

THE SOUTHERN BAPTIST,

AND

General Intelligence.

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MISSIONS.

From the American Baptist Magazine.
Burmah.

Extracts from Mr. Kincaid's Journal.

VISIT TO A CHINESE TEMPLE.

Aug. 22, 1834.—Left Ava early this morning in a boat; visited one large village on the way, and reached Umerapooa about 11 o'clock. Besides some other places, went to a Chinese temple, the most celebrated one this people have in the Burman empire. The entrance is by a massy gate, on which are sketched figures of the most grotesque kind. The wide pathway leading to the inner recesses of the temple is beautifully paved with smooth gray stones; and on each side, for a considerable distance, are small rooms, said to be the resort of the vilest characters. Great numbers of Chinese were walking about; others were seated at tables, eating and drinking; others were smoking opium, and a large number appeared to be intoxicated, some with opium, and others with *samsam*, a distillation peculiar to the Chinese. Those who are confirmed opium-smokers, exhibit the most beggarly, deathly countenances imaginable.

There was a company of musicians situated near the entrance of the inner apartments of the temple. They had a variety of instruments, and exhibited great dexterity in their various movements and attitudes; but I could discover nothing in their music but a variety of deafening sounds, all harsh and discordant. Indeed, they seem to have no idea of harmony and melody. I soon found myself in a large room, surrounded by a number of idols, and many Chinese making their prostrations. The burning tapers which were placed on tables before the idols, shed a feeble light on the surrounding objects. I felt that this was the abode of demons. A hundred voices in the uncouth language of China—the deafening sound of more uncouth music without, and the darkness of the place, together with the revolting objects on every side of me, sickened my heart. One idol in this gloomy apartment is executed exceedingly well. The sculpture and the polishing is superior to any thing of the kind I have before seen in India. It is the figure of a female as large as life, formed of the purest white marble, and the drapery exhibits a delicacy of taste which I did not suppose existed in Burmah.

Leaving this apartment I went into another, more spacious and equally dark. Here are three large images, two of which represent demons. Before these, great numbers were prostrating themselves in the most humble manner. I began to discuss the subject of religion, and tell them of an eternal God; but before I had proceeded far, some became noisy and showed so much of a riotous spirit that I withdrew.

How singular that the Chinese, who are so far ahead of all other heathen nations in civilization, are equally degraded and superstitious. The Hottentots of Africa cannot be more degraded in their morals, or debased in their feelings.

29.—We had a singular visitor to-day—a little girl ten years old, completely covered with hair about five inches long, very soft and light colored. Her father is a hairy man. He is a Shan, and was brought to Umerapooa by the old king. I was struck with the features of this child. Was it not that the hair was parted in front, so that she could see, you would not know by the shape of her head, which was the front or back part. Her nose, ears, cheeks, and even her arms were covered with long, silky hair. She answered a variety of questions with as much propriety as most children of her age, and was very mannerly in her language.

Extract of a letter from Mr. Kincaid to Mr. Judson.

The following extract of a letter forwarded by Mr. J., contains the latest intelligence we have received of the Mission at Ava. It is dated Ava, November 11, 1834.

Up to the present time, most of the ministers continue in a threatening attitude, yet there is a little change in the minds of some for the better. They insist on my leaving the country, and are trying to find out those who have become converts; but the cautious, hesitating course they pursue, induces me to hope that by-and-by they will become pacified. They have given me a hint that some presents will be acceptable; but I have given them nothing, and conclude that it will be best to abide by this course. They declare that preaching and giving books is the same thing, and they can no more allow the one than the other. All the disciples appear timid, except Moung Roi—he appears insensible to fear. The ministers are anxious to have me promise to preach no more and give no more books; but I cannot make any such promise; it is better to die or be driven away, than to give them any encouragement of this kind. It appears to me like betraying Christ to even think of such a thing, and that skulking in the cause of Christ will answer no good end. They say that the interests of religion prompt them to oppose me; and I doubt not but the queen's brother actually thinks that he shall merit *nike ban* by frowning on heresy, as he calls it. I have some hopes that the storm will blow over, and leave the atmosphere more pure than it was before. I would give any thing, if I had your counsel just at this moment. I should feel relieved of an immense responsibility. One expedient after another rises up in my mind, but none of them appear practicable. I can think of no compromising course without betraying my trust, and bringing disgrace on the name of Christ. The ministers are aware that growing interest is felt among the people on the subject of religion, and great numbers, for two months past, have been coming to the house to get books and converse on religion. This undoubtedly has considerable influence on their minds; but I think the immediate cause of that violent opposition, which they now manifest, arises from another quarter. Mr. Low, the

English merchant here, has long been making efforts, to get a sum of money which was due him from the *Acir* *apparent*. Two days before I was called up, the *Woongees* paid the money for the prince, but under such circumstances that they declared vengeance on foreigners. The very next day an order was issued to allow no person to pass through the gates of the city after dusk; this every body knew was intended to annoy white foreigners, particularly the English. The next day I was summoned, and they gave full vent to their spleen. I hope it will wear off, but have many fears that they will push to the last extremity.

Your ever affectionate brother,

E. KINCAID.

Extracts from Mr. Webb's Journal.

CLIMATE OF RANGOON.

May 26, 1834.—The rains commenced on the 11th in torrents, accompanied with strong winds. During the first week it rained violently almost without cessation. Since it is a little abated, though it has never failed to rain in the afternoon and generally more or less during every night. The average annual fall in England is 36 inches. Already (seventeen days) it has fallen here 25 inches, and Major Burney, the English resident here, tells me that he has known it to fall in Tavoy 200 inches in six months.

On the 11th, when the rains commenced, the thermometer standing at 86 deg., hanging in the middle of a room in the upper story of a brick house, fell to 80 deg. during the afternoon. Every thing about the house has become very damp. Our paper, unless secured in flannel, is soon unfit for use, and ever after. Our books, unless secured from the air, mould, the paste and glue dissolve, and the books are unbound. Bugs, worms, centipedes, and scorpions are abundant. Our daily wearing apparel is mouldy.

The year may very properly be divided into three parts. 1st. The Rainy season, from the fore part of May, continuing five or six months, and consisting of clouds, sunshine and showers. Thermometer from 75 to 90 deg., including night and day. On the whole, a delightful season.

2d. The Cool season, of about three months, while the sun is in its most southern latitude, thermometer ranging night and day from 55 to 75 deg. A part of this season, for pleasantness could not be improved.

3d. The Hot season, while the sun is gaining his northern latitude, about three months, till it is suddenly closed by the dash of rains which this year commenced as I have said above, May 11. Thermometer, including night and day, 80 to 96 deg.

HEALTH OF THE MISSION.

July 17.—Mrs. Webb's health has been gradually declining ever since we came to Rangoon, principally or wholly from the influence of the constant heat, which, while at the Lundale house, caused the mercury to stand 80 to 96 deg., including night and day. That house was high, but in the upper room which was far the most comfortable, there was nothing between our heads and a tile roof, which was as hot as might be supposed with a vertical sun without a drop of rain or even dew, and not a cloud to intercept its intensity. In this house, during the rains thus far, the thermometer had stood in the heat of the day from 80 to 90 deg. Here, as in the other house, there is nothing but the roof above our heads, and the roof so low that at the eves we cannot stand straight. Understand me, I am not complaining of our houses.

They are all better than I ever anticipated before I left America. We are contented and happy. Mrs. W.'s health was so much depressed that we both judged it prudent that she should try the influence of the sea air. In this opinion we are joined by Major and Mrs. Burney, the English resident and his lady. She has accordingly just set sail for Maulmein.

25.—My dear wife has to-day returned, somewhat improved in health and very cheerful and happy.

Ko Shwap Bay, my Burman assistant, seems wearing down with his hard labors. He sits on the verandah from 8 in the morning till 5 in the afternoon, and is almost without intermission surrounded by dispirited. It is so evidently wearing upon his health, that I have directed him to commence later and close earlier, and increase his exercise. Ko Sanlong, brother Kincaid's assistant, has just arrived on a visit to his family, and will assist while he remains. He says "he thinks it probable, the rulers will give him trouble, but he is resolved to go forward and suffer the consequences. God will direct."

SIAM.

Extract of a letter from Mr. Jones to Dr. Bolles.

BANKOK, Dec. 31, 1834.

My Dear Sir: The close of the year demands of me some account of the events of it. The Siamese, who at the close of the last year were engaged in a zealous attack on Camboja and Cochin China, after a sad repulse by the latter, and great annoyances from the former, have this year occupied themselves principally with the construction and arming of war boats and the erection of forts for their own protection. They have given us but little obstruction in our missionary work, for we have not been able to do much which should specially attract their attention.

The greatest part of our efforts have been to acquire the language, administer medicines, and hold discussions with those whom God in his providence has put in our way. I have distributed a considerable quantity of Chinese, Malay, Burman and Peguan books. I have reason to believe that of those distributed, the Peguan tracts have been more generally read and understood than any other. And my regret is extreme that they cannot be more fully supplied, and with a greater variety.

Our little Chinese Church continues steadfast, and the average attendance on their Sabbath worship has been from 15 to 20. Last Sabbath I was privileged to baptize another Chinese in the river Mee-nam, surrounded by nearly a hundred people, Chinese, Burmans, Siamese, Peguans, &c. His name is Lyseng. He first came to me for medicine more than a year ago. In continuing his visits for medical aid, he one day came on the Sabbath, and being found by Bun-ty was invited to their worship, of which he has ever since been a regular attendant. He has given us some hope for several months, and as long as three months ago petitioned for baptism; but as he had formerly been much addicted to gambling and other scandalous practices, I deemed it best to defer his admission till the present.

Some days I have occasion to state the great truths of our holy religion to many—again, I scarcely see one. To Chan Tah Noi, the son of the late king, I have had frequent opportunities of recommending the religion of Christ, and generally in the presence of many of his attendants. With his brother also, now a priest greatly venerated by the people, I have had

two protracted interviews, in which the principles of our faith and of western science were the main topics.

That but little success has attended our attempts to establish schools, is a source of grief. The collection, however, of five scholars as permanent boarders, offers some encouragement. The tract which I have formerly mentioned has undergone many revisions, and I hope it is now pretty intelligible and correct. Another is partially written, but has been deferred for the present that I might give unremitting attention to the translation and revision of Matthew, the first fair copy of which is now nearly completed. It will need some months further labor bestowed upon it, but I hope to have it published ere my return from Singapore, to which I expect to repair in a few days.

In a postscript, dated Singapore, Feb. 2, 1835, he adds:

I arrived here on the 30th ult. and found the Cashmere had arrived about ten days before, with our friends, in perfect safety. To-day I have begun printing a Siamese tract, the basis of which is Mr. Judson's Catechism. I print with trembling, lest my labor should be in vain.

RECENT INTELLIGENCE.

FRANCE.

It gives us much pleasure to inform our readers that a Baptist Church has been constituted at Paris by the instrumentality of our esteemed missionary, Mr. Willmarth, and several individuals subsequently added to it by baptism.

In a letter, dated Paris, May 21, he writes: "On the 10th inst. we constituted a little Church, adopting the summary of Christian doctrine and taking the engagement recommended by the Committee; and then we proceeded to commemorate the dying love of our Saviour. It was a blessed season to my soul, and I trust to the souls of all present." "You will be pleased, also, I doubt not," he adds, "to learn that I have had the happiness of baptizing four individuals, in the name of the Father, and the Son, and the Holy Ghost. This occurred at Versailles, on the 12th inst., two days after the formation of our little flock. Brother Dusart was present, and took a part in the exercises. The scene was an interesting and profitable one to all present, and will, I trust, be the means of promoting essentially the piety of our brethren and sisters."

BURMAH.

By the ship William Gray, from Calcutta, Feb. 11, which arrived at this port on the 7th of last month, we have received further intelligence from our missionary brethren in Burmah. Beside the letter of Mr. Judson, which we give below, and other communications that must be reserved for a future number, a journal of Mr. Kincaid has come to hand, bearing date Dec. 10, a month later than any previously forwarded by him, from which we perceive that his life and liberty and usefulness are still prolonged by the kind providence of God, and that "so far as he can learn, he will be permitted to remain in peace, at least for the present."

Letter of Mr. Judson to Dr. Bolles.

MAULMAIN, Dec. 3, 1834.

Rev. and dear Sir: Since last June, four members have been added to the Maulmain Burmese Church, which now consists of 84 communicants; two, to the

Newville Karen Church; and one, to the Chummerah Karen Church. There are two cases of suspension from communion in the Burmese Church, and several in the Chummerah, some of which will, I fear, terminate in final exclusion, as soon as a missionary can investigate them on the spot. There are a few applicants for baptism at all the stations.

RANGOON KARENS.

In April, 1833, Ko Thah-byoo, the missionary pioneer among the Karens at Tavoy and this place, was sent to Mau-tee, a Karen district north of Rangoon, and in the course of the year reported about thirty hopeful inquirers—five of whom received baptism at the hands of Ko Thah-a, pastor of the Church in Rangoon. At the close of the year we sent Tannah, Pallah, and two younger assistants, to the aid of Ko Thah-byoo. They returned after a stay of about three months, and gave a still more encouraging account of the state of religious inquiry in that quarter. Soon afterwards, we despatched Pallah and three younger assistants. Tau-nah was obliged to remain with Miss Cummings, in charge of the Chummerah station—Pallah and his company spread themselves over the district of Maubec, and each one acted as school-master and preacher in his own circle, for the space of seven or eight months. On their return they reported several hundred hopeful inquirers, out of whom two hundred and ten had made the three several applications for baptism and been examined and approved by Pallah and company in council with the previously baptized, but were obliged to wait for want of an ambassador of the ordinance,—Ko Thah-a in Rangoon having become so timid, in consequence of being imprisoned, fined, and otherwise abused, as not to venture to appear so publicly as once, in the character of a propagator of the new religion. On receiving this report, we at first thought of ordaining Pallah pastor of the Churches in Mau-tee; but considering again that brother Webb was in Rangoon, and a missionary to the Rangoon Karens daily expected, we concluded to defer that measure, and advise those who desired baptism to come down to Rangoon, a few at a time, and solicit baptism at the hands of brother Webb. Some of them have taken this advice; and the whole number of baptized Karens, north of Rangoon, including the first five, is thirty-three. Brother and sister Howard have just sailed for that place; and to his communications and brother Webb's, I must refer the Board, for further information from that most interesting department of missionary labor.

REVISION OF THE OLD TESTAMENT.

As for myself, I have been almost entirely confined to the very tedious work of revising the old Testament. The revision of about one half is completed, and the books from I Samuel to Job inclusive have been printed in an edition of 2000. We should have put the first volume to press some time ago, had we not been obliged to wait for paper, the London paper not matching the American—and now, though paper has arrived, brother Hancock contemplates going to America for new founts of types in several languages, and brother Cutter has gone on another visit to Ava, so that we shall not probably re-commence printing the old Testament till his return. I am the more satisfied with this arrangement, from having just received a complete set of Rosenmüller on the Old Testament, and some other valuable works, in studying which I am very desirous of going over the whole ground once more.

NOTICES OF THE STATIONS.

The Chummerah station has been left vacant by the lamented death of dear sister Cummings, of which I have already given some account in a letter to her former pastor, the Rev. Mr. Butler. Brother and sister Vinton intend to depart for that station in a few days. The Mergui station has also been left vacant by the death of pastor Ing, one of our most faithful, most beloved assistants. None have been baptized there since brother Wade left. Though Ko Ing was faithful and laborious until death, it did not please the Lord to give him any present success. Mergui, however, has been well sown with gospel seed; and I have no doubt the seed will spring up and contribute to the abundance of some future harvest, and to the mutual joy of all the laborers, when the sower and the reaper shall rejoice together.

None of the dear brethren and sisters, whose arrival gladdened our hearts the first of this month, contemplate remaining here, except brother and sister Osgood, who are attached to the printing department. Beside those already mentioned, brother Wade is just leaving Tavoy, and brother Comstock will take the earliest opportunity for commencing a mission on the Arracan coast, southern division. Having been required by the Board to select another missionary for the Arracan coast, we have advised brother Simons to take the northern division, for his share. We have done this the more readily, because Mr. Fink, the country-born missionary from Srampor, stationed at Akyab, has been obliged to accept a situation under government for his support, and cannot, therefore, devote so much time as formerly to missionary labors.

On subjects connected with the printing department, the mission schools, and the European Church, you will doubtless receive communications from other pens.

FURTHER NOTICE OF KO ING.

During the last years of his life, he was supported from the donations of Mr. C. of New-York. But at the close of Oct. 1833, he wrote, that on account of his unworthiness and want of success he declined receiving any further allowance; that his wife, (of whose conversion he had been the means) was able, by keeping a small shop, to support the family; but that he intended, however, to devote himself, the same as before, to the work to which he had been called. Accordingly, the same letter reports his labors, and states his plans for future operations, which communication he continued to make till his death. In order, however, to square our accounts, we requested him to receive the usual allowance for the remaining two months of that year. He did so, and in acknowledging the receipt of the money, said that he regarded it as a special gift from heaven. We then determined, though he declined any stated allowance, we would occasionally make him presents—and brother Mason has sent him money two or three times, amounting, I believe, to one-third of the usual allowance. The following is an extract from the letter of a pious sergeant in the detachment, stationed at Mergui, dated Dec. 7, 1834:

"I was with Ko Ing several times during his illness, and commonly took an interpreter with me; but on account of his extreme weakness and deafness, I could say but little to him. Being anxious, however, to know his experience, I asked him a few questions, as follows:

Question. Do you wish to die, or not?

Answer. I wish to die, if it is the will of God.

Q. Why do you wish to die?

A. I shall go to heaven, and be happy.

Q. How do you know that you shall go to heaven?

A. I have read in the word of God, that those who serve him will go there; and my own breast tells me of it (placing his hand on his breast and looking up.)

Q. How have you served God?

A. By forsaking my wicked ways, and praying to him for forgiveness.

Q. Do you think all this will take you to heaven?

A. Jesus Christ came down from above, and died for sinners—and those that are sorry for, and forsake their sins, shall be saved, because Christ died for them.

Q. You don't think then, that your works and your own goodness will take you to heaven?

A. All my works are but filthy rags.

He was so much exhausted, that I asked him no more questions. I think I told you in a former letter, that he had his coffin made, several days before his death; that our lads carried him to the grave, and I read the funeral service over him."

Brother Mason writes:

He deserves a monument, and he should have one, if such things were of any value; but he is far above all earthly distinction, mixing, as I am very sure he is, with that innumerable multitude who have been redeemed from every kindred, and tongue, and people, and nation, who cry unceasingly, Worthy is the Lamb.

Table of persons baptized in Burmah, previous to the year 1834.

	Bur.	Kar.	For.	Total.
Maulmein,	76	99	147	324
Tavoy,	9	193	4	206
Mergui,	3			3
Rangoon,	55	5	2	62
Ava,	2			2
	147	297	153	597

Table of persons baptized in Burmah during the year 1834.

	Bur.	Kar.	For.	Total.
Maulmein,	11	12	7	30
Tavoy,	2	4	1	7
Rangoon,		28		28
Ava,	8		1	9
	21	44	9	74
Table I,	147	297	153	597
Total,	168	341	163	671

Eight of the Burmese converts have been excluded, and two of the Karen, and several of both classes remain suspended.

P. S. It may be gratifying to the friends of the mission, to have a correct idea of the population of the province of Maulmein, that is, the country under British rule, north of Yay and Tavoy. A new census has just been completed; and the second member of government has communicated to me the result, as follows:—Town of Maulmein, 15,000; surrounding country, 20,000, of which 7000 are Karens. He added, that on account of the difficulty of taking a census of the Karen population, the real number might be fairly estimated at 10,000; but that the other results of the census might be depended on as correct.

CARD.

A. Judson desires to present, through the American Baptist Magazine, his thanks to the many kind friends of himself and the mission, who have sent him, by the hands of brother and sister Wade and their associates, various donations of wearing apparel, books, stationary, &c. Some of the articles are of great value, and all of them are very acceptable, being such as he requires for daily use. The faces of the donors he knows not; but many of their names he has marked, and the notes and letters accompanying the presents have repeatedly called forth the tear of gratitude and love. The acquaintance thus commenced, though not personal, he expects will be perfected in that world, where there is no sea to separate friends, no barrier to impede the interchange of mutual love. And he rejoices in the belief, that every distant expression and recognition of fraternal affection here below will form an additional tie, binding heart to heart, in the world above; that every cup of cold water given to a disciple, will become a perennial stream, flowing on from age to age, and swelling the heavenly tide of life and gladness.

He would take this opportunity of saying to the friends of the mission, that no presents would be more acceptable than medicines, those of the most common kind. He would respectfully suggest to pious physicians and apothecaries, that any packages or box of medicines however small, would be highly prized. And as he expects to be stationed for the present in Maulmein, he would be most happy to be their almoner, and enjoy the privilege of dispensing their bounty to his brethren and sisters at the several stations, who sometimes suffer in their own persons, and more frequently see the natives, particularly the poor Karens, suffering around them, for want of the simplest, cheapest medicines.

MAULMEIN, Jan. 3, 1835.

ROMAN CATHOLICISM.

From the Religious Herald.

Controversy with the Catholics.

DAGGER SPRINGS,

Bottelourt County, July 6, 1835. }

Brother Taylor:—

The vigorous efforts which the advocates of the papal system, have, for some years past, been making, to introduce their superstitions into this country, and the success which has attended their efforts, have attracted much of the attention and concern of the wise and good, of those who love our Lord Jesus Christ with sincerity, of all denominations. Nor has this apprehension of the evil consequences which would follow from the introduction and prevalence of this system among us, been altogether confined to the professed followers of the Redeemer. The subject is attracting a considerable share of public attention in every part of the Union. It is viewed as one of high and commanding importance, by many of our citizens, unconnected with the church. Those who are able to appreciate the blessings of civil and religious freedom, and the value of free and untrammelled enquiry, into the nature and foundation of those great truths which unfold the way of salvation to our fallen race, develop our duties to our Creator and to our fellow men, and are the arbiters of everlasting joy or endless sorrow. Those who wish to see the rights of conscience carefully guarded, the exer-

cise of thought left free and untrammelled, and the power of forming our opinions left to the choice of the will and the influence of calm and deliberate reflection; entertain a just and well-founded repugnance to the establishment of a system which, dethroning reason, restraining the judgment, and fettering the will, inculcates the maxim of slavish and unhesitating obedience to absurd dogmas and childish rites, and frivolous and unmeaning ceremonies. Erecting its superstructure on ignorance and superstition; it seeks to degrade and destroy all that ennobles and elevates our nature; to reduce man to a level with the brutes that perish, and make him a mere machine; the subservient tool and agent of a crafty and aspiring priesthood. They have united their voice, therefore, with the friends of the Redeemer, in warning and exhorting their fellow citizens to be on their guard against the deep laid schemes and machinations of this insidious foe to the well being and happiness of mankind.

Despairing of extending his empire in Europe, the Roman Pontiff has honored our hitherto happy land with an unwonted portion of his attention. In France his power is daily declining—excommunication has lost its terrors, and superstition its awe. The frauds and impostures of the system, are becoming obvious to enlightened observers; and thousands are rushing from gross fanaticism to open and avowed infidelity. The recent revolutions in Spain and Portugal, have lessened the influence of the priesthood, and of course the authority of the papal hierarchy; but their chains are yet too riveted, the bondage of the priesthood too strong, to induce the hopes of a speedy reformation. Catholic Germany, and Catholic Ireland, give stronger evidence of a disposition to throw off the shackles of the papal yoke. In the former State, and in the Catholic Cantons of Switzerland, several small districts and parishes have renounced the dogmas of Romanism; and the impolicy as well as tyranny of prohibiting the clergy to marry, is the subject of warm and animated discussion, particularly in the Swiss Cantons. The discovery of one abuse, as in the case of the Lutheran reformation, will doubtless lead to the detection of others; and eventually lead to rupture with the Romish hierarchy. In Ireland, the diffusion of knowledge by the establishment of schools, and the introduction of Scripture, are generally undermining the pillars of which the papal edifice is based. The slow progress which a purer system has made in this part of the British empire, may be attributed in a great measure, to the civil policy of the British government. The oppression of the tithe system, and the exclusion of the Catholics from office and power, taught them to look with aversion on the system, the fruits of which were to them so harsh and oppressive. The removal of the civil disabilities under which the Catholics labored, with the modification or overthrow of the tithe system, which cannot be long delayed, if it has not already been effected, will, we feel well assured, have a desirable and happy influence on the spread of pure and unadulterated christianity in this fertile and populous isle.

Having no reasonable expectations of extending his sway in Europe, but on the contrary, daily indications of losing a portion of that already possessed, the inventive genius of the Roman pontiff, looking around for some expedient to sustain and strengthen his tottering empire, has cast his vision across the broad Atlantic, and benevolently anticipated that the country of the pilgrim fathers, of those men who volunta-

rily renounced the comforts of civilized life, enduring hardship, toil and privation, rather than be debarred from the rights of conscience, would more than repair the loss; would afford a noble theatre for a vigorous and successful effort to extend his authority, and establish his power, and bring its future millions under his uncontrolled dominion. So that if by any untoward event, he should be driven from the old world, he might re-establish his empire with increased splendor, in the new.

An additional argument in favour of strenuous effort to bring these United States to implicit obedience to the Papal See, is to be found in the fact, that the whole of South America, with the exception of some feeble colonies in Guiana, with the State of Mexico and Guatimala in North America, and Canada, to a considerable extent, are already Catholic. Every attempt to introduce religious toleration, and lessen the power of the priesthood in Mexico has failed. Roman Catholicism is now stronger and more potential than ever. The mitre and the sword are in close union—unwavering obedience is enforced by the secular arm. Could this extensive region be brought under the influence of Roman Catholicism, heresy would be speedily extirpated; Canada by fraud or force would be brought into due subjection; and from the North to the South pole, the continent of America would be the domain of his holiness. And as the successor to St. Peter is in the Pope, rather than the place, Mexico might become a future Rome. But as long as Mordecai is in the gate, this desirable even cannot be consummated. These United States, with their millions of heretics are in the way, and no pains or labors will be remitted in order to accomplish this object.

But it may be asked, is there any just ground for these suspicions—may they not be the offspring of imaginary fears, or an excited imagination? We should be sorry to prejudice any class of our citizens on slight grounds; or without due caution. But in the present case, we certainly do think that there is sufficient evidence to awake our fears and arouse our apprehensions, that there is a settled and determined design to leave no means untried to bring this country under the influence of the Pope and priesthood of the Romish Church. The division of the country into Catholic dioceses—the inundation of foreign priests—the erection of churches, and of seminaries for the education of the rising youth of our country, the funds for which in many instances, are contributed by foreign States, with the admissions made by Catholic priests, in their correspondence with a society formed to aid their projects in the Austrian States, with their bold and arrogant demeanor in those places where they have happened to possess a strong body of adherents, indicate not only their hope, but their determination to make a vigorous effort to establish the papal power over these United States.

These Seminaries and Schools are established throughout the West, with the express purpose of proselyting the children of those incautious Protestants, who may be deluded by their fair promises, to place their children under their care. This we learn from the correspondence of one of their Priests, now a Bishop, with the Society referred to above. He remarks that they had been already successful in accomplishing this object, and that they would form one of their most efficient instruments in future. These schools, as some might suppose, are not intended for the instruction of the children of Roman Catholics.

This is an object of comparatively inferior importance. It has never been one of any moment in the Catholic Church. With her, ignorance is the mother of devotion, and the increase of knowledge in the great body of the people, the loss of power and influence. They are frequently founded in sections of country, where Catholics are few and far between. They are often located too, in places where there are no other schools, and where Protestant parents, must, in many cases, either send their children to them, or suffer them to grow up without instruction; we refer to some of the sparsely and newly settled portions of the west. The great majority of those who do attend them, are not Catholics on their entry; though they too frequently become so before their departure. If they cannot make them Catholics, they endeavor, by the force of their ridicule, to make them infidels. At a Catholic Institution at Bardstown, Kentucky, a female seminary, we believe, out of 100 scholars, 93 were children of Protestant parents. They indeed profess to exercise no constraining influence over them in respect to religion, to leave them to follow their own desires. But no dependance can or ought to be placed on these professions. They are only designed to entrap and deceive the unwary and unthinking. They have invariably falsified their professions. Numberless evidences of this fact are daily presented to our notice. The Church of Rome never misses an opportunity to make a proselyte when in her power. She is restrained in this effort by no principle or obligation—for her maxim is that no faith ought to be kept with heretics, when the interest of the church is concerned. These schools are founded expressly to establish and extend her authority. She would not incur the expense or undertake the labor for a less consideration.

Whilst we slept the enemy has been sowing tares. Confiding in our strength, and in the goodness of our cause, we have too long regarded with indifference the wily efforts and insidious attempts of the papal adherents to disseminate their opinions in these United States. The dissensions in the different branches of the Christian church, which, by impairing our strength, and diverting our attention from the silent, but onward progress of our common foe, have tended to increase their confidence, and to lessen our efficiency. The danger has at length become too apparent to be overlooked, and too formidable to be longer disregarded. The efforts of Brownlee and Breckenridge have been to a considerable extent beneficial in opening the eyes of the public in relation to the gross errors and degrading usurpations of the See of Rome. Shrouded from public observation, and veiled from the eyes of the multitude, the extent of her departure from the simplicity of the Gospel, and the grossness and absurdity of her errors, were little known, and still less credited. Her persecuting and unrelenting spirit; her duplicity and treachery towards other sects; her selfishness and lack of charity; her greediness of filthy lucre; her arrogant pretensions to control and direct the secular power; the ignorance, lewdness and bigotry of her ecclesiastics and monastic orders; the extent of her idolatry; and the impiety and absurdity of her tenets, when unfolded and exposed to public view, were either supposed to be the too highly colored portraits of her opponents; or else were only true in relation to those darker ages, when the light of reformation had not dawned, and when the fountains of knowledge, and the illumination of science had dawned on the world, and scattered the mists of

ignorance and superstition in which Europe was then involved. Mankind generally were not willing to believe her own records, or to admit her own testimony, and the authentic declarations of her popes and councils. They gave her credit for moderation which she did not pretend to possess; for doctrines which she decidedly condemns; and for opinions which she considers as decidedly heretical. This is still the great difficulty which those who wish to enforce the danger, the absurdity, the ruinous tendency to the welfare of the country, of this corrupt and spurious system, have to encounter. Mankind in general cannot be made to feel the greatness of this evil, or the extent of its abominations, and the grossness of its corruptions. They cannot think that it is so absurd and revolting as its adversaries represent. They cannot imagine how reasonable and thinking men could be induced to believe such a system as it is asserted to be. Had her corruption been less gross; her tenets less absurd; and her practices less impious and revolting; much less effort would have been necessary to persuade men of the actual existence. But the grossness of the system, instead of producing general disgust and abhorrence, has, by being discredited as incredible and impossible, led to misplaced sympathy, or criminal indifference.

And what has tended further to increase this mistaken and erroneous opinion, has been the withdrawal from public observation of some the most offensive features. We are not saluted at the corners of our streets, with music, and dancing; nor are our theatres opened and filled with applauding assemblages. We do not see in our land the desecration of the Sabbath witnessed in Catholic countries. We are not favored with innumerable processions of shaven monks, and beardless boys, carrying the host in procession, and requiring all within its sight to kneel down in the dust or dirt, as it may indifferently happen, whilst it passes, on pain of torture, or the fires of the inquisition. We have not exhibited to our view, crucifixes and images placed along our public roads, to claim the homage and worship of the faithful. Nor are Catholic priests exempted in this country, from being tried by the civil tribunal. The force of public opinion has here prevented the observance of many of these external superstitious rites. And because we have a less tangible and sensible proof of the grossness of its idolatry, we conceive that the system is either improved, or is less absurd than is represented. The alteration, however, is not in the system, but in the policy; the power is wanting, not the inclination. Where the former exists, we have sufficient evidence to prove that the same spirit still exists. In Baltimore, within the present century, the host was carried in procession at Easter; and persons of other denominations quietly passing along the streets in their ordinary business, were assaulted and maltreated, unless they bared their heads as it passed. This led to so many riots and tumults, as to lead the civil power to interfere and prohibit future processions. In New Orleans the Sabbath is spent in festivity, by the Catholic portion of the population, and the theatres are open, and well attended. The recent consecration at St. Louis, and procession at Cincinnati, prove conclusively that nothing save the force of public opinion, or the interference of the civil power, restrains the exhibitions of the same gross mummeries which are seen in those countries in which it is the prevailing system.

However it may be partially modified by circum-

stances—the papal system is still the same. Its great principles are unchangeable and unalterable. To change them, would be to renounce its claim to infallibility. However absurd its dogmas, for the sake of this fundamental tenet, they must be adhered to. The slightest change in doctrines, would be an acknowledgment of the possibility of error or mistake, and of course would weaken its infallibility. The Romish Church is now what it was in the days of Luther. Its doctrines and practices are the same. Indeed, from a recent perusal of Scott's Luther, and the Lutheran Reformation, a work which we cordially recommend to our readers—we think it may be satisfactorily proved, that there is less piety, and a greater regard of the leading truths of the Gospel, at the present day, than in the 15th and 16th centuries. The grounds of difference between the two Churches were the same as still exist. The arguments used by the Reformers, are equally valid and conclusive now. Equal pretensions to infallibility and supremacy on the part of the Pontiff, are now claimed, as in that age when his power was most widely extended, and most sensibly felt. Errors in doctrine lead to error in practice. The Reformers accordingly commenced at the foundation; wisely judging that a purer doctrine would lead to reformation in external rites and outward deportment. In our next we propose to notice some of the chief points at issue between the contending parties.

RELIGIOUS MISCELLANY.

From the American Baptist Magazine.

Baptists in Ohio.

In the State of Ohio there are 22 Associations, 330 Baptist Churches, 175 Baptist ministers, and 13,650 communicants; beside several unassociated churches, which would probably swell the number of communicants to at least 14,000. Three fourths of these churches and Associations, it is believed, are decidedly in favor of missionary efforts; and of the few apparent exceptions which exist, want of information or local considerations are the undoubted cause.

Baptists in Virginia.

There are 43 Associations in Virginia, 441 Churches, and 55,662 communicants, beside three Associations lying partly in Virginia, and partly in North Carolina, Tennessee, and Pennsylvania. Of this number, 13 Associations and 260 churches with 44,186 members are friendly to the Baptist General Association of that State; and 11 Associations, containing 150 churches and 11,400 members, are opposed to its views and operations. Of 4,036 baptized the past year, 3,696 have been added to the churches in those Associations which support the General Association, and 340 to those opposed to it.

From the Christian Secretary.

"The Doing People."

The "making void the law through grace," is, most unhappily, one of the characteristics of several portions of this highly favored country. It is a common expression, "he can do nothing;" and again, "we must wait for the Lord's time," &c. But what does the Saviour say to all who profess to love him? "If ye love me keep my commandments." Not as legalists. Not in your own strength! but as branches of true vine, bring forth fruit. For "without me ye can do

nothing." "And who goeth a warfare at his own charges?" "We have this treasure in earthly vessels, that the excellency of the power may be of God, and not of us." "I can do all things through Christ which strengtheneth me."

Will it not be well, therefore to do something for those who say they can do nothing? To contribute liberally to education and home missionary societies of the church, that a pious and enlightened ministry may go forth, clad with the armor of truth and righteousness,—speaking the truth in love," healing divisions in the churches, proclaiming "glory to God in the highest, and on earth peace good will towards men."

Brethren, help, in the name of the Lord. "Come to the help of the Lord against the mighty "

Victor Cousin, who was employed by the French Government to examine the schools of Europe, says: "Religion is, in my eyes, the best, perhaps the only rope, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland, and Germany; in all it is profoundly religious. It is said to be so in America."

M. Guizot, the minister of public instruction, in his address to the pupils of Normal schools or Teachers' Seminaries, now amounting to 1944, thus speaks:

"Among the objects of instruction, there is one which demands from us particular notice; or rather the law itself in placing it at the head of all others has committed it especially to our zeal; I mean *moral and religious instruction*. It is absolutely necessary that popular instruction should not be addressed to the understanding only; it must embrace the whole soul, and especially must it awaken that moral conscience, which ought to be elevated and strengthened, in proportion as the mind is developed."

A Beautiful Reflection.

It cannot be that the earth is man's only abiding place. It cannot be that our life, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else, why is it, that the high and glorious aspirations, which leap like angels from the temple of our heart, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which "hold their festival around the midnight throne," are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are present to our view and then taken away from us! leaving the thousand streams of our reflections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will spread out before us, like islands that slumber on the ocean; and where the beautiful beings which here pass before us like the shadows, will stay in your presence forever.—*Bulwer*.

Baptism of a Pædobaptist Minister.

We are informed that Rev. S. P. Hill, pastor of the Sharp-street Baptist church, Baltimore, Md., recently baptized Rev. Horatio B. Hackett, a young clergy-

man, formerly of the Presbyterian denomination, and now Professor in the Mount Hope College. He is represented as of very amiable character, and of talents and acquirements much above the ordinary standard.—*Am. Bap.*

From the Edgefield Carolinian.

The Anniversary meeting of the Edgefield Village Bible Society, was held in the Baptist Church, on Tuesday, 14th July; and after a very appropriate address by the Rev. Mr. Brooks—the following Report from the Treasurer was read and adopted:

Edgefield Village Bible Society, in account with E. Penn, Treasurer.

Dr. to cash paid contributions to parent Society,	\$30 00
Do. for Bibles,	50 00
Do. for freight on box Bibles,	3 00
Do. Bibles given away,	4 00
Balance of Bibles on hand,	51 75
Balance of cash,	12 46
	\$151 21
Cr. by cash of former Treasurer,	80 00
Do. for Bibles sold,	15 46
Do. for Bibles given away,	4 00
Do. Bibles on hand,	51 75

\$151 21

B. PENN, Treasurer.

July 14, 1835.

The Treasurer feeling desirous faithfully to discharge his important trust, has taken much pains to seek and find those that were without the Bible.

The result of his inquiries should be a source of much encouragement to the friends of the Bible Society.—He has good reasons to believe, that there is not, at present, in the District of Edgefield, a family which is destitute of the Scriptures of Eternal Truth.

There remain in the hands of the Treasurer 37 small Bibles, cost 50 cents—22 Brevier Bibles, cost 61½ cents—1 large Bible cost 1 12½, and 23 large Testaments, cost 60. Distributed during the past year, 25 small Testaments; 7 large Testaments; 3 large Octavo Bibles.

E. PENN, Treas.

The following resolution offered by Whitefield Brooks, Esq., was also adopted:

The Treasurer of this Society having reported the cheering intelligence, that every family in the District is now supplied with a copy of the Holy Scriptures, and a number still remain on hand—

Resolved, That he be authorised to distribute them to the different Sunday Schools within the District, in proportion to the number of scholars in each, so that no one school shall have more than fifteen copies.—*Carolinian*.

Awful Effects of Rum Drinking.

A passenger, who was one of the fifteen saved from the wreck of the *Monarch*, of Liverpool, Captain Jackson, states that there were 240 souls on board, and that they were six days on their way to New-York, when she struck about midnight, on Thursday, the 26th ult. being then in charge of the mate, who was intoxicated. Two Hundred and Twenty-Five Souls Perished. The Captain, three sailors, and eleven passengers, were brought into Dublin.—The passengers were mostly from the county of Limerick; there were only a few from Tipperary.—*Limerick Chronicle*.

CHARLESTON, S. C.

FRIDAY AFTERNOON, AUGUST 7, 1835.

To Correspondents.

A communication post-marked "Lilesville, N. C.; July 22," is not attended to, for reasons which the author will discover by reading the *terms* of the Southern Baptist.

Another communication post-marked "Spartanburg C. H., July 31," is not attended to for the same reason.

On Wednesday, the 29th ult., the steam packet Columbia arrived here with a large number of incendiary newspapers directed to respectable gentlemen in various parts of this and the adjacent States. Considerable excitement immediately ensued, which was however partially arrested by the Post-master pledging himself to retain the obnoxious papers in the office, until he could receive instructions from the Head of the Department respecting them. On the same night a large party, who were not aware of the above arrangement, forced a window shutter off and entered the office, taking from thence the papers, which were burned on the following evening, together with the effigies of some of the supporters of the publications, in the military square, fronting the citadel.

A meeting of the citizens was held on Monday last, at 12 o'clock, in accordance with a resolution of the City Council, when the following resolutions were unanimously adopted:

Resolved, That a committee be appointed to consist of twenty-one persons, to take into consideration the object of this meeting, and to report at a meeting of the citizens, at such time as they may deem fit, such measures as may be proper to be adopted in reference to these objects; and that said Committee be invested in the mean time with full power to take all measures necessary to meet the emergency.

Resolved, That the Chair appoint the Committee of twenty-one at his leisure, but in time to have the list of their names published in to-morrow morning's papers.

The following gentlemen were appointed a Committee under the above resolution:

Hon. C. J. Colcock, Gen. R. Y. Hayne, Dr. Wm. Read, Nathaniel Heyward, Esq., Hon. Thomas Lowndes, John Robinson, Esq., Charles Edmondston, Esq., B. F. Dunkin, Esq., H. A. Desaussure, Esq., Rene Godard, Esq., Capt. James Robertson, Edward Carew, Esq., Capt. James Lynch, Martin Roddy, Esq., Tristram Tupper, Esq., Edward R. Laurens, Esq., John L. Poyant, Esq., Col. M. Jacobs, Esq., Samuel P. Ripley, Esq., W. Kirkwood, Esq., John Strohecker, Esq.

At a meeting of the Committee of 21, on the following day, the following resolution was unanimously adopted:

Resolved, That a Committee be appointed to communicate to the Citizens the arrangement made with the Post Master, that no Seditious Pamphlets shall leave his office until the Civil Tribunals of the City are informed upon the subject, and that they be authorized in the name and behalf of the Citizens of Charleston, to accompany the Mail from the Steam Boat which is expected to arrive this night or to-morrow to the Post Office, and to make the necessary arrangements with the Post Master to prevent the distribution of the Seditious Pamphlets which may at any time be received by the Mail.

The Committee consist of Gen. R. Y. Hayne, John Robinson, Esq., Charles Edmondston, Esq., H. A. Desaussure, Esq., Capt. Jas. Robertson, Capt. James Lynch, Edward R. Laurens, Esq.

According to expectation the steam boat arrived on Tuesday evening, but as she could not have reached the wharf before 9 o'clock at night, she was detained below by the agent, until 6 o'clock on Wednesday morning last, at which time she landed the United States' Mail, which was duly escorted to the Post Office, and delivered in the hands of the Post-master. It being found that the mail contained nothing objectionable, it

was forwarded to its destination. We regret the breaking open of the Post Office as premature. We regret it too, as it was by a voluntary association, however respectable. The evil we complain of is not to be remedied, but will be rather aggravated, by unauthorized violence. When this is once resorted to, and countenanced, there is none can tell where it will stop. As things are are present, the repetition of it is not to be apprehended. But of one thing our Northern brethren may be fully assured; that the Southern people *will protect themselves from further aggression*. We are told, for our consolation, that the good sense and virtue of the Northern people is in our favor. It will now be apparent to them, that that good sense and virtue must be employed in some more substantial way than in singing a lullaby to the Southern people, if it is meant to save the country from incurable distractions and disunion. Instead of standing coolly by, and seeing these men pouring "fire-brands arrows, and death" into our bosoms, let them frown upon them and put them down; let them make it criminal in the respective States to publish a seditious or incendiary paper or pamphlet; let them come forward and aid the Southern people in passing laws, if none are already in existence, to prevent the United States' mail from becoming the vehicle of pestilence and ruin to one portion of this union. Let all this be done, and we can believe them sincere; and they will save the country. But let them know that a check, an effectual check, must be put to these effusions, or the commerce and union of the country is at an end. There is but one feeling, one opinion, one voice, on the subject. Here all parties unite. The most serious, and religious men, that usually keep aloof from agitating topics in the community, come forward on this occasion with a resolution and firmness that nothing can shake. There is no noise, no tumult, but such a spirit is awake, that the Post Master himself is aware, that, unless relief is had, "all the army of the United States cannot carry the mail through the Southern country."

We invoke the spirit of union and peace in all parts of the United States; we beseech our brethren every where to come forward at such a crisis and relieve the country from the shock which awaits it. If there yet be, in the Northern and Middle States, so much philanthropy and patriotism as to arrest these misguided fanatics and consign them and their works to the contempt and shame and obscurity which they deserve, they have it, perhaps, in their power to preserve unbroken the chain which none can more ardently wish to remain bright and permanent than the Southern people.

From the Editor.

We have read with care the remarks of the Editor of the Christian Watchman under the head of "The Bible against Slavery," and we have closely examined the extracts from Dr. Wayland's Elements of Moral Science, recommended by the Watchman and the Zion's Advocate to our special notice. We must be candid enough to say that they are the first good arguments we have met with on that side of the question; and we feel it would be presumption in us to oppose our youthful pen to the gigantic strength of Dr. Wayland. Still he has given us an argument against himself in the opinion he has expressed, and in which the Editor of the Watchman concurs, that the silence of Jesus Christ and his Apostles as regarded the propriety or impropriety of slavery, was the only method by which slavery could be abolished, since the abolition doctrine thus taught would have filled the world with blood, and have been fatal to the success of the Gospel, whereas by the inculcation of general principles applicable to that in common with other questions, the object would be effectually accomplished. Now we would ask, if it be not worthy of consideration, whether the example of Jesus Christ and his Apostles, with regard to this

exciting subject, should not be imitated by Christians of the present day? It is admitted by the Editor of the Watchman and Dr. Wayland that our Saviour and his Apostles did not directly interfere with the relations existing between masters and slaves; whence then have our brethren at the North authority for interfering with our domestic civil relations? On the subject of Slavery Jesus Christ deemed it wise to be silent, so did his Apostles, leaving it, according to the arguments of our opponents themselves, to Christians to judge, each for himself, from the spirit of the Gospel, what was duty in regard to this matter. If this was the best plan then to promote the object, why is it not the best plan now? or, in other words, why should our brethren at the North take it upon themselves to do what Jesus Christ has not commanded them to do? We repeat what we have said before, let Christians there exert themselves as much as they can to meliorate the condition of the colored people about them, and leave it to ourselves to take care of those who are among us. We hope the piety of Southern Christians would not suffer from a comparison with those of the North, and if so we do not see why the former may not be permitted to judge for themselves, what is their proper course in obedience to the will of God. We do not doubt but that, if slavery be wrong in principle God will in due time effect a change, we do not say, without the use of means, but by such indications of providence as to convince his people that they are sinning in retaining their fellow men in bondage. Under present circumstances, it is altogether questionable, whether it is the duty of Christians to manumit their slaves, even if it should be found that the spirit and precepts of the Gospel are opposed to slavery in the abstract. The present generation did not originate the system, and of course, if slavery be an evil, we are rather to be pitied than condemned. But it is a fact beyond question that our slaves have become so accustomed to bondage, that they are happy in their present condition, and as a proof of it, we can assert that the writer of this article has more than once offered his slaves their freedom, and yet they still remain in bondage, though they have full and free permission to go whenever they please to Liberia or any other place where the laws of the land will allow them to enjoy their freedom. Now would it be right to emancipate them whether they desire it or not? And if they think themselves happier in bondage than in freedom, is it Christian-like in our Northern brethren to be circulating pamphlets and papers among them calculated to make them discontented and restless? For our part we cannot but think it would be best to leave the whole matter to those chiefly concerned, and instead of agitating a subject calculated to produce and increase disaffection between brethren of the same country, we had better endeavor to form a closer union for the spread of the Gospel throughout the world. But if our Northern philanthropists are truly desirous of accomplishing the abolition of slavery, let them re-organize their societies and form new ones, not for the purpose of abusing and condemning the South, but to raise money and send it here to buy up our negroes and to set them free. We have heard several slave holders say that they are willing to sacrifice half the value of their slaves in executing such a scheme.

With these remarks we propose as far as we are concerned to close this discussion; though it will of course be our duty always to keep our readers informed of the progress of Anti-Slavery efforts at the North; and if any of our Southern friends are disposed to communicate their views on this subject we will readily make room for any temperate and well written article.

The "certified wine" advertised in New-York for Churches, and warranted free from Alcoholic mixtures, turns out to be

among the strongest wines. The extraordinary position begins now to be advocated, in respectable quarters, that the use of wine in the sacrament is a mere accident, and not necessary to the institution; and that the temperance reformation cannot be expected to proceed much farther, until wine is entirely banished from the communion service. We are not surprised to find serious men shocked at such extravagance and impiety. But as Baptists, we ask, why should no horror be felt at the substitution of one ceremony, in another ordinance, instead of that appointed by Jesus Christ? The only security, after all, against the greatest extravagances, is to be Bible Christians in all things.

Dear Brother Brisbane:—

From an early period of my life, I have heard the Baptists accused of what I conceived erroneous ideas of infant salvation. These accusations I regarded as originating in prejudice, and as mere traditional calumnies. But upon conversing some time ago with an old Baptist, his views on this subject, startled me much, and disposed me to make further inquiry into it. Will you therefore have the kindness to favor your unworthy brother by setting forth in your paper what you conceive to be the views of the Baptists generally on that subject; and also your impression of that part of our Confession of Faith which says elect infants are saved through Jesus Christ.

In terms of affection, your brother in the Gospel,
A SUBSCRIBER.

REPLY BY THE EDITOR.

We have no hesitation in saying that the reflection against our denomination alluded to in the above communication, and which we have frequently heard, is nothing less than a most invidious calumny. Although we have an extensive acquaintance with Baptists, we can assert with truth that we have never heard any one express the opinion that any dying in infancy are lost. We regard it as the united opinion of the Baptists that all who die in infancy are saved, through the atoning merits of Jesus Christ. This we presume is all that "A Subscriber" cares about our saying on this part of his inquiry, and time at present does not allow us to enlarge.

We take it that "A Subscriber" in the second part of his inquiry, refers to the 2d section, chapter 10th, of the Baptist Confession of Faith, and which reads thus:—"Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where, and how he pleaseth."

Persons reading this passage are sometimes apt to construe it as involving the doctrine which we have above denied that the Baptists hold; but he must be a superficial reader who would confine himself to such an interpretation. The expression, "elect infants, dying in infancy," is not made in contradistinction to non-elect infants, but to those elect infants who do not die until they arrive to years of discretion. All infants, like adults, are divided into elect and non-elect, and we take it for granted and believe that all who die in infancy are elect infants, whilst non-elect persons never die in the infantile state. But elect infants are divided into two classes, viz. those who die in infancy, and those who do not die in infancy; hence the language "elect infants dying in infancy are regenerated," &c. With this explanation we hope our brother "A Subscriber" will be satisfied, and his mind set at rest.

FOR THE SOUTHERN BAPTIST.

Controversies among Christians.

The asperity and heat with which these have been conducted, have proved the occasion of secret sorrow, to the friends of righteousness, and of open triumph to the boasting infidel.

Nothing can be more reasonable than the regrets of the former. The truths which are discussed, are

truths of eternal importance; and their rejection, or admission, involves the most serious consequences. Any process of investigation, therefore, which forbids a calm, and candid, and clear determination—which addresses itself to passion, and not to reason—which, instead of arranging the parties as members of one common class inquiring after truth, arrays them as champions of opposite opinions—in a word, any process of investigation which sets men to work as teachers, and not as learners, must prevent that acknowledgment of truth which a different process might have secured. Now, in this way, religious controversies have, to a great extent, been conducted. Even those, who have had truth upon their side, have by a most injudicious use of ridicule instead of reason defeated their own ends. Where argument dictated by affection and respect, would have addressed itself to the candor and dispassionate judgment of those who differed from them, their misplaced satire which should have employed its sting only against vice, has awakened in their opponents the feeling of resentment, and thus diverted them from inquiry after truth, by the absorbing desire to defend themselves.

The baptismal controversy has been probably prolonged in this way. I have seen a pamphlet published many years ago, bearing upon a black-edged title page an inscription like the following:—"Here lies the dead body of Infant Baptism, which attempting to sport on the mountain of truth, was caught and slain by the Sword of the Spirit," &c. The author of this publication might have calculated upon the loss of his labor; for what can be more preposterous than to expect to gain assent by a mode of address whose first effect must be to irritate! It augurs well for a speedy, universal agreement on this subject; for the restoration of the "one baptism" of apostolic times, that respectable controversialists of the present day are correcting this egregious error of their predecessors. In illustration of this remark, see the examination of Professor Stuart's Essay by Professor Ripley, a treatise not more distinguished by its convincing matter, than by its conciliatory manner.

But the Infidel: he too contemplates the spectacle of Christians differing, and warmly discussing those differences, and the sight affords him exquisite satisfaction, because, as he thinks, it affords him an argument by which to disprove all their pretensions, and to destroy the credit of that book upon which all their hopes are built. Envious employment for a benevolent mind! But is it so that the contentious Christians disprove that love for one another, which they assert as a distinguishing characteristic! I unhesitatingly deny that they do, and on the contrary assert that their warmth, and the earnestness of their controversies is one strong proof, of the existence of mutual love. A familiar illustration shall afford the proof. Place an American politician in a circle of men, one of them his own brother, another a fellow citizen, a third a Briton, and the rest individuals from France, Spain, Portugal, and other foreign countries. Let his favorite subject be the theme of conversation, and let them all hold opinions equally opposed to his. I ask, with whose opposition he would be most affected, that of a foreigner, or of his own countryman? And if out of the number he selected one, taking him aside, and laboring more earnestly to bring him to oneness of opinion with himself, would a third person, notwithstanding his ardor in debate, hesitate to determine that the person selected was his brother! Let me ask, between

whom are little differences matters of great moment? Is it not between husband and wife? And who thinks of interpreting their anxiety about complete agreement, as any thing else than a proof of the strongest affection. Baptists are never found controverting the subject of baptism with Roman Catholics, or men of the world, because there is no affinity between them. They differ upon so many essential matters, that an agreement here would amount to nothing. Not so, however, in regard to many departments of the Protestant Church. In them they see those who are one with themselves in principles the most valued, in sympathies the tenderest—these they love as brethren—and just in proportion as they love, and esteem them, will they be anxious to bring them to a perfect agreement in thought and feeling.

Grace be on all men who love the Lord Jesus Christ in sincerity, and may they all soon be of one mind, and of one judgment!
C.

FOR THE SOUTHERN BAPTIST.

Brother W. H. Brisbane:

It is with much pleasure I transmit you an account of a resolution which passed in our Church (the Baptist Fellowship Church) on the 25th July. A unanimous vote was given declaring that each member would not make use of any spirituous liquors, nor permit any to be kept within their dwellings; and, to preserve temperance within the sacred walls of the Church, agreed for the time to come not to admit any persons to become members of this Church until they should pledge themselves to the temperance cause.

J. B. M.

Fairfield District, S. C.

SUMMARY.

There were 15 deaths in this city from the 26th July to the 1st August—10 whites and 5 blacks and colored.

An engraved likeness of the Hon. Thomas S. Grimke has been published in Cincinnati Ohio.

The Legislature of Georgia in old times held their sessions in a house in Augusta, now occupied as the office of the Georgia Courier. It is a miserable looking antiquated brick building.

It is said that the passage from Augusta, Ga. to Montgomery, Ala., is only \$5; such is the competition between Recede & Co. and Longstreet.

Forty miles of the Augusta and Athens Rail Road have been contracted for. It is to enter Augusta near the Catholic Chapel; and to prevent a junction with the South-Carolina Rail Road, it is to be four inches narrower in the track.

The County of Loudon, in Virginia, with a population of 90,000, has not had an indictment for crime for more than three years.

More than fifty deaths have occurred from Cholera in the Tennessee Penitentiary.

The Milledgeville Journal states, that of 101 convicts now in the Georgia State Prison, 94 were in the use of ardent spirits before the commission of the crimes for which they were sentenced, and that 47 were decidedly intemperate.

The official valuation of real estate in Philadelphia, up to July 1st, is \$115,040,967. In New-York, the valuation for 1834, was \$130,349,330.

We learn from private sources that a very gracious season of revival is experienced by the Cedar Creek Church, Anson county, N. C. At the last accounts 35 had been baptized, and a good spirit was diffused among some heretofore opposed to the efforts of Christians for spreading the Redeemer's kingdom.

A revival has also occurred in Athens, Ga., in which the College has largely shared. A number of the students (between 25 and 30) professing hope in Christ, have been united to the different Churches in the village. Of the whole number of students (115) it is said that nearly one half are now professors of religion.

An Episcopal congregation has been organized at Edgfield C. H., of which the following gentlemen have been elected Vestry and Wardens, viz: W. Brooks, E. B. Bacon, A. T. Wigfall, J. Turry, J. S. Jeter, T. M. Stafford, T. W. Perkins, C. Dowd, and J. Jones. It is proposed to put a neat brick edifice, to cost about \$2000, towards which \$1050 have been subscribed. Service has been performed there recently by Episcopal clergymen from Charleston.

The American Indemnity Bill passed the French Chamber of Peers, on the 12th of June—125 votes in favor of, and 22 against it. The King had also given his assent to it.

A Liverpool Circular of the 29th June, gives the following statement of the Cotton market:

"Scarcely any change has taken place in our Cotton market for a fortnight past, during which the demand has continued moderate. The import into Liverpool since 1st Jan. amounts to 500,000 against 522,000 to the same period last year; in the supply from the United States the decrease is 11,000 bales. The stock in this port is estimated at about 208,000 bales, of which about 178,000 are American.

Cotton.—Upland, 94 a 124; Orleans, 94 a 13; Mobile, 10 a 13; Alabama, 94 a 11; Sea Island, 23 a 23; Stained, 12 a 18."

A letter from an officer of the United States frigate *Brandywine*, in the *United States Gazette*, states that in the absence of the President, Gen. Salavaro has marched from Callao and taken possession of Lima, and made heavy exactions upon the people—extorting \$100,000 from ten of the richest inhabitants. He is followed by the rabble. The President, Obregon, is daily expected, when it is thought a general battle will take place.

There are now published in Italy 170 Scientific and Literary Journals. Of these 24 appear at Naples—19 at Milan—10 at Venice—9 at Rome—9 at Turin—9 at Palermo—7 at Florence—and 6 at Bologna.

A cabinet-maker of Milan has invented a machine with cylinders, which executes any sum in the three rules of Arithmetic, for which the Institute of Milan has awarded him a gold medal.

The plague has spread over all Egypt. Alexandria is almost a desert—having lost by death and emigration, two-thirds of her population.

On one occasion during Captain Ross' detention in the southern regions, they fired a ball of frozen mercury through an inch plank; and on another they froze oil of almonds in a shot-mould at minus 40 degrees, and fired it against a target, which it split, rebounding unbroken.

Renunciation of Popery.—A German paper states that at Holtzhausen, a small Hessian town, three leagues from Frankfurt, a Catholic rector and 46 of his parishioners have recently abjured Catholicism, and embraced the Protestant faith. The ceremony, at which the Protestant pastor Gebhard presided, took place in the open air, the Church being much too small to contain the crowds that flocked together to witness it.

To prevent Mosquitoes.—Attach a piece of flannel or sponge to a thread made fast to the top of the bedstead, wet the sponge with camphorated spirits, and the mosquitoes will leave the room.

GENERAL MISCELLANY.

From the Literary Gazette.

Experiments to produce light in Water.

An experiment, to ascertain at what depth a white object might be visible in the sea, has just been made by a gentleman who has devoted much time and attention to extend the bounds of science. Having let down a metal plate, painted with white lead, he was able to distinguish it by moonlight at the depth of forty feet; while, by that of the sun, he lost sight of it at about eight feet. The difference must seem surprising when we compare the intensity of the two lights—that of the sun being, according to Bouguer, *three hundred thousand times* stronger than that of the moon; but the dazzling which affects the eyes by the coruscation of the solar rays, does not allow us to be sensible to feeble impressions on the visual organs. Any instrument, therefore, which should enable us to see a great depth under water would be exceedingly useful, either in recovering any object that might be lost, or in constructing sub-marine works in sea-ports. A method used by fishermen to obtain this advantage consists in pouring oil upon the water to make it more transparent. In the bay of Naples it is constantly practised by the fishermen at night. Their boats are provided with a composition which gives an intensely vivid flame, and is placed out in the stern. Attracted by the light, the fish follow it from every direction, keeping near the surface, and hovering around it like moths. They are then easily captured, after being struck or harpooned by four-pronged spears. Those who search for shell-fish (*frutti di mare*) in the day time, near the shore, employ the same method, throwing little pebbles steeped in oil before them. The gentlemen, who was acquainted with this simple contrivance, wishing to ascertain its efficacy, poured a small quantity of oil on the sea, and was thereby enabled to distinguish shells and other objects, which had not been visible to him before. When oil is thrown on the surface of water which is not confined by banks, the coat extends itself to a great distance, becoming thinner and thinner, until it can no longer be distinguished separate from the water. The effect of the oil is, apparently, to draw off, as it spreads, those little objects which prevent the transparency of the water by floating on its surface. All the experiments hitherto made tend to corroborate this assertion; one of them in particular is very conclusive. Half a spoonful of olive oil having been poured near the edge of a large oval sheet of water, on which the wind had blown a quantity of acacia flowers, it was observed that, in a few seconds afterwards, one half of the surface was completely swept of these floating flowers, and that they were all collected on the opposite part. Similar experiments are still in progress.

Tale of the Early Christians.

From a Lady's Sketch of Corfu.

In the reign of Marcus Aurelius Antoninus, there lived in Rome a good old senator, who had two daughters. Veronica and Berenice were noted, less for their beauty and gentleness, than for the extraordinary resemblance they bore to each other, and their mutual affection. These girls were twins, their mother had died during their infancy and it was found, after her death, that a mother's eye only had been

able to distinguish the children. Had their father, Flavius Torquatus, bestowed much of his time and attention to them, he might have acquired the same power of discrimination; but the noble patrician's hours were divided between the senate-house and the court, and when he came home at night, wearied, he was well enough pleased to play with his two sweet little girls, without further troubling himself concerning them. And yet he was a kind father; he entreated his widowed sister to take up her abode with him, that she might take care of the children; he allotted for their use a magnificent suit of rooms; he purchased for them a numerous train of slaves. Veronica and Berenice had scarcely a wish ungratified.

As they increased in years, the remarkable similarity of their persons remained undiminished, but their characters became essentially different. Berenice was pensive, gentle, it might be somewhat melancholy, studious, and fond of retirement. Veronica was volatile, giddy, of quick and warm affections, yet did these points of difference not lessen their fond affection.

They had completed their sixteenth year when among other presents brought by their father on his return from a visit to the East, was a young female slave of extraordinary intelligence and merit. She soon became the favorite of Berenice, and the noble young Roman would frequently recline for hours on her couch, while the slave beside her, occupied at her embroidery, would tell her tales of her own family and native land. She wept when she spoke of her peaceful home and aged parents, and Berenice felt as though she loved the girl more for her fond regret. She asked her for what cause her liberty had been forfeited, for she knew that Alce had not been born a slave, but on this point she could obtain no satisfaction. Berenice would not pursue the painful subject, but her sister's curiosity was not so easily suppressed. She questioned her father, and the reply of Flavius made both his daughters start with horror.

"It was for crime," he said, "for crimes of a blacker nature than you can conceive; for crime, that merited death, but I pitied her youth; nay," he continued; "be not alarmed; she cannot, will not injure you; she is gentle and skillful in the healing art, for this reason I have her about you—and—you are Romans, and noble, Berenice! you will not descend to undue familiarity with a slave!"

Berenice heard this injunction; she meant to obey it, but shortly after this conversation she was attacked by a painful illness, and, during the tedious hours of sleepless nights, she could not refrain from desiring Alce to tell her stories, and sing her songs, as she had been wont to do. Often and often, as she watched the quick short step of her attendant, and compared her unwearying assiduity and gentle activity with the indolence and carelessness of her other slaves, she wondered what could be the crime of which so meek and unoffending a creature had been guilty. One night she felt worse than usual, and having persuaded her sister to retire for awhile, she lay perfectly still, meditating on the past, and on the future, the fearful future, of which she knew so little, and which she so much dreaded. Alce was kneeling by her couch, and believing her mistress to be asleep, she prayed in a soft voice to the God of the Christians for her recovery. Berenice listened in still attention; she heard, to her surprise, the mediation of a Being implored, of whose very existence she was totally ignorant; she saw Alce rise at last, with an expression of resigna-

tion and holy hope in her meekly raised eyes, which she had never witnessed in the votaries of Jove. She called the trembling girl to her side, and bade her quickly explain her sacred faith. Alce hesitated; she knew the danger she would incur, for both, and some remains of the fear of man yet lingered about her heart, but she conquered the unworthy feeling, and, drawing from the folds of her robe a roll of parchment, she read aloud to her attentive auditors the record of the most surprising event in the history of mankind.

Many months had passed away. One evening, the sisters were together in their own apartment. Veronica stood before a mirror; her vest of satin, her flower-wreathed robe, her zone of brilliants, told that she was preparing for a festival. At the farther end of the room Berenice was seated.—She was arrayed in a plain white dress, and her long hair fell unbraided in its own rich luxuriance about her throat and shoulders; with one hand she fondled a snow-white dove, and ever and anon her dark hair fell over the gentle bird, and it nestled lovingly with it; the other rested on a parchment, which appeared to engross the maiden's deepest attention.

"Come now, Berenice," said her sister, playfully fixing the wreath of roses, prepared for herself, on her sister's brow, "lay aside for once your melancholy book, and send your dove to his rest, and come down with me to the banquet." Berenice looked up, and answered gently,

"Not so, Veronica, not to-night; it is the anniversary of poor Alce's death, and did she not die for love of me, watching and waiting when all others slept! Her image has been with me through the day; I cannot join the banquet with my heart full of sad memorials; leave me, sister," and Berenice took off, and returned the wreath.

"Yet listen; one word more:—thou knowest who will be there this evening. My father will frown, and Lucius Emilius will sigh when I go in alone. Lucius departs to-morrow for the battle; and shall he go without one benison from his affianced!"

"No," replied her sister, speaking low and faltering, "you, Veronica, will tell him I wait to see him here before his departure."

"Berenice! my sister, bethink you of our father; remember his patrician prejudices; surely this step—"

"Go, dear sister," answered Berenice, mildly yet firmly, "for the love that you bear me, do me this errand. I would not any other eye should mark the weakness I fear to betray at parting with one whom my father has commanded me to love; tell my father that I am unwell, and it is true, my head and heart ache—go, dearest." And Veronica, unconvinced, yet persuaded by the tears of her sister, which in truth were flowing fast, left her alone.

Berenice resumed her reading, but not for many minutes; she arose and shut the volume, saying, "Not thus, not thus, with divided attention, and with wandering thought, may I presume to read this holy record."

She placed it within a small golden casket, locked it carefully, and then walked forth, into a balcony, on which the windows of the apartment opened. The moon had just risen, and shed soft light on the magnificent buildings of the eternal city; the cool, thin air swept over the brow of the maiden, and calmed her agitated thoughts;—she had a bitter trial before her for she was about to inflict a deep wound on the heart

of one whom she loved with all the innocent fervor of a girl's first affection, and she trembled as she pictured to herself his surprise and sorrow. Then Berenice looked up at the quiet evening sky, and thought of the time when earth's interests would be over for her, and could she thus look; and thus think, and still hesitate? Ah, no! When she heard the steps of Lucius drawing nigh, she plucked a single flower from a creeping plant, that overshadowed the balcony, and keeping it in her hand as a token, to recall her better resolutions, she advanced to meet him.

"It was not for this I sent for you hither," she said, in reply to his passionate expressions of regret and awe, "you are a Roman soldier, Lucius, and I know it was neither your destiny nor your wish to be ever at a lady's side. Believe me, I have learned to look on this parting as a thing inevitable;" but even as she spoke, her voice faltered.

Lucius leaned forward to console her, to whisper of reunion, of life-long reunion; "your father has promised, dearest," he said, "that, this campaign once over, the Marcomanni once defeated, I shall be rewarded at my return, with the hand of my Berenice."

"It may be so," she answered sadly, "if you still wish it."

"If I still wish it! Berenice! of what are you dreaming?"

"I am not dreaming, Lucius Emilius, I am speaking the words of sober reality. You think of me, as the beloved child of Flavius Torquatus, the coheir of his wealth and honors, of one whose hand will confer distinction. If on your return from Germany, you should find me despoiled of all these advantages, an alien from my father's house, it may be from his heart, scorned and forgotten by his friends, despised by mankind—"

"You would still," replied Lucius, "be to me the same Berenice, who in the hour of prosperity I had vowed to love and to cherish; but what can be the meaning of your terrible words!—why do you torture yourself and me by such utterly vain imaginings?"

Berenice withdrew from the encircled arm that supported her; she leaned against the slight column of the verandah; her voice was softer than the softest whisper, yet every word fell with terrible clearness on the ear of her lover; "Lucius Emilius, I am a Christian!"

Lucius went forth that night from the chamber of his betrothed an altered man—for the chill of disappointment had fallen on his proudest and fondest hopes. He had tried all his persuasive powers to induce the girl to forsake her new opinions; he had tried in vain; so now nought for him remained to do but to fulfil the engagement in which his honor was concerned, and then to return, to love her still, and to protect her—if necessary, with his life. He bore with him two precious gifts, to console him in absence, as far as any thing could console him—the golden casket, and the carrier dove.

Berenice was again alone; not, as heretofore, in the solitude of her own luxurious apartment; not surrounded, as she was wont to be, with her books, and music, and flowers; she was alone in the solitude of a gloomy prison chamber. A small aperture near the ceiling, guarded by iron bars, admitted just light enough to show the dismal emptiness of the place; no tapestried hangings to hide the cold damp walls; no warm carpets to cover the stone floor. It contain-

ed only a low couch and on that the maiden was seated, sometimes raising her clasped hands, in the deep earnestness of prayer, sometimes covered her red and swollen eyes, it might be from herself, the tears she could not restrain. Presently a low knock was heard at the door, and her father entered. Berenice shuddered and said,

"Not this, oh let me be spared this worst grief!—yet no, the sacrifice must be complete; give me only strength to bear it."

Then she advanced, and led Flavius Torquatus to her couch, and meekly kneeling before him, prayed him yet once more to lay his hand upon her and bless her.

The old man answered; "It is not for this I come, unhappy girl; I come to tell you that all my entreaties have been in vain; the orders of the emperor must not be disobeyed, and his orders were, that all of your fanatical sect should be exterminated. Were Marcus here, the tears and prayers of his faithful servant might avail; but he is beyond the Danube;—to-morrow, a general execution! Oh, Berenice! must I live to see your blood flow forth by the hand of a common executioner!"

"I come not, as I came yesterday," he continued, after a long pause, "with tears and entreaties to move you; yesterday I knelt to implore you to save your father's heart from breaking, and all in vain. To-day I come with harsher purposes.—You asked me but now to take you in my arms and bless you, as I did when you were a little child.—Berenice, if you do not abandon your infatuation, if you persist in bringing eternal dishonor on your line—Berenice, listen! may the curse of your father—"

The girl pressed his arm heavily; she tried to speak, but her parted lips were as white as marble, and refused to utter a sound.

The old man looked on her, and the curse on his lips was stayed. He looked on her, and kissed her ere he went, for he had tenderly loved her mother.

"My sister," she faintly murmured as he moved away, but Flavius answered,

"You will never see her again; you would infect her with your superstition; I cannot be left childish in my old age."

And the old man went, and as the last sound of his departing step died away, Berenice thought her worst trial was over, and she withdrew her thoughts from the world, and sought to prepare her soul for death.

Late in the following day, the people of Rome assembled in the amphitheatre to witness the martyrdom of the Christians. Horrible deaths they died! Some were torn to pieces with wild beasts, others were burned at a slow fire; some few were crucified, and they counted such death an unmerited honor. Berenice was reserved for the last, and because she was of Roman and patrician blood, she was to suffer the milder punishment of decollation.

The sign was given, and proclaimed by the herald, and when it was proclaimed by the herald, that the Christian maiden was coming forth, there was so deep a silence amongst the vast multitude that even the advancing steps of the girl and her conductors were heard. But what was the surprise of all present, when they beheld, not one, but two young maidens, both dressed alike in white raiment, both coming forth with the same quiet step, and placid demeanor; and one, it might be the most tranquil, advanced a step toward the seat where he who governed the city,

during the absence of Marconius Antonius, sat, and addressed him:

"It is I, most noble prefect, who am Berenice the Christian; this girl, my sister, for love of me would fain take my name and punishment on herself, but credit her not, it is I who am the condemned."

Then arose a touching dispute between the sisters;—sisterly love lending one the eloquence which the other derived from truth. Many of their friends, and even of their relatives in the amphitheatre, were called on to come down and decide between them, but some spoke for the one and some spoke for the other. Veronica, in her agonizing fears, had not the light and joyous expressions of her countenance; and Berenice's meek and holy hopes had chased the deep melancholy from her face and mien.

One or two brutal voices arose and said, "They both call themselves Christians, let them both die the death!" but one of the maidens answered, "Think not, most noble prefect, if you thus decree that you will be guiltless of my sister's blood: she is not a Christian at heart: would to God she were! then would I no longer oppose her sharing my early death. Veronica, acknowledge the truth, and let me alone." But Veronica if she it was, persisted in her first declaration, and none could tell how this dispute would terminate, when a new incident attracted the attention of the multitude, and silenced every doubt.

A speck was seen in the air, it came lower, nearer; it was a milk-white dove. The bird fluttered round one then drew near the other; no caressing hand was held out to receive him, but his instinct was not to be deceived; he settled on the shoulder of her who answered the harsh voice from the crowd, and sought to nestle as he was wont in her long hair. Many were present, who knew the pet belonged to Berenice, so the people were satisfied with the decision, and the weeping Veronica, still protesting against her own identity, was torn from the arms of her sister. Then the prefect, who had been much moved at this singular scene, turned to Berenice, as she stood alone in the arena, and said,

"It is not yet too late young maiden, to preserve thy life; have pity on thy youth and loveliness, and on the gray hairs of thy aged father.—What harm is it to swear by the fortune of Cæsar, and to sacrifice and be safe!" But she answered, more firmly than ever,

"I am a Christian, and cannot sacrifice to your false gods! You condemn me to death, but I fear not to die in defence of the truth. She advanced, unbidden, to the fatal block, and knelt by it; ere she joined her hands in prayer, she bent once more fondly over her little messenger bird, as if to bid farewell to the last object that told of earthly ties. There was a small scroll of parchment under her wing; Berenice felt it, and thinking it might perhaps tell her the only tidings she cared now to hear; she rose again, and holding it forth, she prayed permission to read it. The prefect did not refuse it, and Berenice read, first in silence, and then aloud: "The Emperor Marcus, is dead, and Commodus is already proclaimed Cæsar."—A loud shout rent the air. It was well known Commodus, in his heart, favored the despised sect, and in spite of their prejudices, the beauty and heroism of Berenice had moved the hearts of their countrymen in her favor. A general outcry for her release was heard,—this the prefect dare not grant. Berenice was remanded to prison until the pleasure of Commodus should be known respecting the

Christians. It was not very long ere, wearied with the hardships of the camp, he returned to his capital, and his first order was that all Christians should be released, restored to their privileges as Roman citizens. In his train came the young Lucius: he had found leisure, amid the excitement of glory, and the hardships of a campaign, to study the precious gift of his betrothed; at first for love of her, afterwards from a wish to know the truth. So when their nuptials, delayed a while by the death of Flavius Torquatus, were at last solemnized, Berenice had the deep happiness of knowing that the husband of her choice, shared the sure faith, and pure hope of her own spirit. They remained not long in Rome, the follies and cruelties of Commodus, rendered it distasteful to them; and although Lucius stood high in his favor, and he was very capricious, they knew not how long it might remain in their own power to depart or to abide in safety. They, therefore, bade adieu without a sigh to the pomp and luxuries of the capital, and embarked for a little island in the northwest of Europe, without the range of civilization, where they knew they should enjoy safety and freedom.

Berenice was perfectly happy; she gave not one regret for the magnificence she abandoned, for Lucius was with her, and as she stepped into the boat, a trembling, caressing girl clung to her, and a soft voice whispering in her ear, "My sister, wither thou goest, I will go; thy people shall be my people, and thy God my God."

Receipts for the Southern Baptist.

The following persons have paid their subscriptions, viz.—
T. W. Pegues, \$3 50, to 1836; Wm. H. Peebles, \$3 50, to 1836; Robert R. Gibson, \$3, from 1st July; Lazarus Morris, \$3, from 1st July; Josl H. Berry, \$3, from 1st July; James S. Ratcliff, \$3; D. W. Johnson, \$3 50, to 1836; John Baxley, \$3 50, to 1836; James E. Broome, \$3, from 1st July; C. Entminger, \$1 50, to Jan. 1; W. F. Daniel, \$3; J. Dunbar, \$3; John J. Boyd, \$3. Mrs. Mary Ross, \$3.

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 30th 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, Rosenmüller, Bloomfield, &c. &c. the whole designed to be a dignified and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warner, 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 80.

June 19

CHARLESTON PRICES CURRENT, AUGUST 7, 1835.

ARTICLES.		ARTICLES.		ARTICLES.	
c.	c.	c.	c.	c.	c.
BAGGING, Hemp, 42 in. yd.	36 a	American Cotton, yd.	35 a	OIL, Tanner's, bbl.	11 a
Tow and Flax	32 a	FISH, Herrings, yd.	3 75 a	OSNABURGS, yd.	8 a
BALE ROPE, lb.	11 a	Mackerel, No. 1.	7 50 a	PORK, Mess, bbl.	18 00 a
BACON, Hams, 00	114 a	No. 2.	7 00 a	Prime,	15 00 a
Shoulders and Sides,	84 a	No. 3.	6 00 a	Cargo,	8 50 a
BEEF, New-York, bbl.	60 a	Dry Cod, cwt.	2 75 a	Mess, Boston,	14 50 a
Prime	8 a	FLOUR, Bal. U.S. sup. bbl.	6 75 a	No. 1. do.	14 50 a
Cargo	41 a	Philadelphia and Virginia,	0 00 a	PEPPER, black, lb.	6 81 a
Mess, Boston,	00 a	New-Orleans,	0 00 a	PIMENTO,	9 a
No. 1,	00 a	GRAIN, Corn, bush.	1 a	RAISINS, Malaga, bun. box.	3 00 a
No. 2,	8 a	Oats,	36 a	Muscate,	3 00 a
BREAD, Navy, cwt.	34 a	Peas,	48 a	Bloom,	2 75 a
Pilot,	4 a	GLASS, Window, 100ft.	41 a	RICE, 100lbs.	34 a
Crackers,	7 a	GUNPOWDER, keg,	5 a	SUGAR, Muscovado, lb.	71 a
BUTTER, Goshen, prime, lb.	25 a	HAY, Prime Northern, 100lb.	31 a	Porto Rico and St. Croix,	71 a
Inferior,	20 a	IRON, Pig,	1 a	Havana white,	11 a
CANDLES, Spermaceti,	32 a	Sweden, assorted,	4 a	Do. brown,	71 a
Charleston made,	16 a	Russia, bar,	4 a	New-Orleans,	6 a
Northern,	12 a	Hoop, lb.	61 a	Leaf,	14 a
CHEESE, Northern,	8 a	Sheet,	8 a	Lump,	18 a
COFFEE, inf. to fair,	11 a	Nail Rods,	7 a	SALT, Liv. con. sack, 4 bu.	1 43 a
Good fair to prime,	13 a	LARD,	9 a	In bulk, bush,	25 a
Choice,	14 a	LEAD, Pig and Bar, 100lb.	91 a	Turks Island,	31 a
Porto Rico,	13 a	Sheet,	61 a	SOAP, Am. yellow, lb.	5 a
COTTON, Uplands, inf.	16 a	LIME, Stone, bbl.	1 50 a	SHOT, all sizes,	71 a
Ordinary to fair,	16 a	LUMBER, Pitch Pine, rls, Mfr.	7 a	SEAGRASS, Spanish, M.	14 a
Good fair to good,	17 a	Shingle, M.	3 a	American,	1 85 a
Prime to choice,	19 a	Staves, Red Oak,	14 a	TALLOW, American, lb.	9 a
Santee and Maine,	33 a	MOLASSES, Cuba, gal.	25 a	TOBACCO, Georgia,	21 a
Sea Island, fine,	33 a	New-Orleans,	30 a	Kentucky,	5 a
CORDAGE, Tarrad,	9 a	Sugar House Tracle,	30 a	Manufactured,	4 a
Do. Manila, cwt.	11 a	NAILES, Cut, 4d. to 20d. lb.	61 a	Cavendish,	41 a
DOMESTIC GOODS.		NAVY STORES.		TEAS, Bohea,	15 a
Shirts, brown, yd.	61 a	Tar, Wilmington, bbl.	1 62 a	Souabong,	56 a
Bleach'd,	8 a	Turpentine, soft,	2 50 a	Gunpowder,	75 a
Shirting, brown,	8 a	Do. Georgetown,	1 a	Hyson,	39 a
Bleach'd,	10 a	Pitch,	1 75 a	Young Hyson,	63 a
Calicoes,	9 a	Rosin,	1 37 a	TWINE, Sine,	23 a
Stripes, indigo blue,	8 a	Spirits Turpentine, gal.	45 a	Sawing,	26 a
Checks,	7 a	Varnish,	25 a	WINES, Madira, gal.	2 a
Fluids,	8 a	OILS, Sp. winter strained,	1 05 a	Teneriffe, L. P.	1 a
Fustians,	12 a	Fall strained,	90 a	Malaga,	45 a
Red Tick,	13 a	Summer strained,	1 a	Claret Bordeaux, cask,	29 a
DUCK, Russian, bolt.	15 a	Lime-d,	1 a	Champaign, doz.	8 a

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	109 00	3.50
South-Carolina do.	45	61	1.75
State do.	100	120 00	3.00
Union do.	50	55	1.50
Planters & Mechanics do.	25	37 1/2	1 00
Charleston do.	25	50 00	
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	00	4.00
Rail-Road do.	100	126	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock,	100	103	
State 5 per cent do.	100	103	
City 6 per cent do.	100	103	
City 5 per cent do.	100	00	

EXCHANGE.

Bills on England, 84 a 9 per cent. prem.
 France, 5f. 23 a 5 25 per dollar.
 New-York, 1 60 days, 1 per cent. discount and int.
 Boston and Philadelphia, 1 20 days, 1 per cent. discount and int.
 Philadelphia, 1 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 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 per cent.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 15f.
 Mexican and Colombian do. 15f.
 Heavy Guinea, 65, and Sovereigns, 84f a 4 7-8

Charleston Market.

COTTON.—The sales since our last report have been 391 bales of Uplands, as follows:—19 at 15f; 15 at 15, 24 at 17f, 6 at 17f, 21 at 17, and 2 bales re-packed 15 cents. In Long Cottons, a few common Sea Islands at 42, and 7 1/2 bales of Santee at 36 cents. The transactions have been limited in consequence of the remaining stock being light; and our last advices from Liverpool state no improvement in that market; and that of Havre being dull.

RICE.—The sales of the week have been from 34 to 84; for a prime lot 84 has been refused.

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 subscriptions, 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 payments should not be made; and ten 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.

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