

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM DENNY BRISBANE, EDITOR.

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[No. 15.]

RELIGIOUS MISCELLANY.

From Hall's Treatise on Education.
For Parents.

Some pious parents seem to entertain the idea that inasmuch as peculiar promises are made to them, as Christians, in behalf of their children, they have little else to do than trust to promises, without any special effort on their part to learn or to fulfil the conditions on which they are made. They commend, as they ought, their children in prayer to God, and appear to overlook the duties which he has developed upon themselves, as growing out of parental relations, and without the performance of which his aid would be little less than miraculous. They may teach them many important religious truths; inculcate on their minds the necessity of virtue and piety; exhort them to the practice of all that is lovely, and of good report, and set before them in their own persons, an example of holy living, and yet fall short of the demands of duty and the reception of the promises. All these things may have been done without any authoritative efficiency, by way of counsel, advice, and commendation, but without insisting on the performance of a single item, with none of that urgency of manner, which characterizes a demand which cannot, must not be denied.

We have, in well authenticated history, the example of a pious man, whose counsels and advice to his children were in all probability as salutary and as urgent as those to which I have just alluded. Yet his sons were impiously abandoned characters, and drew upon themselves the signal displeasure of heaven. For aught that appears, the pious Eli prayed as fervently for his sons, and as much desired their best welfare, as any other parent. We have the highest evidence of his devotion to the honour of God, and the cause of religion. After all, he had one grand defect; and that defect brought ruin to his family, and hastened his own departure from the world. It is said of him "that his sons made themselves vile, and he restrained them not." It was an aggravation of his fault, as it further appears that he knew their iniquity, while he failed to correct it. The difficulty with this good man was, he did not exercise such a control over his sons as was sufficient to keep their evil propensities in check. They had their own way, and maintained it in spite of the knowledge and authority of their father. Now had it not been possible for him to control his sons, he would not have received so severe a rebuke from Him who exacts nothing from men which they cannot perform, nor punishes them for an omission of duties which they cannot fulfil. Yet we have reason to believe that at this period of their lives, spoken of in their history, this parent had, indeed, no power to control his sons; for what authority, at their age, was any father ever able to exert over his sons who had successfully set it at naught through the season of childhood and youth? His error, then, commenced

farther back; it must be dated from the first opportunity which he carelessly lost of controlling their base propensities, and was continued and aggravated so long as such opportunities were offered and neglected. On the admonitory character of such an example, I forbear to comment. It speaks a plainer and more powerful language than any at my command, and most forcibly illustrates the importance of an early coercion of children to obedience and duty.

Sunday-School Journal.

From the Religious Herald.

Field for English Bibles.

Countries in which the English Language is now spoken.

	Square Miles.	Population.
Europe,	122,000	26,700,000
Africa,	200,000	240,000
Australasia,	2,037,000	100,000
United States,	2,257,300	15,000,000
British America,	2,360,000	1,350,000
West Indies,	15,000	840,000
South America,	30,000	112,000
Newfoundland,	38,000	80,000
Texas,	140,000	20,000
Total,	8,189,300	44,442,000

British Dependencies in which the Language is only partially spoken.

Europe,	1,500	331,792
Hindustan, &c.,	609,803	100,075,165
Allied Princes,	614,310	50,000,000
Total,	1,235,613	150,406,957

It will be seen that the British language extends over eight millions of square miles, or about one-sixth part of the globe; and that, in addition, the British empire has under its control over 1,200,000 square miles. The only other countries which approach this estimate, are the Russian and the Chinese empires, and the Spanish and Portuguese colonies in America. A great part of the Russian and Chinese dominions are equally barren with British America, and can never sustain as large a population as the Anglo-american states; which in the course of a few years will undoubtedly bear the same relation to, and exercise the same influence on the other nations of the globe, as the Roman empire in the days of the Apostles.

Theological Seminaries and Education.

1. I believe it is admitted on all hands that what a man does not know he cannot teach,—that no one can instruct in theology who is himself uninstructed therein.

2. I believe it is admitted on all hands—to be the duty of ministers of Christ to "Teach all things which"

he "commanded" his apostles, and to teach these to all, to the end that they may "observe" and do them.

3. I believe all admit that the ministers of Christ should be "apt to teach."

4. I believe all admit that the ministers of Christ should be "no novice."

5. I believe all admit that the ministers of Christ should "give attendance to reading."

6. I believe all admit that the ministers of Christ should "study to show himself approved of God—a workman that needeth not be ashamed—rightly dividing the word of truth."

7. I believe few will doubt the above duties imply the use of books, and the help of experienced men in verbal instructions.

8. I believe very few are so enthusiastic (i. e. "are looking for the end without the use of means") as to expect all the qualifications to be the immediate gifts of God, without a secondary cause, or that he will give without the use of some human or earthly instrument. Few feel justified in expecting the whole of their light upon texts, and the scriptures in general, and upon arguments which defend the truth without reflection—the use of their reason—the use of their tongue in conversation with the wise and pious—the use of their eyes in reading the production of the wise and good especially the Holy Scriptures.

9. If it is, then, an admitted point, that the man who is called of God to preach, is bound in duty to "study"—to "give attendance to reading"—to be a "workman," &c.—to use the gifts which God has already given—to avail himself of the helps within his reach, it is easily seen that he must study Theology; for that *more* is implied in this study than the above!

10. It is an assumed but unproved sentiment that men are to devote themselves wholly to the work of preaching as soon as they are called at all. Yea, this is contrary to fact, and the analogy of things to say a man should preach at all when first called; there is almost always a preparatory work of longer or shorter duration. I doubt whether there is a man in the Maine Conference who commenced the work of preaching, when called, without preparatory process. Who, for instance, began to preach without some or all of the following preparations: Thoughts of the greatness of the work for some time—of the vast responsibility attending it—examinations of himself, whether he could possibly perform it—deep thoughts upon various portions of scripture, with a view of preaching, and of texts in particular—hearing preaching critically, to learn the matter and the manner proper for him—exhorting, with his eyes upon some text of scripture—reading, to learn what others have said, and how they have felt about preaching—conversing with particular friends on the subject, to gain information—and finally bringing his case before the class, and the quarterly conference, and from them receiving license to exhort and to preach—Now, though this, with some, was done in a short time, with others it took a long time as with the writer; and in either case, has been as truly a Theological training, a previous preparation, as though we had spent three years in a Seminary. So much for facts in the case. Now for analogy:—The soldier prepares to march—the farmer prepares to till the ground—the merchant prepares to buy and sell goods—the mechanic prepares for his particular labors—men of learned professions always prepare for their profession, and soon *ad infinitum*, and all this *after* they have their business assigned them *after* they are called.

11. As therefore there is, in fact, *time and preparation* for obedience to the call, who will dare to say how long or short shall be this time, or how great or small this preparation? Who will say that in many cases, the time may not, yea *ought not* to extend years, and the preparation to be thorough? Must not judgment in the case be referred to the individuals themselves, and to the nature of circumstances? So, 1. If a man feel impressed, as he thinks by the Holy Spirit, to study for three years (more or less)—2. If he can do this without temporal injury, or injury to his health,—3. If there are no special openings in Providence for his labor in the field,—4. If there is an opening for him to study one, two or three years in preparing to labor with all his strength in the pulpit, who will dare to doubt its being his duty to do it. I dare not.

12. But *how* can he study the most *effectually* with, or without system?—alone, unaided by his fellows, or by their help, the help of the wise, the good, the experienced?—in a seminary or not? The *thing* we want, and in the *quickest and best way possible*—we care nothing for the *manner*? just obtain the qualification. I understand *experience and reason* to say "system, system—wise and holy experience,—seminaries." Yes, the young man must have help! and this is given the *quickest and most easily* in a school for that purpose. Let us have one then speedily. "But I am afraid we shall make those ministers whom God has not called! And are you not afraid we do so now! And have we not rules for examination in our Discipline? Will not the godly still have the Spirit to help to discern? Will a knowledge of theology hurt a man who is not called to preach, it, perchance, such an one should be educated? "But the Presbyterians have them." What then? Are they less holy and spiritual than they were before they had them." No, in no wise. At least, where is the proof that they are? Are you afraid of good, because it is found in a sister church. If so why, believe in *depravity, conversion, and the trinity*?—These good things are there also.

"But we shall be proud, and lose our character as to devotedness. Were things thus with Paul! with Luther! with Arminius! with Wesley! with Clarke? And are the theologically learned, now alive and with us, proud, and wanting in piety! Shame on this objection: why not join with Catholics, and say "Ignorance is the mother of devotion!"

"But the learned sects have always fallen." Have they indeed! and what have *unlearned* sects done! Have they not fallen also? Where are they! The truth is, they have grown proud and impious sooner—spread less—and fallen oftener than others.—Think of sects for one century back; or go back to Apostolic times. Not the more learned in theology the best.

"But we have done well without these schools." Well if so, what might we have done with them! If our ranks had been filled with men with *treble* the skill they had, *more* would have been done. We must not only "burn," as did John the Baptist; but we need to "shine" like him also. Who among us do the most now to keeping the Methodists from being overwhelmed with the floods of error, and infidelity, which are sweeping over the earth? None can doubt as to an answer; all are doing well, we hope, and what they can; but the Theologically learned are doing the most.

But they are not ambitious for superiority. Moses said, "I wish all the Lord's people were prophets," so they say "we wish all were as we are: yea our superiors."

D. COPELAND.

In Mr. Kilpin's school were two boys, brothers from 11 to 12 years old. One of these children had, after repeated admonition, manifested a determined obstinacy and sulky resistance. Mr. Kilpin told him that the result of such conduct would be a chastisement that would not easily be forgotten. He was preparing to inflict it on the still hardened child, when his brother (Paul) came forward, and entreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, "My dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, I could not be so unjust as to give you pain my precious child." The dear boy said, "I shall endure more pain to witness his disgrace and suffering than any thing you can inflict on me; he is a little boy, and younger and weaker than I am; pray sir allow me to take all the punishment, I will bear any thing from you. O do, do, sir, take me in exchange for my naughty brother!" "Well, James, what say you to this noble offer of Paul's?" He looked at his brother; but made no reply. Mr. K. stood silent. Paul still entreated for the punishment, that it might be finished, and wept. Mr. K. said, "Did you ever hear of any one who bore stripes and insults to shield offenders, Paul?" "O yes, sir, the Lord Jesus Christ gave his back to the smiters for us poor little sinners, and by his stripes we are healed and pardoned. O sir, pardon James for my sake, and let me endure the pain. I can bear it better than he." "But your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve correction?" "O yes, sir, he has broken the rules of this school, after repeated warnings: you have said he must suffer, therefore, as I know you would not speak an untruth, and the laws must be kept, and he is sullen and will not repent, what can be done, sir! Please to take me because I am stronger than he." The boy then threw his arms round his brother's neck, and wetted his sulky hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, his heart melted, he sought forgiveness, and embraced his brother. Mr. K. clasped both in his arms, and prayed for a blessing on them from Him, of whom it is said, "He was wounded for our transgressions," &c.

It would be easy to make remarks on this, (in my opinion) beautiful anecdote, but they would be like painting the diamond.—*Cross and Jour.*

ASSOCIATIONS.

MINUTES

Of the Tugaloo Baptist Association, held at the Shoal Creek Church, Franklin County, (Ga.) September 19th, 20th, and 21st, 1835.

1. The Introductory Sermon was delivered by brother Littleton Meeks, from Leviticus, ch. x. v. 3.
2. Assembled at the Meeting House, read letters from the Churches, and minut'd their state.
3. Opened a door for the reception of Churches, and received Carns-ville Church, a new Constitution, and enrolled their Delegates.
4. Elected brethren Lewis Ballard, Moderator; H. F. Chandler, Clerk; John A. Davis, to preach the next Introductory Sermon; and Thomas Dawson, his alternate; and H. F. Chandler to write the next Circular Letter.
5. Inquired for Corresponding letters, and received

from the Mountain, a letter and minutes by brethren John Chastain and G. o. W. Eaton; from Tucksiege, a letter and minutes by brother Humphrey Posey; from the Convention, a letter and minutes by brother Sterling Roberts; from Saluda, a letter and minutes by brethren S. Vandiver, D. Simmons, D. Hutchins, and J. Rainwaters; from Twelve Mile, a letter and minutes by brother Joseph Grisham, their messengers also having failed, the Association voted that brother Grisham be received as a messenger, therefore: invited him to a seat; from Catahoochee, a letter and minutes by brother Sterling Roberts; from Sarepta, a letter and minutes by brethren Francis Callaway and Brown.

6. Invited ministers not messengers to a seat.

7. Appointed the following Committee, viz: Cobb, Sanders, Dawson, Dean, Stoval, Halsobake and Ray: To arrange preaching, Halsobake, Cobb and Stoval, with the Moderator and Clerk; on business—to examine Corresponding Minutes, David, Davis, and Meeks; on finance, Payne and Glenn; to write Corresponding Letters, Dawson, Grisham, Welborn, Chandler and Dean.

8. The Committee on preaching reported that brethren Sandford Vandiver, Callaway and Posey would preach on the morrow, commencing at 10 o'clock, A. M.

9. Adjourned until Monday, 9 o'clock, A. M.

Sabbath.—The brethren reported preached in the order of their names to an extensive congregation, and we hope with good effect.

10. Monday met pursuant to adjournment; prayer by brother Meeks.

11. Called Delegates names, and marked absentees.

12. Received the Report from the Committee on Business.

13. The Committee on Corresponding Minutes reported that the 28th article in the Sarepta Minutes is worthy of our consideration, which was read and ordered to be inserted as follows:—*Resolved*, That we recommend the prayerful attention of reading the whole Scripture through in each Associational year if possible, and that we endeavor to read them to our families, and servants especially; and further recommend to our brethren to permit their servants to attend preaching in the week as often as possible, and encourage them to attend on the Sabbath, for we think they need the Gospel.

14. The Committee to write Corresponding Letters presented a copy, which was read, and ordered to be printed in the Minutes.

15. Called on the Committee appointed last year to revise the Constitution, who stated they had done nothing. The Association therefore resolved to appoint a Committee of Five, consisting of brethren Meeks, Dean, Dawson, Chandler and David, to attend to the work, and report next Association.

16. Called for the Circular—read and adopted.

17. Appointed Messengers to Associations, as follows:—to the Mountain, Meeks, Davis, and Ballard; to the Georgia, Stoval and Dawson; to Catahoochee, Cobb and Meeks; to Tucksiege, West, Cobb, and Chambers; to Saluda, Davis, Dawson, and Payne; to Sarepta, Davis, David, and Isaac M. Aderhold; to Twelve Mile, Cobb, Dawson, Stoval, Ballard and Smith; to Convention, Cobb, Ballard, Dawson, and Dean.

18. Corrected an error in the 15th article of our

last Minutes, and made it to read as follows: Is it Gospel order for a Church to receive a man who has his niece to wife, who comes forward and relates as they believe a Gospel experience, and that dated long since their marriage? Answered in the negative.

19. Took up the following Query from Beverdam Church, viz: Does it comport with the Gospel for a Church to retain a member in fellowship after committing the sin of fornication on a confession of their crime and profession of repentance for the same? Answer. We advise the Church to put away such characters from among them.

20. We unanimously acknowledge that we have heretofore been too backward in our Churches about the support of the Gospel amongst us; and therefore commend to the Churches to take into serious and prayerful consideration the propriety of sustaining their pastors so that they may give the whole of their time to the work of the ministry; and of laying by them something in store to send up to the next Association, in order to enable some ministering brethren to travel and preach to the destitute, and visit all the Churches in the bounds of this Association.

21. Considered the request of the Union meetings, and recommend the different districts hereafter to appoint the place for their respective Union meetings, and leave it with the Association to appoint the time.

22. Considered the propriety of establishing a Manual Labor School in this section of country. Resolved therefore to send messengers, viz. Cobb, Smith, and Thompson, to Franklin, in Macon County, N. C., on Friday before the first Sunday in October next, to meet and confer with other brethren on the subject, and adopt some measure to bring it into execution.

23. We recommend the Churches to consider on

the propriety of holding the Association at some stated place as near central as practicable, and send up their views on the subject to the next Association.

24. Appointed the next Association at Beverdam, Franklin County, to commence on Friday before the third Sabbath in September next, and adjourn on Monday.

25. Appointed Union meetings as follows, viz: first district, at Bethel, commencing Friday before the fourth Sabbath in July next; second district, at Hendreys, commencing Friday before the second Sabbath in August next; third district, at Lathwood, commencing Friday before the third Sabbath in July next.

26. Resolved, That the Clerk superintend the printing and distributing of 1000 copies of the Minutes, and have \$10 for his services.

27. Received from the Committee on Finance, \$35 16.

28. Resolved, That the present Clerk settle with the former, and report at the next Association.

29. Resolved, That the Clerk procure a book for the insertion of the Minutes from the commencement of the Association, that he present it to the next Association, and that brethren be requested to bring records of the Constitution and Minutes from its first commencement.

30. In accordance with the request of the Church at Middle River, resolved to recommend to the Churches to observe the Friday before the third Sabbath in May next as a day of Fasting, Humiliation, and Prayer.

31. Adjourned by singing and prayer.

LEWIS BALLARD, Moderator.

H. F. CHANDLER, Clerk.

STATE OF THE CHURCHES.

Number.	Churches.	Counties or Districts.	Delegates Names.	Total No.	By Invitation.	By Letter.	Received by Letter.	Dismissed by Letter.	Transferred.	Deceased.	Ord. M. S.	Exp. M. S.	Contributions.
1	Beverdam,	Pickens,	Benjamin Mettes, Robert LeBell	81	3	0	1	0	2	0	0	0	2
2	Beverdam,	Franklin,	M. H. Thomas, Clarkson Mize,	50	0	4	0	2	0	0	0	0	124
3	Bethel m.	Pickens,	John West, Edward Craig,	55	1	3	1	2	0	0	0	0	72
4	Bethel,	Pickens,	Sam Jolly, John Kays,	73	4	5	0	10	7	1	3	0	125
5	Change,	Pickens,	James Mason, Levi Turnery,	27	1	1	0	2	7	0	3	0	95
6	Conover,	Pickens,	ANDREW CORN, Andrew McCuffin,	81	3	1	5	2	17	5	0	1	2
7	Clark's Creek,	Franklin,	James Jenkins, John V. Neal,	49	2	0	1	1	11	1	0	0	1
8	Double Branches,	Franklin,	Levi Childs, Stephen W. Payne,	45	2	0	6	1	4	1	0	1	50
9	Eastonville,	Franklin,	Matthew W. Vandiver, Ben. Stonecypher,	72	3	6	3	1	11	1	2	0	150
10	Hersobah,	Anderson,	Wm. May, James Thomas,	52	4	1	1	0	1	3	0	0	125
11	Holly Spring,	Elbert,	Wm. Maxw. H. John Brown,	73	4	5	2	0	2	0	0	0	180
12	Holly Spring,	Pickens,	Branch Chambers, Lanch Chambers,	62	4	3	1	3	3	7	1	0	175
13	Hendrey's M. H.	Elbert,	Isaac M. Archbold, Job Powers,	61	2	1	5	0	4	1	0	1	2
14	Hunter's Creek,	Franklin,	LEWIS BALLARD, Franklin C. H.,	49	4	0	1	1	5	1	0	1	150
15	Long Creek,	Pickens,	Mackey Brown, Moses Swafford,	13	1	2	1	1	1	2	0	1	50
16	Line Church,	Habersham,	LITTLETON MEERS, Wm. Chambers,	52	1	0	0	0	1	0	0	1	1
17	Leatherwood,	Habersham,	Matthew B. Hooper, Stephen Poe,	25	3	0	0	0	2	0	0	0	50
18	Mineral Spring,	Franklin,	David Crider, John Cortain,	27	1	1	0	0	6	1	0	0	1
19	Middle River,	Franklin,	HENRY DAVIS, David Chandler,	79	1	1	0	3	30	2	0	1	150
20	New Liberty,	Habersham,	James Loken, Edmund Thoen,	45	4	0	0	1	11	1	0	1	145
21	Peckins' Creek,	Pickens,	Wm. Saunders, THOMAS DAWSON,	71	2	2	5	1	2	1	1	1	374
22	Poplar Spring,	Franklin,	Henry F. Chandler, Josiah Stoval,	164	1	4	3	1	11	4	1	1	2
23	Road Creek,	Franklin,	Stirling Pinson, Benjamin Aderhold,	42	4	1	2	0	4	1	0	0	126
24	Shoal Creek,	Franklin,	L. D. Lukatsbaek, W. Ray,	54	3	4	1	0	21	1	3	0	150
25	Zelodun,	Habersham,	JOHN A. DAVIS, John Holcomb,	61	1	4	2	0	13	0	0	1	125
26	Carnesville,	Franklin,	Alvan Dean, M. H. Payne,	22	3	0	0	0	0	0	0	0	125
				1435	45	59	19	193	44	17	10	6	35 164

N. B.—Those names in SMALL CAPITALS are ordained; those in italics licensed, and those marked (*) are absent.

CORRESPONDING LETTER.

The Tugalo to her Sister Associations with which she corresponds—Greeting:

Dear Brethren—

Through the mercies of our God we are spared another year, and are permitted to meet in Council one more. We were greatly encouraged and much comforted in meeting with you. I received your letters of love and Minutes of your proceedings. Assembled as we are, concentrating the wisdom and energy of our denomination, it is our duty to consult and adopt those measures, the most likely to promote the interest and advancement of the Redeemer's kingdom on earth.

The intelligence received from our sister Associations irresistibly produce in us some very solemn thoughts. The deep interest many dear brethren take in the various benevolent institutions of the day, the intensity of thought, the steadiness of pursuit manifested by them, witness that they have not received the grace of God in vain.

While we glory in God on their behalf, we condemn ourselves and repudiate with shame the doctrine of do nothing.

The barrenness of our hearts, the coldness of our churches, the staleness of pulpit sermons, all seem that something ought to be done. Brethren help us to awake and get up, and then go to work. While we praise you, dear brethren, for what you have accomplished us to say in love more might yet be done; the desperate sections of our own happy country seek the bread of life instrumentally at our hand; allied to these, and closely connected to us, are the millions of poor perishing heathen, whose hearts should awaken our spirits and rend our hearts; but for a few thousand miles and we stand on the banks of the Irrawaddy, or on the mighty walls of China; and what do we behold but millions of deluded human beings, drowned in idolatry. And

Shall we, whose souls are lighted,
With wisdom from on high;
Shall we to man be night-d,
The lump of life deny?

Dear Brethren, let these thoughts rest with weight on your minds. We must desire, for we must not swell our paper too much. While we in justice might have said a great deal more, duty forbids our saying less. The business of our Association has been conducted in harmony and love. The stand has from day to day been filled by brethren, whose labors of love we trust will never be forgotten. We have appointed our beloved brethren (see Art. 17.) to bear this our token of love, &c.

May the Lord be in your midst. Amen.

LEWIS BALLARD, Moderator.

H. F. CHANDLER, Clerk.

CIRCULAR LETTER.

The Tugalo Association to the Churches by which it is constituted, and greeting:

Dear Brethren—

It appears from the letters you wrote to us that there is a dark winter season in almost all the Churches, and we fear too little attention has been paid to the example of our blessed Lord. Therefore we think it meet to stir up your minds by putting you in remembrance of your duty, in awakening out of sleep and putting on the works of darkness, and putting on the armor of light.—Romans xiii. 11, 12. First, when

you awake! It is now high time to awake out of the hope of sin, for a sleeping condition is a sinful condition; out of the sleep of carnal security, sloth and negligence, out of the sleep of spiritual death. Both the wise and foolish virgins slumbered and slept.—Matt. xxv. 5. We have need to be often excited and stirred up to awake; the word of command to all Christ's disciples is watch, awake; consider what time of day it is with us, and you will see it is high time to awake. It is Gospel time, it is the accepted time; it is working time, it is a time when more is required than was in times of that ignorance which God winked at, when people sat in darkness; it is high time to awake, for the sun hath been up a great while, and shining in our faces. Have we this light to sleep in?—Thess. v. 15, 16, 21. When we are awakened and up, we must put off our night clothes, which it is a shame to appear abroad in, and put on the armor of light. Christians are soldiers in the midst of enemies, and their life a warfare; therefore their army must be armed, that they may stand upon their defence; the armor of God to which we are directed.—Eph. vi. 13, &c. The Apostle here most enlarged on the armor of God; here is the military girdle or belt, the breast-plate, the greaves or soldier's shoes, the shield, the helmet, and the sword. It is observable that among them all there is none for the back. If we turn our back upon the enemy we lie exposed. 1st. Truth or sincerity is our girdle; it was prophesied of Christ.—Isa. xi. 5. That righteousness should be the girdle of his loins, and faithfulness the girdle of his reins. That which Christ was girt with, all Christians must be girt with.

God desires truth, that is sincerity, in the inward parts. This is the strength of our loins, and it girds on all other pieces of our armor, and therefore is first mentioned. We know no religion without sincerity. Some understand it of the doctrine and the truth of the Gospel. They should cleave to us as the girdle does to the loins.—Jer. xiii. 11. This will restrain from all libertinism and licentiousness, as a girdle restrains and keeps in the body. This is the Christian soldier's belt; ungirt this he is unblest. Righteousness must be our breast-plate. The breast-plate secures the vitals and shelters the heart. The righteousness of Christ imputed to us our breast-plate against the arrows of divine wrath. The righteousness of Christ implanted in us is our breast-plate to fortify the heart against the attacks which Satan makes against us. The Apostle explains this.—1 Thess. v. 8. Put on the breast-plate of faith and love; faith and love include all Christian graces, for by faith we are united to Christ, and by love to our brethren. These will infer a diligent observance of our duty to God and a righteous deportment toward men in all the offices of justice, truth and charity. Resolution must be as greaves to our legs, and our feet shod with the preparation of the Gospel of peace. Shoes or greaves of brass or the like were formerly part of the military armor.—1 Sam. xvii. 6. The use of them was to defend their feet against the gall traps and sharp sticks which were wont to be laid privily in the way to obstruct the march of the enemy; they who trod upon them being unfit to march. The preparation of the Gospel of peace signifies a prepared and resolved frame of heart to adhere to the Gospel and abide by it, which will enable us to walk with a steady pace in the way of religion, notwithstanding the difficulties and dangers that may be in it. It is styled the Gospel of peace, because it brings all sorts of peace;

peace with God, with ourselves, and with one another. Truth must be our shield; the breast-plate secures the vitals; but with the shield we turn every way. This is the victory over the world, even our faith. We are to be fully persuaded of the truth of God's promises and threatenings, such a faith being of great use against temptations. Consider faith is the evidence of things not seen, and the substance of things hoped for; and it will appear to be of admirable use for this purpose. Faith as receiving Christ and the benefits of redemption; so deriving grace from him is like a shield, a sort of universal defence. Our enemy the devil is here called the wicked one; he is wicked himself and endeavors to make us wicked; his temptations are called darts, because of their swift and undeserved flight, and the deep wounds that they give to the soul; fiery darts, by way of allusion to the poisonous darts, which were wont to inflame the parts which were wounded with them, and therefore were so called as the serpents with poisonous stings are called fiery serpents. Violent temptations, by which the soul is set on fire of hell, are the darts which satan shoots at us. Faith is the shield with which we must quench these fiery darts wherein we should receive them, and so render them ineffectual that they may not hit us, or at least that they may not hurt us. Salvation must be our helmet, that is, hope which has salvation for its object.—2 Thess. v. 8. The helmet secures the head. A good hope of salvation well founded and well built will both purify the soul and keep it from being defiled by satan, and it will comfort the soul and keep it from being troubled and tormented by satan. He would tempt us to despair, but good hope keeps us trusting in God and rejoicing in him. The word of God is the sword of the spirit; the sword is a very necessary and useful part of a soldier's furniture. The word of God is very necessary and of great use to the Christian, in order to his maintaining and succeeding in the spiritual warfare. It is called the sword of the spirit, because it is of the spirit's inditing, and he renders it efficacious, and powerful, and sharper than a two-edged sword. Scripture arguments are the most powerful arguments to repel a temptation with. Christ himself resisted satan's temptations with it, it is written.—Matt. iv. 7-10. Prayer must buckle on all other parts of the Christian armor. We must join prayer with all these graces. Observe all the saints are a praying people. Some of the children of God are born dumb. A spirit of grace is always a spirit of adoption and supplication, teaching us to cry Abba Father. Times of danger should be praying times, and so should times of great expectation. Both our fears and our hopes should put us upon our prayers, and when the interest of the Church of God is deeply concerned, the hearts of the people of God in prayer should be greatly enlarged.

Dear Brethren—We now close our remarks and submit them to your consideration, and if you find them according to the word of God receive them and endeavor to improve them, and that the Lord may enable you so to do is our prayer.

LEWIS BALLARD, Moderator.

H. F. CHANDLER, Clerk.

What is spoken wisely should be spoken calmly, and then it will be heard in quiet, and calmly considered. But passion will lessen the force even of reason, instead of adding any force to it.

CHARLESTON, S. C.

FRIDAY AFTERNOON, OCTOBER 9, 1835.

To the Readers of the Southern Baptist.

Fellow-Citizens—

In my absence from the city during the prevalence of Strangers' Fever, the friend to whom I entrusted the supervision of the Southern Baptist, has deemed it expedient to give the pledge that I would appear in my own name to defend myself from the charge of being an Abolitionist. But really the charge is so preposterously absurd after all that I have written in defence of domestic slavery, that I apprehend any serious attempt to refute it will only add to the absurdity. Surely those who have ordered their papers discontinued could not have read the many articles I have written for the editorial columns of the Southern Baptist, and I now request them to read at least my strictures on Dr. Wayland's Treatise on Domestic Slavery. If this will not convince them, or any others, that they have been imposed upon by false rumors, I scarcely think my express denial of the charge will change their feelings towards me. But to have the whole matter in a nut shell, I will conclude by saying that I would as leave be called an Assassin at once as to be called an Abolitionist.

WILLIAM HENRY BRISBANE.

Lawtonville, S. C., Oct. 2, 1835.

It perhaps is expedient to mention that the Editor, though absent from the city, has regularly furnished the paper not on with the editorial matter, but with many of the selections. He is expected to return in the course of a few days, when he will re-assume the entire charge of the paper.

Several ministers in Virginia have recently found it necessary to defend themselves in the public prints from the charge of being Abolitionists. We know not who can be safe, when even the open advocates of slavery are denounced as Abolitionists. But who is to blame for this unhappy excitement of the public mind? We fear Messrs. Tappan, Garrison, and their coadjutors will have much to account for at the bar of God. May the Lord, however, forgive these our enemies, "for they know not what they do."

Letters on Universalism, by N. W. Hodges.

We have not had time till recently to peruse this pamphlet, but as we have now read it, we must take occasion to express our gratification. It appears to have been written in a most excellent Christian spirit, and is entirely divested of that acrimony which is so common in controversial writings. The arguments are good, and if Universalists will read the work, it must be the fault of their hearts and not of their heads, if they are not convinced by it of the absurdity and sinfulness of Universalism. We shall occasionally transfer to our columns extracts from the letters; but the pamphlet itself can be obtained on application at our office.

"Go, preach the Gospel, saith the Lord,
Bid the whole earth my grace receive."

The hymn, commencing with these words, was sung just before the ship *Louvre*, Captain Brown, containing many ambassadors for Christ, sailed for Calcutta. We give thanks to God through Jesus Christ our Lord for his abounding grace in influencing the minds of so many to carry the news of redemption to the benighted of the earth. This band of missionaries is the largest that the Baptists of this country have sent at one time.

The following persons composed it: Rev. L. Ingalls and wife, Rev. J. S. Haswell and wife, and Miss Eleanor Mcumber, destined to Burmah; Rev. R. D. Davenport and wife, destined to the mission in Siam; Rev. J. L. Shuck and wife, Rev. A. Reed and wife, destined to China; Rev. S. S. Day and wife, and Rev. E. L. Abbott, destined to a mission among the Telingus of the Madras Presidency. What may not these fourteen do for the kingdom of Christ in India? Thousands in heaven and on earth may through their instrumentality become the recipients of the great salvation. We know "every knee must bow and every tongue confess," that faith cometh by hearing and hearing by sending preachers, and now that we have obeyed in this thing, brethren approach God humbly, confidently relying on his grace, on his promise to give his Son the heathen for his inheritance, and ask for blessings upon the dear ones who have persecuted themselves "living sacrifices," and upon the cause of missions. The few missionaries who have already gone, have been blessed in breaking down some ramparts of Satan. In anticipation we bless God that every post hath been taken, that the banner of redemption floats over every land, that the choruses of glory and honor to the Lamb hath been sung by all people, and that this world is reconciled to God through Jesus Christ.

The missionaries were accompanied by brother H. Malcom, and those connected with the Orissa mission of the General Baptist Foreign Missionary Society, Rev. Amos Sutton, Rev. E. Noy, and Rev. J. Phillips and their wives. The ship sailed on the 21st ult.

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 recommence 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.

FOR THE SOUTHERN BAPTIST.

Benevolence a Test of Undeified Religion.

The peculiar trait of Christian morality is enlarged benevolence; charity seeketh not its own but the good of others. Let it be remembered however, that benevolence doth not consist in gifts, though these are its fruits; they sustain the same relation to it that works do to faith. And as there may be works without faith, but not faith without works, so with benevolence, it must have its appropriate evidences. I would describe benevolence to be a desire for the good of others accompanied by deeds suitable to our means and condition. This simple description will enable us to discern the counterfeit amid a profusion of gifts though under the semblance of sanctity; to test the purity of every religious system and the integrity of individual profession.

The practical tendencies and effects of any system of morals are the proper criteria for trying its character, and the only question should be, will it promote the happiness of its adherents on the "long run." The plausibility of many schemes will vanish when thus tested. Thus, Deism displays something of liberality and independence in removing its wholesome restrictions of inspiration, and in permitting unqualified indulgence in those things which our lusts may desire. The tendency of this is to constitute the desires of a corrupt mind the rule of right, and consequently to sap the foundations of all morality and invade the divine prerogative. Its effects will be to bear men before God the subjects of guilt and of punishment.

So with Romanism. It offers the supposed advantages of masses, confessions, absolutions and prayers, (which, it states, will promote the well being of spiritual existence) upon the condition of unreserved obedience to the decrees of the Pope. The tendency of this is to create and sustain unlimited power in the person of a "man of like passions with ourselves," to surrender the rights of conscience, reason, and judgment in matters which involve our own free agency. Its effects may be seen in its history. It hath been opposed to the civil and religious liberties of mankind, and proved its nature arbitrary and despotic, for its devotees have been subjected to the terror of its power and its enemies have met with curses and threatened with the vials of its wrath, unmercifully by sorrow for their supposed delinquencies. These things prove it to be a corruption of that system which teacheth us to pray for our enemies, and to "do good unto all men."

So with Universalism. It exhibits pretensions to an over-abundant charity, by giving permission to men to enter heaven with a lie in the right hand. The tendency of this is to encourage men to continue in sin, to create disorder in the moral government of God. The effect will be to lead men blindfolded into eternity, and into ruin remediless.

So with Antinomianism. It makes professions of zeal and regard, and says "be warm, be comforted," but is opposed to palpable contribution. It professes to adore God, but says to "bestow gifts on men" would be an infringement of the divine prerogative. The tendency of this system is to chill the warm affections and to seal up the fountain of sensibility. The effect is selfishness, heartlessness, disobedience to that command of love, "thou shalt love thy neighbor as thyself," and consequently guilt before God. But enough: I would say to my readers apply this test to all systems, and that and that only which aides the trial is the religion of Jesus.

We may also ascertain the integrity of our profession. Benevolence it must be remembered, is a fixed principle, uniform in its operations, and in this respect differs from that which at one time is liberal to indiscretion, and at another sinks into apathy. It accords with this exhortation of the Holy Ghost, "as ye have opportunity, do good unto all men." Ministering brethren, the degree of this virtue which you may possess, will afford you no doubtful test of your call to the work of preaching. "Is it your heart's desire and prayer to God" that sinners may be saved? If not, alas, alas for you, careless shepherds, ye are answerable for the blood of men. Lay brethren, do you possess a uniform and increasing desire that the spiritual and temporal wants of your fellow men should be relieved? Do you pray for, do you give to them? See to it that you make your "profession good." Churches of Christ! You can decide at once whether you have an enlarged benevolence. Look at the nature, frequency and fervor of your petitions, and compare your contributions with your means. The Minutes of your Associations will tell you whether you have the mind of Him who gave himself for us. If ye have not charity, "ye are as sounding brass."

W. J.

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

It is fair to infer from the remarks which have recently appeared from the pen of the Agent of the Convention, that an effort will be made at the extra session of that body, to bring forward the establishment of a Manual Labor School as a matter of equal, if not of paramount importance with the Theological Institution. As a member of the Convention who, in common with others, necessity will compel to be absent, I avail myself of the opportunity of expressing a thought or two upon this interesting subject.

First: I cannot think that the Convention can know at the proposed meeting, what are the real views of the denomination touching this matter should they take the statements of the Agent as the exponent of those views. So far as our esteemed brother who fills the agency has visited, he will of course be able to give accurate information as to what he has seen and heard. But the truth is, he has not visited important sections of our State; sections in which the voice of the Baptists is unanimously in favor of the re-establishment of the Theological Institution. Unfortunately the views and feelings of those

friends of the Institution cannot be so fully expressed and felt as they would be, were the delegates to the Convention, who would represent them, able to attend. One whole Association I have reason to fear will be without a representative, not from indifference, but from necessity; and in this Association there are individuals ready to do liberally in support of the Theological Institution.

Again: It is well known that brother Hodges has always preferred such a state of things as that which has communication in the Southern Baptist proposes, to the existence of a simple Theological Institution. It is quite reasonable, therefore, to suppose that this preference of his has influenced his operations as Agent. I do not mean, in making this statement, to cast any unfavorable reflection upon him. I do not mean to charge him with any thing but what he will cheerfully allow, and what indeed the Convention ought to have expected when they appointed him as Agent. In fulfilling his office he has acted, of course, under the influence of all the predilections which belong to him as an individual. This being the case, I contend that the Convention cannot be prepared to form a just and accurate opinion about the public sentiment upon this most important subject until they shall have appointed another Agent, decidedly in favor of a purely Theological Institution, and have given him nearly ten months to fulfil his agency, and then report.

With respect to the junction of the Theological Institution with a school for boys, substantial objections present themselves to my mind against it. I will not now insist on the unpleasantness of such an association to the young men who may be cultivating their ministerial gifts, though I have the testimony of one young brother who knows the annoyance of it by his own experience.

To my mind the capital objection to the proposed scheme is this: If the Convention, in compliance with its expressed willingness to do so, should take the superintendence of classical education as connected with the manual labor system, neither one nor two schools will be sufficient for the purpose. The Baptists in South-Carolina, provided the scheme meets with their approbation (and this is presumed in its adoption,) will afford more pupils than could wisely be placed in one Institution. In any school justice cannot be done to the scholars when they increase beyond a certain number, for in classes that are too large, the education of boys must be imperfect. Now should we establish a single manual labor school, it must necessarily distribute its pupils into such classes, or else employ a double set of teachers or more, as the number of pupils may require. But how much better than such an institution as this would it be, to have separate manual labor schools in different parts of the State, affording to the parents in those different parts the advantage of having their sons near home. Already, in Georgia, in the very infancy of the Mercer Institution, they are talking about the establishment of other similar schools. Presuming then that the Convention goes forward in this work, their true policy, a wise regard to the interests of the denomination requires that instead of a central location for a single school, they seek out locations in different districts for different schools. Let us suppose then, that they select some point in Spartanburg as one site, Society Hill, in Darlington District as another, and Barnwell village as a third; and suppose they determine to establish the Theological Institution at either

one of these places; let me ask, would not such an arrangement create great and well founded discontent in a large portion of the supporters of the Convention?

In conclusion, why encumber the hands of the Convention with a new business confessedly involving difficulties, when they certainly have already as much as they can do? I do fervently hope that the members of the Convention will feel the claims which ministerial education has upon them, and will take vigorous measures to retrieve the injury which has been done, and to afford our young brethren who realize the vastness of their work, the means of acquiring at home that cultivation of their gifts, which may render them "workmen that need not to be ashamed, rightly dividing the word of truth." I had thought, had Providence permitted me to attend the meeting that is now called to propose the institution of eight or ten voluntary agencies, with the understanding that the Agents thus appointed would consider themselves solemnly pledged to devote a certain portion of time to the work, and to use every exertion to raise in a given time what would be necessary, in addition to funds already owned, to secure the endowment of two Professorships, and thus give permanency and immediate action to the Institution. With such a prospect before them, the Baptists in South-Carolina would give, and their giving is the main-spring, which would set the whole machine in motion.

A MEMBER OF THE CONVENTION.

APPEAL

In behalf of the South-Carolina College.

(CONCLUDED.)

From this brief statement of facts, it will, we trust, satisfactorily appear, that there was nothing in the creation or arrangement of the duties of the Professorship of Sacred Literature, calculated to impair the confidence of the Christian community—that there is no reason to believe that all the other Professors would not be disposed most cordially to co-operate in extending the influence of that Professor—and that so estimable a man as Dr. Capers, should have taken a different view of this matter, is to us a subject of great surprise, and of profound regret. With the highest possible respect for that gentleman, we cannot but think he is mistaken in supposing there is any thing in the character and duties of this Professorship, or in the present organization of the College, which might have impaired his influence, or presented obstacles in his way.* Certain it is, that the design of the Trustees

*It appears from a letter of Dr. Capers, to the Secretary of the Board, just published by himself, that immediately after his election, and "when he supposed that no reasonable exceptions could be taken on account" of the Professorship, he objected to his new Professorship on the ground of the "vague and undefined terms (Sacred Literature) which had been chosen to designate it," and more especially on the ground "that as a Minister of a Church whose whole economy as to the Ministry is based on the principle that they who preach the gospel should live of the gospel, and no more; that he could not bargain for his ministry, that he might teach Philosophy for a price, but not Christ crucified." Now we are quite sure, that the duties of the Professorship would have been designated to the entire satisfaction of Dr. Capers; and if it had occurred to a single member of the Board that the addition of other duties would have made the office more acceptable to Dr. Capers, they would certainly have been added. As to the teaching religion for a price beyond the mere means of living, we suspect that the salary allowed the Professor would hardly have been liable to such an objection. We confess that we cannot see any substantial difference be-

twixt was very far otherwise, and we have no hesitation in saying, that the Board will be ready to do whatever may be found necessary for strengthening and sustaining this Professorship, which, as it is second to none in dignity and importance, should certainly be made to exert an influence that may be conducive to the temporal and eternal welfare of the students.

It will be proper before we conclude, to advert for a moment to the character and qualifications of the new Professors, in order that the public may judge whether their sons may be safely committed to their instruction, in the several departments which they have undertaken to teach.

DR. LIEBER.

The Governor of the State, in announcing to the public, as President of the Board of Trustees, the result of its proceedings, speaks of this gentleman in the following flattering terms, deriving his information from the testimonials before the Board: "Dr. Francis Lieber of Philadelphia, has been elected Professor of Political Economy and History. From the very strong and unqualified recommendation of some of the profoundest scholars and distinguished men in Europe and America, as well as from the personal knowledge of some members of the Board, it is confidently believed that this gentleman will prove a very valuable acquisition to the science and literature of the State. He brings with him the most unqualified testimonials in his favour, of the great German historian Neibhur, whose favourite pupil he was, and the unusually earnest recommendation of Chancellor Kent, who expresses the opinion that he would be an ornament to any College in our country."

It is but an act of justice to Dr. Lieber to add, that the historian Neibhur states "that he knew Dr. L. intimately, that he had lived in his house a year, and that he could with perfect safety pronounce him to be a man whom nature had endowed with capacious talents, and eminent capacity to penetrate whatever his attention is directed to."

Chancellor Kent too, speaks of him as "a gentleman of great learning, and probity, and worth, and that his name, his character, his talents, his learning, and great moral worth, eminently qualified him for the Presidency of our College, and would elevate the reputation of any University in our country."

The Hon. John Sergeant of Pennsylvania, strongly recommends Dr. Lieber for the Presidency of our College, stating "that he was well acquainted with him, that he is a gentleman of extensive and solid acquirements, great industry, excellent general capacity, and an admirable moral character, with a large acquaintance with the world and the manners and habits of the best society."

Judge Story speaks of him as a gentleman "whom he has known for several years, and pronounces him an excellent scholar, learned, and of uncommon enthusiasm and strength of mind, devoted to literary

between receiving a reasonable compensation for teaching Moral Philosophy, or for delivering a course of Lectures on the Evidences of Christianity. At all events, we think Dr. Capers himself will hardly suspect the Board of any sinister design, in putting his Professorship on an equal footing in point of salary with the others; and if the Trustees, adopting the idea that the Professor of Sacred Literature should "live of his Professorship and no more," had allowed him but one, instead of two, thousand dollars, we should hardly have escaped the censure of those who have found in all the proceedings of the Board evidences of their "hostility to religion and the clergy." It is clear that it was not possible for the Trustees in this matter to avoid censure.

pursuits and accustomed to laborious study, particularly, well versed in statistics, history, and moral philosophy; speaking the English language with great fluency and writing it very well." "I hardly know a man, (says he,) more likely to have a useful influence over young minds."

Passing over the testimonials of the Hon. Edward Livingston, the Hon. Joseph Ingersoll, Nicholas Biddle, and others which our space will barely permit us to notice, we will conclude with an extract from the recommendation of our fellow-citizen, Col. William Drayton, now a resident of Philadelphia, than whom we certainly know of no one entitled to greater respect and consideration. He speaks of Dr. Lieber's various accomplishments and attainments, both in private life, and as a public instructor, which in the opinion of the most distinguished literary and scientific gentlemen in the United States, eminently qualify him for the Presidency of a College."

After reading these recommendations, is there any candid man who will state that the election of Dr. Lieber, who was also known to be a professor of religion, affords any evidence of a disregard on the part of the Trustees of the interests of the Institution committed to their care.

DR. ELLET.

The next on the list is Dr. Ellet. Of this gentleman the Governor speaks as follows: "Dr. Win. H. Ellet of N. Y. has been elected Professor Chemistry and Geology. He came before the board, sustained by the most unequivocal testimonials of eminent and peculiar qualifications for his department, from almost every Professor, and from many other distinguished men in New York. He has contributed some profound articles to Dr. Silliman's Journal, and the Board discovered, from an inspection of a correspondence between him and Dr. Silliman, in relation to one of these articles, that the latter entertained the highest respect and utmost difference for the opinions of the former, on some very difficult points of investigation in the science of Chemistry."

To go a little more into detail, we would remark that Dr. Ellet was highly recommended by many of the most distinguished men in the United States, and among them, by no less than eighteen Presidents, and Professors of Colleges, and eight Professors of Natural Science, as a gentleman "eminently qualified" for the office to which he has been appointed. Among them were Professor Silliman, President Duer, Professors Renwick, Gale, Francis, Anthon, More, Anderson, Beck, McVicar, Rogers, J. Henry, and Usher, Doctors McNeven, Busch, Hosack, Francis, Rhinelandt, Hart, Peixotte, Cooper, Chilton, Mr. Riker, Mr. DeKay, Mr. Griscom, Mr. Huddant, Mr. Robert Walsh, Mr. H. Allen, Mr. J. Webster, Mr. Boyd, Bishop Onderdonk, Mr. G. C. Verplanck, &c.

These gentlemen speak of Dr. Ellet, as having been a Professor in Columbia College, New York, "in which station he had given entire satisfaction to all concerned—ranking high as a general scholar—who had been long known as an able and successful teacher of Chemistry and Mineralogy—that he had been a lecturer for five years, and had acquired a reputation, few men enjoy of his age; that he is ambitious of distinction in his profession, and is well fitted by education, talents and practical knowledge for a professorship—who had great ability and success in instructing the classes committed to his care—as a chemist his talents are eminent—his acquaintance with the subject extensive, and practical, and expert in manipulation;

in short, he is considered as the most accomplished chemist in the state, very dexterous in manipulation, with a distinct and easy elocution—in scientific acquirements, having no superior of his age in this country, and few, if any that are his equals—one of the very first Chemists in our country." &c.

Dr. Hosack declares "that from a long acquaintance, he can speak in the most positive terms as to his talents and qualifications," and that in the new school of Medicine, (which Dr. Hosack, Mott, and others had designed to establish in the City of New York,) "the chair of Chemistry, was to have been given to Dr. Ellet."

Professor Usher, Professor of the Medical College of Ohio, states, "that he had daily intercourse with Dr. Ellet in his chemical laboratory for more than four years, and he unhesitatingly declares that he knows of no individual who possesses a more accurate knowledge of the philosophy of chemistry, of is more thoroughly versed in its practical details; that to this intercourse, more than to information derived from any other source, he owes his own proficiency in some of the most difficult departments of the science;" "I have heard, (adds he,) some of the best chemists say the same thing. I know that the entire management of the experimental illustrations were confided to him, and I have heard Dr. McNeven, Professor Renwick, and Dr. Torrey, give his views on disputed topics in preference to those previously entertained by themselves, and to such as were contained in the books. As a specimen of the ingenuity of Dr. Ellet's reasoning, and the novelty of views on such subjects, I would refer to his essay on Cyanogen, which obtained the gold medal from Rutgers College, and was published in Silliman's Journal." To all which may be added, that Dr. Ellet is represented to be "a gentleman of courteous demeanour, and amiable manners, an excellent man, most exemplary in private life, and highly esteemed; and to crown the whole, it was stated that he was possessed of an excellent and accomplished wife, distinguished for her literary attainments, and well calculated to exert a high moral influence, in the station in which she is about to be placed. We are happy to be able to add, that all the Professors are equally fortunate in this respect.

MR. STUART.

We come next to the Professor of Languages, Mr. Isaac W. Stuart, late Principal of the Beaufort College. The following were the recommendations of Professor Stuart. President Day, and Professor Silliman, and Goodrich, of Yale College, certified "that Mr. Stuart was graduated at that College in 1828—that he sustained a high rank among the most distinguished in his class, in talents and literary attainments, and excelled particularly in the ancient languages; and was, in their opinion, qualified to give instructions in the higher departments of Ancient Literature."—President Woods, of the Theological Seminary at Andover, certified "that he had been acquainted with Mr. Stuart from a child—(he is the son of Professor Stuart, of that Institution)—that he has uniformly exhibited talents of a high order, and is distinguished for his acquisitions in the languages and in polite literature." "I consider him (says he) qualified in an uncommon degree for the Professorship of Languages in any College." "I have not known any one (says Mr. L. Wood, Jr.) who possesses greater natural facility in making literary acquisitions, or more ardour in the pursuit of knowledge." The Trustees of the Beaufort College in this State,

on hearing that Mr. Stuart's name was to be brought before the Board, met, and unanimously "Resolved, That they take great pleasure in stating, that Mr. Isaac W. Stuart has for the two years last past been acting as Principal of the Institution under their charge; that as a gentleman and a teacher he has given them great satisfaction; that upon frequent examination of the boys under his charge, in such authors as Horace, Cicero, Sallust, Euripides and Sophocles, they were fully satisfied with their instruction; and that he was peculiarly happy in imparting a taste for learning to the youths under his charge."

Dr. Thomas Fuller, the President of the Board, in conveying this testimonial, stated "that the Trustees entertained the highest respect for Mr. Stuart as a gentleman, a scholar and a teacher—that they felt great regret at his discontinuing his valuable services in Beaufort, and he expresses the deep solicitude of himself and his colleagues for the success of the South-Carolina College—the Alma Mater of the moral and political, as well as the intellectual character of the youth of Carolina, and hopes the Trustees may only be so fortunate as to place in their other vacant chairs men as well qualified to fill them, as Mr. Stuart is for that which he applies."

We have next the recommendation of the Hon. Wm. Grayson, the Member of Congress from Beaufort and Colleton Districts, a gentleman as distinguished for his talents as for his fervent piety, and great worth. Mr. Grayson states "that he knew Mr. Stuart intimately, and has had a full opportunity to appreciate his worth,—that he has had a boy under his care,—that his qualifications are so superior, that being solicitous to see the South-Carolina College in a flourishing condition, he feels it an act not more of justice to Mr. Stuart, than of attachment to the State, to bear testimony in his behalf." "I never met (says Mr. Grayson) with a man who more happily combined the qualities of a gentleman and scholar, nor one who has more of that judgment to instruct, and talents to govern young men, without which learning and every other excellence in a teacher are thrown away and useless."

Mr. William Elliott, of Beaufort, voluntarily, and unknown to Mr. Stuart, forwarded a recommendation, substantially to the same effect, adding that he considered him "a gentleman of distinguished merit, with a mind of superior order, highly cultivated and stored with classical learning,—in his intellectual habits a hard student, and in his morals above suspicion; and on the whole deems him uncommonly qualified to become the guide and instructor of our Southern youth."

Robert Barnwell Smith, our Attorney General, concurred in these recommendations, and states "that he considers Mr. Stuart as in all respects worthy of being elected to the vacant professorship."

The Hon. Robert W. Barnwell concurred in their views as to Mr. Stuart's eminent qualifications for this professorship. He states "that he had taught the languages in the Beaufort College for two years, and had given very high satisfaction—that the examinations had been frequent and critical, and that he had always been highly pleased with the skill of the instructor, and the proficiency of the scholars. That Mr. Stuart possessed a peculiar aptitude for imparting knowledge, and inspiring a love of study, as well by the equanimity and kindness of his conduct towards his pupils, as by his own enthusiasm; and on the whole Mr. Barnwell declared that he considered

Mr. Stuart eminently qualified by his acquirements, manners, and character to conciliate the esteem of young gentlemen, and to exercise over them a strong influence in favour of studious habits and ripe scholarship."

Mr. Albert Moore Smith, (who had known Mr. Stuart at College) testified "that he did not think a more competent individual could be found anywhere. That he could vouch for his acquaintance not only with the Greek and Latin languages, but with German, French and Hebrew, and to crown the whole, that although Mr. Stuart was born in Massachusetts, he had lived long at the South, admired the people—was enthusiastically attached to our institutions—had married here, was a man of independent fortune; and that he was influenced only by his ardent devotion to letters and a literary ambition, to desire the office which was sought for him."

Such were the recommendations of Mr. Stuart, and yet in yielding to claims thus supported, the Trustees are charged with having betrayed their trust, and manifested a determination to subject the College to an "irreligious influence," inasmuch as they were informed that Mr. Stuart "had no pretensions to religion." Now it is true that one of the gentlemen above-named did state in his letter to the Board that Mr. Stuart was not a "religious man." The Board inquired into this objection, and were informed that nothing more was meant than that Mr. S. was not a professor of religion, but that with the knowledge of this fact he had been elected Principal of the Beaufort College, by a Board of Trustees consisting of religious men, and of which, the gentleman who stated this objection was himself a member; that this Board parted with him very reluctantly, and they all concurred in recommending him for this professorship.

MR. TWISS.

The last on our list is the Professor of Mathematics Mr. Thomas S. Twiss, of New-York. This gentleman was educated at the Military Academy at West Point, where one of our Trustees, who was several years since, President of the Board of Examiners, well remembers him as an Assistant Professor, so particularly distinguished, that he was specially recommended to the War Department.

Colonel Thayer, the late Superintendent, a gentleman whose recommendation on such a subject should certainly go as far as that of any man in America, certifies "that Mr. Twiss was educated at the Military Academy at West Point while under his superintendance; was graduated in 1836, and received a commission in the corps of Engineers, as a reward for his distinguished merit. He was retained at the Institution as an Assistant Professor until he was ordered to enter upon the active duties of his profession. He is a gentleman of unimpeachable character, and in my opinion eminently qualified to fill the chair of Mathematics in your College."

Professors Davies, Hopkins, and Bartlett, the only Professors, now at West Point, under whom Mr. Twiss studied, the first named gentleman being the distinguished Professor of Mathematics, to whom the vacant chair in our College was last year tendered, have all concurred in testifying "that Mr. Twiss is highly qualified for a professorship of Mathematics, and that they feel entire confidence in presenting his name to the Board, as they cannot doubt that he would make a distinguished Professor." They bear testimony "to his high moral and intellectual character,"

—they state, "that he was graduated second in his class, and was commissioned in the Engineers; an appointment only conferred on graduates of the most distinguished merit—that even during the cadetship he was one of the acting Assistant Professors and after he graduated was for three years an Assistant Professor in the Institution, that during his whole course as a teacher, the attainments of his pupils gave as clear evidence of his zeal and skill in imparting knowledge, as his own high scholarship had before given of his talents and industry—and that his honourable and amiable deportment secured for him numerous friends, whose attachment and esteem will be for life,"—they further add, "that as Mr. Twiss is one of the most distinguished graduates of the Military Academy, and having been much engaged in the business of instruction, they believe his services would be calculated in a high degree to advance the interests, and from his peculiar qualifications to add much to the reputation of the College; and that in their opinion the appointment of Mr. Twiss is the very best that could be made from among those of whom they have any knowledge, and whose services could be commended." Such were the recommendations of Mr. Twiss, whom the opponents of the College set down as a cypher! With what justice let an impartial public now determine.

It is worthy of remark that while such strong objections are urged against the Professors of the College collectively, their opponents have been constrained to do justice, to most of them individually. Professor Nott is admitted to be "a gentleman and a scholar." Professors Ellett and Stuart are acknowledged to be men "eminent for their qualifications, and who ought to be sustained;" while of Dr. Jaeger, it is declared "that his intellectual, literary, and moral character, is unexceptionable."

Such is the character of the new Professors of our College. Two vacancies remain to be filled—the Professorship of Sacred Literature, and the Professorship of Moral and Intellectual Philosophy. Dr. Capers having declined the former, his place will unquestionably be filled by some able, eloquent and truly pious Clergyman, capable of meeting the wishes of the Trustees, and the expectations of the public. Nothing, we are sure, could give the Trustees greater pleasure than to fill up the Presidency, also, with a gentleman of extensive learning, commanding talents, well established reputation, of amiable temper and popular manners, with a talent for government; and withal possessed of a high, religious character. If these qualities be found in any individual, whether he be a Clergyman or a layman, we presume the Trustees could not possibly err in advancing him to the Presidency. In every event we fearlessly pledge ourselves that nothing will be either done or suffered, to introduce an anti-religious influence into the Institution; but, on the contrary that every proper effort will be made to give it such a direction as may satisfy the feelings and reasonable wishes of the Christian community. Claiming to be Christians ourselves, and living among a Christian people, we should be of course disposed to go very far to satisfy the claims, and remove the scruples of religious men of any and every denomination. The College, however, never can, under its present organization, and while supported by the State, be converted into a sectarian or ecclesiastical Institution. Yet the religion which is professed, or venerated in some form, by a great majority of the people of the State is entitled

to respectful consideration, and opportunities of instruction in it should certainly be afforded. So far from considering it an objection that a professor should be a clergyman, supposing an equality of qualification, we should rather prefer a clergyman to a layman, and we think it desirable, that there should always be one or two clergymen among the Faculty.—The public would be better satisfied that it should be so.—With able and scientific men in every department, men of sound principles, gentlemanly habits, and approved morals—with sound, religious instruction, provided for the children of Christian parents, and a President of the character we have described, we have no fears for the success of our College. We are persuaded that nothing but public confidence is now wanting to ensure this auspicious result. We earnestly call, therefore, upon those who are unhappily striving to deprive the College of that confidence and support, without which it cannot exist, to pause in their career. In endeavouring to persuade the Christian parents not to send their sons to the South-Carolina College, they are unconsciously undermining the very pillars of the State. Already has a visible improvement taken place in the morals and manners of the students, let the experiment under the new organization be fairly made, and we have no fears for the result. Let the character and qualifications of the new Professors be tested—let the Professorship of Sacred Literature, do its office, and let the Presidency be filled, as we have no doubt it will be, by an able, pious, learned, and popular man; let the regulations now in progress, for the introduction of an improved system of instruction, discipline and police, be carried into full effect, and we are perfectly satisfied that the College will realize public expectations. In behalf of the Trustees and Professors—in behalf of the College, and in behalf of the State—we appeal to you, fellow-citizens and sa, give us your confidence, and we will venture to promise, that the South-Carolina College will rise from its ruins like the lately dilapidated walls of the edifice—in renovated grace and beauty—to become the pride and ornament, the blessing and glory of the State. We declare to you, fellow-citizens, our conviction that it is the sincere desire of the Trustees to remove all just grounds of objection to the College; that at the late elections they did endeavour faithfully to perform their duties, with a single eye to the welfare of the College; and surely we may expect some degree of credit, when we say so in the sincerity of truth and good faith.

That Christian parents may, in our opinion, safely send their sons to our College, cannot, perhaps, be more strongly expressed, than by stating the fact, that one of the Subscribers had been induced by circumstances, to which it is not necessary to advert, to send his sons to the Virginia University, but such is his confidence in the character and qualifications of the Professors elected, that he has brought them home, and they will apply for admission into our College next month. This Appeal has been made with the concurrence and approbation of all the members of the Board of Trustees who could be conveniently consulted.

ROBERT Y. HAYNE,
HENRY W. DESAUSSURE,
DAVID JOHNSON,
WILLIAM HARPER,
PATRICK NOBLE.

Charleston, September 18, 1835.

SUMMARY.

We have been behind hand in presenting to our readers Missionary Intelligence; a press of other matter has excluded it. We will give it in our next.

To Correspondent.—"P." has been received.

There were 15 deaths in this city during the last week from the 27th ult. to the 4th instant.—Whites, 11; Blacks and Colored, 4.

Fires.—Our city has been seriously threatened by incendiaries. On Friday morning last, about 7 o'clock, the alarm of fire was given. There were three houses destroyed in King-street, between Broad and Tradd-streets. It is providential the fire took place at the time it did. The street is quite narrow, and there are blocks of wooden houses on both sides. On the evening of the same day there was another alarm. The new addition of the hotel of A. Stewart was wrapt in flames and destroyed, together with several out-buildings and a stable of Frances'. A white man is strongly suspected, but there is no positive proof. On Sunday morning about 11 o'clock there was another fire in Boundary street, which was soon extinguished. On Monday morning between 2 and 3 o'clock, a daring attempt was made, on the premises of Mr. W. Calder, in George, near King-street, to fire the city. A negro being aroused by the barking of the yard dog, found the steps of the stairs connected with the piazza on fire. It was instantly extinguished. We have in our bosom the incendiary, murderer, and robber.

A bundle of Abolition pamphlets from the Tappan mint, were the other day detected in the post office at Norfolk, Va. They were directed to free negroes.

The foreign incendiary Thompson, attempted to lecture on Anti-Slavery, at the Court House in Concord, N. H., lately, but a gathering of the citizens opposed to this audacious proceeding having assembled around the building, the miscreant fled into the woods. He was afterwards burnt in effigy.

The city of Mobile has voted to subscribe \$100,000 towards making a rail-road from the waters of the Chatahoocchie to those of the Alabama; and \$500,000 towards making a rail-road to connect the waters of the Tennessee and Alabama.

The Territory of Arkansas has decided, by a large majority to apply for admission into the Union, as an independent State. Population, 51,809, of whom 9,838 are slaves. Deduct two-thirds of these, and the population, in federal numbers, is 47,957.—*Nat. Int.*

Ship Canal.—The U. S. Engineers who have recently been examining the route for a ship canal around the Falls of Niagara, find it, says the Niagara Courier, quite practicable, and that it will cost much less than was imagined. The same paper advocates the idea of an appropriation by Congress for effecting this object.

A girl in Cincinnati, Ohio, about 15 years old, recently stabbed a colored man to the heart, for attempting unwarrantable liberties with her person.

It is said that the Queen of Spain has forbidden the slave trade.

Remarkable Operation.—A young man of Virginia, named Wilson, born deaf and dumb, has been operated upon by Dr. Webster, of New-York. He now hears and utters intelligible sounds.

Mark's Institute is said to be re-organized. Attached to it are a library, philosophical and chemical apparatus, and a cabinet of minerals.

The Cholera has made frightful ravages at Versailles, Kentucky; on the morning ending the 17th ult., in a population of nearly 1000 persons, there occurred in the space of twenty-four hours, 30 cases, and 21 deaths. Among them so many of the medical men, that a letter was despatched to Lexington for medical aid, when three of the physicians of that town, Doctors Pawling, Bell, and Blackburn, with a generous devotion, immediately proceeded thither. In Russellville, where the disease has nearly disappeared, there have been 100 deaths.

The cost of the rail-road between Nashville and New-Orleans, which has been recently commenced, is estimated at \$10,063,946. The distance is 565 miles.

GENERAL MISCELLANY.

Female Influence.

Of what infinite value to society is that tenderness, compassion, and benevolence, which the Almighty has impressed on the female heart. It is a woman's exclusive gift, it is the foundation of all her virtues; the main-spring of all her usefulness. Let her then daily consider the awful responsibility of such a gift; let her consider it as amongst her most valuable possessions, and solely employ it for the benefit of her fellow creatures; and more especially for the nursing, training, and educating the young of her own species; let her give her heart, her tenderness, her compassion, to the infant orphan, and the deserted child; let her, in humble imitation of her great Master, become a teacher of the ignorant, and an instructor of babes; and let her, like him, fold in her arms the lovely emblems of those beings that form the kingdom of heaven. Let her, with active zeal, bring little children to Christ, that he may bless them; and though under her fostering care, no great legislator, prince, or prophet, may arise, a superior reward will await her labors—that which is promised to those who save a soul from death. It will be her peculiar and happy lot to rear good Christians and useful members of society; and above all, blessed spirits for eternal happiness in the communion of saints made perfect.—*Mrs. King.*

The Gratitude of Osman.

—A grateful mind,
By owing, owes not, but still pays,
At once indebted, and discharged.

MILTON.

Topal Osman, at the age of twenty-five, was appointed to carry despatches from the Sultan to the Bashaw of Grand Cairo. His ship was attacked in her passage by a Spanish privateer of superior force. Here he gave the first specimen of that intrepidity by which he often signalized himself afterwards. At length, after an obstinate contest, wherein he was dangerously wounded, Osman was compelled to yield.

The privateer put into Malta with her prize, and the commander went on board. This was Vincent Arnaud, a native of Marseilles, to whom Osman, still intent upon the orders with which he had been entrusted, addressed himself thus: "Can you do me a generous action!—ransom me, and take my word, you shall lose nothing by it."

Such a request from a slave in his chains, is not common, but there was something in the manner in which it was delivered, that struck Vincent Arnaud

so much, that although the captain of the privateer rated his ransom at 1000 sequins, that is, about £500 English, the request was nevertheless complied with, and after taking all proper care of his wounds, Arnaud, upon his further request, lent him a vessel of his own to carry him to Cairo.

Osman in a short time arrived, and delivered the orders with which he had been charged to the Bahaw. He then sent back the vessel, together with the ransom, and five hundred crowns more, and some rich furs, as a present to his benefactor. Then setting out for Constantinople, he was the first who brought the news of his slavery.

During the remainder of his life, Osman continued to testify his gratitude for the favors that had been done to him. His courage and conduct having raised him to the post of Seraskier, or General-in-chief in the Morea, he lost no time in acquainting Vincent Arnaud with his promotion. He sent for his son, made him large presents, and by granting him privileges in the way of trade, soon put him in the way of acquiring a good estate. He even distinguished all the French who traded to the Morea, by particular marks of kindness and attention.

His abilities advanced him in a few years more, to the dignity of Biegerbeg, or chief governor of Romania. Again he sent for Arnaud and his son, treated them with such marks of distinction as are there seldom shown to a Christian, and loaded them with presents.

At length in 1731, being advanced to the highest dignity in the Ottoman empire, and made Grand Vizier, he once more sent to Malta for his old benefactor.

When Arnaud and his son arrived at Constantinople, they were received by the Grand Vizier, in presence of the great officers of state, with every mark of affection, before whom he gave a public detail of the favors which the generous Arnaud had formerly shown him. "I was a slave," said he, "loaded with chains, and covered with wounds; this is the man who redeemed and saved me! This is my benefactor! To him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid a large ransom for me, sent me away upon my bare word, and gave me a ship to carry me whither I pleased. Where is even a Mussulman capable of an action of such generosity?"

He afterwards conferred with them in private, divested of all state and ceremony, enriched them with presents, and procured them great commercial advantages.

OBSERVATIONS

This very interesting anecdote is taken from *Hunway's Travels*. The lessons it contains are numerous and important. In the capture of Osman, we see how liable we are to misfortunes and disappointments, and that in the midst of our troubles, help comes to us where we had no reason to expect it. The generosity of Arnaud is also remarkable; his extensive bounty was conferred upon a stranger, and Samaritan-like, upon one with whom he had no dealings. A generous action seldom goes unrewarded, and sooner or later will be returned with ample interest. There are many who forget past favors; the chief butler soon forget Joseph; and high stations frequently raise men so high, that they lose sight altogether of the affairs of the humble vale they have left.—But Osman remembered his benefactor; he prospered; and he availed himself of his prosperity to heap blessings upon Arnaud.

But, reader, I must not finish with Osman; I can tell you of one that was brought into a state of captivity by his own rebellion, and of one that redeemed him without intertreaty, at the expence not merely of his property, but of his life, and amiable as was the conduct of Arnaud, it was nothing when compared with the conduct of Jesus.

And shall Osman, a Turk, manifest such gratitude to Arnaud, and shall not we manifest our gratitude to Jesus? Yes; and where is the Christian who will not say; "What shall I render?"—Who will not bring the first fruits of his grain and acquisitions, and present to the Lord! The gratitude of Osman was not one effort, and that as a discharge from obligation. No—he continued as often as he was elevated, to acknowledge his debt to his benefactor.

What a lesson to us all! How little have we done in the service of God! Where is our zeal! Ye who prosper in the world, and who increase every year in riches, think who gave you this increase, and say, what shall I render! Say not you have done enough already; "freely ye have received, freely give," and when indolence or covetousness would enervate your exertions, and attempt to lessen your obligations to the Son of God, think of the gratitude of Osman.

From the Augusta Constitutionalist.

A Phrenologist's Study.

Cast, boxes and skulls ranged round the room.—Doctor BRAIN, Mrs. ATKINS, and CHILD, discovered.

Dr. Brain.—Well, my good Mrs. Atkins; I see that you have brought your son to be examined.

Mrs. Atkins.—Yes, sir, if you will have the goodness. Children are a great pleasure but they are a great care; and a widow, especially a lone woman, cannot help feeling anxious about setting them out in life. To be sure I have only my twins, a girl, and this boy—but still it is a great trouble. (She does not know what is fittest for them, poor things!)

Dr. B. Phrenology is precisely what will ease that trouble, Mrs. Atkins. Our discoveries are particularly to that point, by observing and following the natural indications. My friend, Mr. Howston, I think, sent you to me!

Mrs. A. Yes, sir, he told me that by looking at the boy's skull,—take off your hat—William—and feeling the bumps—

Dr. B. Organs! my good madam! Call them organs.

Mrs. A. I beg your pardon, sir, I will. Mr. H. said that by feeling his bumps, organs, I mean, you would be able to tell me what to do with him. I should like to bring him up to the grocery line, like his father, and take him into the business at a proper time; but the boy it seems has read a foolish book, called Robinson Crusoe, and is wild to go to sea. Why don't you take off your hat, William, and let the doctor look at your bumps—organs! He wont hurt you child. For all he's so bold and full of tricks, the boy is as shamefaced before company as his sister. Hold yourself up, William.

Dr. B. How old is the young gentleman!

Mrs. A. Twelve, comes next Michaelmas. He is but a shrimp of a thing, in spite of his great spirit; too puny by half for a boy.—Fanny and he are so much alike that if it were not for their clothes we should not know them assunder. But, I suppose, doctor, that's only their faces!

Dr. B. Undoubtedly, my good Mrs. Atkins; dif-

ference of sex is attended with difference of faculty. The preceptive organs, for instance, are usually more developed in women; the reflective organ in man. This is quite a boy's forehead. Come sir, let me feel. I shall do you no harm. [The doctor feels the child's head; Mrs. Atkins walks about the room, looking at the casks, and talking to hers lf.] A large *distinctiveness*; a *prodigious combativeness*; *firmness* strongly developed; *adhesiveness* small. Really, Mrs. Atkins, this boy is the most striking instance of the truth of our science that I ever met with in the thousands that I have examined. I never saw the propensities so strongly indicated. Let him go to sea by all means; indeed, it would be of no use if you were to try to keep him at home: with such a *firmness* and *sensitiveness* he would certainly run away. Besides it would be a thousand pities. Here are all the organs that make a great warrior, a superb *distinctiveness*, a finer *combativeness* than Lord Nelson! I should like to have a cast of the Boy.

Mrs. A. Ah! well-a-day!

Dr. B. *Acquisitiveness* strong too!

Mrs. A. Ay, ay, what's that!

Dr. B. Why, it means a desire to possess, which, in a boy, probably shows itself in a love of marbles and apples, without being very scrupulous as to the means by which they are acquired.

Mrs. A. O! it's a wonderful art! See, William, how the doctor finds you out! Yes, he, I take shame to say it, stole all our apples off our nonpareil tree, last year; and we can't keep a gooseberry in the garden for him. I can trust his sister any where, she's such a good, quiet little thing, but William—

Dr. B. Never fear Mrs. Atkins, it's an excellent organ under proper government, and will turn to a desire to capture Dutch spice ships, and Spanish argosies. You must send him to sea.

Mrs. A. Ah! well-a-day! But doctor, how is it that you can tell these things!

Dr. B. Why, look here, my good madam, do you see that projection on the side of—just here, Mrs. Atkins; here, my good lady. If I had another child, I could show you in a moment what I mean.

Mrs. A. Run fetch your sister, William.

Dr. B. Ay, then I can explain the difference; I'll venture to say there is not such a combativeness; why don't you go for your sister, my little man, as your mama bids you!

Mrs. A. Why do you stand there like a simpleton! Go for Fanny this moment!

Mrs. A. Oh! dear! dear! this is one of William's unlucky tricks! Get along you good-for-nothing hussey. What will the doctor say to be made such a fool of!

Dr. B. Make a fool of me, Mrs. Atkins! I should like to see the person that could do that. It is not all tricks of men, women, and children that can put down Phrenology. But I give you warning my good madam, that whatever trouble you may have with your son, you will have more with your daughter. I was never mistaken in my life, and there are organs in that little muddle fit to belong to Joan of Arc. Good morning, Mrs. Atkins. She'll follow the drum, I tell you, or go to sea. Good morning, madam. Make a fool of a phoenologist indeed!

Downfall of Nations.

Greece the cradle of science, and of art,—the home of philosophers, heroes, and statesmen,—sunk under a despotism which in the lapse of two thousand years

nearly obliterated the recollection of her former glories, and extinguished the ardor which the mention of her early achievements once produced. From the second century preceding the Christian era, to the fourteenth subsequent on that event, we find her groaning under the oppression of her Roman masters. When the disciples of Mahomet, in the fifteenth century, burst like a flood, against which all barriers were useless, on the eastern Roman empire; the land of Lycurgus and Solon changed her masters, but not her destiny. The Spirit of freedom, which in her early and better days would have produced resistance to a new domination, had been destroyed, under that demoralization which is the inseparable attendant on despotism, and far-famed Hellas passed, without a struggle, under the iron yoke of the Crescent. Carthage, once the abode of luxury and wealth,—the centre of commerce—the emporium of the world,—the garner house of the riches of nations, has passed to the band of oblivion. Its ruins, are no more. The inquiring traveller in vain searches for a solitary monument which shall decide, with certainty on the site of this great Roman rival. The sword of the barbarian has been there; her walls are leveled,—her altars in dust,—her three hundred cities annihilated,—and the celebrated temple in which a Carthaginian matron offered herself and children as a sacrifice to the injured honor of her country, lives only in the fabulous recollections of the past. Rome, which extinguished the liberties of these republics,—stretched forth the eagle wings from the Euphrates to the Tiber, and extended her dominion over three quarters of the globe,—presents nothing to remind us of her pristine vigor, save the ruins of her splendid coliseum,—her magnificent cathedral,—her fountains and aqueducts, which time has spared, as if to mock the imperial city in the greatness of her degradation. She whose triumphs were formerly swollen by the swarthy Asiatic and the darkened Ethiopian,—at whose command kings worshipped and nations fell prostrate,—now stands the fraction of an unit, amid a mighty assemblage of nations once her own. Surrounded by a wall twelve miles in circumference, and without a dominion bounded by the waters of the Mediterranean and Adriatic, what a moral lesson does she furnish for the philosopher who reflects on the mutability of nations!—*Knickerbocker.*

Protracted Meeting.

The Black Swamp Baptist Church have resolved to commence a Protracted Meeting, at their Meeting House, in Rober ville, Beaufort District, on Thursday, 22d October, and affectionately invite brethren generally, and ministering brethren particularly, to attend. JOS. T. ROBERT, Pastor. Oct 2

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burdor, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warme, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office. Plain binding 63; Calf 63 75; Gilt 64 50.

PRINTING,

Neatly and expeditiously executed by
JAMES S. BURGESS.

CHARLESTON PRICES CURRENT, OCTOBER 9, 1885.

ARTICLES.	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	c.	
BAGGING, Hemp, 42 in. yd.	26	a	30		American Cotton, yd.	35	a	45		OIL, Tannor's, bbl.	11	a	13		
Tow and Flax	18	a	22		FISH, Herrings, bbl.	3	75	a	4	OSNABURG, yd.	8	a	9		
SALE ROPE, lb.	11	a	15		Mackerel, No. 1.	7	50	a	0	0	18	00	a	00	
BACON, Hams	00	a	114		No. 2.	7	00	a	0	0	15	00	a	00	
Shoulders and Sides	64	a	71		No. 3.	6	00	a	0	0	8	50	a	00	
BEEF, New-York, bbl.	00	a	12		Dry Cod, cwt.	2	75	a	3	Meas, Boston	14	50	a		
Prime	8	a	8	50	FLOUR, Bal. H.S. sup. bbl.	6	75	a	7	No. 1. do.		a			
Cargo	44	a	41		Philadelphia and Virginia	0	00	a	6	50	PEPPER, black, lb.		a	81	
Meas, Boston	00	a	121		New-Orleans	0	00	a	0	0	PIMENTO	9	a	91	
No. 1.	00	a	11		GRAIN, Corn, bush.	85	a	95		RAISINS, Malaga, bun. box	3	50	a	3	
No. 2.	8	a	9		Oats	48	a	50		Muscad. l.	3	50	a		
BREAD, Navy, cwt.		a	31		Peas	60	a	00		Blown	00	0	a	00	
Flour	4	a	41		GLASS, Window, 1000	41	a	9		RICE, (00) lb.	31	a	4		
Crackers	7	a	71		GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.	71	a	10		
BUTTER, Goshen, prime, lb.	25	a			HAY, Prime-Northern, 100lb.	1	121	a	1	25	Porto Rico and St. Croix	71	a	101	
Inferior	20	a	00		IRON, Pig.		a				Havana white	111	a	12	
CANDLES, Spermaceil.	32	a	34		Swedes, assorted	4	a	41			Do. brown	71	a	91	
Charleston made	14	a			Russia, bar	4	a				New-Orleans	6	a	71	
Northern	12	a	13		Hoop, lb.	61	a	61			Lost	144	a	16	
CHEESE, Northern	8	a	81		Sheet	8	a	81			Lump	12	a	14	
COFFEE, inf. to fair	11	a	111		Nail Rods	7	a	71			SALT, Liv. cut, sack, 4 bu. 1	621	a		
Good fair to prime	13	a	131		LARD	9	a	104			In bulk, bush	25	a	30	
Choice	144	a	15		LEAD, Pig and Bar, 100lb.		a	61			Turks Island	31	a		
Porto Rico	131	a	141		Sheet	61	a	7			SOAP, Am. yellow, lb.	51	a	61	
COTTON, Uplands, inf.	151	a			LIME, Stone, bbl.	1	50	a			SHOT, all sizes	71	a	16	
Ordinary to fair	16	a			LUMBER, Pitch Pine, rft. Mf.	7	a	8			SEAGRAMS, Spanish, M.	14	a	18	
Good fair to good	161	a	17		Shingles, N.	3	a	5			American	1	85	a	1
Prime to choice	18	a	181		Staves, Red Oak	14	a	15			TALLOW, American, lb.	9	a	91	
Sauces and Maine	31	a	40		MOLASSES, Cuba, gal.	25	a	26			TOBACCO, Georgia	31	a	4	
Sea Island, fine	33	a	50		New-Orleans	30	a	32			Kentucky	5	a	6	
CORDAGE, Tarryd.	9	a	10		Sugar House Tracels	30	a				Manufactured	8	a	13	
Do. Manila, cwt.	11	a	12		NAILES, Cut, 4d. to 20d. lb.	61	a	0			Cavendish	24	a	32	
DOMESTIC GOODS.					NAVY STORES.						TEAS, Bohae	18	a	20	
Shirtings, brown, yd.	64	a	81		Tar, Wilmington, bbl.	1	621	a			Souchoong	30	a	40	
Shirtings, blue	8	a	15		Turpentine, soft	2	50	a			Gunpowder	75	a	80	
Shirtings, brown	8	a	101		Do. Georgetown	1	a	125			Hyson	50	a	80	
Shirtings, blue	104	a	17		Pitch	1	75	a	2		Young Hyson	65	a	75	
Calicoes	9	a	15		Rosin	1	371	a	1	50	TWINE, Seine	26	a	30	
Stripes, indigo blue	81	a	11		Spirits Turpentine, gal.	45	a	50			Sewing	26	a	30	
Cherries	7	a	16		Varnish		a	25			WINEs, Madeira, gal.	3	a	3	
Florida	81	a	11		OILS, Sp. winter strained	1	05	a	1	10	Tourneif, L. P.	1	a	1	
Fustians	12	a	16		Full strained	90	a				Malaga	45	a	50	
Red Tick	13	a	20		Summer strained		a				Claret Bordeaux, cask	29	a	30	
DUCK, Russian, bolt.	15	a	21		Linseed	1	a	105			Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	168 00	3.50
South Carolina do.	44	61	1.75
State do.	100	117 00	3.00
Union do.	50	52 64	1.50
Mechanics & Merchants do.	25	37 1/2	1.00
Charleston do.	25	32 1/2	0
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	98	4.00
Rail-Road do.	100	114	3.00
Savannah Canal do.	870	900	30.00
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, 84 a 89 per cent. prem.
 France, 5f. 20 a 00 per dollar.
 New-York, 80 days, 1 per cent. discount and int.
 London, 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 1/2 per cent. and int.; Savannah 1/2 per cent. and int.; Checks on the North, per. do. South and West, 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 154.
 Mexican and Colombian do. 154.
 Heavy Guinea, 65, and Sovereigns, 64 a 4 1/2

Charleston Market.

COTTON.—The sales since our last report have been 1058 bales of Uplands as follows:—88 at 171, 371 at 17, 30 at 161, 66 at 161, 20 at 161, 244 at 161, 85 at 161, 66 at 161, 14 at 16, 14 at 154, 5 at 15, and 20 very inferior of the old crop, at 12 cents. There is but little Cotton coming in by water; the receipts generally have been by the Rail Road and wagons. Our Market is rather flat at present, the principal enquiry is for the choicest qualities which readily bring our highest reported sales. Other descriptions are not wanted.
 RICE.—Our stock is light, the sales of the week for old best has been 83, fresh best, 651

Receipts for the Southern Baptist.

The following persons have paid their subscriptions, viz.—D. E. Tharin, 63; Miss Martha Beriven, from 1st July, 43; Miss Martha Bujist, do. 63; John Higgins, 83; James King, 63; F. M. Bartlett, 63; Thomas Dawson, 63; Col. Jos. Grisham, for Minutes, 640.

Terms of the Southern Baptist.

These 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 new ones 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.