

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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[No. 12

RELIGIOUS MISCELLANY.

From the New-Jersey Missionary.

Christian Ministers not Beggars.

"We had a *begging* sermon at our church this morning"—"the Rev. Mr. — is here upon a *begging* expedition"—"what an incessant *beggar* your minister is!"—these and such like phrases are frequent in the mouths of some who profess and call themselves Christians. And Christian ministers, it must be confessed, taking up the parable, admit sometimes their proper application to themselves. We deny its pertinency. We reject it as untrue, unworthy of our office, and an insult to our Master. Not that we are "ashamed to beg" for him, if he required it of us; but because whatever our wants may compel us to, for our own support and comfort, *He* never can become a party to the *beggary*. No! He is King and Lord of all. He is the great Proprietor. The earth is his, and the fulness thereof. Men, all mankind, the rich and the poor, are tenants at his will. He permits them to use his property. He requires them to account for it. He will withdraw it from them when and as he will. For the trial of men's faith he has caused one to differ from another. He has made some poor and some rich. He has cast the lot of some in the land where the true light shineth, while the lot of others has fallen in the region and shadow of death. There is wealth enough upon earth for the comfort, there is light enough for the direction of all. To them who have, it belongs to communicate to them who have not. And so great is his goodness, he has expressly declared of them who disperse abroad and give to the poor, of that which was not theirs, but his, that their righteousness shall remain for ever, and that they shall be repaid with treasures in the heavens. To admonish them of their duty, to encourage them with his promise, to aid them in so discharging the one that they may best secure the other, he sends his ministers to preach the Gospel, and to enjoin upon them, as among the first duties of the Gospel, to "remember the poor." In fact—for it is a fact—the great Proprietor sends out his stewards to them to whom he lends his treasures, with instructions to pay in part the debt they owe to him, to their less favored brethren, and bear with them his image—to point out to them the darkness, the sorrow, the ignorance, the spiritual destitution there is in the world, and to encourage men to exert themselves and to give of their substance for its relief, by that wonderful and most benevolent assurance, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." Where now, let me ask, is the *begging*? who is the *beggar* in this transaction? Is it the Lord of all who condescends to beg from them to whom he has lent so much, a little of it, for them to whom he has lent less? And will you dare to refuse him? Will you reject his application? Will you insult his messenger? Will you de-

ny his right? There were some that did so once, and their wretched end stands as a fearful warning of their danger and their guilt who return not to the Lord of the vineyard its fruits in their seasons. Let there be no more heard among Christians of *begging* for the relief of God's poor, or the extension of the kingdom of his Son. All that we can do, and all that we can give, is of debt, and not of grace. We owe him all. He asks of us a part. If we refuse it, we insult him, we endanger our possessions, we bring a curse upon our souls. If we with cheerfulness meet the demand, he takes it—so great is his generosity, he takes his own of us as a loan—he that giveth to the poor lendeth to the Lord; and look"—it is his own sure promise—"whatsoever he lendeth shall be paid him again."

Bible Statistics.

It was stated by Mr. Dudley, at the late meeting of the Gloucester (Eng.) Bible Society, that the Parent Society had printed and distributed *nine millions* of Bibles and Testaments, since its formation in 1804, and that during the whole of last year, excluding Sundays, and allowing twelve hours to each day, there had been a continual stream of the waters of life flowing from the depository, in London, at the rate of nearly three copies of the sacred scriptures *every minute*! Of upwards of three hundred known languages which are spoken in the world, no portion of the holy scriptures had ever appeared in print in more than *forty-nine*, before the establishment of the Bible Society; but that now, by the blessing of God on the labours of that institution, the number printed, translated or translating, amounts to *one hundred and eighty-five different languages*. If the sacred volumes already issued by this Society were placed side by side, allowing two inches to be the thickness of each book, they would extend upwards of *four hundred and seventy-six miles*. And yet there remain upward of *six hundred and twenty millions* of human beings whom the light of the gospel has not reached!

How to get rid of Misery.

When you are unhappy from any cause look around you and find some person to whom you may do good. There is a sweet relief in this. Every tear you wipe away from a widow's or a sick man's face, will be a drop of balm to your own wounded heart.

Thus you seem to get amends of the adversary. Satan would tempt you to selfish grief and misanthropy; break forth into active well doing and manly utterly thwart him.

Importance of Scriptural Knowledge.

One of the greatest hindrances to the success of a preached gospel is found in the very imperfect knowledge which most hearers have of the system of

divine truth. In respect to the great mass of those who make no profession of religion, there is a degree of ignorance which, we had almost said, borders on paganism, while not a small proportion of the professed followers of Christ have exceedingly inadequate views of that gospel by which they hope to be saved. It is easy to see that this ignorance must oppose a powerful obstacle, as well to the awakening and conversion of the sinner, as to the sanctification and comfort of the Christian.

The only hope that we can have that the sinner will be awakened to a sense of his guilt and danger, is connected with the probability that he will be brought under the influence of certain truths of the Bible; but this, there can be no reason, unless those truths are by some means or other lodged in his understanding. The sinner who thoroughly understands the system of revealed truth; who has correct speculative views of the law of God—of the evil of sin—of the atonement of Christ, and of a judgment to come, may live indeed in impenitence and unbelief; but it is still true that he carries about with him the materials of alarm and anxiety and conviction. The ministers of Christ have great advantages in plying his conscience; for though they will never succeed in bringing him to conviction and repentance without the aid of the Spirit of God, yet there is, humanly speaking, a far greater probability that the Spirit will co-operate with them, than if there were not that preparation which consists in acquaintance with the truth. Hence it is commonly found in revivals of religion, that the greater number of those who are awakened and converted, are from the ranks of those who have been previously well instructed. The Spirit of God gives effect to the truths already treasured up in their minds, and their first sentiments of wonder, that with a knowledge of such overwhelming realities they could hitherto have remained so indifferent to them.

In like manner, it is just in proportion to the extent and accuracy of the Christian's views of divine truth, that we may expect the work of his sanctification will be carried forward. No doubt he may have comparatively little knowledge of the doctrines of the Bible, and still have a principle of divine grace in his heart; but if he have little scriptural knowledge it is in vain to look for large attainments, and perhaps he may even be saved, so as by fire. But let him be thoroughly acquainted with the system of divine truth, in all its connections and bearings; let his belief of the doctrines of the Bible be the result of careful inquiry and diligent investigation, and there is good reason to hope he will grow rapidly in grace; for it is by the truth, this very truth that is treasured up in his mind, that his graces must be invigorated and matured.

How much importance do these considerations give to every effort that is made for gaining or imparting a knowledge of divine truth! How important that the Christian parent should endeavor early to imbue the minds of his children with a thirst for spiritual knowledge, and that while they are yet under his care, they should become well acquainted with the great and holy truths of the gospel! How important that the Sabbath-school teacher should labor to the extent of his ability to impart true Bible knowledge, and especially, as he may have to do with some minds which will enjoy no other means of obtaining it! How important that the pulpit should be used not merely for purposes of superficial exhortation, or impassioned address, but for solid scriptural instruction; that every minister should realize deeply the impor-

tance of building up his people in their most holy faith! Let these obligations be more extensively felt, let impenitent sinners become acquainted with the truth which wounds and which heals, which kills, and which makes alive, and let the views of Christians become more clear and accurate and discriminating, and we may confidently hope that this increase of knowledge will bring in its train an increase of piety, that as religion is better understood, so its power will be more extensively felt.

The King.

Let us suppose that we were near the walls of some ancient city of the east, and were witnessing the march of a magnificent procession that was entering its gates. It is a numerous and imposing train; and its purpose, we learn, is to usher into the city a long expected personage. The arrival of this personage is a theme of general congratulation. We are arrested by his name and titles in every part of the procession. They are sounded by the heralds, written on the standards, and shouted by the choir. One herald, as he rides up to the gates, cries out, "Awake! Awake! put on thy strength, O city, put on thy beautiful garments." Another announces, "He whom ye seek is suddenly coming to his temple." A third exultingly exclaims, "Behold thy king cometh unto thee. He is just, and having salvation." Mark the snowy banners as they float in the breeze, while his name glitters upon them in letters of gold; and listen to the voices, "Blessed is he that cometh!" The welkin resounds with the song, "Blessed is he that cometh!"—The crowds in the city echo it back, and the children keep up the strain, "Blessed is he that cometh! Hosanna! Hosanna in the highest!" The procession is nearly within the gates, and now for the triumphal chariot—the glowing crimson—the blazing gold—the exalted personage himself! Nothing of the kind appears. The train concludes with a solitary herald riding in the rear. * * * * * Has it been an empty pageant! a triumphal procession about nothing!

Just such an absurdity is the heresy, that Christ was no more than a man. For what magnificent preparations were made for him! What a procession had there been of prophets, priests, and of kings, reaching downwards from the creation through four thousand years!—What decant sweet did the harp of prophecy keep ringing on his name! How did they give the watchword from generation to generation, "Behold he cometh! Behold he cometh!"—How did the impatient Zion console herself with types and shadows of his glory, and sing beforehand, "Lift up your heads, O ye gates!" How did the patriarchs strain the eyes of their faith, that they might see him through the mist of centuries; and the prophets climb the highest peaks of mountains, that they might catch a glimpse of the distant light! And at last there comes forth a mere prophet. After all, the Messiah is a child of mortality. No; the incongruity of the thing is enough for us to deny it. There is no such disproportion in the arrangements of Providence. There are no such disappointments in the fulfillments of his prophecies. He, who was the hope of Israel, and the desire of all nations—He, for whose advent all the movements of the world were adjusted—empires rose and fell—kingdoms waxed and waned! He, the unspeakable gift—whose birth Gabriel himself came down to tell! He, the wonderful, the councillor, the Prince of peace, the everlasting Father—a worm of the dust! Never! never! never!

—*Adv. & Jour.*

CHARLESTON, S. C.

FRIDAY AFTERNOON, SEPTEMBER 18, 1835.

To Correspondents.

We decline complying with the request of "W. N. H." The article he wishes published is too long, proving what every one will admit, that Christians should love each other; it has been at rest for sixteen years and is probably forgotten, and we can see no good reason for bringing it to public notice at this late period.

From the Editor.

It was our purpose, and we so expressed ourselves, to stop on our part the discussion of the slavery question; but as this has been construed by some into an abandonment of the position we formerly assumed, viz: *That slavery is not necessarily unjust, but is sanctioned by the Word of God*; and as it has been supposed from a remark we made about Dr. Wayland's argument, that we must have felt the *conclusiveness* of his reasoning, we owe it to ourselves and to our brethren to present such a review of Dr. Wayland's argument as to satisfy our readers, that we are far from being convicted of the sin of slave holding. As our controversy was not with Dr. Wayland, but with the Christian Watchman, and as the editor of that paper in his reply to us said nothing which we thought of sufficient force to require our special notice, we felt under no obligation to continue the discussion, and we preferred suspending it to give us an opportunity to make a yet more thorough examination of our subject. As regards Dr. Wayland, a feeling of diffidence made us decline replying to a man whom we have always highly respected for his talents and learning, and venerated for his piety; but whilst we readily admitted his argument was the most cogent we had read on that side of the question, we were far from conceding to our opponents the palm of victory. 'Tis true, at first we were arrested by the speciousness of his argument, and its philosophical dress; and it was this especially that induced us to examine anew the whole ground of the controversy. The result has been a confirmed conviction on our mind that slavery in South-Carolina is justifiable upon correct and benevolent principles. We now, therefore, with renewed confidence refer our readers to what we have already written in defence of slavery, and invite their attention to the following **Strictures on Dr. Wayland's Treatise on Domestic Slavery.**

The author commences by asserting that "domestic slavery proceeds upon the principle that the master has a right to control the actions (physical and intellectual) of the slave, for his own (i. e. the master's) individual benefit; and of course that the happiness of the master, when it comes in competition with the happiness of the slave, extinguishes in the latter the right to pursue it." If a man be permitted to lay down the principle upon which he assumes another proceeds, and upon his own false premises to endeavor to establish the guilt of him whom he condemns, than has Dr. Wayland a right to bring a verdict against us from evidence altogether hypothetical. We certainly, however, ought to know better than himself what is the principle upon which we proceed in the support of a system of domestic slavery. And we unhesitatingly deny that we proceed upon the principle which he has stated. We do not regard the relation subsisting between us and our slaves as merely what he is pleased to call "a modification of that which exists between man and the brutes." On the contrary, we are ready to admit that our slaves have rights as human beings which the master is bound to respect. Our laws have regard

to the rights of the slave, and the master is amenable to the law for trampling upon those rights. We do not proceed upon the principle that we have "a right to sacrifice the happiness" of our slaves "for the purpose of promoting" our own. Nor do we exercise unlimited control over their physical and intellectual actions, nor appropriate their services so exclusively to our own "profit" as to deter them from pursuing the *means of happiness which God has given them*. As a Christian people we can claim no right over the actions of our slaves any further than we can enjoy the benefit of their services without detriment to that happiness which in their condition God permits them to pursue; and our laws have respect as well to the rights of the slave as to the rights of the master. Dr. Wayland has, therefore, laid down a principle which does not apply to Southern slave holders. It may apply very well to the slavery of ancient Rome or modern Barbary for aught we know to the contrary, but it certainly does not apply to us in Carolina.

He further asserts that slavery "supposes the slave to have no right to use his intellect for the production of his own happiness, but only to use it in such a manner as may conduce to his master's profit." We would ask Dr. Wayland whether this observation be not as appropriate to the relation subsisting between man and wife or parents and children, as between master and slave? That the husband has power to control the intellect of his wife, and the father the intellect of his children in the same way as the master can control the intellect of the slave, is evident; but that either ought to do it must depend entirely upon the question of expediency. If a wife so exercise her intellect as to infringe upon the happiness of the husband, or if children be liable to make an improper use of any particular knowledge, it will not be questioned but control of the intellect under such circumstances would be right and proper. So with our slaves: we control their intellect not to prevent them from enjoying happiness, but to secure ourselves from the consequences to which Abolitionists seem willing to expose us. Our slaves are permitted to use their intellect for the production of their happiness, within the limitation by which we are all morally bound, viz. to respect the rights and happiness of others.

Dr. Wayland says, "It renders the eternal happiness of the one party subservient to the temporal happiness of the other." We had always supposed that God required of a man "according to that which he hath, and not according to that which he hath not;" but upon the principle now laid down, it depends entirely upon the master whether the slave be obedient to God's will or not. Why then has God given directions for the conduct of the slave as a slave, and even told him to be obedient unto his master? But if this principle be true in the case of the slave, it is equally true in the instance of wives and children. The assertion, however, is a calumny upon the South, to which facts afford a full refutation. We doubt not in the least that there are more Christians among the slaves, in proportion to the population, than among the whites; and as to spiritual enjoyment, we confess we have frequently envied their religious fervor.

Dr. Wayland having thus misrepresented our system of slavery, undertakes to shew its effects upon morals and national wealth. He says its effects must be disastrous upon both parties. In the master, "it cultivates pride, anger, cruelty, selfishness, and licentiousness." In the slave, "it fosters lying, deceit, hypocrisy, dishonesty, and a willingness to yield himself up to minister to the appetites of his master." If these be its effects, then in point of morals and elevation of character, Southern slave holders ought to appear in quite an unfavorable light when compared with the people of the North. But what is the true state of the case? Does not the fact of the very term Yan-

See being in common use among us as significant of a selfish disposition, prove to whom the term selfishness is most applicable? And do not Northerners themselves concede that we are distinguished for our hospitable and generous character? As to "licentiousness"—where shall we find more than in the city of New-York? As to "anger and cruelty"—do not the mob scenes of New-York, Boston and Philadelphia, testify that these traits of character belong rather to the North than to the South? As to "pride"—if by the term is to be understood a consciousness of elevated character, a high sense of honor, and a detestation for all that is mean and base, we have no objections to "cultivate" the temper; but if by pride be meant mere vanity and conceit, we pass over with contempt a charge of the kind.

As to the effect upon the *morals* of slaves we have only to say, when it can be shown that the laboring classes at the North or elsewhere are more virtuous than our slaves, or when Temperance Societies, Magdalen Hospitals, Police Courts, &c. are less needed there than here, it will be time enough to believe that slavery corrupts the morals.

Dr. Wayland is as unfortunate in convincing us of its effects on "national wealth" as on the morals. He says, "it restricts the number of producers within the smallest possible limit, by rendering labor disgraceful." If Dr. Wayland had been acquainted with the South, he would have known that it is no common thing here for the white man to be seen at work in the same field with his own or another's slaves. But he ought at least to have recollected that a man of capital, whether a slave holder or not, whether at the South or North, will not be a producer. He prefers always, unless he is a miser, to enjoy what he has, than to be laboring for gain with his own hands. But let a fact speak for itself in this matter. Beaufort District contains a population of about 33,000, of which the producing or laboring class are at least 30,000, i. e. to every ten laborers there is one in such independent circumstances that he is not under the necessity of laboring with his hands. Can the North shew a greater proportion of producers than this?

Again he says, "it takes from the laborers the natural stimulus to labor." Here again the writer betrays ignorance of a fact. There cannot be a more cheerful people at work than our slaves; so much so that they frequently compete who shall do the most work in the day. They take, too, such an interest in their master's prosperity, that the failure to make a good crop is a source of mortification to them, although they know full well that for the failure they cannot fare any the worse.

"It removes," says Dr. Wayland, "as far as possible from both parties the disposition and motives to frugality." This also is contrary to fact. It is notorious that the largest slave holders are oftentimes the most close and frugal. And it is no less the fact that the greatest extravagance is generally found in those among us who do not own slaves. As to the slaves themselves, they have every opportunity to make enough to purchase their freedom; they are allowed land to plant and spare time to cultivate it, and are generally permitted to raise stock. They are, however, so contented with their condition, that a negro seldom attempts to lay up money for the purchase of his freedom. The most of them spend what they make for present enjoyment, whilst a few are provident enough to increase and secure permanent comforts.

Dr. Wayland likewise argues that slave labor tends to impoverish the land, because it is not usual for those who own slaves to improve their land by manuring. With us it is directly the reverse—white men who do not own slaves, seldom ever manure their land, and are most apt to emigrate to new countries; whilst on our large plantations manuring is systematically practised.

Dr. Wayland then proceeds to "enquire what is the doctrine

of revelation on this subject." And lo! the great Dr. Wayland, President of a College, a learned man, a pious man, a man intimate with the scriptures, produces from the Bible but a single precept, not because that one is perfectly to the point, but evidently because he has found no other to answer his purpose. That one precept is, "Thou shalt love thy neighbor as thyself," or in other words, "All things whatsoever ye would that men should do unto you, do ye even so to them." Under this precept, according to Dr. Wayland's interpretation, if a slave desires freedom, it is the duty of the master to liberate him, because were he in his servant's condition, he would himself prefer to be free. That must be a bad rule which will not work by its own principles at all times. Now, doubtless, the servant who waits at Dr. Wayland's table, would like to have half of the Doctor's salary, rather than to be compelled to work, and as the Doctor himself, were he a servant, would probably like to be elevated also, so upon his interpretation of the golden rule, it becomes his duty to share his salary with his waiter. But probably if Dr. Wayland were a slave he would be pleased to have the President of Brown University to purchase his freedom, and as it is probable some of our slaves would also be pleased to enjoy such liberty at the hands of the Doctor, upon his principles it is his duty to purchase them and set them free. It is evidently as much his duty to bear the expense of their freedom as it is ours, since we had no more hand in making them slaves than he had. But for our part we understood the precept as enjoining it upon us to treat our slaves as we, being in their condition, would think our master ought to treat us as slaves. But if the precept require more than this, then we do not see how we are to avoid a community of goods, and a general levelling of all conditions of society.

Dr. Wayland then takes it for granted that all will admit that that "the principles of the Gospel are diametrically opposed to the principles of slavery," and he then concludes it must follow that the Gospel is equally "opposed to the practice of slavery"—That, as an abstract question respecting human rights the principles of the Gospel may be opposed to the principle of slavery we are not prepared from any reflection we have been enabled to give the subject either to admit or deny, but that it must follow from its admission that the Gospel is opposed to the practice of slavery under any circumstances, is not to us apparent. We know that the Gospel is in its principles if not in its precepts opposed to the principle of the marriage of believers with unbelievers, and yet it expressly enjoins that when such a union exists, it is the duty of the believer to remain so. The principles of the Gospel are also opposed to the principles of warfare, and yet certainly its practice is under certain circumstances justifiable. The principles of the Gospel may therefore for aught we know to the contrary be opposed to the principle of slavery, and yet its practice be perfectly justifiable because "circumstances alter cases." To Dr. Wayland there is no difficulty in determining that the principles of the Gospel are opposed to the principle of slavery, because he affirms the principles of slavery to be what we deny to be the principle upon which we proceed in the support of slavery. But we think if he will adopt what we conceive to be the principle of slavery, as the proper subject of his enquiries, he too will find a difficulty in determining whether the principles of the Gospel are opposed to the principle of slavery. The principle upon which we proceed in supporting slavery is that man has a right to hold man as property; not as brutes however, but as human and accountable beings. We say, therefore, we have not so compared the abstract principles of the Gospel with this principle of slavery as to come to any definite result in our own mind. Whether the principles and spirit of the Gospel do not lay a foundation for a perfect equality of rank in society when sin shall cease and

Jesus Christ shall reign over the whole earth, is a question we think very difficult to decide. But in the mean time we have the letter itself of the Gospel to justify the practice of slavery as the world now stands. The scriptures require that he who is bound should "not seek to be loosed," and if passiveness is required on the part of the servant himself, by what authority shall any other seek to loose him? Even the conscientious master seeks in vain to find out whether slavery is a sin, for he can see no injunction to liberate his slaves.

But Dr. Wayland says that this was the only way by which the abolition of slavery could be expected, viz. by laying down general principles which demand, without saying so expressly, the abolition of slavery; for had the injunction to emancipate been plainly laid down in the Word of God, there must have arisen such a resistance to the Gospel itself in its very infancy, that it would have prevented its establishment among the nations of the earth. We could not have supposed that President Wayland would use so flimsy an argument. What! Jesus Christ and his Apostles charged with acting with duplicity? using language calculated to keep Christians themselves in the dark in reference to a matter of duty? Such a sentiment is a God-dishonoring doctrine, becoming far better a disciple of Tom Paine than a minister of the Gospel. We cannot believe that he who would tell the rich young man to sell all that he had and give to the poor, would have shunned to say "let your slaves go free"—or that the Apostle who would dare to call the High Priests "whited wall," would have neglected at any time "to declare the whole counsel of God." But this idea of Dr. Wayland's is refuted by the example of the inspired writers in other matters. What, for instance, is more calculated to set a heathen man's prejudices against the Gospel than the injunction to believers not to marry unbelievers? Yet this was done. What more calculated to prejudice the heathen against the Gospel than the community of goods? Yet this example was set by the primitive Christians; or in one word, what so apt to deter men from accepting the Gospel than to tell them that unless they hate father and mother, and wife and children, and houses and lands, they cannot be Christ's disciples? This, however, was the language of Christ himself. Dare we say then that our Saviour who has power to mould the heart anew, avoided to tell the duty of Christians from a fear that his Gospel would consequently be unsuccessful? We declare, the thought is to us a sacrilegious one. We hope, for the honor of his Christian profession, Dr. Wayland will not retain the sentiment in future editions of his Elements of Moral Science.

*To the Members of the State Convention of the Baptist
Denomination in South-Carolina.*

DEAR BRETHREN:—

From a correspondence recently had with the Agent of the Convention, in reference to the affairs of the Institution, I learn that he will be ready to report the success of his efforts about the middle of October. As this will be two months earlier than it was thought, at the last meeting of the Convention, he would be prepared to make his report. I have deemed it proper that the Convention should be assembled previous to the time of its stated meeting in December, to receive and act upon the report of the Agent.

It is important that the Institution should re-commence its operations early in the next year, and that this should be generally known as soon as practicable. If an extra meeting in October shall be held, the Convention will be able to do this, and to give the timely notice. Arrangements can then be made for the necessary buildings and the election of Instructors, so that the Institution may re-open by January or February of the next year. If we wait until the meeting in December, the Institution cannot be ready for the reception of students until March or April, and we shall be subjected to the uncertainty of procuring Instructors at that late period of the year, since

those whom we ought to have, will most probably be engaged for the succeeding year.

For these reasons, I have judged it proper that an extra meeting of the Convention should be called, and as this may be done constitutionally by the President, at the instance of the Board, I have written to all its members, (except one, who I understood had removed from the State,) consulting them upon the propriety of the proposed meeting, and have received from them all, (except one,) their sanction and approval of the measure. As the members approving of the extra meeting, have left to my discretion the time and the place of assembling, and as the Church and community at Barnwell C. H. have expressed to me their willingness to receive the Convention whenever assembled, I do now appoint *Thursday, the 22d day of October next*, as the day, and the Baptist Meeting House, at Barnwell C. H., as the place, at which the members of the Convention are respectfully requested to assemble.

And now permit me, beloved brethren, most affectionately to entreat your punctual attendance at the time and place above mentioned. To some of you, it will doubtless be inconvenient to attend the meeting, and of others a sacrifice will be demanded for the purpose. But suffer me to urge you to submit to the inconvenience, and to make the sacrifice, in devout and grateful remembrance of "Him, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich."

I remain, affectionately, yours in Gospel bonds,
WILLIAM B. JOHNSON,
President of the Convention.

To the Members of the Board of the Convention.

DEAR BRETHREN:—

It will readily occur to you, that in the prospect of the extra meeting of the Convention above called, it will be proper for the Board to assemble, before the meeting shall commence. I therefore request your attendance at the place above mentioned, on *Wednesday, the 21st day of October next*, at 12 o'clock, that we may prepare our report to be laid before the Convention the next day.

Affectionately yours,
WILLIAM B. JOHNSON,
President of the Board.

Edgefield C. H., S. C., Sept. 8, 1835.

Baptisms in Charleston.

Fourteen white persons, and seven colored, were baptized in this Church on Sunday, the 6th instant—making 106 baptized since the 1st December, 1834.

Box of Medicines for Mr. Judson.

The amount collected at the Monthly Concert, in the Baptist Church in this city, for this object, together with \$16 sent by the Rev. J. C. Furman from friends at Society Hill, for the same purpose, was \$60 37½. As it was judged desirable that it should go to Burmah under the care of the Missionaries who are to sail this month from Boston, the want of a direct communication from this port to that, at present, rendered it expedient to dispatch the money by mail to Boston, with a request that the box might be made up there. This was accordingly done. A list of articles was forwarded, which it was supposed would be useful to Mr. J. in his benevolent administrations; but as the Board and their friends in Boston must have had some experience in making up similar packages, the whole selection and arrangement were entrusted to their discretion.

The excitement upon the subject of slavery is daily increasing. Meetings are held in every Southern State, and the language of indignation and defiance is used in reference to those who would teach us what they believe our duty, and urge us to it. The truth is, the people of the South will not hear any thing upon this subject from any quarter; they will receive suggestions from no meddling; the question belongs to them, and they will determine what is proper to be done. Any interference produces only bitterness of feeling and alienation of mind to those with whom we would dwell in unity. Should our brethren at

the North continue to agitate this topic, we fear the most distressing results to them and to ourselves. Sectional prejudices which have so long existed will be more violent; our youth will no longer enter your literary, scientific or theological institutions; your religious and political papers and periodicals will find no circulation among us; intercourse with you will be lessened; our good feeling toward you will be estranged; and what is worse, and bitterly to be regretted, *Christian fellowship* will be affected. What will be the result of such a state of things, it requires not a prophet's ken to reveal. We will be two people, and the horrors of a civil war may succeed our separation. Such a state of things as above alluded to is approaching. We ask the Christian community of the North, if they will aid in bringing about such a result? Have you thus learned Christ? Already we have heard of the opprobrious epithets bestowed upon us by some of you and the sentence of excommunication pronounced by some Churches against slave holders. What will this effect? It will interrupt Christian harmony; it will divide the church against itself, and may retard the prosperity of our Zion; but your end will be gained—never. We have before us the rule of right; we believe we shall be judged by it; and if its sacred precepts do not convince us, your denunciations never can. But many of you will plead for 'freedom of discussion;' we say to you if it be discussed it must be done at the price of blood, the blood of our citizens, or of our slaves. You must be truly ignorant if you do not know this. Are you willing to dispute upon such conditions? If you are, we must no longer regard you as brethren, but men who regard not our peace, nor our lives. Cease then; cease discussion, for it is awfully hazardous and leave us to our bibles and our God.

The editor of the Boston Recorder makes us smile at the gravity with which he proposes a plan to unite the South and North in abolishing slavery. He suggests in downright earnest that the United States Government should purchase the freedom of all our slaves, and thus contract a debt of at least six hundred millions of dollars. The revenue of the Government is not sufficient to pay even the interest of that amount. Of course we should have a heavy tariff again, and the South must pay the duties out of which we have to get paid for our slaves. Truly this is a generous and noble plan of Union, and our friend Tracy deserves our gratitude for devising so wise a scheme! We suspect, however, that the organs of Benevolence and Marvellousness are rather larger in our kind brother's head than that of Calculation.

A letter from Boston says: "We are in hourly expectation of the arrival of the *Cashmere*, (the ship in which the beloved Wado and company took passage) by which we expect to receive important missionary intelligence. You will be surprised (I hope pleased) to learn that Rev. Mr. Malcom is to sail with our missionaries that are to leave this port in September, not as a missionary, but as the Agent of the Board, to visit all our stations, explore new sections of Asia, fix on new stations, ascertain the best means of access to China, &c. I hope your prayers will go with him and them."

We learn from a Virginia paper that the Campbellites are now adopting a new idea. They have just discovered that Baptism by regular Baptists is of no use at all, since such baptism does not wash away sin. Dr. Thomas, of Richmond, has therefore been rebaptizing those who formerly received the Ordinance at the hands of regular Baptist ministers. Upon this principle there was never a valid baptism in the United States until the days of Alexander Campbell.

The Southern Literary Journal and Monthly Magazine.

We take pleasure in informing our readers that this periodical has at length made its appearance. The first number was issued from the press of James S. Burges, on the 1st inst., and we have been highly pleased both with its mechanical execution and its literary matter. The articles are entirely original, and from the pens of some of our best writers. We hope this journal may receive handsome support, and that the enterprising and talented editor, Mr. D. K. Whitaker, will be richly repaid for the service he is rendering to the cause of literature in the Southern country.

The Journal is published monthly in an octavo pamphlet of about sixty pages, at \$5 per annum, payable in advance.

Rev. Solomon Peck, late Professor in Amherst College, has been chosen Assistant Corresponding Secretary of the Baptist General Convention, in place of Rev. Baron Stow, resigned.

The number of Baptists in the State of Ohio is said to have doubled within the last ten years, say from 7 to 14,000. This increase is greater in proportion than that of the whole population of the State.

The Rev. Baron Stow has published a History of the English Baptist Mission to India. It is spoken of as "a deeply interesting and instructive work."

The Christian Secretary of Hartford has very wisely given up the discussion of the slavery question, being convinced that the endeavor to enlighten the minds of us slave holders, is fraught with more evil than good. We hope the example will be imitated, and that the Abolitionists generally will repent of their Quixotic Errantry.

Rev. Robert Ryland has been called to the Chaplaincy of the University of Virginia, and the Trustees of the Baptist Theological Seminary of which Mr. Ryland is Senior Professor, have advised him to accept it.

Letter from Rev. J. B. Adger.

SMYRNA, June 13, 1855.

Rev. Basil Manly:—

MY DEAR BROTHER—The Armenian Christians ought to be the subjects of a *very tender and affectionate interest*, notwithstanding all their slavish superstitions. The very fact that in this *unhappy land*, after so many tremendous persecutions as they have suffered, the nation should still call itself by the blessed name of our Lord, is sufficient to rouse our sensibilities. The *fire worshippers* of Persia as early as the fourth century sought by fire and sword to turn them from the truth. Their Catholicos and Priests were carried off in chains to Persia, where many of them suffered martyrdom, while the *Magi*, accompanied by executioners, were stationed in the towns and villages of Armenia, to convert the people by the arguments of blood and torture. When Persia itself became a province in the empire of the Caliphs of Mohammed, the Armenians only changed masters. After suffering for a time from their heavy hand, Armenia became a bone of contention between the Arabian persecutors and the Emperors of Constantinople. Claimed by both, and defended by neither, as often as it yielded to the arms of one, it was punished for disobedience by the other, and was almost equally devastated by the

* Does not this also apply with great force to the Roman Catholics of the United States?

Orthodox Greeks and the Infidel Arabs. Two or three hundred years after these events, a vast inundation broke forth from Central Asia, that ocean of Nomadic hordes, and undermining successively the walls of Bagdad and of Constantinople, spread over Armenia the foreign race, which occupies and oppresses it (with the exception of some parts) at the present day. During all this dark period, amid so much persecution of a purely religious kind, as well as so much political tyranny, the Armenians retained the profession of Christianity; and although convents, and relics, and legendary, and scholastic books, and incredible miracles, and disputes about councils, and the ambition and rivalries of Catholicos and Bishops, gave proof of the low state of religion, still we find some food for charity in beholding the unyielding steadfastness with which Magian and Mahomedan persecutions were endured to the loss of property, of liberty, and often of life. And even after this first terrible irruption of the Turks, when Ghengis-Khan, and then Tamerlane the Great traced their bloody track across the mountains of Armenia, displacing the Turkish swarms, but not relieving their miserable victims; and further, even after this, when Abbas the Great of Persia, one of Armenia's worst tyrants, collected her unoffending inhabitants together in the plain of Ararat, and drove them like so many cattle to Persia, even then, and even now, under the yoke of Turkish bondage, they still believe in the true God, and our Lord Jesus Christ. Shall all these things be said of them, and they not to be us the objects of affectionate regard!

Besides all this, the Armenians are at the present time a numerous people, and a people naturally intelligent in a very high degree. We can distinguish them from the men of any other nation here, not only by their deep, but by their clear open countenances, their high foreheads, and the dignity of their whole appearance. Some have called them "the noblest race of men" in this Eastern world. The Greek is quick, but the Armenian is solid. The Greek is an ardent Frenchman, the Armenian a cool, deliberate Englishman. They have not so much bigotry as the Greek, nor so much pride as the Moslem, nor so much obstinacy as the Jew. Their language is copious and philosophical in a very high degree. Their native country is a very fine one. You know we have reason to believe that the Garden of Eden was situated somewhere within its limits, and there Mount Ararat was honored as the resting place of Noah's Ark. In this city and in Constantinople, the Armenians are to a considerable extent men of wealth; some of them are merchants of immense resources.

Should we not love the Armenians, in whom centre so many attractive qualities? Should we not be greatly interested in the enlightening of a nation of so great resources, and fitted to wield so extensive an influence? What delightful effects the Gospel restored to its pristine simplicity would exhibit among such a people! What a beneficial influence their elevation would exert over the Moslems and over all the population of Asia!

If we are to judge of the Armenians however, or of any of the people of these countries, from those with whom we are best acquainted, we must pronounce them very woefully deficient in genuine religious principle. But I am well aware that if a foreigner should come to America under the very same circumstances in which we are presented to the people here, he must

be under the necessity of forming a very unfavorable opinion of my countrymen. Because the great majority of those who would be the first to visit him, are not the men of established principles or of good character, but the unsettled and needy and abandoned, ready to be adventurers in any scheme for the sake of gain. An Armenian called upon me not long ago, and at the first interview boasted with the most painful levity and at the same time with the most manifest hypocrisy, that he was a *Protestant*. I asked him why he liked the Protestants better than the church of his own people, and positively he could not give me the least satisfaction. The truth was, as I had good reason to suppose, he had come to seek for employment, either as my teacher, or in some other capacity, and supposed it would be his greatest possible recommendation to say that he was a *Protestant*. I told him very distinctly that a man may neglect to go to confession, and to make the sign of the cross, and to keep the appointed fast, and yet be very far removed from genuine Protestantism, and genuine Christianity; and that I am not anxious to hear any man say he is a *Protestant*, but that what we desire is to have all men *know and love Jesus Christ in truth*, whether they be called Protestants or Armenians.

A Catholic Armenian called once on Mr. Dwight at Constantinople to ask for employment; but he had no need of him, and gave him a corresponding answer. The man lingered in his apartment a tedious time, Mr. D. in vain seeking to be rid of his troublesome visitor. The secret of his delay came forth at last. He had heard that the missionaries were in the habit of giving money for converts to Protestantism in some cases to a considerable amount, even as much as ten thousand piastres a head! and he stood ready to become any thing we might appoint, "for a consideration!!!"

Oh! how painful such a misapprehension of our character and our objects in coming hither! Oh! how dangerous such a misunderstanding of that Gospel which we are attempting to preach! How much reason we have to fear that like one of old "their money will perish with them!"

Allow me to refer you to the *Researches of Messrs. Smith and Dwight*, in Armenia, as to a treasure of interesting information concerning this most interesting country and people. From their "History of Armenia" I have abridged the account given you in the first part of my letter in reference to the persecutions which they have endured.

Tell me, if you suppose any man can say I have done wrong in leaving Carolina, with her many destitutions, to come hither to the Armenians!

My desire to hear from you is very great. Please give me particulars about your own church, your denomination generally, your Theological Seminary, &c. My kind regards to any of your congregation who may feel any interest in your absent brother. Mrs. Adger unites with me in love to yourself and Mrs. Mandy. How is the Monthly Concert attended among you. I perceive by late papers that your old father in Missions, Dr. Carey, has ended his useful career. The Lord is removing his children one by one to their heavenly home. Oh! may we be found among them at that great day when the number shall be collected together.

I am, my dear brother, yours in the bonds of very tender Christian affection.

JOHN B. ADGER.

FOR THE SOUTHERN BAPTIST.

Some time since, I read with much pleasure the life of Roger Williams, the founder of Rhode Island, by James D. Knowles, Professor of Pastoral Duties in the Newton Theological Institution. It would be gratifying if every reading American would peruse it, for I think that more of the principles of our institutions can be found embodied in this memoir than in any other work I have met with recently.

It is known that during the misrule of the Stuarts, thousands of English fled from religious persecution to find an asylum in this then wilderness. Among the number was Roger Williams. He settled in Massachusetts, and was for some time the pastor of the Independent or Congregational Church in Salem. During his connection with this church, he changed his views in regard to the connection existing between the civil and ecclesiastical power, and was consequently banished from Massachusetts. He took refuge among the Indians of Massachusetts, and settled on the spot now embraced in the city of Providence, State of Rhode Island. It is not my purpose to expose to light the conduct of the Puritan fathers, who, whilst they suffered persecution in their native country, and submitted to expatriation for the rights of conscience, denied it to others. Suffice it to say, Roger Williams publicly renounced infant baptism and sprinkling, and was driven from his adopted country to seek a home among the Indians.

One of his distinguishing traits of character was an uncompromising opposition to tyranny either in church or State. He was the first man who denied the right of the civil authority to interfere with the duties and obligations of conscience. It is really interesting to find the correctness of his views on this subject: for at that time the whole world was arrayed against him. The churchman and the dissenter, the bigot and the infidel, each found in him an object against whom to hurl their anathemas; but he withstood the shock, and a more enlightened age has set the seal of approbation and gratitude upon the man who dared to oppose the combined force of church and State. Providence seemed to have qualified him for the elevated station he filled; for it was necessary that some one should assert a doctrine contrary to the established one; and for that, Mr. Williams was eminently qualified, as the sequel of his life has demonstrated. The good and great Winthrop, though a personal friend to Mr. W., and endeared to him by the ties of a thousand tender recollections, shrunk from the responsibility of befriending him when he was most in need of his assistance. But we would draw the curtain of charity over this part of the character of that man who swayed the sceptre of mildness over Massachusetts for many years. As a minister of the Gospel, he established in connection with some of his adherents, a church upon the principles of that sect now called Baptists, but in consequence of the peculiarity of his views, he withdrew his connection, and never after re-united with any Christian church, though much of his time was devoted to missionary labor among the Indians.

Mr. Williams, for the age in which he lived, surpassed all other men in the soundness of his views on the subject of religion. Several times he was applied to in his official character as Governor of the Colony of Rhode Island to unite with the other Colonies, to resist by severe enactments the principles of the Quakers; but he declined for this reason: "That all men had the right to worship God according to the

dictates of their consciences;" thus giving a practical illustration of those heavenly qualities that shine in the Christian character. As a Christian he endured much persecution, but he resisted the demands of nature. No man had reason to reproach him for dereliction of duty.

The distinction which he made between church and State will exist as a monument to his piety and wisdom. It was the first time the doctrine was ever asserted, and the world had therefore no illustration of the correctness of views, but experience has taught us their soundness. A new government has been established since the first promulgation of this principle, embracing millions of square miles, and millions of people recognizing to the full extent the doctrine for which Mr. Williams contended so strenuously. And I take it upon myself to say, that there is no one point upon which the people of this country are so sensitive, as the unholy and unnatural connection of church and State. Even in England, the foster parent of this illegitimate union, a terrible conflict is going on, which must result in the disuniting these two powers.

There is one feature developed, which I could not but admire, the *forgiving* spirit which always predominated. He was patient under the reception of injuries, and suffered no cruelty to himself to interfere with the claims of philanthropy. As evidence of this, view his conduct to the Massachusetts colony when his intercession was solicited. Although persecuted by these very men, and driven not only from his friends, and the bosom of his family, and the endeared relationship of his church, but even from the confines of civilization, we would suppose that the recollection of these injuries would stimulate him to curtail the power and the prosperity of Massachusetts as much as possible, especially when we consider that he had but recently established what might be regarded a rival colony. But retaliation was far from him. With the spirit of a ministering angel, he went on an errand of mercy—exposing his own life to the dangers of the deep, and the still more dangerous company of the outraged savage. His person was known—his deeds of charity to the poor Indians rose up as incense before him. They knew the man of peace, and gave attention to his counsels. The tomahawk of the Indian was buried, and peace, peace so essential to the prosperity of New-England, and particularly to Massachusetts, was restored. Who doubts but that Mr. Williams was the instrument of effecting this desirable object. Who doubts but that he was the means of destroying that formidable league of the New-England Indians, which, had it been consummated, the entire destruction of the Colonies might have been the consequence. And for what did he peril his life! Surely not to protect himself and his Colony from the vengeance of the savage. They were bound by a league of friendship, and the Indians knew it. His person, like the benevolent Penn, was revered by them. It was for the protection of his enemies. It was against them that savage fury was directed, and to foil this, Roger Williams laid aside vindictive feelings, and gave himself as a peace-offering, between the enemies of his country and the enemies of his person. In these transactions he displayed a Christian character very far in advance of the age in which he lived. For that was the stormy period in which the bigot held the mitre, and the enthusiast assumed the cloak of the religionist. It was reserved for Roger Williams to reduce to practice the

doctrines of a pure religion, and to establish upon the conflicts of a tumultuous world the fundamental maxim, that there is no inherent connection between church and State.

Professor Knowles has acquitted himself with much credit. He has held up to public view the subject of his memoir, and placed in bold relief the principal features and acts of his life. The memoir therefore deserves general patronage, which I trust it will receive.

D. E.

FOR THE SOUTHERN BAPTIST.

"I have found out that the Baptists are right."

In one of the middle districts of this State there lived a Mr. G., remarkable for his good judgment and plain common sense. The subject of religion had not much attracted his attention until late in life. On one occasion, attending a meeting of the Methodist brethren, in company with Mr. W., a Baptist deacon, Mr. G. became much impressed by their preaching and exercises, and had a strong inclination to unite himself to those who had seemed beneficial to him. Mr. W., who was his brother-in-law, rejoiced to see him under the influence of religious emotions, encouraged him to resolve to be on the Lord's side, and to join the denomination he liked best. He did not then make profession of religion, however. Some time after, meeting with Mr. W. at a public place, he insisted on his going home with him, with such a tone of serious importunity as obliged Mr. W. to consent. After dinner they took a walk into the fields. Before they had gone far, Mr. G. began the conversation. Said he, "Since I saw you before at such a meeting, I have been thinking a great deal about different denominations of Christians, and I have found out that the Baptists are right." "Ah! How so?" said Mr. W. Mr. G. replied, "I observe that they have the more inconvenient and troublesome mode of administering the ordinance of baptism, and I have been thinking, if it were not the original mode, how it could ever have been introduced."

He then went on to remark that it is a principle which holds good in all the changes and improvements which men make in doing things, that every successive change is for the purpose of facilitating the operation, and lessening the labor. He instanced in the manner of stocking ploughs when he was a boy, and the successive changes he had witnessed in that implement of husbandry; and said that if the present form of plough had been known at first, no body could ever have introduced the former cumbrous and ill-contrived article. He instanced also in other familiar and striking objects, on all which he concluded, that if Jesus Christ and his Apostles had at first sprinkled, no one would ever have thought of immersion, nor could any one have been persuaded, even in a single instance, to submit to it. "And," added he, "I am satisfied now, W., that the Baptists are right—Jesus Christ and his Apostles must have immersed, or no denomination would have adopted that practice."

This plain common sense argument, we think, ought to strike any mind, whether Jesus Christ had good reason for instituting immersion is a question we leave our Pedo-Baptist brethren to settle with himself.

We got the above anecdote recently from brother W. himself, and think it too good to be lost.

COMMON SENSE.

SUMMARY.

There were 26 deaths in this city from the 6th to the 15th Sept.; of this number 8 were by strangers' fever—whites 16, blacks and colored 10.

The Catholics in this city are debating the propriety of erecting a church on Charleston Neck.

There are now 46 Baptist Churches in the territory of Michigan. Two or three years ago there were not more than five or six.

We are gratified to learn that the Baptist Church in St. Louis, Missouri, which has long been without a pastor, and in a declining condition, have obtained the services of Elder T. P. Green, as pastor.

It has been estimated that only 25,000,000 of bibles were published from the discovery of the art of printing to the year 1806; that since that time not 10,000,000 have been issued; and at the present rate of issue it must be 500 years before all the families of the earth can possess a copy.

The magistrates of Richmond county, Va., have refused to grant any licences for the sale of ardent spirits, assigning as a reason that there is no place in the county convenient for the traffic. Is there in any county in this State any place which is convenient? We know of none, and after much enquiry we have not been able to hear of such a place.

Fifty students of Phillips' Academy, Andover, have left the school because Mr. Johnson, the Principal of the Academy, refused to let them form an Anti-Slavery Society.

The workmen on the Sandy and Beaver canal, near Hanover, Ohio, dug up on the 12th, the tusk of a Mammoth, measuring 5 feet 2 inches in length, and 1 foot 5 inches in circumference at the base. A part of the grinder was also found, weighing 84 lbs. together with a number of pieces of horns, supposed to have belonged to a reindeer. The earth in which they were buried, was composed of clay, sand, and gravel. Another grinder has since been discovered near the same place, which weighed about 124 lbs.

Foreign.—An attempt was made on the 26th July to assassinate the king of France. The king had appointed this day (one of the three days) to review the troops. In passing the line of troops accompanied by his three sons and a splendid staff, a tremendous explosion was heard. The falling and groans of the victims soon revealed the fact of an attempt to murder the king and his sons. The plan was this: a machine, containing twenty-five gun barrels was placed in the third story of a house opposite the review, as soon as the king and his sons should arrive before the window, the guns were to be discharged. A delay of half a second in the explosion saved the lives of the royal family, but secured the deaths of some of the staff. Among them the Marshal Mortier, who had been engaged in all the wars of the Republic and Empire for the space of thirty years. One of the assassins has been secured. He was seen slipping down the wall by a rope, wounded seriously by the bursting of some of the barrels. Arrests were made to a considerable number.

A new treaty has been signed between Great Britain and Spain, for the more effectual suppression of the Slave Trade. The new treaty stipulates for the condemnation of vessels which are found, on capture, prepared for the transport of slaves, though no slaves may be found in them. Ships thus condemned are to be broken up and sold as lumber.

France.—The heat (90 or 92 deg.) occasions some alarm. At the Chamber of Peers, the sun blazing on the building, it is hardly possible to breathe. Each of the members comes furnished with half a dozen shirts, and changes between the acts.

The New-York Morning Herald says: "Two-thirds of the riots and disturbances in this city are produced by gamblers in the garb of gentlemen—persons who are hunting round nightly among the Faro tables for their means of living. The milking matches, cock-fights, and other low amusements, are all patronized and prompted by such dissipated fellows."

Papers from Sydney, in New South Wales, of the 7th March, express great joy on the arrival at that port of a cargo of women from England. The value of this article in the Sydney market may be inferred from the fact that with a population of over 24,000 males in the colony, there were only 15,000 females.—*N. Y. Obs.*

It is stated that the number of lives lost in Egypt by the present visitation of the plague, is not less than 200,000.

GENERAL MISCELLANY.

Herculaneum.

While dinner was preparing we proceeded by torch light into subterranean Herculaneum. I entered into the village Resina, where a large subterranean theatre has been excavated out of solid lava poured into it seventeen centuries ago. Papyrus manuscripts in Greek have been found in Herculaneum, and other curiosities. The city lies between the present towns of Resina & Portici, and care is said to be necessary to avoid disturbing the buildings of the superincumbent towns. This city as well as Pompeii and Pæstum, were originally Greek colonies.

I purchased of the chief guide a suit of volcanic minerals. We returned by night to Naples. Our way was lighted by the fires of Vesuvius which flamed up towards the Heavens, illuminating the mountain, the plains, the city and the bay of Naples.

I found myself once more in the Neapolis of the ancients, a city said to have been founded by the Greeks thirteen hundred years before the Christian era, and first called Falerno. I again visited her museum and saw her monuments of the past, from which at a glance, I read the intellectual and moral character of the ancients. That character was such as might be expected from their imperfect moral illumination. If the doctrines of Jesus Christ are considered only as an enlightened moral philosophy, their reforming effect on morals is most important. That system might well claim to be divine that has changed the morality of the world. I saw at the museum, statues of Socrates, Solon, Plato, Hannibal, Cæsar, Alexander the great, Cicero, Archimedes, Demosthenes, Zeno, Herodotus, Adrian, and many other distinguished Greeks and Romans. In Naples, I likewise saw several times, Jesuits and other priests going in great state with the consecrated wafer to administer the sacrament to the dying. A rich silk canopy highly gilded, was carried over the priest by assistants, and he was followed by a train. As they passed, the pious Neapolitans either lifted their hats or kneeled. On several occasions in Italy I have seen the same thing. At Florence a general kneeling took place of thousands as a splendid religious procession passed, with its brilliant silk canopy, silk banners, and its richly dressed and numerous clergy. These processions are very imposing, and on funeral occasions, a long line of maskers in white robes, carrying large long candles in their hands, are seen preceding priests and monks, singing the requiem of the departed spirit. I beheld one of these processions at Salerno, where the dead body was carried in the procession in a splendid open coffin, finely

gilt. I followed the procession to a church, which was filled with lighted candles. Here the monks chanted the funeral dirge with impassioned wildness and deep effect. After the ceremonies were over, the body, I was told, was to be removed from the state coffin to the one in which it was to be buried.

On one occasion at Naples, I saw, what a Hamburg lady of my acquaintance sarcastically called enlightening the people; four or five priests were marshalling twenty-five or thirty dirty looking boys and girls behind a banner of the Virgin, and the boys and girls were singing an *Ave Maria* under this holy tuition.

Virgil died at Brundisium, on the Adriatic, was brought to Naples, and interred two miles from the city at Baia. In the streets of Naples, on the sidewalk, might frequently be seen Neapolitan scribes or lawyers; they were sitting with pen, ink, and paper, ready to write any thing for a fee. They were shabby-looking fellows.—*Letters from Naples.*

The Baptism.

Like the transient beauties of the field are the days of man! Transient like them are the flowers of human hope!—But there is a garden! Its bloom is perpetual: for it lies beyond the power of time—*Resignation.*

It was on just such a Sabbath morning as this, that I stood a stranger among the inhabitants of a small village, to witness a baptism. A few clouds of alternate light and shade chased each other over the purest sky I ever saw, changing ever and anon their varied forms, from round to oval, from oval to oblong; then scattered into a thousand fragments, again to form one huge, dark mass, and roll away unbroken to the East. The leaves of the maple and oak, yellow and brown, came whirling and hopping about my feet, then danced away, to the rest in heaps, till covered by the fleecy snows of winter. The cold wind came rushing by the hills, and among the tall trees, 'discoursed the most eloquent music.' The smiling flowers and the green leaves were not. The birds had gone to a summer home, and left if not the beauty of summer, all the grandeur of the decaying year. Seest thou nothing, traveller, in the dying year to call forth pleasure! aye, melancholy pleasure! Ask the heart that is withered by an unreturned affection, the faithful bosom, pierced by the barbed arrows of ingratitude, the loneliness of the bereaved by death, if it finds no response in those autumnal scenes! The chill breath of unkindness—the palsying slander and changed affection's cold averted eye, come so rudely on the young heart and wither it, as Autumn winds sear the green beauties that have gone before.

As I stood on a projecting ledge of rocks, to overlook the coming ceremony, the stern sublimity of all that surrounded me, caused my heart to ache with intensity of motion, and a sort of desolateness came in every sound that reached me. I stood just over a rushing, boiling cataract, the music of whose waters prevented my observing that the procession had commenced, till the wild and solemn note of a hymn stole upon my ear. Was it a requiem so measured, so intense! Was it of joy—so shrill the melody borne on the wind at times! It was both. A requiem to all earthly comforts, and of joy that hope and faith with confidence point upward.

They passed on with the sweet song to a placid pool, and by it the little church knelt on the rock bank, and the minister prayed. The young man to whom the sacrament was to be administered, knelt beside

him, and when the prayer was ended, those two 'went down into the water, and he baptized him.' Another prayer and another hymn rose like sweet incense to the skies, from those simple and devoted hearts, and they passed on.

I felt no more sad—no more a heart-ache—no more desolate. The angel of Peace, in passing with the lovely choir, had breathed upon me and I was resigned, and humble and happy.—*Bost Pearl.*

Iceland Clergy.

The annals of ecclesiastical history afford nothing to equal the poverty of the Iceland clergy. Mr. Barrow in his recent tour, informs us that "the clergy almost universally submit to every species of drudgery from necessity;—their incomes are too small to allow them to hire and feed laborers; nothing is more common than to find the parish priest in a coarse woolen jacket and trowsers, in skin boots, digging peat, mowing grass, and assisting in all the operations of making hay: they are all blacksmiths, also, from necessity, and the best shoers on the island. The feet of an Iceland horse would be cut to pieces over the sharp rock and lava, if not well shod. The great resort of the peasantry is the church; and should any of the numerous horses have lost a shoe, or likely to do so, the priest puts on his apron, lights his little charcoal fire in his smithy, (one of which is always attached to every parsonage,) and sets the animal on his legs again. He has a laborious task to perform in procuring his charcoal. Whatever the distance may be to the nearest thicket of dwarf birch, he must go thither to burn the wood, and to bring it home when hurried, across his horse's back." The numbers of the Iceland clergy amount to upwards of 300, whose average income does not exceed 5*l.* a year.

Den's Theology.

A week or two since we noticed *Den's Theology*, a book in the Latin tongue, which has long been used as a standard work by the Roman Catholic Bishops and Clergy of Ireland, but has been little known to Protestants. The character of this book was thus described by the Bishop of Exeter, in the house of Lords, on the 26th of June. In presenting and commenting on a petition relating to the affairs of the Church of Ireland, he says:

"In connexion with this subject he could not," he said, "but allude to a disclosure which had been made within the last few days—it was the principles of the Roman Catholic Church, as set forth by the Roman Catholic Bishops. The work to which he alluded was *Den's Theology*, and he would say, that more tremendous and guilty principles than those set forth, never were maintained in the worst days of Popery. Most probably all their Lordships had seen what he referred to—they, the members of the Protestant Church, were pointed out as worse than Pagans—they were also held to be subject to the Roman Catholic Church, and thereby liable to punishment, not merely of an ecclesiastical nature, not merely to excommunication, but also to the gravest corporal infliction—that they were *ipso facto* excommunicated, and their bodies declared liable to banishment, incarceration, and death itself—and that death was the punishment for them as heretics. This was laid down in the plainest and clearest manner—it was laid down by no less a person than Dr. Murray, called the Roman Catholic Archbishop of Dublin—by Dr. Murray, one of his Majesty's Commissio-

ners for Education in Ireland. Dr. Murray has stated, in a work of the most authoritative kind, that this book was published for the edification of the priests of Ireland, as peculiarly suited to them, and it was made the text book for the Roman Catholic clergy in their conferences, which they held four times a year."

From the Boston Recorder.

From our Correspondent at Paris.

Parisian Happiness—Foundling Hospitals—Mortality amongst the Foundlings—Wretchedness of the survivors—their increase—Expense and danger to the government—Infanticide—Connection among Crimes—The Morgue.

It would be easy to prove from the history of this city, as from that of the inhabitants of any other city on earth, that the laws of God, whether contained in the gospel or not, are never to be disregarded with impunity. A people may continue in sin, and be what the world calls prosperous. But prosperity does not consist in an army of soldiers of half a million, in the perfection of naked statuary and paintings, in the success of stupendous schemes of internal improvement, worked by degraded labours. A people may continue in sin, and be what the superficial judgment of the world calls happy. But happiness does not consist in apish gaiety, in unmingled sensuality, in disgusting egotism. Can a man of sense look on this population as a happy one? Can he see any evidence, from existing things, to predicate the progressive perfectibility of Society? I will proceed directly to facts, and though the detail may be disgusting, it may be a salutary drug, as it presents the results of crime unattended with any fascinations.

During the last 20 years, as is well known, the number of illegitimate births has been one third of the whole number. In 1817, 23,000 births, and 8,400 illegitimate. The last year, out of 29,000 births, only 19,000 were legitimate. And where are these unfortunate beings reared? In the answer to this question is contained another melancholy proof of the wages of vice, in the misery brought upon the children.

In every large town is an immense hospital for their reception. In Paris, there are 23,000 supported at this present time, either in the Foundling Hospital, or by private individuals, at the expense of the institution. If an individual has a child to dispose of—the fruit of crime—or that he is unwilling to nourish, and that he would get rid of secretly, without taking away its life, every facility is afforded. In front of the hospital is a sliding door, large enough to admit an infant, and that any one can open from without. With the utmost quietness and freedom, at any hour of the day or night, one may deposit within the door, the helpless and unconscious infant, ring the bell, and depart. Immediately a nun (who are the chief guardians of the children,) comes, and carries the infant to be arranged with the thousands of others, and take its wretched chance with them of maintaining life.

It is found out of every thousand received, about 122 only arrive at the age of 12 years. If events conspire to give life till after 12 years, all the boys whom it is possible thus to dispose of, are consigned to the navy. Otherwise, they are made to work on a farm, and at 21 are free. Precious freedom! They can only tell of the unfortunate condition in which the laws, the usages, and the feelings of the majority place them. A thousand things seem to conspire to cut them off from all privileges of society, except that of crime and vagabondism. Their number, as a por-

tion of the grown population, is becoming fearfully great, for those who value existing institutions. In 1800, there were 29,000; in 1820, 102,000; in 1831, 122,000, who were supported at an expense of 12,000,000 francs; (those of Paris, last year, for 1,500,000 francs) a sum double what, till within a few years, was expended for popular education. Such a heavy and increasing burden is this tax upon some of the departments, that calculation show that in a few years, the whole of their revenue would be employed to maintain this population.

Government and people are beginning to see the evil of Foundling Hospitals, and no doubt they would be glad to retrace their steps, were they not hedged around with so many difficulties. They seem to be direct bounties to encourage improvidence, want of parental affection, and licentiousness. It was hoped they would check infanticide, a vice never singularly common here; but the increase of the number of children born dead, where the number of the births is the same or less, is progressive. In 1816, 1,352; in 1832, 1,009 were born dead. For the sake of the money that is given for the support of a child, mothers often send their own children to the hospital, and then come offering to take the child to bring up.—Another singular fact, illustrating the truth so well appreciated in our country, that all education is incomplete without religion, is that in Low Bretagne, one of the most ignorant and degraded provinces of France, foundlings are more rare than any where else. But with this and other similar facts before them, I have seldom seen a writer who did not devise all sorts of remedies except that of religion.

The haters of the institution of marriage imagine that in their scheme of perfect society, harmony, quiet, and virtue, would always exist. But what new check have they discovered against the violence of human passions!—How would they preserve themselves against those who become adulterers under existing institutions! Do they thus sin from their enthusiastic desire to destroy marriage, or to gratify untamed desires? The "Messenger" of last week, says, "Still again to-day, two more cases of those accused of adultery before the tribunal of police. Indeed, this kind of delinquency multiplies itself in an extraordinary manner. There is not a week passes that the court is not called upon to judge two or three cases. It is remarkable, that almost every case is accompanied with some other flagrant crime." Did the abhorrence of marriage prompt the crime? Is there peace and tranquility in families, where so few can be found where there is not one more lost to chastity.

The necessities of this great city demand a building to receive those who are found dead in the streets and in the river, and there to expose their bodies, that they may, if possible, be recognized. The Morgue is open all day—and every passer by, men, women, and children, rush in, to gaze on the disfigured, naked corpses. I have never entered there without seeing from one to four bodies of men or women laid upon the tables. The event is so common, that no Journal thinks of noticing the finding of a body, unless in peculiar circumstances. The larger proportion have probably destroyed their own life. Is the public mind in the road of progressive improvement?

There would hardly be an end to the details that prove not simply the want of virtue, nor even the superabundance of what we call vice, but those which prove the existence of physical and mental

misery. I have, however, told you enough to give you a glimpse into the corruption and pollution, and its consequences. But the forms of vice here are so disgusting, that it would be painful and improper to attempt to write more distinctly or more particularly.

From the United States Gazette.

A Wedding.

The bride turned a little pale, and then a little flushed, and at last had just the right quantity of bright becoming color, and almost shed a tear but not quite, for a smile came instead, and chased it away. The bridegroom was warned not to forget the ring, and all were assembled around the altar. "I will," was uttered in a clear low voice, and the new name written—and Sophy Grey was Sophy Grey no more; and she turned her bright face to be looked on and loved, and admired by the crowd of relations and friends surrounding her; and they thought that Sophy Stocketon was still dearer and prettier than even Sophy Gray had been; and then the carriages were entered and the house was reached. Sophy walked into her father's house her childhood's home, home no longer—and the bridal dress was changed, and the travelling dress took its place, and all crowded around her; the father, the mother the sister, the brothers, all crowded round her to say good by, to look and look on that dear face once more, to feel that her fate was sealed, to pray that it might be a happy one—to think that she was going away from home, away with a stranger! and tears and smiles were mingled, and fond looks and long embraces, and a father's mingled tear of joy and sorrow was on her cheek, and the sister's tear, that vainly tried to be a smile, the mother's sobs—and Sophy Grey left her father's house, left it with the bright beam of joy and hope upon her brow, and in another moment the carriage door was closed, the last good by uttered—Sophy was gone.

Oh! how melancholy; how lonely does the house appear, where but a moment before all had been interest and hurry! Who has not experienced the deserted sensation, when those we have been accustomed to see are gone—when the agitation, the interest at parting is over—the forlorn, empty look of the room—the work box, the drawing materials, the music all gone—or perhaps one single thing left to remind us how all was—a flower, perhaps that had been gathered and cast aside—the cover of a letter which had been scribbled over in the forgetfulness of the happy conversation.

West India Firefly.

Some years since a Spanish lady had a masquerado dress trimmed and ornamented with these splendid insects, and *ciendelas*, smaller though not brilliant fire-flies, which emit scintillations while in the act of respiring. The effect of this costume was magnificent beyond description; the lady had them placed within platts of very fine net; and not, as the author of Six Months in the West Indies insinuates, "strung through the middle, as children string cockchafers;" for, in fact, those insects are so beautiful that I scarcely think the most cruel naturalist would have the heart to harm them. I, on one occasion, applied their lamps to some advantage. Being situated as an overseer on a plantation, under the direction of a manager who considered all reading, and writing, save that which was necessary to keep the estate's journal, as idleness, I was obliged either to relinquish my studies, or to

prosecute them in secret. To accomplish the latter, (not being allowed candles) I procured eight or ten fire-flies, which I secured in a tumbler, and fed them on small pieces of sugar-cane. I concealed them during the day, and at night, while I was supposed to be in bed, I made use of my "insect lamp," which afforded me sufficient light to read the smallest print.—*Carmichael.*

AGRICULTURAL.

From the Farmer and Gardener.

Twelve Reasons.

Why Geology should be introduced into common schools as a branch of study—taken from "Scientific Tracts" published in Boston.

1. It is nearly allied to geography. The connexion and distinct provinces of these two sciences, have already been pointed out in the introductory remarks of this number. From that view it is believed, many will be ready to acknowledge that the claims of this science to becoming a subject of common school instruction, are equally strong with those of geography, and in some points superior.

2. It is an interesting science. It opens to our view a new world, and presents us with numerous objects of beauty and of interest, before unnoticed. The most barren ledges, the commonest rocks and walls by the wayside, destitute of any thing to admire or notice, show to groups of young employers, that these have not incurred the long neglect they have suffered; but they contain much that is rich and beautiful, not merely when arranged on the shelves and cases of a cabinet, but when placed on the mantle-piece of the parlor or drawing room, and furnishing instruction and delight to the most elevated minds.

3. It is among the grandest of sciences. It leads us to view, with increasing admiration, the towering mountain and awful precipice, and induces and enables us to examine with greater ardor and more exalted delight, those features of the earth, which never fail to excite ideas of sublimity even in the rudest mind. We learn from it, that amid the lofty aspect, the terrific grandeur, and the wild confusion of the Alps & Andes, there is order and regularity, which evince the skill of a wise and all-powerful architect. Arrangements amidst apparent disorder, a vast storehouse of riches overhung by forms of terror, objects of the highest beauty grouped beneath the awfully sublime, afford to the passing geologist a moral as well as an intellectual banquet.

4. It gives new interest and increased utility to our journeys and our walks. A person, with the slightest knowledge of geology, never passes from one country or place to another, without finding much to admire, and much to increase his store of knowledge. If he find no thriving village, no field covered with the fruits of the farmer's industry, no fertile tract groaning under its load of stately forest trees, or smiling beneath its dress of beautiful verdure, he still find, in the barren plain or the broken ledge, much that is beautiful, rich and instructive.

5. It furnishes a healthful and instructive amusement to the young. Wherever it has been introduced into schools, the pupils have taken more or less of their pastime in examining and collecting specimens of minerals within their reach. A geological excursion is uniformly preferred by them to their ordinary sports, too often calculated to dissipate their minds, and un-

fit them for patient and successful application, when they return to their schools-rooms or their books.

6. It teaches children to be observing. A thousand objects, before unnoticed, press upon their view, their imagination and taste are awakened, and called into vigorous and healthful exercise, in discriminating the aspect of objects.—Their minds, once put upon the search to discover what is beautiful and rich in the mineral kingdom, are led to examine other parts of this wide creation; and wherever they go, or whatever they see, they find something to admire, and to convey to their minds entertainment and instruction.

7. It leads to useful discoveries. Wherever the science of geology has been introduced into schools, or to the attention of other young people, valuable discoveries have been made to enrich the treasure of science or to furnish new sources of industry and wealth, both to individuals and the nation. If once introduced into all our schools, the whole country would be put under the most minute and rigid examination, compelled to yield up its treasures, now buried beneath the surface of the earth. In New-England, alone, from one to two hundred thousand young, but ardent and efficient surveyors, might be induced to afford their gratuitous and cheerful services, to explore our resources in the mineral kingdom; and while they amused and instructed themselves, they would make important accessions to the public treasures of science and of wealth.

8. As the adoption of geology as a branch of common education, uniformly leads to a thorough examination of the natural features of the country, it would prepare the way for obtaining maps of all the towns where it should be introduced.—Considering the trifling expense at which lithographic prints of town maps can be procured, and the important vehicles they would be to convey a minute and accurate knowledge of the character and resources of our country to the minds of its inhabitants, few subjects better deserve the immediate attention of every town.

9. No science is more practical. It acquaints farmers with the nature of their soils, and the best methods of improving them; civil engineers with the materials for constructing roads, canals, railways, wharves, dams, &c., and the proper method of combining them; artists with the origin and nature of paints, and other substances of common use; and the minor when and how to extend his researches, pointing him to a reward for his labors, and guarding him against abortive attempts.

Agriculture, internal improvements, manufactures, and the various useful arts, occupy, at present, so large a place in public attention, as to render every method which can be adopted to advance them worthy of public and private patronage.

10. The introduction of geology into schools, would tend to promote moral improvement among the young. Perhaps there are not two more unfortunate circumstances attending our system of popular education, than that the exercises of children in the school-room are irksome, and those for recreation are dissipating to the mind. If school-houses could be rendered places of pleasant resort, and amusement sources of useful instruction, the great work of reform in cultivating intellectual and moral taste would be fairly begun. The more innocent and useful amusements are scattered around the young, the less time and disposition they will have to pursue those which are pernicious or useless. No subject, perhaps, is better fitted to answer the double purpose of amusement and

instruction, than geology. And few are better fitted to show the power and wisdom of Him, "who weighed the mountains in scales, and the hills in a balance."

11. It is easily acquired. The features of this science are not only striking and grand, but they are few and simple, and exactly fitted to entertain and expand the juvenile mind. By the aid of specimens, with appropriate descriptions, its general principles are more easily and readily understood than those of any other science which is taught. Nothing is more easy than to introduce it into every district and private school in the country, and to acquaint every child with the names, ingredients and uses of the rocks he daily observes in his walks, and with the prominent geological features of our country.

12. It is necessary. Without it, gazetteers and journals of travellers cannot be understood. In some places, a knowledge of the great geological features of the earth is as common and familiar, as of the continents and oceans; and consequently, without this knowledge, a person is liable to find himself ignorant of the most common and familiar topics of conversation, in the society he will frequently meet. To be destitute of a branch of science so important and accessible, is to be unprovided with a great source of mental occupation and entertainment for early life; and in the case of teachers, the want of it is the want of a powerful and happy means of influencing the youthful mind.

If it should be asked, how this science can be most readily introduced into schools, it is answered, from numerous experiments, that fifty or a hundred labelled specimens, with some small manual to describe them, explaining their ingredients, uses, &c., are sufficient to make a beginning, which, if once made, seldom if ever, fails to be extended to a general knowledge of the subject.

OBITUARY.

The death of a good man is always matter for deep regret. His friends are deprived of one valued and esteemed for his usefulness; and the church to which he belonged, and the community in which he lived, of a living witness to the truth and testimony of our holy religion. But it is some compensation for our loss to know that though dead, the righteous man still speaketh in the evidences of a pious life which he has left behind; especially when his departure from this vale of tears has afforded satisfaction that he was indeed a child of God.

It becomes our painful duty to notice the death of Mr. EDWARD BARRETT, of Sumter District. He closed his mortal career on Sunday evening, the 30th of August, in the 60th year of his age. For thirty years he was a consistent and zealous member of the Piedmont Baptist Church, and during most of that time he was one of its Deacons. As a man, his disinterestedness procured for him the regard of all who knew him. He was deeply impressed with a sense of the great moral purposes for which he was created, and endeavored to be useful. He was highly respected by those in whose society he mingled. As a neighbor, a friend to the fatherless and widow; nay, in all the social relations, he was highly useful; and his death will be deeply felt and deplored by all who shared in his counsels and his charities. He was an exemplary Christian, and manifested the sincerity of his attachment to Christ, and his zeal for his cause and the honor of his name, by remembering his divine exhortation, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It ever afforded him unmingled pleasure to repair to the sanctuary of God. And so concerned was he for the prosperity of Zion, that, though the subject of almost continual affliction, no ordinary indisposition prevented him from attending the regular meetings of the Church to which he belonged; and many will remember his fervent exhortations and prayers on such occasions. He was a firm believer in the final perseverance of the saints—to the blessed Redeemer he accorded all power to

keep and save the soul; and in his hands he ventured the entire disposal of his own.

Before our friend was removed, it pleased the Lord sorely to afflict him; and for ten weeks he languished; during which time he manifested the submission of a child to the chastisement of an affectionate parent. Under the severe exercise of bodily pain which he was called to endure, he was resigned and patient; and his confidence in his Redeemer remained unshaken. A few evenings before his departure, he was asked how he felt; to which he replied that his prospects were somewhat dark; but he believed that the Lord Jesus Christ had all power in heaven and on earth, and that he was able to save such a poor sinner as he was. He soon after sunk into a delicious slumber, in which he remained till the day before he died, when, again awaking, he was in like manner interrogated as regards his prospects for eternity. To this he candidly replied, "I am extremely happy." These were the last words which he uttered on earth. He again lapsed into a kind of stupor, and so remained till he awoke in the abodes of another world. The closing Sabbath witnessed the close of his probation; strongly reminding us of the following stanza, of which he was particularly fond:

"When, O dear Jesus, when shall I
Behold thee all serene?
Rest in perpetual Sabbath-day,
Without a veil between.

Assist me while I wander here,
Amidst a world of cares;
Incline my heart to pray with love
And then accept my prayers.

Thy spirit, O my Father, give,
To be my guide and friend;
To light my way to ceaseless joys,
To Sabbaths without end."

J. D.

Sumter, Sept. 8, 1835.

Died, on Sunday evening, the 6th instant, at her residence, Myrtle Hill, near Society Hill, Mrs. JANE DRAUGHON EDWARDS, relict of the late Col. Peter Edwards.

In the death of this amiable lady, society has sustained a severe loss, the Baptist Church a valuable member, and her children a friend and a mother. Mrs. Edwards had a vigorous intellect, and this was brought into exercise for the good of her children. They saw before them a living example of dignity and piety concentrated in the person of a beloved and endeared mother. The unusually strong affection she manifested for her children, seems to have given energy to her character and action to her mind; and her care and attention have been amply repaid by their filial piety.

A generous view of sympathy prompted her on all suitable occasions to befriend the destitute and the defenceless. To the poor she was benevolent, and to the distressed she was prepared to administer the balm of consolation. Her death has therefore left a chasm which cannot be easily filled.

She died in the hope of a happy immortality. Conscious that she would rest with sanctified spirits in the bosom of her God, she yielded up her spirit without a struggle. "Blessed are the dead who die in the Lord."

The writer of this would not indulge in fulsome adulation. The custom of adding panegyric to obituary notices is not necessary to enhance the merits of the subject of this. He will therefore only add, that in her death he too has lost a friend whom he had the honor and the pleasure to regard among his most endeared; and the long vista of futurity will find him making his unavailing regrets that the grim monster could not be appeased by the sacrifice of a much less honored victim.

D.

Died, on Monday evening, the 31st ult., on the Upper 3 Run, Barnwell District, ELISON, infant son of John and Margaret Hickson, aged 1 year and 11 months. But six brief days had elapsed since it was the duty of weeping friends and relatives to follow to the tomb, and pay the last solemn obsequies to the deceased mother, and we find ourselves again called on to discharge the same duties to the infant son. The little budding of immortality had scarce expanded a leaf to the nurturing dew of heaven, before, as if too innocent to animate an earthly tenement, its ransomed spirit was wafted by a gentle breeze of mercy to bloom in those climes of high immortal glory where in concert, we hope, with the sainted spirit of its departed mother, it may join in the rich harmony of praise to that Jesus who has said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." J. S. H.

POETRY.

FOR THE SOUTHERN BAPTIST.

The Hour of Death.

All o'er the pallid brow the dews of death
 Are gath'ring fast. Short comes the lab'ring breath,
 Half-closed the heavy eyelid droops. The eye
 Bedimmed, tells now no more of agony.
 A mortal numbness creeps o'er every part,
 Cold, icy cold. Still is the thobbing heart.
 The mouth—the smiling mouth—one touch of pain
 Its beauty mars: it ne'er shall smile again.
 Past is the struggle—hushed the quick-drawn breath—
 And thou thy victim hast, O monster Death!
 Fled is the trembling spirit: who shall say
 Whither? Methinks I see it take its way
 To heav'n's resplendant gates, and enter there
 'Mid kindred spirits white-rob'd, glitt'ring, fair;
 Ah, so my fancy views thee, parted soul!
 Wand'rer to other worlds! Beyond control
 Of aught on earth thou art. The Mighty saith
 Man's mortal part is thine:—Thou hast it, Death!
 When passing from these last dark shores of life
 Less'ning before thee; when the parting strife
 Of nature warn'd thee, thou wast hast'ning home,
 What were thy thoughts, and whither did they roam?
 How o'er thy spirit came the day of mirth,
 The changing scenes, the pomp, and show of earth.
 They dwindled then to nought—and then fair truth
 Broke lustrous forth in the dark hour of death,
 And thou, deserted body, left below!
 How still, and pale, and cold thou art! With wo
 Thou now hast done. Past are thy ills. Thy tears
 Have ceased to flow. Fled are thy earthly years,
 And thou art borne to thy last still abode
 Where all must go. Many before thee trod
 That lonely path. Sleep on secure, till sound
 Of Gabriel's trump shall rend the solid ground!
 Sleep on—securely sleep! Jehovah saith
 In beauty fair thou shalt arise from death.

Hunter District.

M***

FOR THE SOUTHERN BAPTIST.

The Orphan.

Child of misfortune! like some lonely
 Bark without a helm or compass
 To direct its course through waters rough,
 And tempests adverse; thou art left
 The sport of passions, uncontrolled—
 By reason or religion, to withstand
 The storms of life, the snares which
 Lurk about thy pathway. Ah! hapless
 Boy—so young in years—a stranger
 To experience faithful admonitions.
 What shall thee befall? Little knowest
 Thou of this world's deceitful vice.
 Thou art bereft of father's wholesome
 Counsel, and a mother's tender care.
 Their voice is mute in death—they sleep
 Beneath the valley's silent clouds,
 While their lovely boy, whom they oft
 Caressed, and nurtured in the lap of love,
 Wanders without a friend to guide
 His youthful footsteps through this
 Bewildering scene, and teach him to adore
 His God, and tread the path to heaven.
 And hast thou, then, lone orphan,
 No kind friend? O yes, thy Maker, God,
 Has promised to sustain and nourish thee
 When thy parents thee forsake. But thou
 Must lift thy little heart to Him
 In prayer sincere and humble—beseech Him
 To become, henceforth, the wise Protector of thy
 Youth, and lead thee in the paths of truth divine.
 That eye, which sees the sparrow when it falls,
 Will mark thy dubious way, and keep thee
 Safe from error's dangerous bane.
 That liberal hand, which soothes distress,
 Will not from thee withhold its wonted bounty.
 O consecrate thy days to Him; and He, who
 For the orphan cares, will thy unconscious
 Youth preserve—and bless thy riper years—

And smile upon thee in the hour of death—
 And take thy spirit, washed in the Redeemer's blood,
 To mansions in the skies, where orphans
 Feel no want, no sorrow feel, but where
 Parents, brothers, sisters, friends, all,
 One undivided family compose.

J. D.

From the Episcopal Watchman.

Bible Truth Immortal.

That deathless page—that deathless page—
 All human things shall pass away,
 The world itself shall fail with age,
 That deathless page shall ne'er decay.
 There trembling faith and hope may cling,
 Mid the wild changes of the world,
 Though death over all its curse should fling,
 And earth to ruin should be hurled.

Go, gather all that human thought
 Hath cast upon the breath of fame,
 All mind hath dreamed, or art hath wrought,
 To win the tribute of a name.
 The hand which set yon stars on high,
 Which guides through space each flaming ball,
 Which graved His name upon the sky,
 Hath written change upon them all.

Earth and its teeming multitudes,
 Its every passion, hope and fear,
 Its transient loves, and fleeting feuds,
 Shall quickly die and disappear.
 The hero's and the monarch's crown,
 The sage's lore, the poet's wreath,
 Proud genius and its high renown,
 Shall wither in the grasp of death.

But that pure page—that page divine,
 By the Almighty finger traced,
 Shall stand aloft a fadeless shrine,
 When all of time shall be effaced.
 And e'en in that last day of flame,
 Of thrilling fear and wild amaze,
 Still, still secure, uncharged, the same,
 This, this shall brighten in the blaze.

Go, mortal, search that sacred page:
 Seek there a hope that will not die;
 A hope that shall survive all age,
 Till swallowed up beyond the sky.
 Go draw from thence that priceless faith
 In Him who lived and died to save,
 Which shall light up the face of death,
 And cast a halo o'er the grave.

Receipts for the Southern Bapt.

The following persons have paid their subscriptions, viz.—
 Rev. Thomas Adkinson, \$3; Wm. Fuller, \$3; W. W. Chiklers,
 \$3; James Brock, \$1 50; James Swearingen, \$3.

Protracted Meeting.

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

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the au-
 thorized 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, Calnet, 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. Warner,
 adapted to the views of the Baptist Denomination. For deliv-
 ery to Subscribers, or for sale at this office.
 Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

CHARLESTON PRICES CURRENT, SEPTEMBER 18, 1835.

ARTICLES.	c.	s.	c.	ARTICLES	c.	s.	c.	ARTICLES.	c.	s.	c.			
HAGGING, Hemp, 42 in. yd.	26	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13			
Tow and Flax	18	a	22	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9		
BALE ROPE, lb.	11	a	15	Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00	
BACON, Hams	00	a	111	No. 2.	7	00	a	00	Prime,	15	00	a	00	
Shoulders and Sides	64	a	74	No. 3.	6	00	a	00	Cargo,	8	50	a	00	
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	8	75	a	3	Mess, Boston,	14	50	a	00	
Prime	8	a	50	FLOUR, Bal. U.S. sup. bbl.	6	75	a	7	No. 1. do.					
Cargo	41	a	42	Philadelphia and Virginia	0	00	a	6	50					
Mess, Boston	00	a	121	New-Orleans	0	00	a	00	PEPPER, black, lb.					
No. 1.	00	a	11	GRAIN, Corn, bush	85	a	95		PIMENTO	9	a	91		
No. 2.	8	a	9	Oats	48	a	50		RAISINS, Malaga, bun. box	3	50	a	3	
BREAD, Navy, cwt.			21	Peas	60	a	00		Muscadel,	3	50			
Pilot	4	a	41	GLASS, Window, 100ft.	41	a	9		Blom,	00	0	a	00	
Crackers	7	a	71	GUNPOWDER, keg.	5	a	6		RICE, 100lbs.	34	a	4		
BUTTER, Goshen, prime, lb.	25	a	34	HAY, Prime Northern, 100lb.	1	121	a	1	25	SUGAR, Muscovado, lb.	71	a	10	
Inferior	20	a	00	IRON, Pig.					Porto Rico and St. Croix,	71	a	101		
CANDLES, Spermaesi.	32	a	34	Sweden, assorted.	4	a	41		Havana white,	111	a	12		
Charleston made	14	a		Russia, bar.	4	a	61		Do. brown,	71	a	91		
Northern	12	a	13	Hoop, lb.	61	a	61		New-Orleans,	6	a	71		
CHEESE, Northern	8	a	84	Sheet	8	a	81		Loaf,	141	a	16		
COFFEE, inf. to fair	11	a	111	Nail Rods	7	a	71		Lump,	13	a	14		
Good fair to prime	13	a	131	LARD, Pig and Bar, 100lb.	9	a	101		SALT, Liv. con. sack, 4 bu. 1	621	a	14		
Choice	14	a	141	Sheet	61	a	61		In bulk, bush	25	a	30		
Porto Rico	131	a	141	LIME, Stone, bbl.	1	50	a	7	Turks Island	31	a	8		
COTTON, Uplands, inf.	151	a		LUMBER, Pitch Pine, ribs, Mft.	7	a	8		SOAP, Am. yellow, lb.	5	a	61		
Ordinary to fair	16	a		Shingles, M.	3	a	5		SHOT, all sizes	71	a	8		
Good fair to good	161	a	17	Staves, Red Oak	14	a	15		SEGARS, Spanish, M.	14	a	16		
Prime to choice	18	a	181	MOLASSES, Cuba, gal.	25	a	25		American,	1	85	a	1871	
Santee and Maine	32	a	40	New-Orleans	30	a	32		TALLOW, American, lb.	9	a	91		
Sea Island, fine	32	a	50	Sugar House Treacle	30	a	30		TOBACCO, Georgia,	31	a	4		
CORDAGE, Tarred	9	a	10	NAILES, Cut, 4d. to 20d. lb.	61	a	0		Kentucky,	5	a	6		
Do. Manilla, cwt.	11	a	12	NAVY STORES.					Manufactured,	8	a	12		
DOMESTIC GOODS.				Tar, Wilmington, bbl.	1	621	a		Caymanish,	24	a	32		
Shirtings, brown, yd.	61	a	81	Turpentine, soft.	2	50	a		TEARS, Hobes,	18	a	20		
Bleached	8	a	15	Do. Georgetown,	1	a	1		Souchong,	30	a	40		
Sheeting, brown	8	a	101	Pitch	1	75	a		Gunpowder,	75	a	80		
Bleached	101	a	17	Rosin	1	371	a		Hyson,	50	a	80		
Calicos	9	a	15	Spirits Turpentine, gal.	45	a	50		Young Hyson,	65	a	75		
Stripes, indigo blue	81	a	11	Varnish	5	a	25		TWINE, Seine,	26	a	30		
Checks	7	a	16	OILS, Sp. winter strained	1	05	a		Sewing,	26	a	30		
Plaids	81	a	11	Fall strained	90	a	1		WINES, Madeira, gal.	2	a	3		
Fustians	12	a	16	Summer strained					Teneriffe, L. P.	1	a	1	35	
Bed Tick	13	a	20	Linsed	1	a	1		Malaga	45	a	50		
DUCK, Russian, bolt	15	a	21						Claret Bordeaux, cask	20	a	30		
									Champaign, doz.	8	a	15		

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	108 00	3.50
South-Carolina do.	45	61	1.75
State do.	100	117 00	3.00
Union do.	60	55a641	1.50
Planters' & Mechanics' do.	25	371	1.00
Charleston do.	25	501 0	
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	92	4.00
Rail-Road do.	100	114	3.00
Santee Canal do.	870	200	20.00
State 6 per cent Stock	100	00	
State 5 per cent do.	100	00	
City 6 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 9 a 91 per cent. prem.
 France, 5f. 20 a 0 00 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, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 25, and Sovereigns, 241 a 4 7-8

Charleston Market.

COTTON.—The sales since our last report have been 437 bales of the old crop as follows: 44 at 151, 15 at 16; 114 at 161, and 264 at 18 cents. Of the new crop, 31 bales at 18, and 117 bales at 181. The new drop is taken out of the market on its arrival at our reported sales according to quality, and that not sold is immediately shipped to the North on owners' account. The last advices from Europe state the market rather heavy with a decline on inferior Uplands. There is nothing doing with us in long Cottons.

RICE. The demand has been fair and 61 readily obtained for prime fresh beat.

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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