remain unconverted to God. Of course it would not be a mark of such distinction if Infants must be admitted to the ordinance. It has been further shewn, that circumcision was to Abraham a seal of the righteousness of faith—even that faith which he had, while as yet he was uncircumcised. So baptism is now a seal of the righteousness of faith, which is evident from several scriptures. Among others, “He that believeth and is baptized shall be saved.” As likewise in the case of Philip and the Eunuch: the latter said to Philip, “see, here is water; what doth hinder me to be baptized?” Philip replied, “If thou believest with all thine heart thou mayest.” The Eunuch replied that he believed that Jesus Christ was the Son of God, and so was admitted to baptism upon the profession of his faith. The Baptists readily acknowledge that baptism is a seal of the righteousness of faith. This is evident from their universal practice, in refusing to baptize any persons but upon a profession of their faith, and in rejecting all from their communion tables who have been christened in infancy, and never baptized as professed believers in Jesus Christ. If circumcision was then formerly a seal of the righteousness of faith, and baptism is now a seal of the righteousness of faith, it is an evidence of a striking analogy, but nothing more. That baptism is not in place of circumcision is evident from this consideration. Circumcision was not formerly the door of admission into the

visible Church, notwithstanding the solemn declaration that the uncircumcised male child should be cut off from his people, i. e. the Jewish nation, and no stranger or uncircumcised person was allowed to eat of the Lord's passover; for females were admitted into the Church and they were uncircumcised. But baptism is now the only legal door of admission into the visible Church of Christ; which is evident from the very commission given to the Apostles, to go and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; and from the circumstance of the three thousand that were added to the Church on the day of Pentecost, by means of their baptism in the name of the Lord Jesus Christ. And indeed the Baptists insist that baptism is the only legal door of admission into the visible Church, for they reject all from the sacrament of the Lord's supper who have not been baptized (immersed) upon a profession of their faith. But once more: We are ready to admit that circumcision and baptism are in some points analogous, for instance; as the circumcision of Abraham, formerly, which was outward in the flesh, was indicative of the inward circumcision of his heart, so baptism now which is an outward sign, is significant of being washed from our moral pollution in the laver of regeneration. The sum of the whole, however, is that though baptism in some particulars is analogous to circumcision, yet as circumcision has never been abolished as far as the Jewish nation is concerned, baptism has not been introduced in its room. And it is evident that the scriptures have no where told us that baptism has come in the room of circumcision, which would have been necessary, since the one does not answer perfectly the design of the other. This may be further illustrated by a familiar example. These United States of America were once colonies of Great Britain. They felt themselves aggrieved by the mother country. In consequence of which they revolted from her dominion, and finally succeeded in establishing their independence. We now have a Government in place of the one we have thrown off, and there is a considerable dissimilarity between our Government and that of Great Britain. 'Tis true there is some similarity: they have their king and parliament consisting of Lords and Commons, and we have our President and Congress, consisting of a Senate and House of Representatives. Now if our Government had to be regulated according to the principles of the British Government, was there not a necessity that the framers of our Constitution should say, our President is virtually a king, and our Senate are really lords and noblemen? Every reasonable man must say that such necessity existed; for such similarity of Governments is not self-evident on the face of the Constitution. For the same reason there was a necessity that the scriptures should say that baptism should succeed in the place of circumcision, because we cannot perceive that the one answers the design of the other. Though their Infants were formerly circumcised, this is no reason that they ought now to be received into the Church by the ordinance of baptism, and it has been already denied that Infants were formerly constituted members of the visible Church of God by Divine appointments, and their right to Church membership can never be proved.

And it might here be very properly asked, If baptism has really come in the room of circumcision, why then were the first Jewish converts to Christianity baptized, though they had already been circumcised? And to this it may be added that not only those Jews who rejected Christ, but those who received him as the promised Messiah and were baptized in his name continued to practice circumcision. It was made obligatory that those among them who were brought to believe that Christ was indeed the promised Messiah, should evidence their faith in Christ by publicly submitting to be baptized in his name, notwithstanding their previous circumcision. This was par-

icularly the case with the multitude who were baptized on the day of Pentecost. They were of the number that Peter charged with having crucified the Lord of Glory; and though at such a time the mere declaration of faith in Jesus Christ would have been ample evidence of the sincerity of their repentance, yet were they required to be baptized in his name; but whether they were baptized publicly or privately is left to vague inference. The same remark applies to the case of St. Paul. He had been a very grievous persecutor of the Church of God, and to use his own words, being exceedingly mad against them, he had persecuted them even unto strange cities. It was therefore only necessary for a man of such notoriety, when he became thoroughly convinced that Jesus Christ was the Son of God, that he should openly acknowledge him as such; yet although circumcised, he was required to be baptized, which was probably privately administered. I see no reason to suppose that the case was different with respect even to those Apostles, whose baptisms are not expressly recorded. First, it is certain that some of them were baptized by John; secondly, though the others were not baptized by the Lord himself, yet as it is said that "Jesus made and baptized more disciples than John, though Jesus himself baptized not but his disciples," it is reasonable to conclude that those who were previously baptized by John administered the ordinance to the other disciples of the Lord, for it would be unreasonable to suppose that some were required to be baptized and others not. Thus Christ only commissioned those to preach his Gospel who had been regularly baptized. But the Apostles had probably all been previously circumcised. How then it may again be asked can baptism be in the place of circumcision? But though it is shewn that the twelve Apostles were baptized, there is one supposed difficulty that still remains. It is this: Who baptized John the Baptist? He was not baptized by Christ himself, for John said to him, "I have need to be baptized by thee, and comest thou to me?" Nor was he baptized by any of the Jewish Priests, for they were at a loss to know who he was. (See John i. 19.) Besides this, we are told that he was in the desert till the day of his shewing unto Israel. The answer is plain. It cannot be denied but that the baptism of John was from heaven; but the question is, Did the Lord commission him to preach and baptize as being a member of the Church, or out of the Church? I think there was at the time no regularly organized visible Gospel Church, nor was there any until after the ascension of our Lord, but John was a member of the incipient Gospel Church; (see Mark i. 1, 2.) and that by virtue of his baptism from heaven. From this it appears, that John the Baptist, whom the Baptists all claim as being the first preacher of their order, was himself a baptized person; and though it is not denied that he was a member of the Church, it was undoubtedly of the Gospel Church, and that by virtue of his baptism from heaven; for though he had been circumcised when eight days old according to the requirement of the law of Moses, yet as he was in the desert till the day of his shewing unto Israel, he was unknown to the Jewish Priests as a member of the Jewish Church; besides which it is a question whether there was ever such a thing as a Jewish Church.* But further: If the first Apostles were members of the Church in virtue of their baptism, notwithstanding their previous circumcision (for there is good evidence of their baptism) and in that capacity were commissioned, by the Great Head of the Church himself, to preach the Gospel to every creature, and St. Paul likewise did not attempt such a thing till after his baptism. This is another proof that baptism and circumcision did not answer one and the same purpose, and is a farther evidence that

* The Church in the wilderness is mentioned, but whether this was the spiritual or the visible Church is questionable.

one did not come in the room of the other. And it is farther objected, that if baptism has come in the room of circumcision, why was circumcision limited to males only; whereas now, both men and women are judged to be proper subjects of baptism. First: It could not have been from the nature of the case, since other nations practice circumcision with both sexes. Secondly: It could not be because Christ came into the world to enlarge our privileges, and not to take them away, since females were as much members of the Jewish Church as were males. The preceding arguments clearly prove, that God has never constituted Infants members of his Church, nor admitted them into it by any religious rite; which is the main foundation upon which we rest the rejection of Infants from baptism. But we might farther observe that the Lord himself in the days of his flesh, did not acknowledge Infants to be members of his visible Church, and consequently they have no right to baptism. He says, (Mark x. 14.) "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." He adds, "Verily I say unto you, Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." But he neither directed them to be baptized nor acknowledged them as members of his visible Church.

There are at least three senses in which we may understand the "kingdom of God." The Church of God which is his visible kingdom in this world; the inward kingdom of grace in the heart, or, finally, the kingdom of glory. A Baptist will not acknowledge an Infant to be a member of the visible Church, but he will not deny but Infants may finally reach the kingdom of glory, which pre-supposes that they must first be the subjects of the kingdom of grace; for there is no other medium through which we can reach the kingdom of glory. But though Infants can be subjects, both of the kingdom of grace and glory too, the Baptists refuse them the right of membership in the visible Church, because Christ has not authorized it, and because it is not essential to their salvation; and it has been already sufficiently proved that God himself has never constituted Infants members of his visible Church. The grand objection to the baptism of Infants, in answer to the argument taken from the above passage, is that Christ did not baptize them. 'Tis true that Christ did not baptize himself, but he could have directed their baptism, as in the case of adults. It is plain that neither John the Baptist, nor the Apostles ever baptized Infants; and this is evidence against the right of Infants to the ordinance of baptism, unless it can be shewn that the Lord left a command that the successors of the Apostles should not follow their example. It has already been shewn how John received his baptism; he was a member of the incipient Gospel Church, by virtue of his baptism from heaven; the Apostles also were baptized; and if the children were admitted into the Church, they too ought to have been baptized and constituted members of the Church in the same way. Besides, the baptism of John, being purely the baptism of repentance and the beginning of the Gospel of Jesus Christ, could not be supposed to apply to Infants who could not repent, hence they were not constituted members of the visible Church. That the baptism of John was Gospel baptism is evident from the fact recorded (Acts xix. 1-5) where Paul asked certain disciples, "Have ye received the Holy Ghost since ye believed?" Their answer was, they had not heard if there be a Holy Ghost, and then Paul says they had been baptized by John's baptism, in the name of the Lord Jesus. The fair inference therefore is, that when John baptized those who professed repentance for their sins, it was a denial of the right of Infants to be members of the Church, which is what we contend for; and so the right of Infants to

Church membership was not admitted under the ministry of John. But this is further evident from the commission given by our Lord to his Apostles, "Go ye therefore and teach all nations," &c. It is observable that the Greek word *mathetes*, which we translate *teach*, properly means to cause to be a disciple; while the other Greek word, *didaskontes*, which we translate *teaching*, properly means to instruct in doctrine, &c.: now it is plain that we cannot cause an Infant to be a disciple nor instruct him in doctrine. We do not send our children to school until they are capable of learning, nor ought we to instruct them in the higher or more advanced doctrines of the Church before they are disciples. The Baptists insist that people can only be proselyted to the Christian faith by teaching; they must therefore be taught before they can be baptized, and after they are baptized there is still a number of things that they ought to be taught to observe. If this be granted, and the right of Infants to Church membership cannot be proved, of course they ought not to be baptized. Had Abraham never believed God, he never could have received the sign of circumcision as a seal of the righteousness of faith that he had being yet uncircumcised. But independently of faith, Isaac was circumcised when only eight days old, by the command of God himself; because an Infant is as much a member of a family or of a nation as the father is. Circumcision did not make Abraham a member of the Church, for if it did that would suppose he was not a member before, and indeed that there was no Church before his time; but it gave him a right to the promise, and it could do as much for his infant Isaac. It was to both the seal of the covenant of promise. A heathen man, however, could not be expected to submit to the ordinance of baptism, till he had first heard the Gospel of Christ, then believed it, and afterward confessed his faith in Christ, nor could he be expected to bring forward his infant child and dedicate him to God in the ordinance of baptism, unless God had so commanded him, for he could not perceive that his infant would have any more rights by it, than any other infant possesses, or than it would possess without baptism. And the more so, as there are so many strong reasons to believe that baptism has not come in the room of circumcision. But the thing will be more evident if we consider that the Apostles themselves though Jews, and not without strong Jewish prejudices, were sensible men. Suppose then the Lord had said to the Apostles, Go ye therefore and teach all nations, circumcising them in the name of the Father, Son, and Holy Ghost. Although the Apostles knew that infants had always received circumcision, as men of sense they would have seen that they were not included in this new commission, for they were incapable of being proselyted to the Christian faith, which was expressly enjoined as antecedent to the rite. But this is farther evident from the practice of the Apostles themselves. When on the day of Pentecost the multitude cried out, "Men and brethren, what shall we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, (teknois, posterity) and to all that are afar off, even as many as the Lord our God shall call. It is evident that the Apostle here limits the ordinance to those whom God calls.

FOR THE SOUTHERN BAPTIST.

The importance of Intellectual Culture and Discipline in the Ministry of the Present Age.

To a mind, conscientiously regardful of the interests of Zion, there cannot be a more important inquiry than that which touches the usefulness of the Christian Ministry. On an efficient ministry depends the

prosperity of the Church. If our revolted world is ever reclaimed, and subdued to the Redeemer, the ministry must act as the vanguard in the glorious struggle. It is their's, to scale the ramparts of the enemy, and plant there the standard of the cross. If the light of truth shall ever irradiate the globe, it must be spread by the ministers of Christ, who shall go forth, with blazing torches, to dispel the enveloping darkness. Such being the duties which await the ministers of Christ, it cannot be doubted that they should be thoroughly equipped for the service. And yet most lamentable are the disadvantages under which they labor; and the failures to which they are exposed. Owing to the want of institutions for ministerial education, the means of intellectual advancement are accessible, only, to a few, while numbers, urged by a conviction of duty, take to the field, imperfectly prepared for their important station. Thus, in the defence of the truth, their more profound and erudite opponents occupy the vantage ground, and attack them with keener and more polished weapons. The consequences of such disparity would be total and irreversible defeat, did not the Lord raise up, from time to time, some valiant champion of his truth, uniting learning with piety, and thus able to wrest the weapons of science from the impugners of revelation.

There is perhaps, too general a disposition to undervalue human learning in an ambassador of the cross. In estimating its value, the minds of many are biassed by erroneous impressions, with which they have grown up from childhood. The style of depreciation in which the mental qualifications of the first preachers of the Gospel have been spoken of, has induced a belief that they were not at all indebted, for success, to learning and science, and that, therefore, the years which are devoted to study among us are only so much time lost to the great purpose of the Christian ministry. A little attention to the subject will show the groundlessness of such a belief. Without adverting to the immense superiority of the Apostles over the preachers of all succeeding ages, in that they were endowed with the special gifts of the spirit, it may be shown that, in respect to mere human means, they were much better prepared for the duties of their office than any who have passed through the whole course of studies usual at our best theological institutions. They were better trained, and possessed more accurate and extensive knowledge on all the subjects connected with their ministrations.

Let it be remembered, that most of what can now be acquired only by years of patient and laborious study, was perfectly familiar to the early preachers of the Gospel, and formed a part of the common stock of knowledge in their times. The minister of Christ, at the present day, if he would examine for himself the records of his faith, must devote years of untiring labor to the study of the Greek and Hebrew languages. The Apostles were well versed in those languages. They spoke and wrote them with perfect freedom; and these were the languages most commonly in use. The Hebrew (substantially as we have it in the Old Testament*) was spoken in Palestine, and the Greek, throughout the Roman Empire. The Apostles were, happily, rid of most of the inquiries

* The language of Palestine, in the age of Christ and the Apostles, was Aramæan, and was very closely allied to the Hebrew, being related to it somewhat in the same manner as the old Saxon dialect to that of Franconia, or as the Scotch to the English. (See Biblical Repository, v. 1, p. 318.)

which perplex the modern interpreter of the scriptures. When contending for the "faith once delivered to the saints," they were not compelled, like critics in modern times, to examine and collate ancient manuscripts, to determine which is the true among many different readings, and to trace their way through the rubbish of ages; with scarcely a ray of light to guide them. They had received the doctrines of the New Testament from the lips of "him who spake as never man spake;" and the original documents, whenever they might be written, could treat only of facts and truths with which they were previously acquainted. Again, in explaining the scriptures among us, much perplexity arises from our imperfect acquaintance with the manners and customs of the age and country in which they were written. Many figurative expressions and many passages containing local and temporary allusions, are either entirely or partially unintelligible. To this department of biblical literature much time and labor have been devoted. Much light has been thrown upon it by the researches of intelligent travellers in the East; but much remains to be done, before the obscurity which rests upon it is entirely dispelled. It is thus apparent, that many years of a modern minister's life must be spent in the investigation of subjects with which the Apostles were familiar at the very outset.

But, to go farther, we hesitate not to say that, with respect to severe mental discipline, the earliest Christian teachers were, eminently, our superiors. They had not, indeed, been trained in the schools of philosophy, nor had they listened to the instructions of the masters in science; but they were trained in a better school, and under a nobler master. What were the philosophy and the eloquence of those times? Philosophy was in its dotage. Its boasted advocates spent their time in frivolous disputes, and strifes of words, and "oppositions of science falsely so called;" so that the honest inquirer was bewildered in a labyrinth of subtle disquisitions. A false taste had, long since, corrupted the noble Grecian eloquence, and had introduced, in its stead, tinsel glitter and empty declamation. In noble spirit-stirring eloquence—the eloquence of thought and feeling—the Apostles were greatly superior to their cotemporaries. To have adorned the sublime eloquence of the Gospel with the gaudy colors of Grecian rhetoric, would have been to paint the diamond and obscure its brilliancy. The Apostles needed no such aids. They had been the disciples of the profoundest philosopher that ever lived, and had received the doctrines which he taught from his own lips, in the glowing words of his own luminous exposition. The scenes through which they passed must have disciplined and matured their minds, and from the questions which they not unfrequently proposed to their Great Master, we may infer that they were not unaccustomed to profound and acute discussions.

We have thus far alluded to the Apostles under a general designation. There was one, however, who towered far above the rest, and has transmitted to us, in his noble compositions which form a large portion of the New Testament, the imperishable memorials of his greatness. And what is it that gives to the writings of Paul their evident superiority to the writings of his fellow Apostles? The superior literary culture and discipline of his mind, and the greater extent of his learning. "The same Spirit guided his fellow Apostles, but it did not uniformly produce in them the vivid energy of feeling, or those massive

and burning thoughts, which mark the writings of the great Apostle of the Gentiles."*

It is thus obvious that the Apostles were men of superior intellectual power, and well versed in the knowledge appropriate to their office. The attentive reader of ecclesiastical history will also admit that they were much superior to the very next generation of their successors in the ministry.† It may be asserted upon the most reasonable grounds, that had they possessed the learning and ability of their immediate predecessors, the Apostles, many heresies which now blacken the pages of Church history, might have been avoided, and infinite damage averted from the Church.

Let it be remembered, in addition to what has been remarked, that the minister of the present day is encumbered with many embarrassments, arising out of the intellectual character of the age, to which the first promulgators of the Christian doctrines were seldom exposed. The universal diffusion of knowledge, in modern times, gives to society an aspect very different from that which it presented when learning was the monopoly of a privileged few, and books could be found only in the academies of science, and the mansions of the rich. The Apostles did indeed sometimes encounter the lettered skepticism of the philosopher and the polished profligacy of the wit; but their common intercourse was with the humbler ranks of the community, to whom learning and science were denied. Very different is the character of our modern congregations. Every hearer occupies the chair of the critic, and is ready to sit in judgment on the performances of the preacher. Even the upstart of yesterday, who must be fed on "milk" all the days of his life, because his mental imbecility forbids "strong meat," will differ from his minister, and prefer his own crude and undigested opinions to the deliberate conclusions of one who has devoted to the study of theology years of patient toil.

There is however another class of hearers (by far the majority) who would not be unnecessarily captious, but who, partaking of the literary refinement which distinguishes the age, would be gratified to have the discourses, which they hear from the pulpit, undeformed by inaccuracies of diction and commonplace thought. Such reasonable desires should be gratified. It is the duty of the Church to educate her ministers to meet the demands of the community. It is due to her ministers that they be furnished with every facility for fulfilling "the ministry which they have received of the Lord Jesus."

It is in sorrow of spirit that we think of the amount of substantial intellect, coupled with fervent piety, which is cashiered of its proper influence, by the want of suitable culture. We have many faithful "ambassadors for Christ," men who are willing to "spend and be spent" in the cause of their blessed Master; and therein we do most heartily and gratefully rejoice. But alas, they are not accomplishing for Zion what they might accomplish, were they furnished with the resources of learning, and the energies of a well disciplined mind. "They are borne upon by various and heavy disparagements. They possess the "sword of the spirit," but the hilt has

* See an excellent sermon entitled "Literary culture increasing the power of the Christian Ministry," by Rev. William R. Williams, New-York.

† For proof of this we need only advert to the character and writings of Barnabas, Herman, and others.

fallen from the blade, and the heavenly weapon is of comparatively little efficacy in their hands."*

An advertence to the demand for high intellectual culture in the official defenders of the faith, in view of the errors of the times, will close these remarks. Infidelity has recently come out from its skulking places, emboldened by the hope of success, to make another attack upon the truth of God. Although, again and again vanquished and driven from the field, it seems to seek another conflict, and demands an overthrow in the view of the present generation. Infidelity divides itself into two distinct forms: One is the infidelity of the mind, the other is the infidelity of the heart. One is the aberration of the intellect, bewildered in the mazes of sophistry; the other is the intoxication of the passions, uneasy under the restraints of Christianity, and clamorous for gratification. Now, the defender of the faith must be prepared to encounter, successfully, both these forms of error—to detect the sophistries of the one, and unveil the enormities of the other. The theory of infidelity can no more stand the test of argument, than can its practice bear exposure.

The spread of popery in our land presents another reason why those sons of the Church, who are specially commissioned for her defence, should be well trained. That monstrous compound of errors which has swept over Europe, for ages, like the blast of the aëroco withering and destroying in its course, has at length crossed the ocean, menacing destruction to our political and religious freedom. The writer is not of those who would sound a needless alarm. He is aware that the danger has sometimes been magnified. But he is also aware, that even this has failed to rouse the American people to a due solicitude on the subject. They yet slumber, while the storm is gathering afar, and there may be heard the muttering of the distant thunder.

He must have been a very unobservant spectator of passing events, who has yet to learn that the great heresiarch and patron of error is marshalling his forces in this land of liberty, the favorite abode of enlightened protestantism. From the halls of the Propaganda at Rome, he is sending forth his obsequious servitors, who acknowledge no authority above the Church, and no law superior to the will of their infallible master. Bound themselves in the fetters of ghostly tyranny, they dare not emancipate others. The language of the priest to the pope is ever that of abject submission.

Thus quid optes,
Explorare labor; mihi jussa capessere fas est.—Æn. l. 76.

It seems probable for many reasons, that by the ordination of heaven, this land has been selected as the arena for a more tremendous conflict than has ever yet engaged the notice of the civilized world. Here shall be consummated the struggle of truth with error. Here shall the last battle be fought, and the victory achieved. There seems to be a peculiar fitness in the selection of our country for such a purpose. The perfect religious freedom we enjoy presents equal advantages to the respective combatants; and our exalted rank among the nations of the earth will give notoriety to defeat. The note of retreat and the acclamations of victory will be echoed around the globe. Our powerful and crafty adversary, whose past history renders his name as odious as his machi-

nations are terrible, is already preparing for the onset, and mustering his hosts to battle—a battle to which the eyes of the civilized world will be directed as to an august theatre. The contest will be one, not of physical, but intellectual power—the struggle of mind with mind. Defeat in this will be as disastrous as disgraceful. Ages of darkness will ensue, and the world be rolled away from the millennium. If we are thus the chosen champions of truth, let us prepare ourselves for the strife. Let the protestant Church be furnished with men of sanctified hearts, and cultivated minds, and we have nothing to fear. The triumph will be complete. They will go forth, in the strength of the Most High, and will smite that citadel of error—that outpost of the kingdom of darkness—with a stroke that shall level it to the dust.

We are painfully impressed with a conviction that our controversies with the Catholics have been conducted in a manner not the most advantageous to the cause of truth. By too rigid an exposition of the scriptures, the advocates of Protestantism have brought into disesteem their knowledge of philology, and the science of interpretation. By stretching some passages of scripture beyond their just and obvious application, they have neutralized the force of their true interpretation of other passages, and thus blunted their own weapons.* It is hoped that a more thorough education of the ministry will bring about a better system of interpretation, so that, while every reasonable concession is made to the Catholics, the word of God may be used to demolish their strong holds. We are bound to meet them on fair and honorable ground, and thus, it may be evident to them and to the world, that truth and not victory is our object.

The writer of these remarks has adverted, only incidentally to the importance of piety in the ministers of the Gospel. He supposes there will be among his readers but one opinion on this point. He hopes and prays that the body of Christians for which these remarks are specially intended, and to whom he has the honor to belong, may never be given up to the awful delusion of supposing any qualifications, however great, an equivalent for piety. It would be to barter the armour of the Church for her ornaments. Let us never forget that, whatever may be the intellectual endowments of our spiritual guides, it is indispensable that they be

Deep-learned in the philosophy of heaven.

May He who loved the Church and bought it with his blood, and designs to make it pure and spotless as himself, mercifully grant able and faithful ministers, who shall build it up, until it shall form one perfect and beautiful temple to his glory.

LORENZO.

* For instance, the common interpretation of Matt. xvi. 18, by which the term "rock" is made to refer to Christ, is not justified by the true principles of interpretation. By "this rock" is meant Peter; and this interpretation yields nothing to the arrogant claims of papal supremacy. In like manner, the common interpretation of a passage in 2 Cor. chap. 2, is not admissible. There is no allusion there to the Roman Church. Similar mistakes have been made in explaining the Apocalypse.

FOR THE SOUTHERN BAPTIST.

Man is a very dependent being, not only as a creature, but as a member of society. Mutual wants and interests bind together the whole human family. Infancy needs the nurture, tenderness, and protection of parental care; youth needs the instruction, guid-

* Spiritual Despotism by the author of Natural History of Enthusiasm.

ance, and discipline of maturer years; manhood needs the monitory counsels of age, and the restraints and solace of domestic ties; the infirm and the aged need the support of the vigorous; the master needs the obedience and labor of his dependents, and they in turn the protection, providence, and salutary control of the master. And all need the sympathies and succours of a common humanity. The dependence of men on each other for the materials and the means of knowledge is particularly observable. Human science, from its nature derivative and progressive, is the accumulation of ages: few men have the talents and the time for making many original discoveries: the facts, observations and experiments of distant times and places are collected, arranged, and transmitted for the common benefit. What is history but a collection of such facts, with suitable illustrations and reflections? What is philosophy but a similar collection of facts, observations and experiments, with the principles they involve, and their legitimate inferences? In geometry, metaphysics and morals, genius has effected much without adventitious aid; and to profit by its labors we need principally a clear perception of intuitive truth, an accurate attention, patience of investigation and fairness of deduction. But in the experimental arts and sciences, we depend on others not only for the result of their labors, but also for the truth of many of the data, on which we must proceed. Hence it becomes an important inquiry how far we are warranted to confide in the reported facts, observations, and experiments of distant times and places. We can come to a satisfactory conclusion only by adverting to an important principle of our moral nature—the principle of faith or trust. It is natural for us to believe our fellow men; and in correspondence with this, it is natural for us to speak the truth. Notwithstanding the corruption of the heart, and the deprivation of manners, the bias of interest and the dread of suffering, continued undetected falsehood is rare. The ultimate prevalence of truth is a proverbial maxim: and though some seem to have an unconquerable propensity to falsehood, they are but exceptions to general fact. The eddies of the Mississippi do not disprove the force and regularity of its current. Besides the difficulty of constructing, and still more of maintaining, a consistent falsehood from the relation and correspondence of things in their nature and circumstances, indicating causes, concomitants and consequences, the mind while attempting deception, acts under a constraint from which it naturally endeavors to get free, and tends thereby to its own detection.

Consistent unimpeached testimony of competent witnesses substantiates matters of fact. This class, in its wide range, comprises the phenomena, and changes of the animal, vegetable, and mineral kingdoms, the transactions of society, the discoveries of science and the improvements of art. Reason, with the aid of experience and the canons of a sound philosophy, must examine the evidence and regulate our assent. We may infer the capacity of the reporter from the qualities of his report: in the absence of internal evidence of probity, we may have his veracity established or invalidated by impartial contemporaries. And when we have ascertained an author's capacity and fidelity, we may repose a reasonable confidence in his information. Most of what we call knowledge, and on which we found much of our conduct, is information of this secondary kind—the result of belief. But it is confirmed by so many concurrent

testimonies, where there is neither opportunity for concert nor motive for deception, that disbelief would be in the highest degree irrational. Our means of personal original knowledge are very limited. Confined to a short life and a narrow sphere of action, we must be indebted to others for facts which come not under our own observation—the customs and manners of foreign nations—the remote wonders of nature and art. Few comparatively have seen or will see the Falls of St. Anthony, the Wall of China, or the Egyptian Pyramids: still fewer perhaps have beheld the blood-stained Car of *Juggernaut*, or witnessed the burning of the living wife with the dead husband in a *suttee*. Are these things the less worthy of credit? Ignorance is in some instances the cause of credulity, as in the superstitious belief of spectres and witches; in others of unbelief. The native of Guinea will give little credit to the mariner, who tells of the Esquimaux, their seal-skin clothing and their ice-built huts: the latter will be equally incredulous about "the naked negro panting at the line." This ignorance of nature is one of the pillars of pagan superstition: it gave the cunning priests of antiquity the opportunity to impose their oracles on the multitude; it has incorporated into the religious creed of modern heathens, the most monstrous fables, which oppose a formidable barrier to the admission of truth. Here again, well regulated reason is our resource. By it we examine the consistency of facts and testimony, the competency of witnesses, the liability to imposition, and the motives for deception.

Infidelity and superstition stand on different sides of our path: Reason claims affinity with neither. Superstition exalts into miracles extraordinary appearances of nature, unauthenticated tales of wonder, and gross impositions: Infidelity denies the possibility of proving a miracle, asserting it to be so incredible as to invalidate all testimony in its favor.

But the very position of the invariable uniformity of nature, assumed as a conclusive argument against miracles, is not only a begging of the question, but in another view militates against the cause it is brought to support. For where was there ever a consistent, disinterested and permanent testimony given in favor of falsehood? This would be itself a miracle. But unbelief is arrogant, and assumes, where it should examine and learn. True philosophy investigates facts, and draws from them authorized conclusions. It teaches us to acknowledge our ignorance and our derivative knowledge. We cannot know a subject before we examine it, and in many cases our conclusions after examination, are very different from our pre-assertions beforehand. Superstition, with ignorance to work upon, has an object and a motive for imposition. Its pretensions should undergo a strict scrutiny, and be tried by the criterion of truth.

In agriculture, medicine, and the several branches of experimental philosophy, it may be said that we need not this principle of trust or belief, as we may repeat the experiments reported, and thereby satisfy ourselves as to their truth. In some cases this is practicable and also necessary: but in many otherwise. And in general we should have some confidence in the report as an inducement to make the experiment. Without it the labors of others are useless to us, and we may as well institute random experiments of our own, at a great loss of time and labor.

In regard to history, fables have been in some instances reported as facts. But then the very narrative creates suspicion: the transactions were those

of a barbarous age, ever wanting in accuracy. They were perhaps but poetical embellishments, not intended to be believed as realities, or at least not literally. Some of these representations appear to have been equivocal in their import, and capable of an explanation consistent with historical truth, when divested of their double-meaning dress. They are amenable at the bar of analogy and reason. Could Homer have meant that the tutor of Achilles was really a centaur? The exploits of Sesostrius and Hercules, whatever foundations they had in fact, are certainly enveloped in a mist of fable. But in relation to the transactions of enlightened periods, when political institutions were firmly established, and commercial and literary intercourse extensively maintained—when important events were commemorated by public monuments,—we may as well question the existence of the ancient empires, as the facts recorded of their statesmen and military chiefs. Who doubts the crossing of the Granicus by Alexander, or of the Alps by Hannibal, the defeat of the Persians at Arbela, or of the Romans at Cannæ; the battle of Pharsalia between Pompey and Cæsar; the assassination of the former on the coast of Egypt, and of the latter in the Senate house! As well deny the expedition of Napoleon to Moscow, and his banishment to St. Helena; as well deny the capture of Washington by the British; and their subsequent defeat at New-Orleans. Historical truth stands on an immovable basis. Its evidence may be further examined on a future occasion.

STOA.

SUMMARY.

There have been several arrivals at New-York, bringing latter European advices. The Liverpool dates are to the 8th, London to the 9th, and Havre to the 11th June. The latest accounts are brought by the Isaac Clay, on, from Rochelle, whence she sailed on the 16th June, announcing the final passage of the American Indemnity Bill! on the 12th of that month.

The transactions in the Liverpool Cotton Market for the week ending on the 5th June, were limited to 12,330 bales, viz: 2400 Upland at 10 a 12, 4760 Orleans at 9 a 14, 6 at 14, 3410 Alabama at 10 a 13, 220 Sea Island at 23 a 28, 10 stained do. at 16, 950 Brazils at 12 a 17, 30 Egyptian at 19 a 20, 550 Surats at 71 a 81, 10 Demerara at 17:

\$3,360 have been received from New-Orleans, through John Nicholson, Esq., for the sufferers by fire in this city in June last.

We are happy to learn that Council are about concluding arrangements for the purchase of nearly the whole of the land which was the scene of the last conflagration in this city, including the space between Ellery and Hasell streets, from Meeting street and Maiden lane, and between Ellery and Pinckney streets, from Anson street to Maiden lane.—*Patriot*.

A New-York paper states that Dr. Webster, of that city, has recently cured, by a mode exclusively his own, some of the most obstinate cases of deafness that have ever been presented to an aurist, in this or any other country.

Mr. Clayton, the Aeronaut, returned to Cincinnati on the 9th inst., having been absent more than four days. He landed in Pike county, 18 miles from Chillicothe, and 100 from Cincinnati. The papers of that city state that he has not given up the idea of reaching the Atlantic in his balloon.

The number of foundlings has increased of late so much in France that the Government has been under the necessity of

adopting some new arrangements respecting them. One suggestion which has been made—that of sending the children away from the place where they have been left, to another, has succeeded in awakening some parental feelings in those who exposed them—for in the district of Gers alone, upon threat being held out, no less than 600 unnatural parents came forward to claim their offspring lest by the change, they should lose sight of them altogether.

The quantity of lands ceded by the Indians to the United States since the 4th of March, 1829, is upwards of seventy-two millions of acres, the value of which, at the minimum price, would amount to \$90,413,645.

It is supposed that the population of New-York city will, at the next census, (1840) amount to considerably above four hundred thousand.

Boston is estimated to contain at this time 72,000 inhabitants—more than double the population in 1810.

Inland Navigation.—It has been estimated that no less than £30,000,000 has been expended on the improvement of inland navigation in Great Britain, and that there are 5,000 millions of navigable rivers in the country.

A Convert from Burneth.—On Monday of last week arrived at New-York from Maulmein, via England, Br. J. Delany, a converted British soldier, and a member of the Baptist church at Maulmein. He brought letters from the Missionaries dated Sept. 1831. His object in coming to this country is to enter Hamilton Institution, and prepare himself for the gospel ministry. Br. D. was originally a Papist, and wishes to be devoted to the salvation of Papists during his life.—*Am. Baptist*.

A Theatre Converted into a Church.—The Federal street Theatre, in Boston, has been obtained by the Franklin street Church members, and they have invited Rev. Wm. Rogers, of Townsend, Mass. to be their pastor.—*Epis. Rev.*

The Washington Globe of the 17th inst. contains a List of Post Office Changes. The only change in South-Carolina is the discontinuance of the Post Office at Reidstown, Union District, and the establishment of one in its stead, at Unionville, in the same district—Levi Walker, Post Master.—*Courier*.

Missionary to Africa.—On Thursday, last, at the Baptist Church in Newburyport, Rev. Wm. G. Crocker was consecrated to the work of a missionary to Africa. Sermon by Rev. Baron Stow, of Boston.

The distressing intelligence has been received of the death of the Rev. Mr. Dodge, M. D., one of the missionaries of the American Board in Western Asia.

Funds have been raised in New-York to purchase a ship to be sent to China for the use of Mr. Gutzlaff and other missionaries in that country.

Clerical Change.—Rev. Luther Crawford, Pastor of the Middle Street Church, in this town, has resigned his present charge and accepted an appointment to be associated with Rev. Dr. Going in the secretaryship of the American Baptist Home Mission Society. Mr. C. is expected to enter immediately upon the duties of his appointment. His future residence will be in the city of New-York, that being the seat of the Society's operations.—*Ports Jour.*

The Postmaster-General has directed that the piece of paper, constituting the face of a seal, affixed to a legal instrument or other document sent by mail, is not considered chargeable with postage under the law.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions, viz.—Elbert Henderson, \$3 50; Wm. Gamboll, \$3 from July 1.

GENERAL MISCELLANY.

Death of Chief Justice Marshall.

The Philadelphia Inquirer of Tuesday says:—"It is with emotions of the deepest regret that we announce to our readers that John Marshall, Chief Justice of the Supreme Court of the United States, departed this life at half-past 6 o'clock yesterday afternoon, at the boarding house of Mrs. Crim, Walnut street, below Fourth, Philadelphia. This painful intelligence cannot but produce a strong sensation throughout the whole country.

Mr. Marshall was born in Virginia, on the 24th of September, 1775; and, as early as the summer of 1775, received a commission as a lieutenant of a company of Minute men, and was shortly after engaged in the battle of the great bridge, where the British troops, under Lord Dunmore, were repulsed with great gallantry. He was subsequently engaged in the memorable battles of Brandywine, Germantown, and Monmouth; and in 1780 obtained a license to practice law. He returned to the army shortly after, and continued in the service until the termination of Arnold's invasion.

In the spring of 1782 he was elected a member of the State Legislature, and in the autumn of the same year, a member of the Executive Council, and married in 1783. In 1788 he was elected as Representative of the city of Richmond in the Legislature of Virginia, and continued to occupy that station, for the years 1789, '90, and '91, and upon the recall of Mr. Monroe, as minister, from France, President Washington solicited Mr. Marshall to accept the appointment as his successor, but he respectfully declined. In 1799 he was elected and took his seat in Congress—and in 1800 he was appointed Secretary of War.

On the 31st day of January, 1801, he became Chief Justice of the Supreme Court of the United States, which distinguished station he continued to fill with unswerving dignity, and pre-eminent ability, until the close of his mortal career. His biographer eloquently observes—"What indeed strikes us as the most remarkable in his whole character, even more than his splendid talents, is the entire consistency of his public life and principles. There is nothing in either which calls for apology or concealment. Ambition never seduced him from his principles—popular clamour never deterred him from the strict performance of his duty. Amid the extravagancies of party spirit, he stood with a calm and steady inflexibility—neither bending to the pressure of adversity, nor bounding with the elasticity of success. He lived as such a man should live, by and with his principles. If we were tempted to say in one word in what he excelled all other men, we should say, in wisdom; in the union of that virtue, which ripened under the hardy discipline of principles, with that knowledge, which constantly sifted and refined the old treasures, and as constantly gathered new. The constitution, since its adoption, owes more to him than to any other single mind, for its true interpretation and vindication. Whether it lives or perishes, his exposition of its principles will be an enduring monument to his fame, so long as solid reasoning, profound analysis, and sober views of government shall invite the leisure, or command the attention of statesmen and jurists."

He died calmly and tranquilly, surrounded by three of his children and many valuable friends. The blow

was not unexpected, and he was fully prepared. But a few days since he penned an inscription for his tomb-stone.

West-Indies.

The following are extracts from the Jamaica Dispatch, of June 15th:

On Friday last, the apprentices belonging to Sterling Castle Estate, in the parish of St. Andrew, broke out into acts of the most outrageous violence.

The women had a quarrel among themselves, and set to work in the most feminine manner, tearing the clothes off each other's persons, and committing every species of violence, which would disgrace the most savage tribes. The men at last took part in the affray, and had recourse to their hoes, bills, and cutlasses, as weapons of offence! The overseer, book-keeper, and several of the estates' constables promptly went to the scene of action, when a momentary cessation of hostilities took place and the ire of the whole of the belligerents was directed towards those who went to command the peace! The overseer and constables were obliged to retreat, in order to save their lives from the fury of the gang! An express was immediately sent to require the attendance of Mr. Lloyd, the Special Magistrate, who, with his usual promptitude, repaired to the property, and by his personal determination, soon brought the whole to reason. An investigation took place on the spot, and of a most painful nature, as it clearly exhibited what the conduct of our present peasantry will be, when placed beyond the controul of their masters!

Kingston, June 15.—By his majesty's brig *Serpent*, which arrived here on Friday last, from Caymanas we learn that the negroes, lately declared free, have left the service of their former masters, and avowed their intention of establishing a *town of their own!* The consequences of this are, that the females of their late owners, are obliged to perform the most menial domestic officers, while the males are tilling the soil for subsistence. This is a striking specimen of what will be the condition of Jamaica in the year 1840, notwithstanding the anxiety of Lord Sligo to impress a belief that the system is *now* working—and that it will ultimately work well! The Special Magistrate can be of no farther use in the Caymanas, as his mission, which was never legal, must now terminate as a matter of course.

The South.

The Richmond Whig, after commenting upon the ineasures of the Abolitionists, and particularly the language of Daniel O'Connell in his allusions to America before the British Anti Slavery Society, says: "O'Connell's voice is the muttering of that storm in the distance, which is soon destined to break on the South in sharp and vivid flashes, and thunder peals. Can any man doubt this who heedfully regards the signs of the times, and the tendency of human opinions! The condition of the South, fair and flourishing to the eye, is as that of Greece, when Xerxes was assembling his millions to enslave her. The Persians have not yet come, but the mind's eye may already discern the approach of the barbarians, in the columns of dust that rise to the clouds; nor does the parallel cease here; for like Greece, the Southern States are torn with dissensions, Agrarianism and Abolition are denouncing desolation, when every heart and every hand should be joined for the common defence

and common safety. Peter the Hermit is preaching the crusade, and a few years may see the "felons of the human race" doomed to extirpation by the avengers of African wrongs. Why will the South be fighting phantoms at such a time! Why sleeps her patriotism, her instinct of self preservation! Let her rally her sons on one banner—"Southern rights and Southern safety"—and defy "a world in arms."

Smoking.

Among the reforms introduced in Turkey by the present Sultan, is that of extirpating the pipe. This is an enterprise, by no means so easy of accomplishment as might at first appear, the pipe being there regarded as the emblem of hospitality. The decree of the Sultan prohibits all public officers from smoking while engaged in the discharge of their official duties, and all others of whatever rank, from bringing a pipe into the presence of these dignitaries.

Williams' New-York Register contains the following:—

Newspapers printed in the State, 260; more or less in each of the 56 counties, excepting two only—in New-York city, 65, exclusive of periodicals; total number of large newspaper sheets issued daily in the city of New-York, 17,000.

Value of manufactures in the state, near 20 million; cotton, wool, iron, &c.

Canals contemplated, 270 miles, in addition to the 600 miles completed and in operation.

Total product brought down the canals, last season, to tide water, fourteen million of dollars—wheat, flour, lumber, &c.

Capital in new rail-road companies, chartered, 35 millions.

Bank capital, near 35 millions; number of banks, 60.

W. Cowper, Esq.

That great and good poet, Cowper, expressed in the most impressive language, an uncommon affection for the memory of his mother, (who died when he was only six years old,) when his cousin, Mrs. Bodham, presented him with her picture, long after her death. In a letter to the lady who sent it, he said: "I had rather possess that picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty-two years since, has not in the least abated."

New fashioned Printing Office.

During a late visit to the southern part of this state, we saw a curiosity which we think worth telling of "in print." It was a substitute for a printing office. But before we describe it, we will give its history. Some time ago a gentleman named Rogers, residing in Madison county, met in Manchester a fugitive slave of his brother's, and immediately arrested him; when, much to his surprise, the negro produced a free pass. Mr. R. examined it, and found that it was printed throughout, names, dates, signatures, and all. Of course this was sufficient proof of its being a forgery; but how the negro had obtained it remained a mystery, as he would give no information on the subject. Several months after this circumstance took place, Mr. Rogers' father was hunting cattle, and in passing through a cane-brake his attention was attracted by a roll of blankets lying on the ground,

which induced him to make a more careful examination of the premises, when he discovered a box filled with types, and in a cavity cut in the root of a tree, the types, (or, in technical language, the form) on which the pass had been printed. Thus, without press or case, stick or galley, had this "gentleman of color" set up a printing establishment in a cane-brake, which, being located nearer to this office than any other in the State, might have proved a dangerous rival.—*Pittsburg (Miss.) Bulletin.*

CAMP MEETING.

There will be a Camp Meeting, at the Baptist Church, at New Hope, Spartanburg District, commencing Saturday before the first Lord's day in August next. It is expected to continue several days. Ministering brethren are requested to attend. July 10

PROTRACTED MEETING.

In accordance with a resolution of the Willow Swamp Church, Orangeburg District, a Protracted Meeting will be held at that Church, to commence on Friday Evening, the 2d of October next, and we affectionately invite all our brethren generally, and our ministering brethren particularly, to attend. July 3 ELISHA TYLER, Sen.

UNION MEETING.

There will be a Union Meeting held at the Baptist Church at Union, near the Upper 3 Runa, Barnwell District, commencing on the Friday before the fifth Sabbath in August next.

As no Ministers are appointed by the Association to attend the Union Meetings, and as those meetings are generally neglected by our ministering brethren, the Church has passed the following resolution:

Resolved, That we as a Church feeling deeply interested for the prosperity of Zion in our community, do cordially invite our ministering brethren to attend our meeting, which will be protracted if circumstances justify such a course.

Done in Conference, this 20th day of June, 1835.

Signed in behalf of the Church.

July 3

DAVID M. DUNBAR, C. C.

THE

COMPREHENSIVE COMMENTARY,

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

Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

June 19

JUST PUBLISHED,

And for sale at the Office of the Southern Baptist,

No. 16 BROAD-STREET,

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

PRINTING,

Neatly and expeditiously executed by

JAMES S. BURGES.

PRINTED FOR THE EDITOR,

BY JAMES S. BURGES, 18 BROAD-ST. CHARLESTON

CHARLESTON PRICES CURRENT, JULY 24, 1835.

ARTICLES.		q	c.	q	c.	ARTICLES.		q	c.	q	c.	ARTICLES.		q	c.	q	c.		
BAGGING, Hemp, 42 in. yd.	26	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13	OSNABURGS, yd.	8	a	9				
Tow and Flax	22	a	24	FISH, Herrings, bbl.	3	75	a	4	PORK, Mess, bbl.	18	00	a	00	00					
BALE ROPE, lb.	11	a	15	Mackerel, No. 1	7	50	a	00	Prime,	15	00	a	00	00					
BACON, Hams,	00	a	111	No. 2	7	00	a	00	Cargo,	8	50	a	00	00					
Shoulders and Sides,	81	a	11	Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a							
BEEF, New-York, bbl.	00	a	12	FLOUR, Bal. U.S. sup. bbl.	6	75	a	6874	No. 1 do.			a							
Prime	8	a	30	Philadelphia and Virginia,	0	00	a	650	PEPPER, black, lb.			a	81						
Cargo	41	a	41	New-Orleans,	0	00	a	00	PIBENTO,	9		a	94						
Mess, Boston,	00	a	11	GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a							
No. 1,	00	a	11	Oats,	36	a	43		Bloom,	2	75	a	00						
No. 2,	8	a	9	Peas,	19	a	40		RICE, 100lb.	31	a	425							
BREAD, Navy, cwt.	4	a	31	GLASS, Window, 100lb.	41	a	9		SUGAR, Muscovado, lb.	71	a	10							
Pilot,	7	a	41	HAY, Prime Northern, 100lb.	1	311	a	00	Porto Rico and St. Croix,	71	a	101							
Crackers,	4	a	71	IRON, Pig,			a		Havana white,	11	a	111							
BUTTER, Gushen, prime, lb.	25	a	00	Sweden, unsorted,	4	a	41		Do. brown,	71	a	81							
Inferior,	20	a	00	Russia, bar,	4	a			New-Orleans,	6	a	71							
CANDLES, Spermaceti,	32	a	34	Hoop, lb.	61	a	61		Loaf,	14	a	171							
Charleston made,	16	a		Sheet,	8	a	81		Lump,	131	a	14							
Northern,	12	a	13	Nail Rods,	7	a	71		SALT, Lay. coa. sack, 4 bu.	431	a	156							
CHEESE, Northern,	8	a	81	LARD, Pig and Bar, 100lb.	61	a	61		In bulk, bush,	25	a	30							
COFFEE, inf. to fair,	11	a	111	LEAD, Pig and Bar, 100lb.	61	a	61		Torks Island,	31	a								
Good fair to prime,	13	a	131	Sheet,	61	a	7		SOAP, Am. yellow, lb.	5	a	61							
Choice,	141	a	15	LIME, Stone, bbl.	1	50	a		SHOT, all sizes,	71	a	8							
Porto Rico,	131	a	141	LUMBER, Pitch Pine, rbs. 10.	7	a	8		SEGAR, Spanish, M.	14	a	16							
COTTON, Uplands, inf.	16	a	17	Shingles, M.	3	a	5		American,	1	85	a	1874						
Ordinary to fair,	161	a	171	Staves, Red Oak,	14	a	15		TALLOW, American, lb.	9	a	91							
Good fair to good,	171	a	181	MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia,	31	a	4							
Prime to choice,	19	a	20	New-Orleans,	30	a	32		Kentucky,	3	a	6							
Santee and Maine,	32	a	40	Sugar House Treacle,	30	a			Manufactured,	8	a	13							
Sea Island, fine,	32	a	50	NAILES, Cut, 4d. to 2d. lb.	61	a	0		Cavendish,	24	a	22							
CORDAGE, Tarred,	9	a	10	NAVY STORES.					TEARS, Bohem,	18	a	20							
To. Manila, cwt.	11	a	12	Tar, Wilmington, bbl.	1	621	a		Stuchong,	30	a	40							
DOMESTIC GOODS.				Turpentine, soft,	2	50	a		Gunpowder,	75	a	80							
Shirtings, brown, yd.	61	a	81	Do. Georgetown,	1	a	125		Hyson,	30	a	80							
Blacksl.	8	a	15	Pitch,	1	75	a	2	Young Hyson,	65	a	75							
Showering, brown,	8	a	101	Rosin,	1	374	a	150	TWINE, Sams,	26	a	30							
Blacksl.	101	a	17	Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	30							
Calicoes,	9	a	15	Varnish,	4	a	25		WINES, Madeira, gal.	2	a	3							
Stripes, indigo blue,	81	a	11	OILS, Sp. winter strained,	1	05	a	10	Teneriffe, L. P.	1	a	135							
Checks,	7	a	16	Fall strained,	90	a			Malaga,	45	a	50							
Phids,	81	a	11	Summer strained,			a		Claret Bordeaux, cask.	29	a	30							
Fustians,	12	a	16	Linsed,	1	a	105		Champaign, doz.	8	a	15							
Bed Tick,	13	a	20																
DUCK, Russian, bolt.	15	a	21																

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	112 00	3.50
South-Carolina do.	45	60 1/2	1.75
State do.	100	124 00	3.00
Union do.	50	65 1/2	1.50
Planters' & Mechanics' do.	25	37 1/2	1.00
Charleston do.	25	51 00	
Union Insurance do.	60	00	2.00
Fire and Marine do.	66	00	4.00
Rail-Road do.	100	125 1/2	3.00
Santee Canal do.	870	00	90.00
State 6 per cent Stock,	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	

EXCHANGE.

Bills on England, 81 a 81 per cent. prem.
 France, 5f. 23 a 5 25 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and
 Mobile, 1 and int.; Western Offices 1 per cent. and int.; North
 4 per cent and int.; Savannah 1 per cent. and int.; Checks on the
 North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent.
 Spanish Doubloons, 151.
 Mexican and Columbian do. 151.
 Heavy Guinea, 95, and Sovereigns, 841 a 4 7-8.

Charleston Market.

COTTON.—The sales since our last report have been 1539 bales of Uplands, as follows:—350 at 19, 152 at 19, and 337 at 19 1/2 cents. In Long Cottons, Sea Islands from 55 to 56, and for an extra lot very fine higher rates. A few inferior Santees 35, and Stained 23 cents. Our advices from Liverpool are to the 10th June. That market, which had fallen about 1d. on the lower qualities of Upland, had regained the reduction with fair demand. From Havre our advices are to the 11th. That market was dull. The accounts from Liverpool, although favorable, has had no effect on our market, as prices have ranged so high, that purchasers are cautious how they enter the market.
RICE.—The sales of the week have been from \$31 to \$4. Our stock is light, and holders are firm.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last Number in December will contain an Index for the two volumes. Payments always in advance. Annual subscription, *Three Dollars*. The paper will not be sent to new subscribers, unless payment in advance be made. The names of old subscribers will be erased from our list, if after a suitable time payment should not be made; and two cents will be required for every number received up to that time.
 Persons may order the paper any other time than July or January, provided they will take all the back Numbers from the commencement of the semi-annual volume.
 Postage must be paid on all letters to the Editor, or attention to them must not be expected.
 Baptist Ministers and Postmasters are requested to act as Agents.