

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRIDGEMAN, EDITOR.

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CHURCH HISTORY.

Antiquity of Infant Baptism Examined and Disproved.

[CONCLUDED.]

3. It will appear that this was a matter of debate, and was opposed before the time of the reformation. There was a set of people in Bohemia, near a hundred years before that, who appear to be of the same persuasion with the people called Ana-Baptists; for in a letter written by Costelecius out of Bohemia to Erasmus, dated October 10, 1519, among other things said of them, which agree with the said people, this is one: "Such as come over to their sect, must every one be baptized anew in mere water." The writer of the letter calls them Pyghards; so named, he says, from a certain refugee, that came thither ninety-seven years before the date of the letter. Pope Innocent III, under whom was the Lateran council, A. D. 1215, has in the decretals, a letter, in answer to a letter from the bishop of Arles in Provence, which had represented to him, that "some Heretics there had taught, that it was to no purpose to baptize children, since they could have no forgiveness of sins thereby, as having no faith, charity," &c. So that it is a clear point, that there were some of that set themselves against infant baptism in the thirteenth century, three hundred years before the reformation; yea, in the 12th century there were some that opposed Pædo-baptism. Mr. Fox, the martyrologist, relates from the history of Robert Guisburne, that two men, Gerbardus and Dulcinius, in the reign of Henry II., about the year of our Lord 1158, who, he supposes, had received some light of knowledge of the Waldenses, brought thirty with them into England, who, by the king and the prelates, were all burnt in the forehead, and so were driven out of the realm, and afterwards slain by the Pope. Rapin calls them German Heretics, and places their coming into England at the year 1166; but William of Newbury calls them Publicans, and only mentions Gerbardus, as at the head of them; and whom he allows to be somewhat learned, but all the rest very illiterate, and says they came from Gascony; and being convened before a council, held at Oxford for that purpose, and interrogated concerning articles of faith, said perverse things concerning the Divine sacraments, detesting holy baptism, the eucharist and marriage: And his annotator, out of a manuscript of Radulph Picardus, the monk, shows that the Heretics, called Publicans, affirm that we must not pray for the dead; that the suffrages of the saints were not to be asked; that they believe not purgatory; with many other things; and particularly *asserunt isti peccatores non baptisandos donec ad intelligibilem perveniant etatem*; "they assert that infants are not to be baptized, till they come to the age of understanding." In the year 1147, St. Bernard wrote a letter to the Earl of St. Giles, complaining of his

harboring Henry, an Heretic; and among other things he is charged with by him, are these: "the infants of Christians are hindered from the life of Christ, the grace of baptism being denied them; nor are they suffered to come to their salvation, though our Saviour compassionately cries out in their behalf, 'Suffer little children to come unto me,'" &c., and, about the same time, writing upon the Canticles, in his 65th and 66th sermons, he takes notice of a sort of people he calls Apostolici; and who, perhaps, were the followers of Henry; who, says he, laugh at us for baptizing infants; and among the tenets which he ascribes to them, and attempts to confute, this is the first: "Infants are not to be baptized." In opposition to which, he affirms, that infants are not to be baptized in the faith of the Church; and endeavors, by instances, to show that the faith of one is profitable to others; which he attempts from Matt. ix. 2, and xv. 28. 1 Tim. ii. 15.

In the year 1140, Peter Bruis, and Henry his follower, set themselves against infant baptism. Petrus Cluniacensis, or Peter the Abbot of Clugny, wrote against them; and among other errors he imputes to them, are these: "That infants are not baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith; or, that baptism without their own faith does not save; and that those that are baptized in infancy, when grown up, should be baptized again; nor are they then re-baptized, but rather rightly baptized." And that these men did deny infant baptism, and pleaded for adult baptism, Mr. Stennett has proved from Cassander and Prateolus, both Pædo-Baptists; and Dr. Wall allows these two men to be Anti-Pædo-Baptists; and says they were "the first Anti-Pædo-Baptist preachers that ever set up a Church or society of men holding that opinion against infant baptism, and re-baptizing such as had been baptized in infancy;" and who also observes, that the Lateran council, under Innocent II., 1130, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant baptism. Moreover, in the year 1140, or a little before it, Evervinus, of the diocese of Cologne, wrote a letter to St. Bernard, in which he gives him an account of some heretics, lately discovered in that country; of whom, he says, "they condemn the sacraments, except baptism only; and this only in those who are come to age; who, they say, are baptized by Christ himself, whoever be the minister of the sacraments; they do not believe in infant baptism; alledging that place of the gospel, *he that believeth and is baptized, shall be saved*." These seem also to be the disciples of Peter Bruis, who began to preach about the year 1126; so that it is out of all doubt, that this was a matter of debate four hundred years before the madmen of Munster set themselves against it. And a hundred years before these, there were two men, Bruno, Bishop of Angiers, and Berengarius, archdeacon of the same Church, who began

to spread their particular notions about the year 1025, which chiefly respected the sacraments of baptism and the Lord's Supper. What they said about the former, may be learned from the letter sent by Deodwinus, bishop of Liege, to Henry I., King of France; in which are the following words: "There is a report come out of France, and which goes through all Germany, that these two (Bruno and Berengarius) do maintain that the Lord's body (the Host) is not the body, but a shadow and figure of the Lord's body, and that they do disannul lawful marriages; and, as far as in them lies, overthrow the baptism of infants." And from Guimundus, bishop of Aversa, who wrote against Berengarius, who says, "that he did not teach rightly concerning the baptism of infants, and concerning marriage." Mr. Stennett relates from Dr. Allix, a passage concerning one Gundulphus and his followers in Italy; divers of whom, Gerard, bishop of Cambrai and Arras, interrogated upon several heads in the year 1025. And, among other things, that bishop mentions the following reasons, which they gave against infant baptism: "Because to an infant that neither wills, nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare; in whom there can be no desire of regeneration or confession; the will, faith, and confession of another seem not in the least to appertain." Dr. Wall, indeed, represents these men, the disciples of Gundulphus, as Quakers and Manichees in the point of baptism; holding that water baptism is of no use to any; but it must be affirmed, whatever their principles were, that their arguments against infant baptism was very strong. So then we have testimonies, that Pedo-baptism was opposed five hundred years before the affair of Munster. And if the Pelagians, Donatists, and Luciferians, so called from Lucifer Calaritanus, a very orthodox man, and a great opposer of the Arians, were against infant baptism, as several Pedo-Baptist writers affirm; this carries the opposition to it still higher; and indeed it may seem strange, that since it had not its establishment till the times of Austin, that there should be none to set themselves against it: and if there were none, how comes it to pass that such a canon should be made in the Milvetan Council, under Pope Innocent I., according to Carranza; and in the year 402, as say the Magdeburgian centuriators; or be it in the council at Carthage, in the year 418, as says Dr. Wall, which runs thus: "Also it is our pleasure, that whoever denies that new-born infants are to be baptized; or says, they are indeed to be baptized for the remission of sins; and yet they derive no original sin from Adam to be expiated by the washing of regeneration, (from whence it follows, that the form of baptism for the forgiveness of sins in them, cannot be understood to be true, but false) let him be anathema." But if there were none that opposed the baptism of new-born infants, why should the first part of this canon be made, and an anathema annexed to it? To say, that it respected a notion of a single person in Cyprian's time, 150 years before this, that infants were not to be baptized until eight days old; and that it seems there were some people still of this opinion, wants proof. But however, certain it is, that Tertullian, in the beginning of the third century, opposed the baptism of infants, and dissuaded from it, who is the first writer that makes mention of it: So it appears, that as soon as ever it was set on foot, it became matter of debate; and sooner than this, it could not be: And this was 1300 years before the madmen of Munster appeared in the world. But

4. Let us next consider the practice of the ancient Waldenses, with respect to adult-baptism, which this author affirms to be a chimerical imagination, and groundless figment. It should be observed, that the people called Waldenses, or the Vaudois, inhabiting the valleys of Piedmont, have ~~gone~~ under different names, taken from their principal leaders and teachers; and so this of the Waldenses, from Peter Waldo, one of their barbs, or pastors; though some think this name is only a corruption of Vallenses, the inhabitants of the valleys: And certain it is, there was a people there before the times of Waldo, and even from the apostles's time, that held the pure evangelic truths, and bore a testimony to them in all ages, and throughout the dark times of popery, as many learned men have observed; and the sense of these people concerning baptism may be best understood,

1st. By what their ancient barbs and pastors taught concerning it. Peter Bruis, and Henry his successor, were both, as Morland affirms, their ancient barbs and pastors, and from them these people were called Petrobrussians and Henricians; and we have seen already, that these two men were Anti-Pedo-Baptists, denied infant baptism, and pleaded for adult baptism. Arnoldus, of Braxia, or Brescia, was another of their barbs, and is the first mentioned by Morland, from whom these people were called Arnoldists. Of this man Dr. Allix says, that besides being charged with some ill opinions, it was said of him, that he was not sound in his sentiments concerning the sacraments of the altar and the baptism of infants; and Dr. Wall allows, that the Lateran council, under Innocent II., in 1139, did condemn Peter Bruis, and Arnold of Brescia, who seems to have been a follower of Bruis, for rejecting infant baptism. Lollardo was another of their barbs, who, as Morland says, was in great reputation with them, for having conveyed the knowledge of their doctrine into England, where his disciples were known by the name of Lollards; who were charged with holding, that the sacrament of baptism, used in the Church by water, is but a light matter, and of small effect; that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized, if their parents be baptized before them; all which seem to arise from their denying of infant baptism, and the efficacy of it to take away sin.

2d. By their ancient confessions of faith, and other writings which have been published. In one of these, bearing date A. D. 1120, the 12th and 13th articles run thus: "We do believe that the sacraments are the signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs, or visible forms, it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place, nor any means to use them. We acknowledge no other sacrament but baptism and the Lord's Supper." And in another ancient confession, without a date, the 7th article is "We believe that, in the sacrament of baptism, water is the visible and external sign, which represents unto us that which (by the invisible virtue of God operating) is within us; namely, the renovation of the Spirit, and the mortification of our members in Jesus Christ; by which also we are received into the holy congregation of the people of God, there protesting and declaring openly our faith and amendment of life." In a tract, written in the language of the ancient inhabitants of the valleys, in the year 1100, called *The Noble Lesson*,

are these words; speaking of the apostles, it is observed of them "they spoke without fear, of the doctrine of Christ; they preached to Jews and Greeks, working many miracles, and those that believed they baptized in the name of Jesus Christ." And in a treatise concerning Antichrist, which contains many sermons of the barbs, collected in the year 1120, and so speaks the sense of their ancient pastors before this time, stands the following passage: "The third work of Antichrist consists in this, that he attributes the regeneration of the Holy Spirit unto the dead outward work (or faith) baptizing children in that faith, and teaching, that thereby baptism and regeneration must be had, and therein he confers and bestows orders and other sacraments, and groundeth therein all his christianity, which is against the Holy Spirit." There are indeed two confessions of theirs, which are said to speak of infant baptism; but these are of a late date, both of them in the sixteenth century; and the earliest is not a confession of the Waldenses or Vaudois in the valleys of Piedmont, but of the Bohemians, said to be presented to Ladislaus, king of Bohemia, A. D. 1506, and afterwards amplified and explained, and presented to Ferdinand, king of Bohemia, A. D. 1536; and it should be observed, those people say that they were falsely called Waldenses; whereas it is certain there were a people in Bohemia, that came out of the valleys, and sprung from the old Waldenses, and were truly so, who denied infant baptism, as that sort of them called Pyghards, or Picards, who, near a hundred years before the reformation, as we have seen by a letter sent to Erasmus out of Bohemia, re-baptized persons that joined in communion with them; and Scultetus, in his annals on the year 1528, says that the United Brethren in Bohemia, and other godly persons of that time, were re-baptized; not that they patronized the errors of Ana-Baptists (meaning such as they were charged with which had no relation to baptism) but because they could not see how they could otherwise separate themselves from an unclean world. The other confession is indeed made by the ministers and heads of the Churches in the valleys, assembled in Angrogre, September 12, 1532." Now it should be known, that this was made after that. "Peter Masson and George Morell were sent into Germany in the year 1530, as Morland says, to treat with the chief ministers of Germany, namely, Oecolampadius, Bucer, and others, touching the reformation of their Churches; but Peter Masson was taken prisoner at Dijon." However, as Fox says, "Morell escaped, returned alone to Merindol, with the books and letters he brought with him from the Churches of Germany; and declared to his brethren all the points of his commission; and opened unto them how many and great errors they were in; into which their old ministers, whom they called barbs, that is to say uncles, had brought them, leading them from the right way of true religion." After which, this confession was drawn up, signed, and sworn to. From hence we learn where they might get this notion, which was now become matter of great debate in Switzerland and Germany; and yet, after all this, I am inclined to think that the words of the article in the said confession, are to be so understood, as not to relate to infant baptism. They are these: "We have but two sacramental signs left us by Jesus Christ: the one is baptism; the other is the eucharist, which we receive to show that our perseverance in the faith is such as we promised when we were baptized, being little children." This phrase,

being little children, as I think, means their being little children in knowledge and experience, when they were baptized, since they speak of their receiving the eucharist to show their perseverance in the faith they then had promised to persevere in. Besides, if this is to be understood of them, as infants in a literal sense, what promise were they capable of making when such? Should it be said that "they promised by their sureties?" It should be observed that the Waldenses did not admit of godfathers and godmothers in baptism. This is one of the abuses their ancient barbs complained of in baptism, as administered by the Papists. Besides, in a brief confession of faith, published by the reformed Churches in Piedmont, so late as A. D. 1655, they have these words in favor of adult baptism; "That God does not only instruct and teach us by his word, but has also ordained certain sacraments to be joined with it, as a means to unite us unto Christ, and to make us partakers of his benefits. And there are only two of them belonging in common to all the members of the Church under the New Testament, to wit, Baptism and the Lord's Supper; that God has ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life." Nor is there one word in it of infant baptism.

Upon the whole, it will be easily seen what little reason the writer of the dialogue under consideration had to say that the ancient Waldenses, being in the constant practice of adult baptism, is a chimerical imagination, and a groundless fiction, since there is nothing appears to the contrary, but that they were in the practice of it until the sixteenth century; for what is urged against it is since that time. And even at that time there were some that continued in the practice of it, for Ludovicus Vives, who wrote in the said century, having observed that "formerly no person was brought to the holy baptism till he was of adult age, and when he both understood what that mystical water meant, and desired to be washed in it, yea, desired it more than once," adds the following words: "I hear, in some cities of Italy, the old custom is still in a great measure preserved." Now, what people should he mean by some cities of Italy, unless the remainders of the Petrobrussians, or Waldenses, as Dr. Wall observes, who continued that practice in the valleys of Piedmont? And it should be observed, that there were different sects that went by the name of Waldenses, and some of them of very bad principles. Some of them were Manichees, and held other errors. And indeed, it was usual for the Papists in former times to call all by this name, that dissented from them; so that it need not be wondered at, if some, bearing this name, were for infant baptism, and others not. The Vaudois in the valleys are the people chiefly to be regarded; and it will not be denied, that of late years infant baptism has obtained among them; but that the ancient Waldenses practised it, wants proof.

Rev. R. Hull.

This distinguished preacher was once asked what he thought of a sermon which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers:—"Very fine, sir; but a man cannot live upon flowers."

RELIGIOUS MISCELLANY.**The Constituent parts of Holiness.**

From President Beecher's six Sermons on "the nature, importance and means of eminent holiness throughout the Church."

COMMUNION WITH GOD.

By communion with God I understand an interchange or reciprocal exercise of views and feelings between God and the soul, when, according to his promise, he draws, near and manifests himself to those who love him.

This is both a reasonable and intelligible state of mind. Men are so made that they can exchange with each other both views and emotions, and this is essential to the highest degree of love and mutual confidence. And the same is no less true of the relations that exist between men and God. He is a holy being, and has infinite intellect and emotions, and emotions exist in us of a corresponding kind, there is a rational basis laid for union with him, not only in views but in emotions. Hence it is said, "every one that loveth his boro of God, and knoweth God, and he that dwelleth in love dwelleth in God and God in him." And all Christians familiarity speak of this state of mind as involving a *sense of the presence of God*. It was this state of mind which David desired when he longed, and thirsted, and fainted after God, and which he actually enjoyed when he said, "thy loving kindness is better than life," and spoke of his soul as "satisfied with marrow and fatness" while in a state of joyful communion with God, and when he exclaimed, "whom have I in heaven but thee, and there is none on earth that I desire besides thee."

FAITH.

Man is made to shrink from present suffering and pain, and to desire present enjoyment. But he is also made to regard the future; and to gain a greater future good, or to avoid a greater future evil, he can cheerfully, if satisfied that it is necessary, sacrifice present pleasure or to encounter present pain. And as the magnitude of the motive, and the firmness of his persuasion increase, so does his readiness to make sacrifices or endure sufferings. Hence, if the motives are infinite and the persuasion complete, finite pleasure or pain loses all its power to affect the soul. And such are the motives presented by the word of God; they are great beyond expression, and beyond imagination. The joy set before us is a far more exceeding and eternal weight of glory; and the evil to be shunned is the fierceness of the wrath of Almighty God. When such considerations gain the ascendancy, the world loses its power. Its joys and its sorrows are estimated not in theory merely, but in practice, as less than nothing, and vanity. And under the influence of such a faith, the feeblest mortal can encounter and overcome all the terrors of earth and hell. And why should it not be so! It is a conflict between infinite and finite for mastery over the mind; and if they contend on equal grounds, must not infinite of the necessity prevail! And it is faith which puts the infinite on equal grounds with the finite. It clothes the motives of eternity with the vividness and reality of objects of sense, and thus exposes the mind to their full power.*

*This language does not describe the nature or set forth the immediate object of faith, but is a correct account of its influence on the mind of a believer.

DEVOTEDNESS TO GOD.

Christians should no longer cherish a mere general determination to serve God on the whole, resulting in feebleness of heart, low degrees of liberality, and irregular and inefficient action, but give themselves and all they have away wholly to the Lord, and so identify all their interests with those of God, that *nothing can render them happy but the progress of his cause*. It is on this criterion that we ought strenuously and earnestly to insist, for it is a decisive test as it regards our degree of devotedness to God. Are you in such a state of mind that you can be happy while God is dishonored and his cause declining on earth! Can you sleep at ease and enjoy the pleasures of life, whilst your fellow-men are sinking to wo eternal! Does wealth increase or honors multiply, or worldly prosperity attend you, and do such things fill you with joy and satisfy all the cravings of your soul! Is there in you no aching void which such things can never fill. Where then is your love to God, and entire devotedness to this cause! He is still dishonored, and his cause languishes on earth; but you can be happy! Where, I ask again, is your supreme love to God, and devotedness to his cause! No: we shall never love God as we ought, until his glory and the progress of his cause, are *entirely and absolutely essential to our happiness*, so that we can enjoy nothing on earth whilst these are neglected—so that ease and influence, and riches and honor, shall lose all their power to charm, so long as the main desire of the soul remains unsatisfied.

MORAL SENSIBILITY.

We are commanded not only to put on the new man, but to put off the old man: not only to walk after the Spirit, but to crucify the flesh with the affections and lusts thereof; and in the latter work lies no small part of the duty of a Christian. It is not enough that the main purpose of the soul be changed, and that a Christian be on the world, for God and not against him, and that he organize his life on this general hypothesis. All this may be done, and yet unfathomable depths of wickedness remain unexplored, and unutterable energies of sin remain within, unabduded. A change of heart is but the first blow the old man receives, and though in its ultimate results it is a mortal wound, he is yet far from dead. The work of entirely crucifying and eradicating all remains of sin is yet to be performed. And it is an arduous work. No one who has not fully and deeply engaged in it can tell the efforts and conflicts it requires. All men are inclined with unutterable strength of feeling to indulgence of self-complacency in some form. But to come to the point of utter self-renunciation, self-loathing, and self-aborrence, is diametrically opposed to all the strongest feelings of the soul. To do it is to die a moral death; and the proud heart recoils with agony from the point. It desires leave, at least, to glory in its humility; but to renounce all merit, to be fully sensible of ones utter vileness, guilt and degradation, to believe, to own, acknowledge, and deeply fell it and to be habitually humble and broken hearted, is the most arduous and difficult attainment of a Christian.

HUMILITY.

No sin is in its nature more plausible and energetic than pride. It is peculiarly an intellectual sin and not gross and vulgar, and it often assumes the fairest and most specious forms. It is also, when indulged, attended by a peculiar kind of pleasurable sensation, which, though in its results most pernicious, is at the

same time most exhilarating and seductive. It is, in fact, a peculiar species of mental intoxication, and gives rise to habits of self-indulgence sinful indulgence, which grows stronger by repetition, and when fully formed are next to unconquerable. And against no form of sin is there needed an energy of holy abhorrence more intense than against this. It has ever been the ruling sin of the world, and tofit as a nation, we are peculiarly exposed; and of all sins, its evils have been least realized. It has been indeed condemned in theory. But no public sentiment in any age or country has ever felt towards it, as it ought. The apathy of the human mind on this subject would be truly surprising, were it not for the fact that the sin is so universal, and so much a master sin, and so rarely subdued. There is not, and never has been on earth, humility enough to create a delicate and energetic public sentiment as to the evil of this sin. Yet of all forms of sin, God abhors none so entirely and so intensely. It is to him an object of perfect abomination, and utter abhorrence; and in his church he loaths nothing so much. Nor are these feelings of God ill-founded. Though not a gross and vulgar sin, yet viewed in its results it is the most pernicious of all sins, it is the great centre of rebellion against God on earth, the primal source of errors, heresies, and contention in the church, and the most impregnable stronghold of the devil in the heart of man. Hence it is that so often, in descriptions of the agency of God in subduing the world to himself, he is exhibited as pouring out the vials of his wrath in a peculiar manner on *the proud*, and as threatening that when the day comes that shall burn like an oven, *the proud* especially shall be consumed as stubble.

FORGIVENESS OF INJURIES.

On this subject, at the present day, public sentiment is exceedingly feeble, compared with the emotions of God. The indulgence to a certain extent, of an irritated and unforgiving temper, is not deemed a great sin, so that like drunkenness, it can not be endured and must be checked. It is expected, as a matter of course, that Christians will now and then get angry, especially in circumstances of peculiar trial, and it is regarded as a matter of surprise and peculiar gratitude to God, if they do not. And the amount of unchristian feeling exhibited in some of the great movements and discussions of the day, is alike humiliating and surprising.

On this whole subject there should be a great and radical change. Public sensibility, as it regards the guilt of unchristian feelings, should be raised. The views and feelings of God respecting it, should be more regarded, and his solemn prohibitions of it sink deep into the soul. The formation of such a character as has been described, should be regarded as a prominent fundamental duty of the age. So far from being deemed a hopeless attainment, it should be regarded as *essential* to qualify any one to labor in the great work of converting the world. Christians should seek for such feelings in infinite strength.—They should endeavour to form some conception of this great peculiarity of God's character, and make him their model, and long to be changed into his own image, in this respect, and put away all bitterness, and wrath, and anger, and clamor, and evil-speaking, and all malice, and be kind, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven them.

BROTHERLY LOVE.

It is a well-known law of the mind that, when devo-

ted to a great cause, we of necessity find our affection strongly drawn out towards all who favor it. We love them because they love a cause so dear to us. Thus, in our revolutionary struggle, all who ardently loved the cause of liberty and their country, found themselves united by a mighty bond of union, under the influence of which, local jealousies and sectional prejudices lost their power; and in proportion as this devotedness to the common cause was strong, was their union indissoluble. But what are the interests of a finite earthly cause, compared with those involved in the cause of God! These interests are infinite, and if properly seen and loved, may have, nay, must have infinite power on the soul. Before the energy of such a principle of union nothing can stand. It must and will sacrifice every selfish and local feeling on the altar of God. Even, then, though the present intellectual diversities should remain among Christians, yet vastly higher degrees of union may be produced simply by increasing their devotedness to the common cause.

Christian Forgiveness Exemplified.

A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner on account of his integrity and general good conduct—so much so, that his master raised him to a situation of some consequence in the management of his estate. His owner, on one occasion, wished to purchase twenty additional slaves, employed him to make the selection, giving him instructions to choose those who were strong and likely to make good workmen. The man went to the slave market and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eyes intently upon one old and decrepid slave, and told his master that he must be one. The master appeared greatly surprised at the choice, and remonstrated against it. The poor fellow begged that he might be indulged, when the dealer remarked that if they were about to buy twenty he would give the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepid African. He took him to his own habitation and laid him on his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine; and when he was hot he placed him under the shade of the cocoa nut trees. Astonished at the attention this confidential slave bestowed upon a fellow slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?" "No, massa, he no my fader." "He is then an elder brother?" "No, massa, he is no my broder." "Then he is an uncle, or some other relation?" "No, massa, he no be of my kindred at all, nor even my friend." "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave dealer; and my Bible tell me, when my enemy hunger feed him; and when he thirst, give him drink." [Mission.

Intel.

True sanctity is true beauty,

From the Protestant Vindicator.

We received the following narrative from a minister, who says, "the fact here related is not a fiction: it was communicated by a person who had held the half-burned Bible in his hand."

Sunday School Girl and Roman Priest.

A little Roman Catholic girl attended a neighboring Sunday school. She was remarkably attentive to her lessons, improved much in reading, and committed the scriptures to memory with great facility. At length her diligence and good conduct were rewarded with a Bible, which she received with great joy. She diligently read this precious book for her instruction, and also, frequently, for the other members of the family.

Now this little girl was one of a meek and quiet spirit; affectionate and obedient to her parents, as all little girls are that take delight in reading the Bible—not to show her friends how clever they are, and how fast they can commit lessons to memory, but to learn how their sins may be forgiven, their hearts made clean, their tempers corrected and sweetened, and their whole conduct rendered pious and edifying. All this is learned in the scriptures, which testify of Jesus, in whom we have redemption through his blood, even the forgiveness of sins, and by whom we are taught to walk in love as dear children, because he loved us and gave himself for us. Her father was therefore fond of her, and listened with much interest to the gracious words which she read out of God's book. But Satan, the enemy of all truth, was not an idle spectator of what was going forward. He soon set himself to counteract the good work. A rumor went abroad that John McClure and his family had become Bible readers. As soon as the priest heard the report he paid them a visit. Ellen McClure happened to be at home when he came, and her manner towards him was very respectful; for the Bible does not allow us to hate even the teachers of error, nor to give them any offence that can be avoided.

"John," said the priest when he was seated, "I'm informed that you have got a Bible in your house, and that you allow it to be read to your family, without ever asking my permission.

"Why, your reverence," replied John, "sure if it be *wrong* to read the book, *your* permission could not make it *right*; and if it be good, and contains glad tidings for sinners, what need I ask leave of any body to read it!—I won't deny that we have a Bible, which the little girl got at school, and reads to us sometimes—"

"But did you not know," interrupted the priest, "that the pope has forbidden the reading of it by the people, and that our bishops in this country have entirely agreed with his holiness, maintaining that Bible-reading destroys more souls than it saves! and how dare you, after that, allow that pernicious book to enter your house!"

"Why, sir," answered John, "I know that the bishops agreed with the pope, *of course*: what else could they do! but for all that, it seems very wonderful, that a book that came to us from heaven could do so much mischief; yet I never heard any thing bad in it, but on the contrary what was very comfortable for a poor sinner to know, that the blood of Jesus takes away all our sins, and that He is our Great High Priest, who pleads with God in our behalf."

"What!" exclaimed the priest, "are you also infect-

ed with the poison! It seems you are all corrupted! Where is *that one*? Call her here."

Ellen had retired to a small room adjoining, while this dialogue was going on between the priest and her father. But she was very attentive to all that was said. She now began to tremble for her dear little Bible, and therefore to secure it if possible, she concealed it carefully in one corner of the room. In compliance with the demand of the priest, her father called her. He fixed his eyes on her sternly, and in threatening tone, demanded of her why she dared to read a book that was forbidden by the Church!

"I did not know that the Church had forbidden it," replied Ellen. "I never heard the Church speaking, except you mean the true Church of Christ—the people that believe in him and are his members. If you mean that, sir, then Christ is the *Head* of this Church, and what *He* says I am willing to do; and if he commands me to hear, and read, and study His word, I don't think any body should contradict or oppose *Him*. He careth for, and loveth us with an everlasting love, and tells in His word how we are to escape the wrath to come, and enter into life eternal; and then, how can His words injure our souls, especially when He commands us to read them!"

"But, my pert little Miss," said the priest with a sneer, "don't you know that these words may be perverted and wrested to your own destruction!"

"O yes, sir; impostors and deceivers may do so; false prophets may do so for their own advantage, or the 'unlearned and unstable,' that is, *fickle, unsteady* people that are *ignorant of the scriptures* may wrest them, but a humble, sincere, prayerful reader of them never will."

"Indeed!" said the priest, evidently laboring to suppress his anger—"why, you'll soon mount a tub and preach; but, in pity, I must tell you, poor deluded girl! that you are on the high road to ruin. What unheard of impertinence!—you presume to preach to me!"

"Indeed, sir," replied Ellen mildly, "I thought it was no impertinence, nor preaching either, to speak the truth respectfully. Besides, I have said nothing but what I can prove from scripture."

"And what, pray, can you prove from scripture!"

"I can prove—" replied Ellen hesitatingly, "I can prove—that we ought to read the Bible without asking leave from men!"

"Can you indeed!—I'd like to see the passages that proved it. Can you shew them to me!"

Ellen ran immediately for her Bible, to find out some passage on the subject.

"Give me that book," said the priest, rudely snatching it out of her hand; and then turning over its leaves in a hurried manner for a moment or two, he flung it into the fire.

Ellen screamed and made an effort to save it, but the priest held her back. Then turning away with indignation, she exclaimed in a firm and distinguished tone—"You may burn the Bible, sir, but I tell you, you cannot burn the contents out of my heart; neither, thank God! can you prevent me from getting another."

The priest, as if touched by the noble spirit manifested by one so young, and perhaps ashamed of such a barbarous act, committed, too, in the midst of a Protestant population, relented, and taking the tongue, he pulled the Bible out of the flames already kindled about it, and cast it on the floor.

Ellen seized her treasure, extinguished the fire, and

felt the companion of her closet not less precious, because mutilated by the fanatical rage of the priest.

He left the house breathing out threatenings and curses. She has never since entered a chapel, and declares she never will; although, in deference to parental authority she has abstained from going to any other place of worship. It is hoped, however, she will soon feel the force of her Lord's words—"He that loveth father or mother more than me, is not worthy of me."

She continues, however, to read her Bible attentively; and there is reason to hope that the Spirit has brought the word with power to her heart.

Children at Church.

Children should be made as comfortable as possible at Church. They cannot comfortably sit long in one position, especially on seats made for persons four times their size. We should never forget what going to Church is to them. Let us be set out on a table five feet high and four feet wide, with high walls before and behind us, for three or four hours (for time as long as to them) without permission to see or ability to understand; certainly it would be poor comfort to tell us, after unspeakable fatigue and endurance, that we were so good we might go again in the afternoon. Children cannot keep from restlessness or slumber in such circumstances, and they should sometimes be lifted, and laid down, and always kindly treated. If they cannot be so seated on a little high and narrow bench as to look a little about them, they may be allowed to stand on the seat for a short time, and occasionally be held up to see a baptism, the organ, or the choir.

Some persons have thought it better to leave children at home, than to accustom them to hear important truths or solemn petitions without understanding them, lest they should contract a habit of indulging in wandering thoughts during divine service. But it must be remembered, that the habit of staying at home on the Sabbath is quite as dangerous, and that being treated as deficient in intelligence, is one of the most effectual means for discouraging the use of our minds. We do not know what ideas a child may receive from the sight of a congregation employed in worship, the solemn sounds of hymns and anthems, or the few words and ceremonies whose meaning they may perceive or conjecture. We do know, however, that they are secure, for so much of their time, from the neglect or bad example of nurses and other persons whom they might see, and the unbecoming amusements to which they are apt to excite each other when left at home.—*Dwight's Father's Book.*

Pulpit Anecdotes.

It has become a very fashionable mode of preaching, to attempt to illustrate and enforce the truths of the Gospel by the recital of anecdotes. Some preachers must introduce one or more into every sermon, whilst others not content with chequering their performances with these, (frequently trifling tales,) make them the very texture of their discourses. Now, though I have sometimes heard an anecdote appropriate in its nature, prudently introduced, and calculated to enforce upon the minds of the audience the truth it was intended to illustrate; yet these cases have been so few and far between, that I could wish to see the whole system of story telling banished from the pulpit. There are some who can introduce an

anecdote with dignity and effect; but there is not one in a hundred, in whose hands it does not appear trite, low, entirely beneath the dignity of the sacred desk. If, however, the system should still be approved of, as it is by many good men, is it proper, is it consistent with Christian character, to introduce into an anecdote the identical words of the vilest character of whom the anecdote may be related? Is it proper for the messenger of God, commissioned to take his station between the living and the dead, for the purpose of staying the progress of the plague of sin, to utter from the pulpit, even in the recital of an anecdote, language, which if uttered in the theatre in the rehearsal of the same story, would cause the welkin to ring with accusations against the immortality of the stage! Is it proper for him who occupies the place of a servant of God, and who ought to be a pattern of meekness, gentleness and prudence, to utter from the pulpit language shocking to every refined and delicate ear, repulsive to every moral and Christian feeling! language which would be inadmissible in the recital of the same anecdotes in common society; language which were I to write, you, Mr. Editor, would refuse to print! All this was done not one year ago, not one hundred miles distant from Pittsburgh; and done too, not in the timid manner of one who was conscious of treading upon forbidden ground; not in the manner of one who found himself constrained to utter language disagreeable to himself, but with all the grace of a "jolly tar" newly returned from a three year's voyage.—*Pitts. Ch. Herald.*

CHARLESTON, S. C.

FRIDAY AFTERNOON, AUGUST 21, 1835.

From the Editor.

Although we have determined, at least for the present, to cease on our part the discussion respecting the justice of slavery in the abstract, yet we feel that it would be reprehensible in us not to continue our endeavor to vindicate the South from the charge of criminality in owning slaves. Nor can we be silent and fold our hands in security whilst fanaticism is spreading its incendiary influence throughout our territory and heretofore happy land; nor is this any time for vain discussion about "human rights," when our country is being deluged with inflammatory publications calculated to excite our slaves to disaffection and insurrectionary conspiracy. We have already shewn some time since, that the scriptures may be quoted to a considerable extent to prove that slavery of some sort has been sanctioned by the Almighty; and that slavery perpetuated from generation to generation is not condemned in either the Old or New Testament. Whether the argument is applicable to our system of slavery or not, or whether it would prove that the origin of slavery in this country can be justified of not, and under existing circumstances questions of no importance, for we are satisfied that we have in necessity an invincible argument in our favor. The African race are here among us, and unless we can without injury to ourselves or them, restore them to their own country, it is absolutely necessary for our own prosperity, for the safety of our citizens, and for the welfare of the blacks themselves, to retain them in bondage. Necessity has no law, nor can there be crime where necessity compels. The experience of the North has taught us that emancipation by law does not remove oppression, nay, that it has actually placed their blacks in a far worse condition than our slaves, whilst it is rapidly introducing a mobocracy in the place of a legal government. Sensible of the ill consequences of emancipating

their slaves, our Northern brethren, with that benevolence which originates in self-interest, formed a Colonization Society for the purpose of removing what they feel to be a nuisance to themselves. Unhappily for them this scheme has not succeeded to their satisfaction, and after many years experiment they find themselves still molested from the presence among them of a race of people with whom it is contrary to our very nature to unite in fellow citizenship. With such facts as these before us, is it to be wondered at, that we deem it essential to the peace and safety of our country, that whilst the blacks remain here, they should be kept in a state of bondage? Is it a mere figment of the fancy that the emancipation of two millions of slaves among us, beings who from their very color will always feel themselves degraded in a community of whites, must be a dangerous experiment? Can we think no evil will result, when the few that are at the North can produce so much excitement and disturbance of the public peace? To our mind it is perfectly plain and obvious that a general emancipation must either subject ourselves to a constant apprehension of danger, or the blacks to general extermination by the sword or the gallows. It would only be necessary for a Northerner to spend a few years at the South, and have an opportunity of learning the character of our free negroes, to be satisfied that our slaves ought not to be emancipated, if they are to remain in this country. Of this the blacks themselves are conscious, for among our slaves it is a common expression of reproach to say, "you are as mean as a free negro." Could we afford to emancipate and send them off, perhaps we should soon be ready to abolish slavery; but as such an idea is altogether visionary, and as we know the impossibility of effecting such a scheme, we most of necessity, let the abstract moral question be what it may, continue to support a system under which we have, up to this time, been prospering and enjoying the blessings of God.

Such being the true state of the question, we ask if it is mag-animous and Christian-like in our Northern brethren to allow the fanatical Abolitionists among them to pursue their infatuated course? We call upon them, we demand it at their hands, as brother Christians, as philanthropists, as men who ought to sympathize with their fellow men, as our countrymen pledged to support the Constitution which guarantees to us our slaves, to put down such men as Tappan, Garrison, Thompson, &c. It is their duty to us, to the Federal Union, to act at once and decisively on this matter. They ought to enact laws prohibiting the publication of all abolition papers, and to bring to summary punishment all who engage in such seditious employment. We do not appeal to the fanatics themselves, for we cannot but regard them as either depraved men, or devoid of common sense; but we appeal to the honest and to the Christian community to deliver us from these wicked disturbers of the public peace. If these men are not put down, we fear the day is not far distant when a separation of the Union must take place, and what other consequence will follow God only knows.

FOR THE SOUTHERN BAPTIST.

BARNWELL, Aug. 8, 1835.

Dear Brother Briabane:—

Permit me through the medium of your paper to communicate some cheering and interesting news to the friends of Zion. A protracted Meeting was appointed to commence at the Friendship Meeting House, seven miles below Barnwell Court House, on the Friday before the fourth Lord's day in last month. The day rolled round, and we found ourselves with one accord in one place. After solemn prayer was offered to Almighty God to crown the meeting with his holy and divine presence, brother William J.

Harley delivered an appropriate and feeling address, and was followed by brother William Fickling in exhortation. We then adjourned to meet on the ensuing day, at 10 o'clock. The day arrived, and at the appointed hour the brethren were in their respective places, lifting their hearts to the Father of mercies. By 11 o'clock, the hour set apart for preaching to commence, the house, though tolerably spacious, was nearly filled. Brother L. M. Brown then proceeded to address the congregation on the great and important subject of the goodness, love, and mercy of God in providing a ransom for lost sinners, and was followed by myself from Deut. xxxiii. 27. An intermission of twenty minutes was then given; and when some refreshments had been taken, and the people again collected together, brother Fickling proceeded to address them from Heb. iii. 19. My ministering brethren labored faithfully and with great zeal; but as yet no effect seemed to be produced on the minds of sinners; and the members of the Church being all anxiety for a work of grace to commence among them, now determined to double their diligence. They covenanted therefore with each other to pray to the God of all grace in groves and solitary places, at sunset every evening and at sunrise every morning, during the continuance of the meeting, for a blessing upon the same. So they who feared God, and desired the prosperity of Zion in this region, were found upon their knees in retired and solitary places at sunset every evening, and at sunrise every morning, engaged in prayer for condemned sinners.

Pause, poor careless souls, and reflect, before you cross the dividing line between time and eternity, upon the great efforts that are making by the faithful in Christ Jesus for your eternal welfare. The Lord's day was ushered in with singing and prayer, and at 10 o'clock we found ourselves once more with one consent in the house of God, and by 11 o'clock an extensive congregation had convened; and having now but two brethren in the ministry with me, brother Harley having left to fill a previous appointment at another place, I proceeded to address the congregation myself, and was followed by brother Fickling from 1 Peter iv. 7. An intermission was then given, and in the afternoon, when the people were again collected together, brother Brown proceeded to address them from Prov. viii. 4, 6. During his discourse I discovered considerable feeling in the congregation, and an awful solemnity resting upon it; and when he closed, I descended from the pulpit and invited all who desired prayer to be offered in their behalf at a throne of grace, to come forward and give us their hands; and, blessed be God, a goodly number of trembling sinners and some backsliders came and fell on their knees, and cried pray for us. We had now a joyful meeting, and felt the presence of the Lord, and saw his stately stepping in his earthly sanctuary. Believers were greatly revived, and when dismissed to retire to their respective places of abode, seemed to linger around the place of the solemn and delightful scene they had just witnessed, as if unwilling to depart from it. The fourth day arrived, and we went up to the house of divine worship, greatly cheered at the prospect of the preceding day. Brother Harley had now returned, and joined us again. The services of the day were engaged in with renewed warmth and zeal, and my ministering brethren, though young in the field of battle, fought with great skill. They directed their discourses to the hearts of sinners; and the hearts of sinners they did reach,

for the good work deepened, and widened in interest every day; and, glory to God, angels had frequent cause to rejoice in heaven, and saints to shout on earth, immortals, born of God. The brethren Harley, Brown, and Fickling, who were with me in the commencement of the meeting, and for whose valuable and faithful services I feel a heartfelt gratitude, continued to labor with us with untiring zeal until the latter part of the week, when the brethren Brooker and Chiles came to our assistance, and engaged heart and soul in the glorious work. The meeting continued in session ten days, and the fruit thereof is worth the labor of ages. Twenty souls were added to the Church, and between twenty and thirty more lying at the feet of Jesus, pleading for mercy and for the prayers of his people in their behalf, who, we believe, will also bloom in immortal youth and happiness in the fields of eternal blessedness. But the extent of the fruit of our meeting can never be known by us until the day of eternity. All the converts and mourners at this meeting were young persons, with two exceptions; old sinners hackneyed in the paths of vice and folly, withstood the solemn appeals made to them without any perceptible concern for their awful situation. How important then for young people to remember their creator in the days of their youth! Brethren, pray for me, that I may be more faithful in the work of the Lord; and may the God of all grace prosper his cause every where, is the prayer of your unworthy servant,

B. M. CAVE.

FOR THE SOUTHERN BAPTIST

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

That luminary is visible by his own transmitted rays. They spread through wide tracts of ether, gild the mountain, penetrate the forest, illuminate the plain; are refracted in the clouds, and reflected from the waters; beautify the face of nature, sparkle in the dew, fructify the cultivated soil, and gladden the abodes of men. The eye is formed for receiving light, and for imparting pleasure from the view of various colors, produced by the refraction, absorption and reflection of its rays. By an exquisite organization, it can accommodate itself to incidental changes of illumination, admitting a sufficiency, and excluding an excess. The light of the mind is truth, the source of knowledge. It emanates from the supreme intelligence, and extends to all beings, and their diversified relations. It is manifested by evidence, which, like the solar rays, either shines with direct effulgence, or is affected by obliquities in its course, and the mediums through which it passes. The evidence of truth corresponds to the sources of our knowledge, as intuitive, inferential, or instinctive. By intuition we are convinced of self-evident truths; that a whole is greater than a part; that things equal to a common measure, are equal to each other; that equal portions being taken from equal quantities, the remainders are equal. Such truths cannot be made plainer by reasoning. From them other truths are derived, and when their connexion with first principles is evident, they also are convincing. By mathematical calculations, based on such axioms, we infer the magnitude and distance of the planets, and are assured that Venus is larger than the moon, and Jupiter much larger than either. By the constitution of our nature we instinctively confide in the evidence of our internal and external senses, and believe the testimony of unsuspected wit-

nesses. In some cases these different kinds of evidence appear to be combined, as in the appropriate changes in countenance, voice and gesture, indicating the passions and emotions, and in the manifestation of genius, by its power to fix the attention, delight the imagination, enlighten the understanding, and affect the heart. We perceive by our senses the effects produced; we instinctively interpret them as signs of feeling, and by our reason judge of the genuineness and intensity of the cause.

Truth, according to its objects, may for convenience be divided into physical or natural, intellectual, moral, and spiritual or divine. Natural truth relates to the properties of bodies, intellectual to the operations of the mind, moral to the same with a further reference to accountable agency or duty, and spiritual to the peculiar truths of revelation and the operations of grace. These divisions glide imperceptibly into each other, and may be all embraced in historical truth as a medium of conveyance. They make no change in the nature of truth itself, which consists in a correspondence of representation to reality; but serve to make not only diversity in the objects, but different degrees of competence in a witness, as differently qualified to judge and report in reference to things of such extent and variety. A person may give correct testimony concerning a fact, of which he is incompetent to determine the cause or tendency. He may witness the transfer of money from one man to another, and not know whether it is a gift, a payment, a loan, an extortion or a bribe. He may witness chastisement inflicted by a master or a parent, and be unable to decide whether it is the effect of rigor, caprice, or wholesome discipline. He may see and acknowledge a fact, which, through prejudice, he may assign to a very inadequate cause, as those who absurdly attributed to the agency of wine, the gift of tongues miraculously conferred on the Apostles.

Historical truth is interesting and important as a source of rational entertainment, as an essential part of general knowledge, and as a vehicle for the conveyance of truth in its various forms. Having intimated an intention of pursuing the subject of historical evidence, we shall now present a few observations on it, in hopes that they may be useful, without attempting a regular analysis or a complete investigation. Historical evidence is chiefly of the inferential kind, yet connected with and dependent on the other kinds. Nothing exists entirely insulated. As far as observation extends through the vast compass of nature, there appears to be an unbroken connexion: causes, effects, and other correlatives are every where perceivable, from one of which we infer the other. By present appearances we judge of what is past, and anticipate the future. Prognostication of the weather from the aspect of the sky is sanctioned by divine authority. Sometimes through extensive forest tracts we see saplings bent double, and the ground strewn with branches newly severed from the trees. What has produced so unusual an appearance? A heavy sleet, the weight of which has been too great for the branches to sustain. Massy trees torn up by their roots with the adhering earth, are the striking memento of a hurricane. Floating chests, cordage, and spars encountered at sea, give the mariner notice of a destructive gale, of which he has farther proof, when approaching land he sees a ship high and dry upon the beach. A rock with a wide and deep fissure, having on its opposite sides corres-

ponding parts of a petrified animal, gives evidence of an earthquake. The former culture of indigo in South-Carolina is attested by the remnants of dams across small streams, made for retaining water to supply the vats. The conquest of England by the Romans and the Danes, is verified by remains of their respective camps, distinguished by their forms and appendages. The power and providence of the ancient kings of Hindostan, are signalized by capacious reservoirs, built with vast labor and cost, for irrigating the crops of rice, the principal food of that populous country. Similar proofs of enterprise and patriotism are visible in the remains of Roman roads and aqueducts. The names of cities are in some instances a memorial of their founders, as Alexandria, Petersburg, &c. So are of particular buildings, as amph-theatres, temples, and triumphal arches. The site of ancient cities is marked by modern towns retaining the same appellation, or by ruins identifying the spot. Monumental pillars and inscriptions record the military and political exploits of distinguished men. Excavations in rocks, still existing, exemplify an ancient manner of burial in some countries, while the mummies prove the art of embalming, for which Egypt was formerly renowned. Public museums and the cabinets of antiquaries contain series of coins illustrative of the reigns of ancient monarchs. One of the Roman medals, exhibiting a female sitting in an attitude of distress under a palm tree, and an exulting soldier standing by, verifies by its inscription of "Judea capta," the predicted distress of the "captive daughter of Zion." The remains of Grecian temples prove the perfect state to which architecture and its subsidiary arts had arrived, while the subterranean appendages of some of them, detected by modern travellers, disclose facilities for imposing on the people pretended oracular responses.

Historical details are authenticated by the laws, treaties, and other records deposited in archives of state. They are attested by customs and institutions which cannot be explained without admitting the truth of historical records respecting them. The religious observances of Jews, Christians, and Mahometans, are distinctly traced to the institutions of their several law-givers. The annual festivals of the Jews, celebrated at Jerusalem—one commemorating the passover, another the giving of the law—their sabbatic years and their jubilee every fiftieth year, were peculiar to that nation, and could not have had a fortuitous origin. Hospitals and infirmaries for the relief of the afflicted, asylums for the destitute, the corrective plans of prison discipline, and voluntary associations for gratuitous instruction, and other benevolent objects, are traits of christianity, and peculiar to Christian countries. The custom long practised in Japan, of trampling on the cross, was a mortifying testimonial of the intrigues and expulsion of the Jesuits. Coincident statements of unconnected historians respecting remarkable phenomena and public facts, as eclipses, comets, meteors, volcanic eruptions, inundations, and pestilences, corroborate each other. The manuscripts themselves containing historical records, give presumptive evidence of their genuineness and antiquity, or the contrary, by the materials of which they are composed, their state of preservation, the particular shape of the characters, and the orthography of the words. Such and various other circumstances are external proofs of history. A view of internal evidences must be reserved to a future number.

STOA.

DOMESTIC INTELLIGENCE.

Riots in Baltimore.

The city of Baltimore has been the scene of much violence lately. It appears that about a year ago the Bank of Maryland failed for a considerable amount, a great part of which was owing to individual depositors, principally poor people who had invested their savings at a stipulated rate of interest. Suspicions were entertained of foul play in the transaction, as no satisfactory explanation of its affairs had ever been made to the sufferers. The parties concerned, finding that the promises made by the Trustees of the Bank were not likely to be fulfilled, determined upon taking the law into their own hands. The following extracts of a letter, published in the Norfolk Herald, dated Baltimore, August 10th, furnishes some account of the transactions in that ill-fated city.

"Baltimore has been justly said to excel in her monuments, rail roads, and ship or clipper building, and after this there is no city or town in the world, that will not, I think, and very justly, award her the meed of excelling in *Mobs*. Will you believe me, when I tell you, that from last Saturday evening, when the last mob commenced operations, it has not for one minute ceased since! Yet such is the fact! the papers of the city of this morning will inform you, in part, of the doings of that distinguished body up to yesterday morning. Since that period, the dwellings of John Glenn, in North Charles street; Beverly Johnson, in Monument Square, corner house North of Barnum's; Jesse Hunt, the Mayor of our city, West Fayette-street, near Charles; John P. Morris, South-st., a few doors below Market; Evan T. Ellicott, West Pratt-street; Capt. Bensinger, of the Cavalry near the jail; have all been attacked during Saturday night and last night, (all except the first named, last night;) and all their rich and costly furniture, wares, liquors, &c. &c., turned out into the street in front of those buildings, and a public bonfire made of them; and this too in the presence of thousands, and no attempt whatever made by any person to oppose them! Thousands and tens of thousands of dollars worth of property have been destroyed, and millions of dollars will not restore the city of Baltimore to that respectable standing which it held two weeks ago. Hugh M' Elderry has cleared out—his property (household) was sent down to Fort M'Henry yesterday, and his family is with his father in law, in the city. The prisoners, from 40 to 50, which had been committed to jail on Saturday-night and yesterday morning, were released by order of Judge Brice yesterday afternoon, in consequence of an assurance (I am respectfully informed) from a number of persons who waited upon the Judge, and told him if he did not liberate them, the jail would be attacked, and the prisoners should be taken out! Gov. Thomas reached town this morning, I understand, from Annapolis, and 400 stand of arms has also arrived.

You perhaps will wonder when and where all the plans of the mobites are concocted; I will tell you—in Howard's woods, within the city! Hundreds of legislators were there yesterday, while their constituents were at work all day in the presence of thousands, pulling down Glenn's house and not one among those thousands was there who appeared to sympathize for the ———, their only regret was, that the justice which was being meted out to him for the sufferings and ruin he had brought upon many a poor widow and orphan, was obliged to be done unlawfully.

Some anecdotes might be told of the conduct of

the mob, in their works of destruction, but I will defend them for the present, as I am sick at heart at what I have seen, heard, and still apprehend. You cannot imagine what a place this is. Men whom you would never suspect, are behind the scenes, and young men and boys dance at their bidding. We have no police—no watchmen, not even to cry the hour—no box in my neighbourhood has not been entered since last Thursday night, and if a complaint were to be made, we have no one to make it to. And then to look at the fronts of those splendid three story dwellings—ornamental to the city as well as a luxury, to be sure, to their occupants and owners, all despoiled of their usefulness and beauty—gazed at by ourselves and the strangers of our city, with the just and biting sarcastic remark, that Baltimore is mob town and bids fair ever to be so. The fact is, my dear sir, I have been told by those who were here, and witnessed the scenes of 1812, that that was a small affair to this.

The Baltimore Patriot of the 11th contains the following, from which it will appear that order has been in a great degree restored. The Mayor of the city had resigned his office. The damage done to property is said to exceed \$100,000.

We gave in yesterday's paper a narrative of the doings of the rioters and of the course of events from Saturday evening until Monday at one P. M. the hour of going to press. In the performance of this unpleasant duty, we sought to employ the simplest terms and to adopt the most concise language—well persuaded that the announcement of the simple facts, without any attempt at coloring, would be fully sufficient to impress upon the minds of all lovers of law and order the inestimable value of these elements of social safety, and the deep importance and urgent necessity of adopting measures, active and efficient, for the restoration of their supremacy. In such extreme cases of disorder in the body politic, speculative opinions are an idle waste of breath, and harsh language is something worse than useless.

The remedy must be sought in regularly authorized and efficient organization, and if need be, action, in the defence and maintenance of the public peace. Such remedy, we rejoice to say, has been interposed since our last publication, and has served, thus far, to operate as a complete preventive of further riots or disturbance, and to preserve unbroken the peace of the city and the reign of the laws. There is, happily an interval of calm, for the exercise of sober reflection. Let us earnestly hope—since prevention is always better than cure—that it may be so used by all parties, active or passive, that ALL may become fully impressed with the importance of preserving the rule of law and order, and thereby securing to every citizen the tranquil enjoyment of his rights and liberties.

The active and effective measures which were adopted yesterday, by calling the citizens generally together, portioning them off in companies under the command of decidedly energetic but prudent men and placing fire arms in their hands—and by turning out all our fire companies—all to move in concert of action, to protect the city, its citizens and their property, and to assert and maintain the supremacy of the laws; those measures, we say, had the desired effect. The moment the citizens marched from the Exchange, under the veteran General Smith, and the American standard was seen waving in the air, riot and rebellion ceased.

The civil authority on Sunday appeared to be extinct—it was no where to be seen or felt. Had it

showed itself, and called upon the citizens present to assist, in bold and manly tones, we confidently believe thousands would have flown to the rescue, and the rioters would have either been captured or dispersed.

The scenes of last Sabbath can never be erased from the memories of those who witnessed them. Thousands of citizens were to be seen in Charles-street, throughout the day witnessing the work of demolition carried on by some fifty persons, almost all apparently under twenty years of age—some not over twelve—and several of them quite intoxicated with the wine they had found upon the premises. Some of them were cutting up the interior of the house with axes—some hurraing—and many lugging off bottles of wine they had found and other spoils of their work. All this was done, and more, much more, in the presence of thousands—and not a hand was raised against the proceedings. In the night, when the destruction of Mr. Johnson's house took place, the scene became more appalling. And yet the deeds of a band of perhaps one or two hundred men and boys, were witnessed in the most profound silence by, it is supposed, fifteen or twenty thousand people.

The rioters seeing these things, thought the city was their own, and naturally concluded that they could tear down and destroy whatever they pleased. They went on in their work of destruction, pulling down and clearing out the other dwellings we mentioned yesterday. It seems they exercised a forbearing spirit towards EVAN POULTNEY, the President of the late Bank of Maryland, for on appearing before his residence, he met them at the door, and as we are informed, told them that neither the house nor furniture belonged to him—confessed the great error he had committed, and said he had made all the amends in his power, but if they wished to take possession of the house, or to lay violent hands upon him, he should make no resistance. One of the party relied in substance, as the property was not his, and as he had confessed his sins, they would let him off—they only sought those who undertook to justify themselves. They then gave a shout and passed on.

The destruction of the Mayor's furniture, Mr. Morris' also and the attacks made upon the property of other citizens whose only fault consisted in their having taken an active part against the destruction of private property by the rioters, had the effect at last to rouse the citizens to a sense of their duty.—They took their stand yesterday, and did what we doubt not they all wish had been done three days before. We hope and believe the city is now safe, and that an end has been effectually put to riotings and disorder. One thing is certain, the present organization will be kept up so long as there remains the least shadow of a disposition to disturb the tranquillity of the city.

We have heard up to this time but of four deaths, and of about twenty wounded—the latter may turn out to be somewhat larger, but we think not.

Excitement in Washington.

Dr. Crandall (brother of the famous Pateros Crandall, of Rhode Island,) was arrested in Washington City last week, and confined in jail, charged with circulating papers of an incendiary character. After examination he was fully committed for trial. This circumstance has caused considerable agitation at Washington, and it was with much difficulty that the authorities could keep the citizens from committing acts of violence on the criminal. The Intelligencer of the 14th inst. gives the following account of the transactions up to that date:—

Our paper was closed on Wednesday evening with reference to the excitement which then threatened a breach of the peace, and to the measures which had been adopted by the citizens, under the call of General WALTER JONES, for quelling this disorderly spirit, should it break out into further violence. We wish we could say that the peace of the city remained entirely uninterrupted during the night. On the contrary, we regret to state that some disorders took place at three or four points in the demolition of some small wooden tenements occupied by free negroes, as dwellings or as schools, and the breaking the windows of one of their houses of worship. The scenes of these disorders were all of them remote from the City Hall and Prison, where the armed citizens were stationed, and one or two of them in the suburbs. One of these, a house of ill fame, a mile and a half from the City Hall, was, about twelve o'clock, set fire to and, with its furniture, burnt. This outrage, making itself known by the light of the fire, a body of the armed citizens marched towards the place, headed by the Mayor and the Major General, but before they reached the spot, the fire had burnt down, and the rioters had dispersed, and no more was heard of them during the night. It is certainly mortifying as well as disreputable, that a handful of people, some of them, and the most active amongst them, not residents even of the city, and a larger portion of them boys, should have the power and have been permitted to commit any depredations with impunity, and keep the whole population of a large town in a state of anxiety and alarm for twenty-four hours together. Several of the more active, however, were arrested by the civil authority during the night and committed to jail, and others of them who are known to have been conspicuous in the disorders of the night, will be arrested.

The Mayor of the City, and Messrs. Moulder and Cooté Justices of the Peace, attended by several police officers, remained with the embodied citizens during the night, ready to exert the civil authority before calling in military aid.

The City remained perfectly quiet yesterday, and we trust that its peace will not again be disturbed by the evil-minded or the inconsiderate; but should any recurrence of disorder take place, measures have been adopted for its prompt and effectual suppression. A large and adequate number of citizens enrolled themselves yesterday, and were placed under the command of efficient sub-officers, and this body will hold itself ready, at a minute's notice, to preserve the public peace or to maintain the supremacy of the laws.

Extensive Fire in New-York.

A fire broke out in the city of New-York, on the morning of the 14th instant. Thirty or forty large and valuable buildings were destroyed, and five or six individuals who slept in them were either burnt to death, or killed by the falling of the buildings. Insurance to the amount of \$250,000 had been effected at different offices in New-York. The principal sufferers were paper dealers, printers, and book-binders. The printing offices of the New-Yorker, New-York Mirror, (8000 copies of which had been already prepared for the week,) Transcript, Jeffersonian, Old Countryman, Courier des Etats Unis, Pulpit, Christian Intelligence, Jersey Blue, Counterfeit Detector, Morning Herald, Spirit of '76, Protestant Vindicator, and Catholic Diary, were destroyed. The Old Countryman had all their papers, 5000, mailed and ready to leave the city, which includes the greater part of their subscription.

We select the following articles from the New-York Star.

Twenty-one of the finest printing offices in town; eleven binderies, including thirteen public establishments of newspapers, five of which were large, and eight penny papers, have been among the property destroyed.

Among other property destroyed were many valuable manuscripts and elegantly bound books; of the former, at Focke's, MSS. relating to the early history of the Church, and at Griffin's a large number of the National Portrait Gallery. Pearson, the original publisher of the Republic of Letters, has been very unfortunate, this being the fifth or sixth time he has been burnt out.

A least 500 girls, employed in binderies, and in the shawl business, have been thrown out of employ, and also 500 men, employed in the same and in the printing and publishing establishments. The scene this morning was heart-rending, when the poor girls came down and to their astonishment saw the heap of ruins which was unexpectedly presented to them, whereby they were suddenly thrown into a state of temporary indigence. Many of them were frantic with grief.

SUMMARY.

There were 9 deaths in this city from the 9th to the 16th of August—4 whites, and 5 blacks and colored. The diseases were dropsy, hooping cough, &c., and 2 of old age.

A line of packet ships will, we hope, be soon running between this city and Liverpool, a company having been formed for the purpose, and the principal portion of the shares are subscribed for.

An individual named Lewis Johnson, from Spartanburg District, was taken up at Columbia on the 9th inst. for passing counterfeit money, and the next day was sentenced by Judge Lynch, to receive twenty-five lashes, which were inflicted on the 11th, and was afterwards escorted out of the district by a committee appointed for the purpose. This was a second offence, he having recently been sentenced to be executed in Columbia, but pardoned.

A sail boat, with a party of pleasure on board, was upset near Smithville, N. C., recently, and twelve persons drowned.

There was a frost, says the Litchfield, Conn. Enquirer, visible on the ground and fences in that town, on the 4th instant—so that there has been as yet a frost in every month of this year.

The extent and importance of the Whaling business of this country may be inferred from the fact that during the first five months of the present year, sixty-four American whale ships touched at St. Helena. These vessels had on board 94,865 barrels of oil, and 578,000 lbs. of bone.

A large and heavy block of two story buildings has recently been removed in Baltimore, and made to take up a position 12 feet in the rear of that which they previously occupied. Single buildings have thus been frequently removed by ingenious mechanical apparatus in New-York, but we believe the instance in Baltimore is the first in our country, of a whole block being thus successfully changed in its location.

The silk company recently formed in Boston with a capital of \$200,000, have purchased for their use 300 acres of land in Northampton. Also a company of capitalists of New-York and Boston, have recently purchased the Valentine silk manufactory at Providence, Rhode Island, to which is attached a large tract of land containing 20,000 mulberry trees.

The wheat crop in Virginia is said to be very unpromising; but the crops of tobacco, cotton and corn are represented as being very prosperous.

About 100, or 150 persons at Charlestown, (Mass.) had formed themselves into a military company to celebrate the burning of the Convent—having the *Lady Superior* painted on a board for a Target, but the selectmen prevented them from assembling.

We have London dates to the 10th, and Havre to the 11th of July. We give below a few items of intelligence.

The *Journal du Havre* of the 11th says: "We are assured that the despatches recently received from Washington, have transmitted to the French Government the assurance that the explanations exacted by the chamber, would be furnished without difficulty by the American Government. I ought to add that this news was hawked about by the friends of the ministry."

It is certain that the Polish General Dembinski, will command the foreign legion, which will be joined by a corps of 1800 men, recruited at Paris. It will form the advanced guard on the foreign forces, to be assembled in Catalonia.

There is a reported insurrection of the republican or constitutional party at Saragossa.

Five hundred volunteers have already arrived at Bilbao.

The carlists, under their imbecile king, continues their retrograde movement towards the Pyrenees.

Spain is said to be throughout in a state of unusual tranquillity, the feelings of the people being conciliated by the course of the new ministry.

The second division, which are English volunteers, will repair to St. Sebastian.

From Oran to June 22, news is received that hostilities had commenced between the French and their protoge, Abel Kader.

The Queen's troops still remained at Bilbao, July 3d.

The Portuguese contingent of six thousand men, for the service of the Queen of Spain, would cross the frontier about the 1st July.

GENERAL MISCELLANY.

Parker's Cement, or Artificial Stone.

We were highly gratified with a recent visit to Mr. Parker's establishment, No. 107 Amos street. We were surprised at the progress he is making, since our last account of this article. In his extensive yard, he has built, as models, several beautifully constructed cisterns, the walls and domes of about four inches in thickness, which, after a few weeks become as solid nearly as granite, having a dense, clear, and sonorous sound, like a metallic substance, perfectly water tight, and indeed, hardening more and more under water, and soon becoming, in fact, so dense in texture as to emit sparks in light flint, when struck with a piece of iron. They are coming, we learn, into general use throughout the city. We do not see in fact how any person, who has once beheld these commodious reservoirs, where the water is preserved perfectly pure, can, for a moment, resist the inclination to adopt them both as a receptacle for culinary purposes or for drinking water. Besides these, Mr. Parker has samples of culverts, sewers, aqueducts, &c., which must certainly, by their superiority, be generally adopted. At this moment, we hope the attention of our corporation, who have already, we learn, visited his yard, will take into consideration the importance of employing this cement in the proposed ac-

queduct from Croton river. There are also, columns, cornices, vessels of divers shapes, bricks and blocks, all of a granitic, metallic-like solidity of this same cement, brought to this state by some miraculous change it would seem, *three or four weeks* only after they were in the condition of soft mortar. And herein is its great advantage: the facility with which it may be moulded to any shape, form or dimensions, and the petrified state of perfect durability and homogeneity which it soon acquires, resisting the action of water, and air, and cold. Parker's touch is like the enchantment of the fabled Medusa—it converts every thing into stone, and that stone, from its high value, his Midas' wand will, we doubt not, transmute again into gold. But the most remarkable specimen is a *perfectly formed and elegant building*, 12 feet by 20 in height, breadth and depth, with doors, windows, portico of superb columns, and dome, and cornices, and walls, all standing there, complete and solid, as if cast of iron! Without seam, or fissure, or crevice! Yet three weeks ago it was shapeless mortar! Comment is unnecessary. Let those who doubt, go and see, and wonder. We learn from Mr. Parker, that he has purchased a tract of land in the town of South Hempstead, Long Island, where he intends to erect a street of these edifices, of larger dimensions, at his own cost, and as a proof that they are better and cheaper, and far more rapidly built, and more durable than any thing of brick or marble, or even Boston granite. It is impossible to foretell to what great results his discovery will lead.—*N. Y. Ev. Star.*

How to be rich.

Nothing is more easy than to grow rich. It is only to trust nobody—to befriend none—to get every thing, and save all we get—to stint ourselves and and every body belonging to us—to be the friend of no man and have no man for your friend—o heap interest, cent upon cent—to be mean, miserable, and despised, for some twenty or thirty years—and riches will come, as sure as disease and disappointment. And when pretty nearly enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment save that of wallowing in filthy meanness, death comes to finish the work; the body is buried in a hole, the heirs dance over it, and the spirit goes—Where!

No man is ever satisfied, said the late Bishop Horne, with another man's reading a newspaper to him; but the moment it is laid down, he takes it up, and reads it over again.

Keep Yourselves Upright.

Dr Franklin was an excellent swimmer, as well as a sound, practical philosopher, and committed to writing many excellent rules for the government of ourselves on almost all imaginary occasions. One of the rules which he enjoyed upon all persons who might accidentally fall into deep water, and be in danger of drowning, was, that they should be careful to keep themselves in an upright position, with their face thrown a little back, because in that position, they would be buoyed up so that they might easily keep their heads out of water for a considerable time.

This advice of the doctor's is, like every thing which came from him, full of sound sense, because it is based upon philosophic principles; but there

are other persons to whom the advice is no less applicable than those who are in danger of a watery grave. Every individual of the human family feels himself tossed about upon the tempestuous ocean of life, from the moment he is first able to take an observation, and not a day passes that we do not all of us see the importance of observing the Doctor's rule of keeping ourselves upright.

Many a man have we seen buffeting the waves of misfortune, and striving with all his might to keep his head above water, yet failing to do so, goes down to the very bottom. Though he could not tell why he was unable to keep his face above water, we could easily perceive the reason; he did not understand the importance of preserving his perpendicular, but would stoop to catch at straws, that after all had no power to save him.

We would advise every young man, on launching into the world, to form a resolution, that, happen what may, he will never swerve from an upright position; those who will at all times adhere to this rule, we venture to say, will pass down the stream of life, if not calmly and smoothly, at least without going to the bottom. With a plenty of ballast, and a reasonable spread of canvass, their bark can never be capsized, but will, if at any time pressed a little too much on one side, soon resume the perpendicular, and mount over waves that threatened to overwhelm it, and in due time reach a calm and secure haven where storms and tempests never come.

In our journey through life, it often happens that we meet with a yawning gulph, or a foaming torrent, over which there are no other means of passing them upon a narrow plank, or a tottering log; in such cases, nothing is of so much importance as an upright position, and a firm, undaunted step; he who trembles or crouches in this emergency is lost; he is sure to fall, and his fate is inevitable.—*Newburyport Herald.*

Emigration.

From the first of January to the first of July, the number of emigrants landed at this port alone, is *fourteen thousand six hundred and seventy-four*, and up to the present time may be computed at upwards of *fifteen thousand*; and as the winter months are generally unfavorable to emigration, we are safe in estimating the number which will arrive here in the year 1835, at *thirty thousand*. Of the late arrivals, we are informed by undoubted authority, that a greater portion of the emigrants were destitute, and required assistance almost upon their landing. Of the number arriving in various other parts of the Union, we have no means of ascertaining.

If, however, we take the round number of *thirty thousand* emigrants, annually landing in our city, and with the self-augmenting population, arising from that capital, how long will it be that American citizens can retain the destinies of their country in their own hands! The emigration annually *doubles* the number of their births, and when added to the foreign power already here, which never can throw off attachments to their home and government, it presents a fearful increase of political power; for, unless our naturalization laws are altered, and foreigners placed on a footing with our own sons, this city and state, and probably the whole Union, will be under the control of foreign governments in a few years. Politicians by profession—men sustaining the present administration, are not aware how quickly they are prepar-

ing a yoke for their own necks. The Irish vote in this city, amounting to 10,000, they now have;—but, should political tranquility and union be deemed necessary, this foreign vote, gradually accumulating like a snow ball, will be rolled upon us in all its destructive force. By the present system, so secretly and adroitly carried in manufacturing citizens in five years the emigrant vote, which will be controlled from abroad, will not fall very short of 25,000. Let Americans look at these things in time, and keep the staff in their own hands.—*N. Y. Ev. Star.*

From the New York Farmer.

Turkish Preparation of the Tomato.

Sir: In one of your late Nos. I observed a notice of the Tomato, by one who appears to appreciate that vegetable at its just value. Without, however, agreeing without your correspondent in all its claims to excellence as an important article of the *Materia Medica*, I conceive we have nothing to equal it in giving pungency and flavor to our commonest dishes. It is a great desideratum to have it at all seasons of the year; and some of your readers will doubtless feel obliged by learning how to obtain it in a simple, easy, and economical manner. In Turkey, it is an unusual favorite, and enters into the composition of all their sauces. I frequently saw it made, and the following receipt may be depended on, as it was corrected under the eyes of the good house wife herself.

The tomatoes are first washed in a weak brine, and hung up in a cool place to drain, until the following day; they squeeze them thoroughly by hand, and throw away the skins. The pulpy mass is strained through a fine cloth to prevent the seeds from passing through. It is then salted; put into shallow earthen plates, or dishes, and exposed to the sun for twelve days, or until it becomes a thick paste. It should be stirred with a wooden spoon, twice a day, while exposed to the sun. It is then fit for use. With respect to the quantity of salt to be added to the paste, the rule is, to put a handful and a half to the pulp of a hundred tomatoes, if large, and less if smaller.

Those who prepare tomatoes in this way will be surprised at the small quantity obtained, but their surprise will cease when they learn how far it will go. A bit not larger than a Lima bean will be sufficient to flavour the soup of a family of twenty persons, and a much smaller quantity for sauces. A small pot which I brought with me, containing about a half a pint, lasted me and my family more than a year, and we used it very freely.

By stirring it frequently, fresh portions are exposed to the sun, and the salt is more thoroughly incorporated with it. The rule of 12 days holds good at Constantinople, and I should think would be sufficient here. At any rate, it should be thoroughly dried, (covering it over at night,) until it becomes of the consistency of hard butter.

Medical Properties of the Tomato.

The annexed article, copied from one of the interior papers by the last mail, attributes virtues to the tomato which will probably cause that delightful vegetable to be more generally used even than it is at present.—*U. S. Tel.*

THE TOMATO.

Dr. Bennett, the Professor of Midwifery and the Diseases of Women and Children, Hygiene and Acclimatement, in the Medical College of Lake Erie,

which is the Medical Department of the Willoughby University of Lake Erie, at Chagrin, Cuyahoga Co., Ohio, in his public introductory lecture, recently delivered in that flourishing institution, made the following statement relative to the *Solanum Lycopersicum*, or as it is generally called, Tomato, Love Apple, Jerusalem Apple, &c., to wit:

1st. That it (the Tomato) is one of the most powerful deobstruents of the *Materia Medica*, and that in those affections of the liver, and other organs, where calomel is indicated, it is probably the most effective, and least harmful agent known to the profession.

2d. That a chemical extract will probably soon be obtained from it which will altogether supercede the use of calomel in the cure of diseases.

3d. That he has successfully treated serious diarrhoea with this article alone.

4th. That when used as an article of diet it is almost a sovereign remedy for dyspepsia or indigestion.

5th. That persons removing from the East or North, to the West or South, should by all means make use of it as an aliment, as it would, in that event, save them from the danger attendant upon those violent bilious attacks to which almost all unacclimated persons are liable.

6th. That the citizens in general should make use of it, either raw, cooked, or in the form of a catsup, with their daily food, as it is the most healthy article of the *Materia Alimentaria*, &c.

Now if those positions be true, it is of the utmost importance that the public should be made acquainted with the facts, and it is with this view that I now make this communication for the press.

MEDICUS.

N. B.—Dr. Bennett stated likewise, that the free use of the Tomato would make a person much less liable to an attack of Cholera, and that it would, in a majority of cases, prevent it. M.

OBITUARY.

Departed this life on Thursday, 13th inst. at the residence in Barnwell District, (S. C.) Mr. MICHAEL MEYER, in the 34th year of his age. In the death of this valuable citizen, society has suffered an irreparable loss. He has left a distressed and disconsolate wife and six children, and an extensive circle of friends and connexions to mourn his loss. But our loss is his eternal gain. He lived the life of the righteous, and his death was in conformity with his life. He could say, "I am not afraid to die," and calmly resigned his soul into the arms of his dear Saviour. He has been for more than 20 years a member of the Baptist Church, of which he was one of her chief pillars. But the Lord has called him to a higher scene of action. He has joined the General Assembly and Church of the first-born on high to praise God with an immortal tongue forever. D.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions, viz.— Nathaniel Jones, Col. Thomas P. Brockman, Thomas M. Sloan, Rev. Sanford Vandiver, V. D. Fant, Rev. Thomas Dawson, and Abner H. McGee, \$3 each from July 1, 1835. Rev. J. Barton, \$3, from April 10th, 1835; Rev. B. M. Ware, \$4; J. C. Edwards, \$3. Seluda Association, (postage deducted) \$33 50.

Protracted Meeting.

33—The Church at Phillippi, in Edgessfield District, about ten miles South East of the Coars House, have resolved to commence a Protracted Meeting at their Meeting House, on the Saturday before the third Lord's day in September. A cordial invitation is hereby extended to the Ministers of Christ to attend this meeting. Aug 21

POETRY.

FOR THE SOUTHERN BAPTIST.

"Call upon me in the day of trouble."

Oh Thou redeeming blessed Lamb,
Thou friend of wretched sinful man,
To Thee I raise my cry:
With my sad aching heart oppress,
So grieved, so pained, and so distressed,
Low at thy feet I lie.

Dear Jesus, pitying Saviour, see,
A feeble worm looks up to Thee,
Oh hear the bitter sigh:
My sorrowing heart with anguish torn,
Friend of lost sinners hear my moan,
And ease me ere I die.

Pity, blest Jesus, my sad case,
Extend thy rich, thy sovereign grace,
And cheer my fainting soul:
Thou only hast the power to heal,
Those who their guilt and misery feel,
And make their conscience whole.

Oh hathe men in the sacred flood,
Of thine own precious cleansing blood,
And make me pure within:
Jesus, thy sovereign grace alone,
Can for my guilt and crimes atone,
And break the power of sin.

Now let me hear thy pardoning voice,
Bid me in thy dear name rejoice,
And all my fears dispel:
Speak peace to this poor troubled breast,
And let me on thy promise rest,
And safely in thee dwell.

Father, I think I hear the sound,
That thy free grace doth still abound,
And I shall have a share:
Christ's sacrifice is all my plea,
To His dear cross I now will flee,
And leave my burden there.

Protracted Meeting.

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

Union Meeting.

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

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

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

Done in Conference, this 23th day of June, 1835.

Signed in behalf of the Church.

DAVID M. DUNBAR, C. C.

The Comprehensive Commentary.

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calvert, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office. Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

CHARLESTON PRICES CURRENT, AUGUST 21, 1835.

ARTICLES.	¢	c.	¢	ARTICLES	¢	c.	¢	ARTICLES.	¢	c.	¢
RAGGING, Hemp, 42 in. 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.	375	a	4	OSNABURG, yd.	8	a	9
BALE ROPE, lb.	11	a	15	Mackerel, No. 1	750	a	000	PORK, Mess, bbl.	18	00	00 00
BACON, Hams	00	a	11	No. 2	700	a	000	Prime	15	00	00 00
Shoulders and Sides	81	a	11	No. 3	600	a	000	Cargo	8	50	00 00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	275	a	3	Mess, Boston	14	50	
Prime	8	a	50	FLLOUR, Bal. H.S. sup. bbl.	675	a	6871	No. 1, do.			
Cargo	41	a	41	Philadelphia and Virginia	0	00	650	PEPPER, black, lb.			84
Mess, Boston	00	a	121	New-Orleans	0	00	000	PIMENTO	9	a	91
No. 1	00	a	11	GRAIN, Corn, bush	1	a	07	RAISINS, Malaga, bun. box	3	00	
No. 2	8	a	9	Oats	36	a	43	Muscate	3	00	
BREAD, Navy, cwt.			31	Peas	48	a	00	Bloom	3	75	00 00
Pilot	4	a	41	GLASS, Window, 100ft.	44	a	9	RICE, 100lb.	31	a	425
Crackers	7	a	71	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	71	a	10
BUTTER, Gushen, prime, lb.	25	a	24	HAY, Prime Northern, 100lb.	1311	a	00	Porto Rico and St. Cruz	71	a	101
Inferior	20	a	00	IRON, Pig				Havana white	71	a	114
CANDLES, Spermace	32	a	34	Swedes, assorted	4	a	41	Do, brown	71	a	81
Charleston made	16	a		Russia, bar	4	a		New-Orleans	6	a	74
Northern	12	a	13	Hoop, lb.	61	a	61	Loaf	14	a	171
CHEESE, Northern	8	a	81	Sheet	8	a	81	Lump	181	a	14
COFFEE, inf. to fair	11	a	111	Nail Rods	7	a	71	SALT, Liv. coa. sack, 4 bc.	1431	a	154
Good fair to prime	13	a	131	LARD	9	a	91	In bulk, bush	25	a	30
Choice	141	a	15	LEAD, Pig and Bar, 100lb.	61	a	61	Turks Island	31	a	
Porto Rico	131	a	141	Sheet	61	a	7	SOAP, Am. yellow, lb.	5	a	61
COTTON, Uplands, inf.	16	a	17	LIME, Stone, bbl.	150	a		SHOT, all sizes	71	a	8
Ordinary to fair	161	a	171	LUMBER, Pitch Pine, rls. Mt.	7	a	8	SEMGARS, Spanish, M.	14	a	18
Good fair to good	171	a	181	Shingles, M.	3	a	5	American	18	a	1871
Prime to choice	19	a	201	Staves, Red Oak	14	a	15	TALLOW, American, lb.	8	a	91
Santae and Maine	32	a	40	MOLASSES, Cuba, gal.	25	a	26	TOBACCO, Georgia	34	a	4
Sea Island, fine	32	a	50	New-Orleans	30	a	32	Kentucky	5	a	6
CORDAGE, Tarred	9	a	10	Sugar House Tracle	30	a		Manufactured	8	a	13
Do, Manila, cwt.	11	a	12	NAILES, Cut, 4d. to 20d. lb.	61	a	0	Cavendish	24	a	32
DOMESTIC GOODS.				NAVY STORES.				TEAS, Boha	18	a	30
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1621	a		Souchong	30	a	40
Blanched	8	a	15	Turpentine, soft	250	a		Gunpowder	75	a	80
Shesing, brown	8	a	101	Do, Georgetown	1	a	125	Hyson	50	a	80
Blanched	101	a	17	Pitch	175	a	2	Young Hyson	65	a	75
Calicoes	9	a	15	Rosin	1371	a	150	TWINE, Seine	26	a	30
Stripes, indigo blue	81	a	11	Spirita Turpentine, gal.	45	a	50	Sewing	36	a	30
Checks	7	a	16	Varnish	25	a	25	WINES, Madeira, gal.	2	a	3
Fluads	81	a	11	OILS, Sp. winter strained	105	a	110	Tenerife, L. P.	1	a	125
Fustians	12	a	16	Fall strained	90	a		Malaga	45	a	50
Bed Tick	13	a	20	Summer strained				Claret Bordeaux, case	29	a	30
DUCK, Russian, bolt	15	a	21	Linseed	1	a	105	Champaign, doz.	8	a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 00	3.50
South-Carolina do.	45	61	1.75
State do.	100	120 00	3.00
Union do.	50	55	1.50
Planters & Mechanics do.	25	37 1/2	1.00
Charleston do.	25	50 00	
Union Insurance do.	60	78	2.00
Fire and Marine do.	65	00	4.00
Rail-Road do.	100	115	3.00
Santee Canal do.	870	00	30.00
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, 5f. 23 a 5 25 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West, 1 per cent.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 15f.
 Mexican and Colombian do. 15f.
 Heavy Guinea, 85, and Sovereigns, 84f a 4 7-8

Charleston Market.

COTTON.—The sales since our last report have been 400 bales of Upland as follows:—330 at 18 1/2, 53 at 18, and 6 at 17 1/2 cents. In Long Cottons, choice Sea Islands beyond our quotations. A few hardly fair, 45 a 50. Santae, inferior, from 27 to 35. Our stocks are fast coming reduced, and the shipments made are generally on owners' account.

RICE.—The sales of the week have been from 84 to 84 50, but a small quantity in first hands.

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.

Baptist Ministers and Postmasters are requested to act as Agents.

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