

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

VOL. II.] CHARLESTON, FRIDAY AFTERNOON, AUGUST 14, 1835. [No. 7.

TEMPERANCE.

From the Western Christian Advocate.

The Drunkard's Inn.

It was in the month of April, 1834, that I left my home on a tour to the North. Travelling over ridges and hills covered with heavy timber, shrouded in death by the untimely frost, my mind naturally gave way to contemplation and serious thought.

At about 12 o'clock I arrived at the top of a hill which overlooks the town of F——, romantically situated at the junction of two of our "rolling rivers." Descending the hill and entering the town, I inquired of a man in the street where a stranger could get good entertainment. He pointed out two places, either of which he said was "good." I rode up to one on Main-street, as it was immediately in my way, and gave my horse to a boy, who took him to the stable. I saw no "landlord or lady." I followed the boy to see my horse fed, and asked him if I could get dinner. He said I could.

As I returned to the house, I saw a lady in a door, whose grief-worn appearance, together with the broken panes of glass and open windows, induced me to think it was the "Drunkard's Inn." On entering the house and finding the rooms destitute of furniture, I was confirmed, in the opinion. I inquired for the landlord. A young man said, he had been taking a "spre" the night before, and was asleep. While waiting impatiently for dinner, a boy came to the door with a string of fish, wishing (as he said) to sell them. Our young man offered him twenty-five cents. He said he would not take less than thirty-seven and a half, binding it by oaths which I dare not repeat. He proceeded a few paces further, and sold them for a less sum. In a few minutes I was called to dinner. In the dinner-room stood a bed on which lay "mine host," turning, and sobbing, and groaning, as if in a violent fit of illness. The dinner next claims attention.

A few pieces of black beef boiled, a plate of fried bacon, a small piece of rancid butter, and a hoecake make the "sum and substance of the dinner." A black girl waited. I asked if she had either coffee or tea. She said no. As a pitcher and tumbler were placed on the table, I asked her for some milk. She said they had none. She went to the bar-room to bring me some "good cider," but returned, saying "it was all gone." At my request she brought me a little water. After ending my unsavory dinner, I called for my horse, paid my "bill," and rode away, reflecting seriously on the deep-rooted depravity of human nature, and the numerous evils of intemperance. But what was my astonishment when I learned that this "drunken landlord," had for several years past represented the county of P——, in the State Legislature. I do not remember to have seen such strong marks of depravity and intemperance, in any town or vil-

lage, in travelling through half the states in the Union. And no wonder when such a man as this is the choice of a free people.

But it is not strange, that no efforts are made to reform the men and manners of such a place! It is a regular preaching place, and yet there is no Temperance Society, no Sunday School, no exertion (except preaching) to save the people from temporal ruin, and eternal death. When will our ministers do their duty? Let us be up and doing, lest upon our skirts be found the blood of many a drunkard and Sabbath breaker. DE ANTHUS.

Kentucky, Feb. 20, 1835.

From the Christian Watchman.

American Temperance Society.

The Annual Meeting of the American Temperance Society was held in Park Street Church on Tuesday, May 26, at 9 o'clock, A. M. John Tappan, Esq., President of the Society, in the Chair. The meeting having been opened by prayer, extracts from the Annual Report were read by the Corresponding Secretary, Rev. Dr. Edwards. These extracts were full and interesting, and indicate that the report is not inferior to the preceding able document, of the Society of the same class. We have room only for a few facts presented in the extracts read.

It appears that there are now formed in this country 8000 Temperance Societies, with 1,500,000 members; that upwards of 4000 distilleries have been abandoned; that 8000 venders have ceased to traffic in ardent spirits since the commencement of the reform, and that at least 12,000 vessels now sail from different ports in the United States without ardent spirits as an article of drink. And the progress of the reform in other countries, has been equally encouraging. In England, particularly, the attention to the subject of temperance has increased, with manifestly beneficial effects. Editions amounting in all to 150,000 copies of the American Report on the traffic have been published in that country; and the subject has engaged the attention of Parliament, in which body a committee has been appointed, whose sessions have already numbered twenty days, during which period they have examined a large number of dealers and other persons. Meetings have also been held in various towns and cities, and there have been other decisive evidences that the cause is advancing. In England, beer, and not as in this country, ardent spirits, is the bane of the people, and the pledge, therefore, instead of referring only to ardent spirits, includes abstinence from all intoxicating drinks. The Report contains many facts which have transpired at the public meetings of the common people, evidencing that multitudes are interested in the reform, and that it has been blessed to the temporal and eternal salvation of many individuals. One individual, who had earned by his debaucheries, the epithet, "king of

drunkards," after he was reformed asserted that if he had not signed the temperance pledge and an opportunity offered, with his present feelings he would press forward "though one hundred devils, and one hundred daggers should stand in his way." Another individual, a drunkard of twenty years standing, who had tried all the specifics, which the friends of moderate drinking had suggested, and had grown no better, but rather worse, when he heard of the total abstinence society, said, "that's the society for me;" and the event proved that he was right, for he became a thoroughly reformed man. Another of 29, another of 35, another of 25 years standing, and another for many years a confirmed drunkard, became the happy subjects of this reform, and have since all taken their stations as talented and respectable members of society. Accounts have also been received from Russia, Sweden, Finland, Burmah, Sumatra, Egypt, Cape of Good Hope, Hindostan, and Africa. The Report abounds with facts, principles, and arguments, all tending to show two things, viz. 1. that wherever intoxicating liquors have been used, they have been signally the great cause of all evil; and 2. that wherever the moral influence of the temperance reform has been brought to bear, men have been induced to give up this agent of destruction. The American Temperance Society are therefore encouraged to proceed in their labors. They have been seven years collecting facts and arguments on this subject; and it is their intention now to embody in a single volume, a condensed view of all the results of their labors—a volume which shall comprise the history and the principles of the temperance reform—and to send this volume, with a letter, to at least 2000 intelligent men of other countries, and to circulate it widely at home, that the reasons of this great moral movement, and the inducement to its farther prosecution, till a complete triumph shall have been effected, may be known far and near. Facts are the voice of God in his providence speaking to men. God will speak, by means of the facts in this volume, in a tone which must command the attention of all who wish to free their fellow men from the cruel despotism of vice.

From the Southern Temperance Star.

Amanda was a lovely girl. Those gifts and graces which please the eye and captivate the heart, nature had bestowed upon her with a bounteous hand. Her features, though not exactly regular, were striking, and her figure was elegant and symmetry itself. Her family was among the first in Virginia; and the long line of her ancestors boasted of more than one name which not only their native State but America delighted to honor. High on the scroll of fame their names stand recorded; and they will go down to future generations as the friends of their country and the benefactors of their race. And doubtless their names have a higher and a less perishable record—even "in the Lamb's Book of Life;" for they loved and they honored the religion of the Bible. No expense was spared in Amanda's education. Assiduous and talented instructors lent their aid to endow this favorite child with every accomplishment common to her sex and age. And well did the morning of her life promise to repay all the care, and to meet every expectation of her friends. Perhaps few females in Virginia have ever entered upon life with fairer or higher prospects than did Amanda. She was the joy of her parents and the delight of her acquaintances.

In her nineteenth year Amanda became the wife of

—, a man every way her equal, and in many respects her superior. The sun of their united prospects rose without a cloud, and no indications were given of that storm which was to engulf one in ruin, and carry sorrow and desolation to a large circle of friends, long before their journey through life was half completed.

See that wretched female—"the living sepulchre of a thousand hopes"—trembling with the infirmities of premature old age, and standing on the very verge of the grave—an outcast, forsaken, shunned as if she were laden with the plague, and as though her employment was to scatter pestilence and death!—That is Amanda—the once fair, admired, intelligent, high-born Amanda. How fallen, how degraded!

The first few years of her married life were years of enjoyment. With more than a competence, and with a companion every way suited to make her happy, who cherished for her the warmest affection—her days might have glided calmly away, and her sun might have gone down shining with mild radiance to the last.

I need not trace her path to ruin, or mark her progress step by step. Who can tell what is implied in the word *Drunkard*? Terrible when applied to a man; a husband; a father;—doubly terrible when applied to woman; a wife; a mother! Gradually and with noiseless approaches, the serpent wound himself around this fair being, and long before even suspicion was awakened, the deadly venom had corrupted the springs of physical and moral life, and she was lost. Her husband sank broken-hearted to the grave; her friends rejected her; and there she is, a tenant of the almshouse, and her name is a reproach even among the wicked.

The wine cup was her seducer!

CHURCH HISTORY.

Antiquity of Infant Baptism Examined and Disproved.

A Tract with this title was prepared some years ago by the Rev. Calvin Philko, from the Tracts and Sermons of the Rev. Dr. Gill. As we do not remember to have seen so much valuable information embodied in so small a compass, we anticipate the thanks of our readers for spreading it on our columns.—[Ed. So. Bar.

Antiquity of Infant Baptism Examined and Disproved.

The minister, in the dialogue, (a book to which the Doctor alludes) in order to stagger his neighbor about the principle of adult baptism, he had espoused, suggests to him, that infant baptism did universally obtain in the Church, even from the Apostles' times; that undoubted evidence may be had from the ancient fathers, that it constantly obtained in the truly primitive Church; and that it cannot be pretended that this practice was called in question, or made matter of debate in the Church, till the madmen of *Munster* set themselves against it; and affirms, that the ancient *Waldenses* being in the constant practice of adult baptism, is a mere imagination, a chimerical one, and to be rejected as a groundless figment.—p. 7, 9.

1. This writer intimates, that the practice of infant baptism universally and constantly obtained in the truly primitive Church. The truly primitive Church is the Church in the times of Christ and his Apostles: The first Christian Church was that at Jerusalem, which consisted of such as were made the disciples of Christ, and baptized; first made disciples by Christ,

and then baptized by his Apostles; for *Jesus himself baptized none*, only they baptized by his order. This Church afterwards greatly increased; three thousand persons who were pricked to the heart under Peter's ministry, repented of their sins, and joyfully received the good news of pardon and salvation by Christ, were baptized, and added to it; these were adult persons; nor do we read of any one infant being baptized, while the truly primitive Church subsisted. The next Christian Church was that at Samaria; for that there was a Church there is evident from Acts ix. 31. This seems to have been founded by the ministry of Philip; the original members of it were men and women baptized by Philip, upon a profession of their faith in the things preached by him, concerning the kingdom of God, and the name of Jesus Christ; nor is there the least intimation given that infant baptism at all obtained in this Church. Another truly primitive Christian Church, was the Church at Philippi; the foundation of which was laid in the two families of Lydia and the Jailer, and which furnish out no proof of infant baptism obtaining here, as we shall see hereafter; for Lydia's household are called brethren, whom the Apostles visited and comforted; and the Jailer's household were such as were capable of hearing the word, and who believed in Christ, and rejoiced in God as well as he. So that it does not appear that infant baptism obtained in this Church. The next Christian Church we read of, and which was a truly primitive one, is the Church at Corinth, and consisted of persons who, hearing the Apostle Paul preach the Gospel, believed in Christ, whom he preached, and were baptized: but there is no mention made of any infant being baptized, either now or hereafter, in this truly primitive Church state. These are all the truly primitive Churches of whose baptism we have any account in the Acts of the Apostles, excepting Cornelius, and his family and friends, who very probably founded a Church at Caesarea; and the twelve disciples at Ephesus, who very likely joined to the Church there, and who are both instances of adult baptism. Let it be made to appear if it can, that any one infant was ever baptized in any of the above truly primitive Churches, or in any other, during the apostolic age, either at Antioch or Thessalonica, at Rome, or at Colosse, or any other primitive Church of those times. But though this cannot be made out from the writings of the New Testament, we are told,

2d. That undoubted evidence may be had from the ancient fathers, that infant baptism constantly obtained in the truly primitive Church. Let us a little inquire into this matter:

1st. The Christian writers of the first century, besides the evangelists and Apostles, are Barnabas, Hermas, Clemens, Romanus, Ignatius and Polycarp. As to the two first of these, Barnabas and Hermas, the learned Mr. Stennet has cited some passages out of them; and after him, Mr. David Rees; for which reason, I forbear transcribing them; which are manifest proofs of adult baptism, and that as performed by immersion; they represent the persons baptized, the one as hoping in the cross of Christ, the other as having heard the word, and willing to be baptized in the name of the Lord; and both as going down into the water, and coming up out of it. Clemens Romanus wrote an epistle to the Corinthians, still extant; but there is not a syllable in it about infant baptism. Ignatius wrote epistles to several Churches, as well as to particular persons; but makes no mention of the practice of infant baptism in any of them;

what he says of baptism, favors adult baptism; since he speaks of it as attended with faith, love, and patience: "Let your baptism, says he, remain as an armour; faith as an helmet; love as a spear; and patience as a whole armour." Polycarp wrote an epistle to the Philippians, which is yet in being; but there is not one word in it about infant baptism. So that it is so far from being true, that there is undoubted evidence from the ancient fathers, that this practice universally and constantly obtained in the truly primitive Church, that there is no evidence at all that it did not obtain, in any respect, in the first century, or apostolic age; and which is the only period in which the truly primitive Church of Christ can be said to subsist. There is indeed a work called *The Constitutions of the Apostles*, and sometimes the *Constitutions of Clemens*, because he is said to be the compiler of them; and another book of Ecclesiastical Hierarchy, ascribed to Dionysius, the Areopagite, out of which passages have been cited in favor of infant baptism; but these are manifestly of later date than they pretend to, and were never written by the persons whose names they bear, and are condemned as spurious by learned men, and are given up as such by Dr. Wall, in his *History of Infant Baptism*.

2d. The Christian writers of the second century, which are extant, are Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Minutius Felix, Irenaeus, and Clemens of Alexandria; and of all these writers there is not one that says any thing of infant baptism; there is but one pretended to, and that is Irenaeus, and but a single passage out of him; and that depends upon a single word, the signification of which is doubtful at best; and besides the passage is only a translation of Irenaeus, and not expressed in his own original words; and the chapter from whence it is taken, is by some learned men judged to be spurious; since it advances a notion inconsistent with that ancient writer, and notoriously contrary to the books of the evangelists, making Christ to live to be 50 years old, yea, to live to a senior age: The passage, produced in favor of infant baptism, is this; speaking of Christ, he says, "Sanctifying every age, by that likeness it had to him; for he came to save all by himself: all, I say, *qui per eum renascuntur in Deum*, "who by him are born again unto God;" infants, and little ones, and children, and young men, and old men; therefore he went through every age and became an infant, to infants sanctifying infants; and to little ones a little one, sanctifying those of that age; and likewise became an example of piety, righteousness, and subjection." Now, the question is about the word *renascuntur*, whether it is to be rendered born again, which is the literal sense of the word, or baptized: the true sense of Irenaeus seems to be this, that Christ came to save all that are regenerated by his grace and spirit; and none but they, according to his own words, John iii. 3, 5; and that by assuming human nature, and passing through the several stages of life, he has sanctified it, and set an example to men of every age. And this now is all the evidence, the undoubted evidence of infant baptism, from the fathers of the first two centuries; it would be easy to produce passages out of the above writers in favor of believers' baptism; I shall only cite one out of the first of them; the account that Justin Martyr gave to the emperor Antoninus Pius of the Christians of his day: though it has been cited by Mr. Stennet and Mr. Rees, I shall choose to transcribe it; because, as Dr. Wall says, it is the most ancient account of the way

of baptizing next the scripture. "And now, says Justin, we will declare after what manner, when we were renewed by Christ, we devoted ourselves unto God; least omitting this, we should seem to act a bad part in this declaration. As many as are persuaded, and believe the things taught and said by us to be true, and promise to live according to them, are instructed to pray, and to ask, fasting, the forgiveness of their past sins of God, we praying and fasting together with them. After that, they are brought by us where water is, and they are regenerated in the same way of regeneration, as we have been regenerated; for they are then washed in water, in the name of the Father and Lord God of all, and of our Saviour Jesus Christ, and of the Holy Spirit. There is a work which bears the name of Justin, called "answers to the orthodox, concerning some necessary questions;" to which we are sometimes referred for a proof of infant baptism; but the book is spurious, and none of Justin's, as many learned men have observed: and as Dr. Wall allows; and is thought not to have been written before the fifth century. So stands the evidence for infant baptism, from the ancient fathers of the first two centuries.

3d. As to the third century, it will be allowed, that it was spoken of in it; though as soon as it was mentioned, it was opposed; and the very first man that mentions it, speaks against it; namely Tertullian. The truth of the matter is, that infant baptism was moved for in the third century; got footing and establishment in the fourth and fifth; and so prevailed until the time of the reformation: Though, throughout these several centuries, there were testimonies borne to adult baptism; and at several times, certain persons rose up, and opposed infant baptism, which brings me,

4thly, To consider what our author affirms, that it cannot be pretended that this practice was called in question, or made matter of debate in the Church, until the madmen of Munster set themselves against it, p. 7. Let us examine this matter, and,

1st. It should be observed that the disturbances in Germany, which our Pedo-Baptist writers so often refer to in this controversy about baptism, and so frequently reproach us with, were first begun in the wars of the boors, by such as were Pedo-Baptists, and them only; first by the Papists, some few years before the reformation; and after them, both by Lutherans and Papists, on account of civil liberties; among whom, in process of time, some few of the people called Ana-Baptists mingled themselves; a people that scarce in any thing agree with us, neither in their civil nor religious principles; nor even in baptism itself; for if we can depend on those that wrote the history of them, and against them, they were for repeating adult-baptism, not performed among them; yea, that which was administered among themselves, when they removed their communion to another society; nay, even in the same community, when an excommunicated person was received again; besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism; it is said, that when a community of them was satisfied with the person's faith and conversation, who proposed himself for baptism, the pastor took water into his hand, and sprinkled it on the head of him that was to be baptized, using these words, *I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.* And even the disturbances in Munster, a famous city in Westphalia, were first

begun by Bernard Rotman, a Pedo-Baptist minister of the Lutheran persuasion, assisted by other ministers of the reformation in opposition to the Papists, in the year 1532; that John Matthias of Harlem, and John Bocoldus of Leyden came to this place; who, with Knipperdolling and others, are, I suppose, the madmen of Munster this writer means; and he may call them madmen if he pleases; I shall not contend with him about it; they were mad notions which they held, and mad actions they perform; and both disavowed by the people who are now called Ana-Baptists; though it is not reasonable to suppose that these were the only men concerned in that affair, or that the number of the followers should increase to such a degree in so small a time, as to make such a revolution in so large a city; however, certain it is, that it was not their principle about baptism, that led them into such extravagant notions and actions: What I take notice of all this for, is chiefly to observe the date of the confusions and distractions in which these madmen were concerned; which were from the year 1533 to 1536. And our next inquiry therefore, is whether there was any debate about the practice of infant-baptism before this time.

2d. It will appear, that it was frequently debated before these men set themselves against it, or acted the mad part they did. In the years 1532 and 1528, there were public disputations at Berne in Switzerland, between the ministers of the Church there and some Ana-Baptist teachers; in the years 1529, 1527, and 1525, Oecolampadius had various disputes with the people of this name at Basil in the same country; in the year 1525, there was a dispute at Zurich in the same country about Pedo-baptism, between Zuinglius, one of the first reformers, and Dr. Balthasar Hübmeierus, who afterwards was burnt, and his wife drowned at Vienna, in the year 1528; of whom Mešovius, though a Papist, gives this character; that he was from his childhood brought up in learning; and for his singular erudition was honored with a degree in divinity; was a very eloquent man, and read in the scriptures, and fathers of the Church. Hoorbeck calls him a famous and eloquent preacher, and says he was the first of the reformed preachers at Waldshut. There were several disputations with others in the same year at this place: upon which an edict was made by the senate at Zurich, forbidding re-baptization, under the penalty of being fined a silver mark, and of being imprisoned, and even drowned, according to the nature of the offence. And in the year 1526, or 1527, according to Hoorbeck, Felix Mans, or Mentz, was drowned at Zurich. This man, Mešovius says, whom he calls Felix Mantecher, was of a noble family; and both he, and Conrad Grebel, whom he calls Cunrad Grebbe, who are said to give the first rise to Ana-baptism, at Zurich, were very learned men, and well skilled in the Latin, Greek, and Hebrew languages. And the same writer affirms, that Ana-baptism was set on foot at Wittenberg, in year 1522, by Nicholas Pelargus, or Stork, who had companions with him of very great learning, as Corolostadius, Philip Melancthon, and others; this, he says, was done, whilst Luther was lurking as an exile in the castle of Wartburg in Thuringia; and that when he returned from thence to Wittenberg, he banished Corolostadius, Pelargus, More, Didymus, and others, and only received Melancthon again. This carries the opposition to Pedo-baptism within five years of the reformation, begun by Luther; and certain it is, there were many and great debates about

infant baptism at the first of the reformation, years before the affair at Munster. And evident it is, that some of the first reformers were inclined to have attempted a reformation in this ordinance, though they, for reasons best known to themselves, dropped it; and even Zuinglius himself, who was a bitter persecutor of the people called Ana-baptists afterwards, was once of the same mind himself, and against Pe-do-baptism.

(TO BE CONTINUED.)

RELIGIOUS MISCELLANY.

From the Christian Watchman.

Baptists in Germany.

We have received from the Rev. I. M. Allen, Agent of the Baptist General Tract Society, the subjoined communication from the Rev. Mr. Oncken, dated Hamburg, April 16, 1835, which he has prefaced with the following statement of facts which, as it seems to us, are worthy of special and immediate attention:

"Last winter he requested the Baptist Tract Society to aid him in publishing tracts and Mrs. Judson's Memoir in the German language. He now repeats that request. A subscription was opened for the object—eighty-five dollars have been subscribed, and most of it paid. About three hundred dollars more are wanted. Will not the friends of the Redeemer speedily make up this sum, that the interesting details of the Burman Mission, connected with the life of that devoted woman, may be made accessible to thirty millions of Germans!

About two years ago, our Board gave Mr. Oncken the means of publishing a stereotype edition of the "Scripture Manual on Baptism," which he informs us is still circulating, and doing good. We have a subscription of seventy-five dollars for the publication of other tracts in Germany, which ought to be greatly increased; and it is earnestly hoped that the friends of the cause will lend a helping hand in this good work.

Contributions for either of the above objects may be forwarded to the Agent of the Baptist Tract Society, Philadelphia, either by mail, or through the kindness of Baptist editors, in whose hands they may be deposited for the purpose.

I. M. ALLEN, Agent.

Philadelphia, June 6, 1835.

To the Secretary of the Baptist General Tract Society:

My Dear Brother: I wrote you last autumn, via New-York, and expressed my wish at that time that the Directors of the Baptist General Tract Society would again come forward to the help of the Lord against the mighty, in this country, by enabling me to publish another tract on the subject of baptism. The tract by Wilson, already translated and printed in German, continues to be circulated—shakes the traditional faith of some, and establishes the weak faith of anxious inquirers on this divine institution. One hundred copies were sent to Mr. Frolich, a Baptist missionary in Switzerland, and a dear and faithful brother, who is distributing them among our Baptist brethren in that country. They are exposed to severe and hot persecution, both from the Government, as also from the ministers of the established Church; but the Lord gives them strength equal to their day, so that they are enabled to take joyfully the spoiling of their goods, and to endure all things for Christ and his elect's sake.

Brother Frolich has it in contemplation to write a tract in defence of adult believers' baptism, from the external reasons that may be drawn from the scriptures in favor of it. A German Professor at Iena has also lately published a work against Infant Baptism, which has created not a little uneasiness among the adherents of this error. The symbolical book of the Lutheran Church, and the inconsistency of the Reformers, in rejecting the popish hierarchy, and many other abuses of that community, and retaining and defending infant sprinkling on the same grounds on which the former rested, are fully exposed. Had its author been a man of God, the work would have been in this country invaluable. But, alas! he is a rank Socinian, and it breathes, in other respects, a spirit emanating from the father of lies. It will, however, do good, and prepare the way for the introduction of other works on the same subject from hearts and hands devoted and sanctified to God by faith in the blood of Christ.

The subject has been introduced, and a few of God's people in this country have dared to condemn—not merely by word, but by a submission to the abused, the rejected ordinance of Christ—the practice of the so called Christian church. We ought not now to lay our hands in our lap, my dear brother; now is the time for active exertion, and every means in our power to vindicate and set forth the ordinance of our glorious Lord, ought to be employed.

I also mentioned to you the desirableness of publishing the Memoir of Mrs. Judson, which I would repeat here again. Several German Christians, among them Professor Tholuck in Halle, speak very highly of the book—the latter said he believed there never were missionaries so entirely influenced by a missionary spirit, as Mr. and Mrs. Judson. Might not a few friends be found who would subscribe something towards this desirable object?

I have it in contemplation to establish among the members of my little church a Temperance Society, and to publish a few of our excellent tracts on this subject, if I can get the necessary assistance. The Directors of the Tract Society in this city, not agreeing with me in the point so essential in advocating the principles of Temperance Societies—entire abstinence—such tracts cannot be published with its funds.

You will greatly oblige me to send by the first opportunity some of your excellent tracts on baptism, especially Pengilly; and if possible, some copies of brother Judson's Sermon, of which I received two copies from New-York.

And now, my dear brother, farewell for the present. The God of peace be with you, the brethren who act with you in the business of the Baptist General Tract Society, and with your unworthy brother in Jesus Christ,
J. G. ONKEN.

Rev. J. Wesley.

In June 1790, the Rev. J. Wesley preached at Lincoln: his text was, Luke x. 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr. Wesley, of whom we hear so much in the present day? Why the poorest might have understood him." The gentleman to whom this remark was made, replied, "In this, madam, he displays his greatness; that while the poorest can understand, the most learned are edified, and cannot be offended."

CHARLESTON, S. C.

FRIDAY AFTERNOON, AUGUST 14, 1835.

Box of Medicines for Mr. Judson, Burmah.

At the last Monthly Concert in the Baptist Church in this city, Mr. Judson's card was read, (see last number, page 85,) and it was proposed to set apart the collection which should be taken on that evening, and on the evening of the next Monthly Concert, for the purpose of procuring a box of medicines for his use, such as he describes.

As this proposition was unpremeditated, the amount taken was small, (\$16 12 1/2.) No doubt it will be much increased at the next Monthly Concert. Should any persons, seeing this notice, desire to unite in so benevolent an enterprise, their contributions forwarded, *post-paid*, to the Editor of the Southern Baptist, will be thankfully received, and faithfully applied. The box will be made up in September, under the direction of a Physician, a member of the Charleston Baptist Church.

In the early part of this year, the ever active ladies of the Charleston Church, made up a package for schools in Ava, worth from \$80 to \$100, to be sent to Mr. Kincaid.

To Correspondents.

If "A Subscriber and Thomsonian Doctor" had looked at the paper he sent us, he might have seen the source from which the article he complains of had been taken, and have spared himself the reflection he makes on us. As to the Thomsonian "system," we have no doubt that the materia medica of our country may yet be enriched by discoveries from our forests and fields, as the practice of medicine may be improved by the scientific use of the remedial agents which occasionally prove successful in the hands of the Thomsonians. We subscribe to the motto, (abating its want of poetry)

"Seize upon truth wherever found,
On Christian or on Heathen ground,
Among your friends, among your foes;
The Plant's divine where'er it grows."

Thomsonian Recorder.

We are of opinion that Physicians, *properly entitled to the name*, should avail themselves of facts and experiments, made on whatever theory, or by whomsoever. The facts and experiments elicited in the practice of the Thomsonians might thus be turned to good account; every thing that is valuable among them extracted, and employed under the direction of true and liberal science for the benefit of mankind, in a way more certain, and less liable to abuse, than in the hands of men who have confessedly studied nothing more of medicine or the human frame, than the effect of a few specific agents in certain cases.

From the Editor.

Our readers who have never seen Mr. Dunwody's Sermon, of which we took some notice a few weeks since, ought to have been advised not to regard our article headed "Mr. Dunwody's Sermon Improved," as exhibiting what we conceive the most clear and lucid argument on the Baptist's side of the controversy, but as merely to meet Mr. Dunwody's argument. By those who have seen his sermon our reply will be justly appreciated; but other readers may think we did not do justice to the Baptist cause. The article from our pen supposing it to have been written irrelatively to Mr. D.'s sermon, would be justly regarded as tame, weak, and without point. But as our only design was to exhibit the weakness of his argument, and not our own strength, we cut ourselves down to his dimensions, and thereby it is rendered necessary that one should be acquainted with Mr. D.'s argument to discover the point in our own. So

far as the language and style of our reply are concerned, we neither hold ourselves responsible for errors, nor claim merit for correctness, since we only appropriated to our use the language and style of our opponent himself. This apology we deem important, because we are unwilling it should be supposed that the views of our denomination cannot be better sustained than by the argument in that article. Having said this much we now proceed to take some

Further Notice of Mr. Dunwody's Sermon.

It would be a severe tax upon our friends to require them to read an entire reply to this prolix discourse; we therefore propose now to notice only one or two observations of the writer. Having completed his argument drawn from the ancient rite of circumcision, and taken a very summary view of ecclesiastical history, the author proceeds to answer some of the popular objections to Infant Baptism.

In answer to the objection that the scriptures require faith and repentance in order to baptism, Mr. D. thinks he finds an argument against us in the rule found in our summary of discipline, which requires that on no account should a member who had been once excommunicated be re-baptized in order to his restoration to the privileges of the Church, even though he should acknowledge his baptism had been administered to him when in an unconverted state. This is specious, but not tenable. We are told in holy writ that there is but "one baptism." By this must the Church be regulated. If therefore an individual should make a *false* profession of repentance and faith upon the strength of which the Church admits him to baptism, his baptism is complete and valid so far as the responsibility of the Church is concerned, however profitless and invalid it may be to the subject himself. To re-baptize him therefore would be an acknowledgment of fault in the first instance on the part of the Church herself, whereas the Church is not by any means to be reprehended, nor is she responsible for the invalidity of such a baptism. So far as the duty of the Church is concerned, the baptism is perfectly valid, since it is impossible to know the true state of the heart, and we can judge only from external evidences. But the baptism is invalid as far as the individual himself is concerned, and therefore, since the Church did her duty in the first instance, she alone becomes the subject of responsibility for the invalidity of his baptism. The Church in this case inquires what is her duty, not what is the duty of the excommunicant. The scriptures teach that upon repentance he is to be restored, not re-baptized. The Church does her duty in restoring him, and leaves the individual alone accountable to his God for having subjected himself to the misfortune of not being baptized scripturally. Still the Church regards him as baptized, and it is by virtue of his baptism administered on the profession of his faith that he is a member of the Church. It is in vain therefore that Mr. Dunwody urges this as a reason why we should admit Pædo-Baptists to our communion. It might however be objected that the restored member is debarred by this arrangement from the performance of his duty. Not so. God takes the will for the deed. The penitent is *willing* to be baptized, but since circumstances hinder, that disposition secures the approbation of God, and the answer of a good conscience.

Mr. Dunwody insists upon it that circumcision was abolished, and this he so often repeats and upon it rests so much of his argument, that we must take occasion to deny the premises, notwithstanding Baptist writers have sometimes carelessly or unwittingly conceded that point.

We deny that circumcision was ever abolished, and we think it must take more ingenuity than Mr. Dunwody is capable of, to prove to any careful observer of the Bible that it has been. The opposition which St. Paul made to any attempt to bind the

Gradites to the observance of this rite, has been construed into an abolishment of circumcision, whereas it is decidedly an argument against that conclusion. Circumcision was a sign of the covenant with Abraham, and why the sign should ever have been abolished we can perceive no just reason—and there is abundant proof that it never was. On another occasion we may perhaps exhibit three proofs.

Mr. D. has also taken up the question, What is the proper mode of Baptism? He gives us, however, only a repetition of hackneyed arguments, unless indeed we except the following which appears to us to be quite an original thought. He says, "Brother, if you should see a dead man let down to the bottom of a grave and drawn right up again, would you call that a burial? Or if you should see a dead man let down to the bottom of a grave, and then the grave filled up with earth, and then immediately dug out again, would you call that a burial?" We give credit to Mr. Dunwoody for originality here, but we are far from admitting the force of the interrogatory as an argument against calling baptism a burial. We cannot perceive how a re-opening of a grave can prove that there was no burial; but we can perceive that it is not a burial of a dead man "to sprinkle a few handfuls of sand in his face."

For further reply to Mr. Dunwoody's arguments we refer our readers to our review of Dr. Palmer's sermon published some time since. On this occasion we will offer but one argument in opposition to all that Mr. D. has written respecting the proper mode of baptism, but it is a conclusive one. In all questions of duty we are under obligation to pursue that course which is evident and plain. If there appear to be two modes of action, the one evidently safe, and the other in the least questionable, it is our duty to adopt the evidently safe course. Now Mr. D. and other Pædo-Baptists admit, nay have no doubt, that immersion is baptism. On this point we are all agreed, and the way is evidently safe. But it is a bone of contention whether any other mode is right; what then is the Christian's duty? It is as clear as a sun beam that he ought to be immersed. This is a rule of action that no moralist, much less a pious man can consistently avoid, and to the application of it there can be no exception.

Mr. Dunwoody has closed his pamphlet with remarks against the Baptists as uncharitable and slanderous that we cannot condescend to reply to them. But as he says we indulge in a proselyting spirit to other denominations to such an extent, as to have even become proverbial for it, we are constrained to ask him, for what purpose has he written thirty-five octavo pages in support of Pædo-baptism? For what does he put his book into the hands of Baptists? Oh! not to proselyte of course, but only to persuade them to quit the Baptist denomination.

For our part we are only sorry that the Baptists are so neglectful of this duty. We wish they would attend to it more. It is our own purpose to persuade all we can to do their duty, and to "contend earnestly for the faith once delivered to the saints."

Indulgences.

Some years ago a pamphlet was published in this city by "A Protestant, of the Methodist Episcopal Church," (understood to be the Rev. Mr. Galluchat) asserting the sufficiency and authority of the scriptures as the only rule of faith and practice. The circumstances which led to the publication are well remembered by many persons in Charleston. A few extracts from the pamphlet will be found below:

"Indulgences, in the Roman Church, are a remission of the punishment due to sin, granted by the Church, and supposed to save the sinner from purgatory.

"According to the doctrine of the Romish Church, all the good works of the saints, over and above those which were necessary to their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter and his successors the Popes, who may open it at pleasure; and by transferring a portion of this superabundant merit to any person for a sum of money, may convey to him either a pardon for his own sins, or a release for any one in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II., as a recompense for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the Pope. Pope Leo X., in order to carry on the magnificent structure of St. Peter's, at Rome, published indulgences, and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, Elector of Mentz, and Archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighboring parts, and farmed out those of other countries to the highest bidder: which, to make the best of their bargain, procured the ablest preachers to cry up the value of their ware. The form of these indulgences was as follows: 'May our Lord Jesus Christ have mercy on thee, and absolve thee by the merits of his most holy passion. And I, by his authority, and of his blessed Apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures in whatever manner they have been incurred; then, from all thy sins, transgressions, and excesses, how enormous soever; even such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you professed at baptism; so that when you die the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost.'

According to a book called the Tax of the Sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

For procuring abortion,	7s. 6d.
For simony,	10 6
For sacrilege,	10 6
For taking a false oath in a criminal case,	9 0
For robbing,	12 0
For burning a neighbor's house,	12 0
For defiling a virgin,	9 0
For lying with a mother, sister, &c.,	7 6
For murdering a layman,	7 6
For keeping a concubine,	10 6
For laying violent hands on a clergyman,	10 6

And so on.

The terms in which the retailers of indulgences described their benefits; and the necessity of purchasing them, were so extravagant that they appear almost

incredible. 'If any man,' said they, 'purchased letters of indulgence, his soul may rest secure with respect to salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escapes from the place of torment, and ascends into heaven. But the efficacy of indulgences was so great, that the most heinous sins, even if one should violate (which is impossible) the Mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences was equally efficacious with the cross of Christ itself.' 'Lo!' said they, 'the heavens are opened: If you enter not now, when will you enter! For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue the soul of your parent out of torment! If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefit,' &c. It was this great abuse, of indulgences, that contributed not a little to the reformation in Germany by Martin Luther. Since that time, the Popes have been more sparing in the exercise of this power; although it is said they still carry on a great trade with them to the Indies, where they are purchased at two rials apiece, and sometimes more. We are told also that a gentleman, not long since, being at Naples, in order that he might fully ascertain respecting indulgences, went to the office, and for two sequins he purchased a plenary remission of all sins, for himself and any two other persons of his friends or relations, whose names he was empowered to insert. And we have now before us the copy of an indulgence granted by the present Pope, Pius VII., to the good people of Cork.—*Vide Buck on Indulgences—Harvie's Church History, vol. 3, p. 147—Smith's Errors of the Church of Rome—Watson's Theological Tracts, vol. 5, p. 274—Mosheim's Ecclesiastical History, vol. 1, p. 584, &c.*

"If the Church of Rome exhibits a fairer appearance in Protestant countries, it is not that her principles are changed, but because she does not possess the power. For it is one of the consequences of the doctrine of *Infallibility* (which she holds) that the Church is *always* right, and can *never* be wrong; therefore whatever was right at any former period is so still; and consequently all her acts are approved by all her faithful sons, to this day."

"The learned Cardinal Bellarmine, one of the greatest oracles in the Church of Rome, teaches *that heretics are to be destroyed root and branch, if it can possibly be done; but if it appear that the Catholics are so few, that they cannot, conveniently with their own safety, attempt such a thing, then it is best in such a case to be quiet, lest upon opposition made by the heretics the Catholics should be worsted.*"

On Monday last a meeting of the citizens was convened in the City Hall, at the call of the Committee of Twenty-One. His Honor, the Intendant, being called to the Chair, and William Patton, Esq. appointed Secretary, Judge Colecock, the Chairman of the Committee, presented their report, making a few appropriate remarks.

We need only observe, that the meeting was the largest we have ever witnessed in this city, and that the report and resolutions being deliberately read, amid the most profound silence, they were severally put, and adopted unanimously, to a man.

The Civil Authority of the city have entered at once on the duties committed to them by the meeting.

REPORT OF THE COMMITTEE.

The Committee of Twenty-One, to whom was referred the important subject on which the citizens of Charleston were lately convened, beg leave to Report—that they have had the matter referred to them under due deliberation, and recommend the adoption of the annexed Resolutions. The Committee have purposefully abstained from any labored argument on the subject of Slavery, not from any inability to sustain, on moral and scriptural grounds, its existence and toleration as now established in South-Carolina, but from a deep conviction of the fixed resolution of the people of this State, to permit no discussion within her limits, of RIGHTS, which she deems inherent and inseparable from the very existence of the State; rights which existed before the Union was formed, and which were guaranteed to her by the Federal Constitution, when, as a Sovereign State, she became a member of the Confederacy. The Committee therefore submit the following Resolutions for the adoption of the Citizens, without further comment:

1. *Resolved*, That we hold it to be an unquestionable truth, that the subject of Slavery as it now exists in the Slave holding States of this Union, is, in all its bearings, a DOMESTIC QUESTION, belonging exclusively to the citizens of these States;—that the people of no other State have any right to interfere therewith, in any manner whatsoever—and that such interference is utterly inconsistent with the Federal compact, and cannot be submitted to.

2. *Resolved*, That we regard with the utmost indignation and abhorrence, the proceedings of those INCENDIARIES in some of our Sister States, who, under the name of Anti-Slavery Societies," and other specious appellations, are endeavouring to undermine our Institutions, regardless of the fatal consequences which must inevitably result from the prosecution of their nefarious schemes, which, if successful, could not fail to involve the Southern States in ruin, and produce the utter destruction of that class of persons for whose welfare they pretend to be so solicitous.

The statements recently put forth of the existence at this time, of 250 such Societies in thirteen States, and the weekly issue from a single Press in the City of New York, of from 25 to 50,000 copies of the Incendiary Pamphlets and Papers, with which our Public Mail has been lately burdened, and which are now spreading their deleterious influence throughout the Southern States—admonish us of the absolute necessity of taking prompt and decisive measures, to avert the dire calamities which such proceedings are so well calculated to produce.

3. *Resolved*, That these proceedings have brought about a crisis, which makes an earnest, and we trust it may prove an irresistible, appeal, to all such of our Fellow Citizens in the non-Slave holding States as may disapprove of these Societies and their measures, calling upon them by every consideration of duty and of patriotism to manifest their disapprobation, not merely by the expression of their opinions, but by the most active, zealous and persevering efforts to put down these Associations, and to suppress that fanatical spirit, which in pursuing an imaginary good, is regardless of the fatal consequences which are inseparable even from its continued prosecution, among which, not the least to be lamented, would be

THE CERTAIN DESTRUCTION OF THE UNION.

4. *Resolved*, That under our political system, where a number of Sovereign States are united together by a written compact in a Federal Union, for special purposes only, each member of such an union has an unquestionable right to expect and require, (what is indeed the very basis of such a connexion) that no interference whatever shall take place with her DOMESTIC POLICY, OR PARTICULAR INSTITUTIONS, either by the constituted authorities of the Federal or other State Governments, or by the people of other States, and it is the imperative duty of every State, to prevent by suitable penalties and provisions, *their own Citizens* from being guilty of any such interference with the Domestic policy of any other State.

5. *Resolved*, That the Post Office establishment cannot consistently with the Constitution of the United States, and the objects of such an Institution, be converted into an instrument for the dissemination of incendiary publications, and that it is the duty of the Federal Government to provide that it shall not be so prostituted, which can easily be effected by merely making it unlawful to transport by the Public Mail, through the limits of any State, any seditious Papers, forbidden by the laws of such State to be introduced or circulated therein, and by adopting the necessary regulations to effect this object.

6. *Resolved*, That in the event of no effectual measures being adopted either by the General or State Governments, or by the people of the non-slave-holding States, for the suppression of the great and growing evil of which we complain, it will become the solemn duty of all those States, having a common interest with us on this subject to adopt the most decisive and efficacious measures TO PROTECT THEMSELVES.

7. *Resolved*, That for the purpose of making such an earnest appeal to the people of the non-slave-holding States as may convince them of the true state of public feeling amongst us, it would in the opinion of this meeting be desirable to bring about a cordial co-operation among all the States having a common interest with us, either through a CONVENTION or in any other way best calculated to embody public sentiment, so that THE TRUTH MAY BE MADE KNOWN, that however we may differ among ourselves on other points, we are on this subject UNITED AS ONE MAN IN THE FIXED AND UNALTERABLE DETERMINATION TO MAINTAIN OUR RIGHTS, AND DEFEND OUR PROPERTY AGAINST ALL ATTACKS (BE THE CONSEQUENCES WHAT THEY MAY).

8. *Resolved*, That we have no doubt of the right of each State to provide by law against the introduction of a *moral pestilence* calculated to endanger its existence, and to give authority to their Courts adequate to the suppression of the evil; and we therefore respectfully submit to the Legislature of this State, the propriety of passing Laws (should those now of force not be adequate to the object) *commensurate with the means now practised against us*, and especially giving authority to the Judges by proper warrants, to seize and destroy, and requiring all persons to deliver up to be destroyed, all incendiary publications which may be brought into this State, calculated to excite domestic insurrection or to disturb the tranquility, happiness and safety of the people.

9. *Resolved*, That a copy of these Resolutions be transmitted by the Chairman of this meeting to the Governor of this State, with a request that the same

may be laid before the Legislature, in order that they may take such measures, as to them may seem proper. That copies be also transmitted to our fellow-citizens in each Judicial District of this State, requesting their concurrence in the sentiments herein expressed. That the Hon. the City Council be requested to cause to be printed at the public expense 5000 copies of the foreign Resolutions for general distribution, and that His Honor, the Intendant, be requested officially to transmit to the Intendant or Mayor of each Incorporated City or Town in the U. S. a copy thereof, and that a sufficient number of copies be furnished to the Chairman of the Committee, to be by him transmitted in our behalf to such persons in different portions of the Union as may probably be disposed to concur with us in the sentiments herein expressed.

10. *Resolved*, That the Intendant and Wardens be earnestly requested to exert their utmost vigilance in detecting and bringing to punishment all persons who may be in any way engaged in furthering in this State the dangerous schemes of the Anti-Slavery-Society or other evil disposed persons, and that if necessary they do call upon the citizens to aid them in the performance of this duty, and the citizens here present do pledge themselves collectively and individually to use their utmost efforts to aid and assist the Constituted authorities in the performance of this important duty.

11. *Resolved*, That the City Council be also requested to take the proper measures to secure the strict performance of the duty imposed by the law upon the Harbor Master, of keeping a correct list of all the persons arriving to and departing from this Port, and that they also request the President and Directors of the Rail Road Company to have correct lists of all persons arriving and departing by that conveyance, whether white, free colored or slaves, and that measures be taken to have these lists regularly examined, to the intent that the Incendiaries and other evil disposed persons coming amongst us, or attempting to pass through this State may be detected and exposed.

12. *Resolved*, That these proceedings be signed by the Chairman and Secretary, and published in all the papers of this State; and as it is desirable that the sentiments of the people of the Southern States on this subject, should be generally known, we respectfully request that the public presses throughout the United States will make their readers acquainted with these our proceedings—which we doubt not contain a faithful expression of the sentiments of these States, without distinction of parties.

C. J. COLCOCK, Chairman.

EDWARD R. LAURENS, Secretary.

On motion of H. Bailey, seconded by R. Yeaton, Esq.,

Resolved, That the thanks of this meeting be returned to the Committee, for their able, zealous, and patriotic discharge of the duties assigned to them, and for the measures adopted by them for the preservation of the public order and safety.

On motion of Capt. Lynah,

Resolved, That the thanks of this meeting are due to the Reverend Gentlemen of the Clergy in this city, who have so promptly, and so effectually responded to public sentiment, by suspending their Schools, in which the free colored population were taught; and that this meeting deem it a patriotic action worthy of

all praise, and proper to be imitated by other Teachers of similar Schools throughout the State.

EDWARD W. NORTH, Chairman.

WILLIAM PATTON, Secretary.

In addition to the most decided measures taken by the Authorities of this city, for carrying into effect the resolutions of the public meeting, as regards the introduction of incendiary pamphlets, they have passed the following resolutions:

CITY COUNCIL, Aug. 11, 1835.

Resolved, That the Intendant be authorised to offer a reward of ONE THOUSAND DOLLARS, for the apprehension and conviction of any person bringing into this city any Incendiary paper or publication, or of printing, publishing, circulating or distributing, any paper, or document, tending to excite insurrection, or to disturb the domestic quiet and good order of this community; or in any form or manner, whether it be orally or otherwise, calculated to interfere with our Domestic Institutions.

Resolved, That it be not considered odious, but praiseworthy, to become an Informant, when the information leads to the disclosure of circumstances adverse to the peace and good order of the community, or tends to bring to deserved punishment the miscreant who would by word or deed attempt to corrupt our domestics.

Resolved, That any person who voluntarily and of his own consent, receives Incendiary pamphlets or publications, or in any way harmonizes in feeling, holds communion and correspondence with Abolitionists, Abolition Societies, or Agents of such, be considered inimical to our Institutions and enemies to our State.

Resolved, That the above Resolutions be published. From the Minutes.

WM. ROACH, Clerk of Council.

In accordance with the first of the above resolutions, the Intendant has issued his proclamation, offering a reward of \$1000 for proof of conviction of any person who shall be found offending.

The Christian Telescope.

We have received the first number of a small semi-monthly periodical, with the above title. Its objects are such as must be dear to every well-informed unprejudiced Christian. We cheerfully give below an extract from the Prospectus, and hope that our worthy brother, the Editor, may meet with all desirable success in his new vocation.—[Ed. So. Bat.]

"The Christian Telescope is designed to present a correct view of the condition of those who are entirely destitute of the Gospel; and the success attending the operation of Bible, Missionary, and Tract Societies, will be noticed. Accounts of revivals of religion, in this and other countries, will be inserted. Biographical and obituary notices, of individuals eminent for piety, shall be received with pleasure, and promptly attended to. An arrangement will be made to keep on hand a supply of well written original communications, for the instruction and benefit of all who may patronize the work.

Due attention will be given, and all necessary means used, to make the publication as interesting as possible; and the entire profits of the work will be faithfully applied to the printing of the Sacred Scriptures in the Burman Empire. On condition that one thousand good subscribers will be received, \$100 will be applied as stated above. Should eighteen hun-

ded copies be taken and paid for, then \$300 will be furnished for the same important object. This latter sum is believed to be as large as any appropriation made per annum for benevolent objects, by the publishers of weekly papers.

The Telescope will be published *semi-monthly*; and each Number will consist of eight large imperial octavo pages, at *fifty cents*, payable in advance, or within three months from the time of subscribing. Should payment be deferred till the close of the year, *seventy five cents* will be required. All Baptist Ministers, and others friendly to the advancement of the Redeemer's kingdom, are respectfully requested to act as Agents, and they will please exert themselves so far, at least, as to let the contents of the Prospectus be extensively known. Any person who will procure eight responsible subscribers, will be entitled to a copy gratis. The names of subscribers should be forwarded to J. Monroe, Montpelier, N. C., as soon as possible. As the publication is proposed at a very low rate, and especially as the whole profits will be devoted to a benevolent object, all letters relative to it must be *post paid*, or they cannot be attended to. In all cases where five or ten persons in one neighborhood will subscribe for the paper, the postage cannot be more than a few cents to each of them."

"The Baptist Manual, a selection from the series of publications of the Baptist General Tract Society, designed for the use of families; and as an exposition of the distinguishing sentiments of the denomination. 'Let there be light.' 18 mo. pp. 196. Philadelphia, published at the Tract Depository, 1835."

This work it is proposed to circulate extensively in the West. It is proposed to raise \$5000 in subscriptions of \$10 each for this purpose.

We would suggest that every Baptist family should possess a copy to lend to their neighbors.

Contents.—The Great Question Answered—The Grace of God and a Holy Life.—The Practical Influence of Faith—The Scripture Guide to Baptism, by R. Pengilly—Practical Uses of Baptism—Terms of Communion—Duty of Believers to profess Religion—Discipline of the Primitive Churches—Duty of Church Members to each other—Duty of Church Members to their Pastors—Ministerial Gifts to be sought out and encouraged—Dialogue on Missions—History of the Burman Mission—The Vineyard, a Parable—Booth on Close Communion—On Bigotry—Duty of giving Christian Instruction to Children—The Christian Stewardship—Summary View of Baptist Churches and Associations.

FOR THE SOUTHERN BAPTIST.

The unchanging nature, and eternal duration of God's government, a great incentive to his service.

The pursuit of happiness, real or imaginary, however variant or conflicting may be the means employed for its attainment, is the universal object of the whole race of man. The desire to be happy is grafted in his nature, and from its earliest dawn to the close of his existence, constitutes the grand ultimatum of all his hopes. No sooner have the first dawns of reason began to display themselves, than the child grasps with eagerness at every bauble which may delight its eyes, humor its whims, or gratify its appetite. As years increase and the mind

advances, other objects present themselves and other pursuits command his attention. Mature years at length arrive, and he is still engaged in "listening with credulity to the whispers of fancy, and pursuing with eagerness the phantoms of hope." In the outset of life he casts his eye back upon the chequered scene of his past existence, and from the contemplation of that scene would fain indulge the hope that better days are in reserve for him, and that green pastures of pleasures are lying beyond the veil of the future. He is stimulated with the pleasing prospect, and anticipation pants for reality. In the multitude of objects which present their claims before him, he sees perhaps that an unfortunate choice may blast his hopes—he lingers and hesitates, and longs for wisdom to guide his way. At length, but not without faltering and doubt, he is enabled to make his election, and the favorite occupation engrosses his time and his talents. Time steals his years away—experience lifts her warning voice and tells him he has been grasping at bubbles which have burst in his hands. He hears her voice but heeds it not. Have riches, and all those gratifications of sense which they afford, been the object of his pursuit? Experience tells him that "riches take unto themselves wings."—Conscience, with her "still small voice," whispers that riches without *grace* are vanity. He may never see, but it is well if he does see, even after the weight of accumulated years are upon him, that

"Earthly things are but the transient pageants of an hour,
And earthly pride is like the passing flower
That blooms to fall, and blossoms but to die."

Then may he be induced to seek those enduring riches—the riches of grace and salvation—whereby he may be enabled rightly to apply his uncertain riches, and thereby secure unto himself great gain.

Does he pride himself upon his morality—his strict integrity and uniformly upright walk? Vain, dangerous delusion! the more dangerous because those things, in themselves considered, are good. But can they satisfy the cravings of an immortal mind? Conscience speaks and says, "by the deeds of the law shall no flesh living be justified." Self-righteousness is a damning sin.

Is he found in the cultivation of those kindlier feelings and affections which are excellent in themselves, and calculated to throw around their possessor an irresistible charm of attraction and loveliness? Does he cultivate a spirit of gratitude and charity—of affection and tenderness towards the dearest of his earthly friends? He leans upon a broken reed. He finds himself "midst changing scenes and dying friends." Death lays his iron hand upon some dear object of his love—his heart bleeds, and in the midst of his overflowing sorrows, he looks in vain over the whole universe of God for consolation. No balm of earth can minister to his wants. No—nothing short of trust in God and resignation to *His* will.

Is he, but with other motives than such as animate the Christian, who if he seeks for station, seeks only in the hope that the savor of a good influence may be thereby more extended—is he in pursuit of exalted posts of honor—the favor and regard of his countrymen? He finds the void of an immortal mind cannot be filled with gilded bubbles. On the contrary, various disappointments mar his peace—and even should he reach the acme of his unchastened ambition and attain to a niche in the temple of glory, conscience whispers there is still a void, and tells him that the "paths of glory lead but to the grave."

The experience of every day teaches us that this is a world of perpetual change. Death makes its inroads, and vice carries forward its work of corruption and decay. The most splendid monuments of human greatness do indeed stand as pleasing mementos for a time, but the elements of decay and destruction inhere in them. The more splendid the structure, the greater and the more tremendous the fall.

Enlightened government and well regulated liberty may exist and flourish for a time, but the monster of corruption and despotism soon rears its hideous front, and rushes over the bulwark of its support and triumphs over its fallen greatness.

How grateful then is it to turn our minds from the painful but instructive contemplation of the universal tendency to decay and ruin of all earthly things, to that glorious government which knows no change, and is eternal in its duration. Strange infatuation that mortal man with all his weakness and dependence, should withhold the entire allegiance of all his powers from that perfect and glorious government whose ruler is the Lord. "How great are his signs, and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."

How glorious then is his hope who trusts in this everlasting kingdom! Here is a hope sufficient for the aspirations of an immortal mind—a "hope which maketh not ashamed," which no earthly privation can effect, but which brightens amid all the trials of life, and flourishes until lost in full fruition. "The Lord shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

"There's not a place in earth's vast round,
In ocean, deep, or air;
Where skill and wisdom are not found,
For Christ is every where.

Around, beneath, below, above,
Wherever space extends;
There heaven displays its boundless love,
And power with mercy blends."

T.

FOREIGN INTELLIGENCE.

From the *New York Evening Star*. August 4.

Late and Important from Europe.

By the ship *Troy*, from Liverpool, we have our London dates to July 1st. The most important item is the death of the brave Zumalacarreay, the Carlist chieftain, who has for several years past carried such terror into the queen's provinces on the north. It was his gifted military genius, and his intrepid perseverance and activity, which organized and kept together the guerilla bands of the mountains, infused into them his own reckless and daring spirit, and led them on to the murderous encounters which have made that part of the kingdom the subject for years past, of the most revolting carnage and unheard-of atrocities. With his small army, he contrived to keep at bay the well-appointed, numerous and disciplined forces of the most distinguished of the queen's generals, each of whom have successively abandoned the attempt to subdue this lion of the mountain ravines; until the good star of Valdez has, by a chance shot, brought him down to the ground. His death in the greatest victory Valdez could have achieved, so far as regards its results, for while Zumalacarreay liv-

ed it seemed that he was invincible. We cannot but admire such exalted traits of chivalrous gallantry as his short career exhibited, though we may deplore ever so much, that a soul gifted with such noble qualities, should have been prostituted to the service of an imbecile and dethroned tyrant, like the ex-king Carlos. It is affirmed that the autocrat of Russia, who as may be supposed, has furnished doubtless from his coffers, the funds necessary to the Carlists, has now openly announced his intention to interfere in their behalf. The Tories in parliament, are making a similar movement by endeavoring to throw obstacles in the way of the embarkation of the British reinforcement, as permitted by the order in council. Lord Mahon, in the Commons, like Lord Alvanley of late, in the Peers, came near involving himself in a personal affair, with Col. Evans, the officer who is to command that expedition, and on whom the noble lord casts some imputations, which he was obliged to retract.

The Municipal Corporation bill proves a farther source of triumph to the Reformers. Every attempt of the Tories, Peel, Stanley, &c. to embarrass it with aristocratic amendments, has been put down by large majorities. The feudal barons of England, will find the sceptre has passed out of their hands.

The Carlist troops, flushed with their recent successes, have gathered in strong force around Bilbao, which they have invested. Eraso commands in the absence of Zumalcarraguy, since dead. This chieftain appears like the equally brave and active Achilles of old, to have been vulnerable only in the leg. The wound which has proved mortal to him was in the calf, not the heel, and was received before Bilbao—amputation of the thigh became necessary, and it is probably therefore he died, as is intimated, of tetanic spasms, which are so liable to follow. He has left three beautiful daughters. Moreno is to take the general command as his successor.

The first battalion of volunteers for Spain, under Col. Chichester, was ready for embarkation in the Monarch steamer.

The English Cabinet have ordered four ships of the line to the coast of Spain.

Mr. D. Salomana, was recently elected one of the Sheriffs, of London, "being the first person of the Jewish persuasion," says the English papers, ever elected to that office.

A late hail storm in the vicinity of Cambridge, has done immense injury to the green and hot houses, destroying thousands of panes of glass.

The Baron Pasquier, president of the French Chamber of Peers, who has been much indisposed, is recovered.

General Donadieu, of Carlist memory, has joined the besieging forces of Bilbao.

A congress of sovereigns, it is said, is to meet at Warmbrunn.

Lord Brougham, at the suggestion of Lord Melbourne, has submitted a bill for the resolutions of Education, introduced by him in the Peers.

The Caffres war at the Cape of Good Hope is subsiding. In consequence of the troubles, however, there had been a fall in the prices of merino sheep, imported from Germany and New South Wales.

The packet ship Sheffield, Capt. Allen, at New York, brings Liverpool dates to the 9th, and from London to the 8th of June.

A conspiracy against the person of Louis Philippe

had been detected in Paris. Five persons have been arrested and were charged with the design of waylaying the King on his return to the Tuilleries from Neuilly.

The army of the Queen of Spain entered Bilbao on the 1st of July, 20,000 strong. Don Carlos had established his head quarter on the 30th June, at Onate. The Carlist army had retreated from before Bilbao, and is represented as in a state of disorganization.

The French Government had at length resolved on direct intervention in the affairs of Spain.

LIVERPOOL, July 7.—Our Cotton market continues dull, without any material change in the prices. The sales on Saturday were 1000 bags; on Monday, they were 1500; and this day they are about 600 bags. The imports of the two days are 31,703 bags, of which about 23,000 are Americans, 5109 Brazil, 1530 Egyptians; the remainder are East and West India.

July 8.—Cotton.—The business done since last week has been extremely small. In prices, American Cotton has declined $\frac{1}{4}$ per lb., and Brazil $\frac{1}{4}$ per lb. Holders of long staple Cotton are very anxious to sell, and prices are quite unsettled. In other descriptions, sellers evince a willingness to take off $\frac{1}{4}$ per lb. The week's import is very large—43,738 bags.

ENGLAND.—Mr. O'Connell on the 1st July, announced his intention to bring in a bill for the relief of the Irish poor, if no other member should do so, but named no day, and the wording of his notice was such as to lead to the belief that he should not fulfil it during the present session.

On the 2d, in the house of Lords, the marquis of Londonderry adverted to a decree said to be issued by Don Carlos, announcing that foreigners engaging in the service of the Queen of Spain, would not have the benefit of the convention arranged by lord Elliot; lord Melbourne affirmed that the English levies would have the benefit of the convention, and expressed his belief that the decree was a forgery.

Lord Brougham introduced his promised bill on the subject of general education, on the 3d, when it was read a first time.

On the same day a petition was presented in the Commons, by Mr. H. L. Bulwer, from New South Wales—signed by six thousand persons, and praying for the adoption of a legislative assembly in that colony.

The official tables of the revenue for the quarter ending on the 5th July, show a deficiency, both upon the financial year and quarter, as compared with those of the preceding year—upon the former of £1,758,888 upon the quarter of £048,407.

FRANCE.—The Moniteur of Sunday contains two articles of great interest, which will be found subjoined. The first states that a treaty was concluded and signed on the 28th June (Sunday) for the transfer of the foreign legion from the service of France to that of the Queen of Spain. The King of the French undertook farther to transport the legions from "the Regency" of Algiers to such point of the peninsula as the cabinet of Madrid should desire. The same article states that the withdrawal of the powers given to the French authorities to receive tenders of service for the army of the Queen of Spain was, because that the Duc de Frias, (the Spanish Ambassador) had not received specific powers on that point. He had, however, applied for them. Those who wish to offer their services to the Spanish government are to address themselves to him, who is, or will be author-

ized to receive them. The second article referred to, states that measures had been concerted between the French and British governments for the establishment of cruisers on the coast of Spain.

Letters from Toulon, dated the 29th ult., state the departure from that port for Algiers, Bona, Oran, and Burgin, of a number of transports, to take on board the foreign legion quartered in those places, and convey them to Spain. All the French provincial newspapers publish the order issued by the prefect of the Seine. The visits of the Prince Talleyrand to the King continued to be frequent. The announced departure of his highness for Germany is still alleged to have only for its object a desire to be present at the marriage of his grand niece to the son of Prince Esterhazy.

SPAIN.—From this distracted country there are rumors in abundance, and statements which contradict each other as flatly as *yes* and *no*. The siege of Bilbao does not appear to have been raised, but the following telegraphic despatch, dated Bayonne, Saturday, July 4, had been received at Paris:

"The Queen's troops, to the number of 200,000 men, entered Ballas on the 1st instant, at 2 o'clock, P. M. No fighting took place. Don Carlos established his head quarters, the preceding day, at Omate."

SUMMARY.

There were 20 deaths in this city from the 1st to the 9th inst.—3 whites and 17 blacks and colored.

A bale of Cotton was received here yesterday by Messrs. Holcombe, Peck & Co. from the plantation of Col. James H. Hammond, of Barnwell District, which brought at Aiken 22 cents.—*Patriot*.

The celebrated William Cobbett, died recently at his farm in Surrey, Eng. aged 73.

The Savannah Georgian of the 4th inst. says, "We have recently conversed with several of the planters and managers in our vicinity, who all agreed in saying that the crops were never more promising at any former season than they are this season. We are afraid that the heavy rain on Sunday may have done some damage to the cotton."

The St. Francisville, (La.) Journal of July 23, says, "The corn crops are made, and we suppose were never more abundant. The crops of cotton are not so promising. The growth of the plant is unusually large, but the continued rains have produced long joints, and the crop is not so well bolted as it would have been with less rain."

The Boston Silk Company have purchased 280 acres at \$15,000, on the Lowell Road, and the business will be carried on upon a large scale.

Counterfeit 25 cent pieces are in circulation, easily detected by sounding.

They must have fine pasturage on the prairies of Missouri. One planter there, near Athens, sent to market a drove of 800 cattle in fine condition, and several others are proceeding from the same quarter.

An extensive gambling conspiracy, it is said by the Natchez Courier, is in existence through the whole southern country—consisting of an organized band of black-legs, not less than 4 or 500 in number.

The amount of money received at the land office in Chicago for land sold from the 28th May to the close of the sale in June, was over \$336,500, of which about 353,500 was for lands sold at auction, and the balance under the pre-emption act.

The sale at Green Bay commences on the 17th August, and that at Danville on the 21st September.

Death of Mrs. Dean.—Letters have been received in this city and at the Missionary Rooms, announcing the painful intelligence that Mrs. Matilda C. Dean, wife of the Rev. William Dean, Baptist Missionary to Siam, died at Singapore, on the 5th of March last, leaving an infant daughter of about three weeks old. Mr. and Mrs. Dean, it will be recollected, sailed in the ship *Cashmere* from this port, with Mr. and Mrs. Wade, and others, on the 3d July, 1834.—*Ch. Watchman*.

A schoolmaster at Lowell, Mass. has been arraigned for punishing two of his scholars by causing them to flagellate each other with a cowhide. Such a fellow must have been himself unworthy of a cowhide.

The Bakers of the City and Liberties of Philadelphia, actuated, as they trust, by Christian motives, have, in public meeting assembled, resolved, that from and after the 4th of July, 1835, they will not bake bread nor dinners, nor cause them to be baked, nor serve bread on the Sabbath.

The Queen of Portugal and the Nuns.—A very extraordinary scene took place at the Esterella Nunnery upon the occasion of the Queen's visit to that convent. Upon her Majesty's arrival there, the nuns seized her and dragged her in solemn procession through the cloisters, took her to the Church, knelt down before her, and commenced a regular din of lamentations and supplications, requesting the Queen not to forsake the Catholic religion of the country, which was fast sinking, &c.; and it was with no small difficulty that her Majesty regained her liberty from them after nearly an hour's suffering of this clamor.

Present State of Jerusalem.—M. Ponjoulat, in a recent visit to that sacred city, describes its appearance as melancholy and dismal—a mass of dark stone houses, each surmounted with a dome—heaped together like tombs—divided into distinct quarters for Mussulmans, Arabs, Armenians, Greeks, Latins, Jews, &c. The Jews still adore this revered spot. Twenty aged females of this religion arrived there during M. Ponjoulat's sojourn, each over 82, to prepare themselves a tomb in the valley of Jehosaphat.

Florida.—The Floridian, published at Tallahassee, speaks in glowing terms of the prosperity of the territory, and of the rapid growth of its commerce. Two years ago, the produce of Middle Florida, amounted only to a few hundred bales of cotton, while this year more than eighteen thousand bales, valued at more than a million of dollars, has been exported from St. Marks alone.

AGRICULTURAL.

General Observations on Agricultural Pursuits, and some remedies hinted at.

WOODLANDS, (Ala.) 1835.

To the Editor of the Southern Agriculturalist.

Dear Sir,—Last month I offered a suggestion, that "the application of any product of the planter's industry, and a strict observance of a well timed system of economy, decide in a great degree, the relative value to him, of the result of his labour." Viewing this sentiment, as a truth of primary importance to us all, I have been induced, from feeling occasionally its truth, to observe and reflect on the "wide spread influence" produce on the prosperity and comfort of many, even good men, from a neglect of its observance. The land may be good, well manured—judicious tending the crop—much laudable energy and industry used, and a "heavy crop" made—still like,

in making an ox-bow, every thing depends on the "turn" it takes after all is done. As regards reaping comfort, or advantage from the previous labour—a striking "commentary on the text" is frequently presented to me by two of my good neighbours, and which case, I shall offer to your intelligent readers for their consideration. The instances, I am satisfied, are not rare.

Those men are almost in similar circumstances, with a heavy charge of the "poor man's wealth." As regards property, they have each a quarter section of good land; about thirty acres cleared, they both enjoy good health, much capacity for bodily labour, and each has two children, capable of assisting them in their agricultural operations. Each of those small planters works well, manages his crop judiciously, generally producing excellent returns for their labour, and they have received and enjoy amongst their neighbours, the reputation of industrious men and good citizens. As regards managing the things of time, and accumulating, I have discovered a singular difference, somewhat closely, believing that it affords a fair case to decide on the truth of my previously adopted theory.

Amongst a great variety of striking circumstances, I have observed, that the one who goes amongst his neighbours, by the familiar title of "Uncle John," has uniformly every spring two stacks of excellent fodder to sell. "Colonel Billy," as uniformly, is harassed every spring, far the want of a stack, and his good old plough horse suffers severely from this want. Hearing this complaint from the "Colonel," so repeatedly, I was induced to ascertain the way in which it was brought about, and how the three stacks put up in the summer, were disposed of, for he never failed to pull and care a full share "to the hand"—rather more than "Uncle John." On investigating the case, in a way of delicate inquiry and observation, I discovered that the "Colonel" has been uniformly in the practice of having a "shucking," while Madam embraces the opportunity to get a "quilt taken down," a dance, a good deal of whiskey, much "frolic and fun," and upon the whole, it becomes a periodical row, followed by two or three days of head-ache, sick stomach, indisposition to labour, and, indeed incapacity. Several days elapse before the crib can be prepared, and the crop housed, for no body is able or disposed to work next morning after the "shucking." The shucks lay in one pile, and the corn in another; the sick head-ache still continues, unless an invitation to the "Major's shucking" and dance, and quilting relieves it for a night, but not for the next day. The corn is, however, cribbed, but the shucks lay waiting for the rail-pen to be built; day after day passes, rain after rain falls on them, cow after cow, and hog after hog passes over them, and at last comes, "indeed they are so much spoiled, owing to accident that they are not now worth putting into a pen." "But thank fortune," replies the Colonel, to one of his more economical neighbours, who was remonstrating with him on the carelessness of losing such a quantity of fine winter provision for his cattle—"Thank fortune, we have made a fine chance of fodder." But this last remark was made while the season was yet mild, and the cattle done "pretty well in the woods." The cold, chilling rainy days and nights of November and December come on, and "nothing for the milk cows," the "children can't do without milk," "it won't do to let the cows suffer," "they must have some fodder," "it was a pity old man that those shucks were lost." The pleasures

of the little row are long since forgotten, but the loss of the shucks, one of its consequences, begins to be remembered. "The cows must have some fodder, nothing else for them," "and the calves are perishing, it won't do old man to let them perish, they must get a little fodder too, to save them." The steers were suffering—"the good pair of steers that haul wood and rails, the crop in, I don't know what we could do without them, they must get a bundle of fodder," "it would be inhuman to let them suffer while we have it." All wise and cogent reflections, but only sadly out of time and season. Had they been made just before the shucking and row that followed, as a necessary consequence, a large pen of shucks, might, and no doubt would have been now on hand. "Bleak Boreas" don't choose, however, to wait upon our folly, or want of consideration—the winter was long and hard. By ploughing time, two stacks were gone, and broke into. "Well, I must buy a stack of fodder"—it is put off from day to day, other business pressing with the opening of spring, as is usual. At last, "Dobbin," is mounted, to "go and look for fodder," but "it is too high"—loud complaints, vexation, and Dobbin suffers—time is lost running about—hard work for "Dobbin," approaching fast—he gets his corn, and is nightly turned out to "pick grass" after a hard day's ploughing. Dobbin frequently don't choose to come up early, and the plough starts one or two hours by sun; the Colonel walks himself "to death," hunting him all the morning and trying to make a good day's work, by the night is "tired to death," wearied, vexed, having to turn Dobbin out again, he loses the cheerfulness of a father and a husband, and tumbles into bed like a log, fretful, and fretting at his misfortune of having no "ruffage" for his plough horse." He concludes, "it will never do, to let the plough stand still," and again goes to "hunting fodder." After consuming two days, so extremely valuable to him, he buys, at a double price, and hauls it home. Here a hole is made in his little cotton crop. So much for the shucking, the quilting, the dance, the row, and the shucks being lost. Nor does "Colonel Billy's" misfortunes stop here.

The Colonel early in life conceived a strong military penchant, and soon determined to get, if possible, into a situation to be ready to "fight his country's battles," with renown to himself, and glory to his country, should its enemies ever invade its peaceful shores. From rank to rank he rose, until he honorably was elected "Colonel of the 3d Regiment;" but notwithstanding the glitter of the epaulettes, and the imposing size of his sword, the mass of his acquaintance could never admit or apply any other title to him than the familiar one of "Colonel Billy," for they never failed to add, he was "a good soul." This military advancement, however, brings the Colonel, although a time of profound peace, and no earthly prospect of hostilities, "a power of military business to attend to," and with it a great many military visitants, and who occasionally fight some excellent battles, over a glass of excellent toddy. Scott's Military Tactics, and Vauban's Art of War, with an old family Bible, the Pilgrim's Progress, and Tom Thumb, with the children's Spelling Book, constitute the Colonel's library; the two first being read to him in a scholarlike manner by the schoolmaster of the neighbourhood, who visits him every Friday night for that and similar purposes. The consequence, however, amongst others, is, that "the corn goes mighty fast"—and the Colonel generally becomes the purchaser late in the season; and this makes another vent in his little cotton crop.

CHARLESTON PRICES CURRENT, AUGUST 14, 1835.

ARTICLES.			ARTICLES.			ARTICLES.							
	c.	q.		c.	q.		c.	q.					
BAGING, Hemp, 42 lb. yd.	36	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13		
Tow and Flax	32	a	24	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
BALE ROPE, lb.	11	a	15	Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00
BACON, Hams	00	a	11 1/2	No. 2.	7	00	a	00	Prime,	15	00	a	00
Shoulders and Sides	8 1/2	a	11	No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	00
Prime	8	a	50	FLOUR, Bal. H.S. sup. bbl.	6	75	a	6	No. 1. do.	14	50	a	00
Cargo	4 1/2	a	44	Philadelphia and Virginia,	0	00	a	6	PEPPER, black, lb.	9	a	8 1/2	
Mess, Boston,	00	a	12 1/2	New-Orleans,	0	00	a	00	PIMENTO,	9	a	9 1/2	
No. 1.	00	a	11	GRAIN, Corn, bush.	1	a	1	07	RAISINS, Malaga, bun. box	3	00	a	00
No. 2.	8	a	9	Oats,	36	a	43	Muscadel,	3	00	a	00	
BREAD, Navy, cwt.	4	a	31	Peas,	48	a	00	Bloom,	2	75	a	00	
Pilot	4	a	41	GLASS, Window, 100ft.	4 1/2	a	9	RICE, 100lbs.	34	a	4	25	
Crackers,	7	a	7 1/2	GUNPOWDER, keg,	5	a	6	SUGAR, Muscovado, lb.	7 1/2	a	10		
BUTTER, Goshen, prime, lb.	25	a	34	HAY, Prime Northern, 100lb.	1	31 1/2	a	00	Porto Rico and St. Croix,	7 1/2	a	10 1/2	
Infirio,	20	a	00	IRON, Pig,	4	a	41	Havana white,	11	a	11 1/2		
CANDLES, Spermaceti,	32	a	34	Swedes, assorted,	4	a	41	Do. brown,	7 1/2	a	8 1/2		
Charleston made,	16	a	13	Russia, bar,	4	a	61	New-Orleans,	6	a	7 1/2		
Northern,	12	a	13	Hoop, lb.	6 1/2	a	81	Leaf,	14	a	17 1/2		
CHEESE, Northern,	8	a	8 1/2	Sheet,	8	a	81	Lump,	19 1/2	a	14		
COFFEE, inf. to fair,	11	a	11 1/2	Nail Rods,	7	a	7 1/2	SALT, Liv. coa. sack, 4 bu.	1	25	a	1 50	
Good fair to prime,	13	a	13 1/2	LARD,	9	a	9 1/2	In bulk, bush.	48	a	30		
Choice,	14 1/2	a	14 1/2	LEAD, Pig and Bar, 100lb.	6 1/2	a	6 1/2	Turks Island,	8 1/2	a	6		
Porto Rico,	13 1/2	a	14 1/2	Sheet,	6 1/2	a	7	SOAP, Am. yellow, lb.	5	a	6 1/2		
COTTON, Uplands, inf. a.	16	a	17	LIME, Stone, bbl.	1	50	a	8	SHOT, all sizes,	7 1/2	a	6	
Ordinary to fair,	16 1/2	a	17 1/2	LUMBER, Pitch Pine, rfs, Mf.	7	a	8	SEGAES, Spanish, M.	14	a	16		
Good fair to good,	17 1/2	a	18 1/2	Shingles, M.	3	a	5	American,	1	85	a	1 87 1/2	
Prime to choice,	19	a	20 1/2	Staves, Red Oak,	14	a	15	TALLOW, American, lb.	9	a	9 1/2		
Barre and Maine,	32	a	40	MOLASSES, Cuba, gal.	25	a	26	TOBACCO, Georgia,	34	a	4		
San Island, fine,	32	a	50	New-Orleans,	30	a	32	Kentucky,	5	a	6		
CORDAGE, Tarrad,	9	a	10	Sugar House Treacle,	30	a	0	Manufactured,	8	a	13		
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 30d. lb.	6 1/2	a	0	Cavendish,	24	a	38		
DOMESTIC GOODS.				NAVY STORES.				TEAS, Bohes,	18	a	20		
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	62 1/2	a	Souchong,	20	a	40		
Bleached,	8	a	15	Turpentine, soft,	2	50	a	Gunpowder,	75	a	80		
Sheeting, brown,	8	a	10 1/2	Do. Georgetown,	1	a	1 25	Hyson,	50	a	80		
Bleached,	10 1/2	a	17	Pitch,	1	75	a	Young Hyson,	65	a	75		
Calicoes,	9	a	15	Rosin,	1	37 1/2	a	25	TWINE, Seine,	26	a	30	
Stripes, indigo blue,	8 1/2	a	11	Spirits Turpentine, gal.	45	a	25	Sewing,	26	a	30		
Checks,	7	a	16	Varnish,	5	a	50	WINES, Madeira, gal.	2	a	3		
Flaids,	8 1/2	a	11	OILS, Sp. winter strained,	1	05	a	1 10	Teneriffe, L. P.	1	a	1 25	
Fustians,	12	a	16	Fall strained,	90	a	0	Malaga,	45	a	50		
Red Tick,	13	a	20	Summer strained,	1	a	1 05	Claret Bordeaux, cask.	39	a	30		
DUCK, Russian, hpt.	15	a	21	Linseed,	1	a	1 05	Champaign, doz.	8	a	15		

BANK SHARES, STOCKS, &c.

NAMES.	Original Price.		Dividend.
	Cost.	Price.	
United States Bank Shares,	104	109 00	2.50
South-Carolina do.	48	61	1.75
State do.	100	180 00	3.00
Union do.	60	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
Swamp Canal do.	870	00	20.00
State 6 per cent Stock,	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	

EXCHANGE.

Bills on England, 9 a 9 1/2 per cent. prem.
 France, 1/2 23 a 5 25 per dollar.
 New-York, 30 days, 1 per cent. discount and int.
 Boston and Philadelphia, 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West. 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Dollars, 15 1/2.
 Mexican and Columbian, 15 1/2.
 Heavy Guinea, 65, and Sovereigns, 64 1/2 = 4 7-8

Charleston Market.

COTTON.—The sales since our last report have been 236 bales of Upland as follows:—170 at 18 1/2, 110 at 18, 1 at 17, and 56 at 16 1/2 cents. About 80 bales Sea Island from 50 to 51, 31 Florida at 41, and 5 stained at 37 cents. Our last advices from Liverpool are to the 9th ult. At that period there had been a decline in that market of 1 a 1d in Sea Island, and 1d in the lower quality of Upland, prime remaining firm in consequence of the scarcity of that description. The Havre advices are to the 29th June; that market was heavy.
RICE.—The sales of the week have been 64, holders are firm.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last Number in December will contain an Index for the two volumes. Payments always in advance. Annual subscription, Three Dollars. The paper will not be sent to new subscribers, unless payment in advance be made. The names of old subscribers will be erased from our list, if after a suitable time payment should not be made; and 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.

PRINTING,

Neatly and expeditiously executed by
JAMES S. BURGESS.

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