SOUTHERN BAPTIST,

AND GENERAL INTELLIGENCER.

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THE CHRISTIAN TRAVELLER.

AN AUTHENTIC NARRATIVE.

Having carried a few days in a beautiful village of the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on, found us waiting for a breeze.

About 9 o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbor, he entered the cabin, and seemed to suppose that he was alone; for we had all retired to our berths. The lamp was burning dimly on the table, but it afforded sufficient light for me to discover that he was young—Seating himself beside it, he drew a book from his pocket and read a few minutes. Suddenly from on deck, was heard the voice of the captain uttering oaths, terrific beyond description.—The youth arose, laid his book in the chair, and kneeling, in a low whisper, engaged in prayer. I listened attentively, and thought his soul seemed to burn within him. I could gather only an occasional word, or part of a sentence, such as "mercy," "dying heathen," "sinners," &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice, while pleading with God to have mercy on them. My soul was stirred within me.—There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God; or exercised myself to his cause.

Early in the morning, I was waked by a loud voice at the door of my companion-way: "Here! whose tracts are these?" followed by other voices in threats and imprecations against tract distributors, bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him; but he calmly said, "Those tracts, sir, are mine. I have but few, as you see, but they are very good, and you may take one, if you wish. I brought them on board to distribute, but you were all too busy last night." The sailor smiled, and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated at the table, "Captain," said our young companion, "as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our repast."

"If you please," replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, "It was perfectly common among sailors, and they mean no harm by it."

"With your leave, captain," said the young stranger, "I think we can pass by such a trifle."

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer; but, after a little hesitation, replied, "I might as well attempt to sail against a head wind, as to think of such a thing."

"But I meant all I said," added the young man.

"Well, if you think it possible, you may try it," said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors, seated himself on the quarter deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest; had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary efforts among the natives of the Sandwich Islands. Proud of his nautical skill, he at length boasted that he could do any thing that could be done by a sailor.

"I doubt it," said the young man.

"I can," answered the hardy tar, "and will not be outdone, my word for it."

"Well, when a sailor passes his word, he ought to be believed. I know a sailor who resolved that he would stop swearing; and did so."

"Ah," said the old sailor, you've anchored me; I'm fast—but I can do it."

"I know you can, said the young man, "and I hope you will anchor all your ship-mates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly, on the subject of his soul's salvation, and gained the hearts of all.

By this time, I was much interested in the young stranger, and determined to know more of him. There was nothing prepossessing in his appearance; his dress was plain; his manners unassuming, but his influence had, by the blessing of God, in a few short hours, totally changed the aspect of our crew. The tiger seemed subdued to a lamb, and peace had succeeded confusion and blasphemy.

After supper, he requested of the captain, the privilege of attending worship in the cabin.—His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought out a Bible, which he said was given him in early life by his father. He listened to our friend read Matthew's account of Christ's crucifixion and resurrection; and then looking around upon us, he said, "He is risen—yes, yes, Jesus lives, let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer, we went on deck, and sang a hymn. It was a happy place, there was sweet peace and solemnity. We consented, just as the setting sun was flinging upon us his last cheering rays.

"Look yonder!" he exclaimed, "You, who have been nursed in the storm, and cradled in the tempest, look at the setting sun, and learn a lesson that will make you happy, when it shall set to rise no more. As one day that sun this morning to afford us light and comfort, so has the Son of God arisen to secure salvation to all who accept and love him; and as that sun soon draws its beams, and we are veiled in darkness for a season, so will the Sun of Righteousness withdraw his offers of mercy from all who continue to neglect them. But remember that one sun is one that never ends—one dark, perpetual night."

The captain, deeply affected, went into the cabin, lit his lamp, took his Bible, and was engaged in reading till we had retired to rest.

In the morning, as usual, we were seated at the breakfast table, the captain invited our friend to ask a blessing. "There gentlemen," said he, "this is the first time I ever made such a request, and never, till this young man came on board, have I been asked for the privilege of holding prayers, though I have a thousand times expected it, both on the ocean and the lake, and have as often, on being disappointed, cursed religion in my heart, and believed that it was all delusion. Now I see the influence of the Bible, and though I make no claims to religion myself, I respect it, for my parents were Christians; and though I have never followed their counsel I cannot forget them."

After this, for three days, we regularly attended family worship, and had much interesting conversation on various subjects, for there was nothing in the religion of the young stranger, to repress the cheerfulness of social intercourse.—From his familiar intercourse with the Bible, his readiness in illustrating its truths, and presenting its motives, and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered lessons to rest at his Master's feet, and in all his movements, aimed to show that eternity was not to be trifled with. A few hours before we arrived in port, we ascertained that he was a mechanic.

Before we reached the wharf, the captain came forward and with much feeling bade him farewell; declared that he resolved to live as he had done, no longer—his wife, he said, was a Christian, and he meant to go and live with her; and added, "I have had ministers as passengers on my vessel Sabbath days and week days, but never before have I been reminded of the family altar, where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided, yet mild and Christian faithfulness, won the gratitude of many, and the esteem of all.

We soon found ourselves in a canal boat, where were about thirty passengers of various ages and characters; and my curiosity was not a little excited to learn how my companion would proceed among them. The afternoon had nearly passed away, and he had conversed with no one but myself. At length he inquired of the captain if he were willing to have prayers on board.

"I have no objection," said he, "if the passengers have not; but I shan't attend."

At an early hour, the passengers were invited into the cabin, and in a few minutes the captain was seated among them. After reading a short portion of Scripture, our friend made a few appropriate remarks, and earnestly commended us to God.

As soon as we rose from prayer, a gentleman, whose head was whitening for the grave, said, "Sir, I should like to converse with you. I profess to be a sceptic. I once professed religion, but now I believe it is all delusion."

"Sir," said the young man, "I respect age, and will listen to you; and as you proceed, may, perhaps, ask a few questions; but I cannot debate, I can only say that I must love Jesus Christ.—He died to save me, and I am a great sinner."

"I do not deny that men are sinners," said the old man, "but I don't believe in Christ."

"Will you then tell us how sinners can be saved in some other way, and God's law be honored?"

We waited in vain for a reply, when my friend proceeded: "Not many years since I was an infidel, because I did not love the truth, and was unwilling to examine it. Now I see my error; and the more I study the Bible, the firmer is my conviction of its truth, and that there is no way of salvation, but through a crucified Redeemer."

As the passengers sat engaged in conversation, one of them at length turned to our young friend, and related the circumstances of a murder recently perpetrated by a man in the neighborhood, while in a fit of intoxication. To this all paid the strictest attention. The captain joined them to hear the story, the conclusion of which afforded an opportunity for the stranger to begin his work. He was the fearless advocate of temperance, as well as religion, and here gained some friends to his cause.

"But," said he at length, "though alcohol occasions an immense amount of crime and misery in our world, I recollect one instance of murder with which it had no connection." He then related, as nearly as I can remember, the following story.

"In a populous city at the east, was a man who seemed to live only for the good of others. He daily exhibited the most perfect benevolence towards his fellow-men; sought out the poor and needy, and relieved their wants; sympathized with, and comforted the sick and afflicted; and though he was rich, his unsparing beneficence clothed him in poverty. He deserved the esteem of all, yet he had enemies. He took no part in politics, yet many feared that his generosity was a cloak of ambition, and that he was making friends in order to secure to himself the reins of government. Others feared that his religious sentiments, connected with his consistent life, would expose them to hypocrisy. At length a mock trial was held by an infuriated mob, and he was condemned, and put to death!"

"Where was that?" "when was it?" "Who was it?"—was heard from several voices.

"It was the city of Jerusalem, and the person was none other than the Lord Jesus Christ. By his enemies he was hung upon the cross, and for your sinners, he died."

Every eye was fixed upon the young man, and a solemn awe rested upon every countenance.—He opened a Bible, which lay upon the table, and read an account of Christ's condemnation and death: the captain nodded to him as a signal for prayer, and we all again fell on our knees, while he wept over the condition of sinners, and, for the sake of Christ, besought God's mercy upon them. Here again was a floating Bethel.

In the morning, the stranger was not forgotten, and he evidently did not forget that there were immortal souls around him, hastening with us to the bar of God. During the day, he conversed with each individual, except a few such as took and seemed to shun him, and he had followed him from book and manuscript, and earnestly commended us to God.

As the hours of evening were drawing around us, our friend requested an interview with the aged man. "Yes, yes, (said he,) I have been wishing all day to see you, but you were talking with others."

He acknowledged that he had tried to be a Universalist; and though he could not retain that belief, he never, until the previous evening, saw his lost condition. "And now," said he, "I want you to tell me what I shall do."

The young man raised his eyes to Heaven, as if imploring the Spirit's influences, and then briefly explained the nature of the reasonableness of repentance and faith, accompanied by a few striking illustrations, in proof of the justice of God in condemning, and his mercy in pardoning sinners.

The old man saw the plan of redemption so clearly, that he burst into tears and exclaimed, "O my soul, my soul! How have I sinned against God! I see it, I feel it; yes I have sinned all my days."

"But Jesus died to save sinners," replied the young man; "will you, my friend, give him your heart?"

"O yes, yes, if I had a thousand hearts he should have them all," was the answer.

The young man turned away and wept. For some minutes silence was broken only by the deep sighs of the aged penitent. There was something in an hour like this awfully solemn. Heaven was rejoicing, I doubt not over a returning prodigal. As he stood alone and kept, he God, I will, I will." After a time, his feelings became more calm, and lifting his eyes toward Heaven, with both hands raised, he broke out in singing,

"There shall I bathe my wrecked soul
In seas of heavenly love,
And not a wave of trouble roll
Across my peaceful breast."

And then again he wept, and said, "Yes, O Jesus, precious Saviour."

The time had come for our young friend to leave us. By his zeal in his Master's service, he had stolen our hearts, and each pressed forward to express their friendship in an affectionate farewell.

Such was the influence of one individual, whose unwavering purpose it was to live for God. He fell for dying sinners, and relying on the influence of the Holy Spirit for success, laboured for the salvation of souls around him.—Will not the reader solemnly resolve, in God's strength that henceforth, whether at home or abroad, he will make the glory of Christ, in the salvation of men, the one object of his life! When Christians universally shall do this, we may expect soon to hear the song of Zion float on every breeze: "Alleluia!" "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

From the Register.

COLLOQUY ON BAPTISM AND COMMUNION,

BETWEEN A PEDOBAPTIST AND A BAPTIST.

Pedobaptist.—I rejoice that, among christians, what is non-essential, is less regarded than formerly and a tenacious adherence thereto, is giving place to more enlightened views and enlarged charity. Indeed I can say with Mr. D., I believe the Presbyterians are right, but I can not pray that all may embrace our sentiments, for I think it better to have different sects.

Baptist.—If the Presbyterians are right, does it not follow, that all ought to embrace their views? Ought not all to be right?

P.—Why it does seem so: but then the advantages arising from the division of christians into sects, are very great. We vie with each other in every good work, especially in spreading the gospel; and watch over each other, by which we are saved from those gross errors and extravagances, which might otherwise be our ruin.

B.—But are you sure we are doing these things in the best way, and from the purest motives? Our master has marked out the way, and commanded us to walk in it. And shall we go every one his own way, some on the right hand and some on the left, while all others are the true way? And this being the case, shall we, instead of divesting ourselves of prejudice and ignorance, and "endeavoring to keep the unity of the Spirit in the bond of peace," content ourselves by saying, "it is better to have different sects." Is not this exalting our wisdom above that of our Lord, who prayed, "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are?" Nay, is it not pouring contempt upon his authority, by saying, it is better to disobey than to obey? Let us remember who has said, "to obey is better than sacrifice, and to hearken than the fat of rams." Now it appears to me that if all were agreed, "walking in the truth," the love of Christ would constrain us to do more for him than the love of party now does, and that the grace of God would be better security against gross errors and extravagances, than party jealousy. I doubt not the Lord overrules the sectarianism of his people for his own glory but this does not satisfy us; if it does, the conduct of Joseph's brethren, and the crucifiers of Christ, may justifiable on the same ground.

P.—Really, sir, this is a new view of the subject.

B.—To what did you refer, when you spoke of non-essentials?

P.—To outward forms.

B.—Do you include baptism? If so, I would intimate to you, that some christians adhere to the old way with an unyielding grasp.

P.—I did not refer to that particularly, but I think it is not essential how it is performed.

B.—Do you not speak at random?

P.—How so?

B.—Is there more than one act that can properly be called gospel baptism.

P.—And pray what is that?

B.—The immersion of a believer in the name of the Trinity.

P.—May we not bring forward our infant offspring?

B.—Yes, if we have a "thus saith the Lord."

P.—I think we have.

B.—I have a little son of whom I feel a parent's love. I have often presented his case before the throne in fervent prayer, and feel it a delightful duty to bring him up in the nurture and admonition of the Lord. And now, sir, if you can show me from Scripture, that I ought to baptize him, I promise you I will hasten home and do it, and acknowledge my obligations to you beside.

P.—Abraham was commanded to circumcise his children.

B.—But the question is, was any man ever commanded to baptize his children?

P.—As the christian church is a continuation of the Jewish, and as baptism became in the place of circumcision, it is plain that the children of believers ought to be baptized.

B.—I never saw a word in the bible that appeared to teach those favorite notions of your church: that the Christian Church is a continuation of the Jewish, or that baptism came in the place of circumcision; but suppose that it is even so; do we thus prove that the natural seed of believers ought to be baptized? Neither we, nor our children, are natural descendants, from Abraham; so that we can claim no privileges on that account. All the relationship we can have with him is of a spiritual kind. If we are Christ's, then are we Abraham's seed; so that if there is any connection between the covenant made with Abraham and baptism it only comes to this, that all his spiritual seed, i. e., all who are Christ's, or true believers, are to be baptized; and I presume you do not think infants are such.

P.—But our Saviour says, suffer little children to come unto me.

B.—Yes, suffer them to come unto me. He says nothing about bringing them to the minister, or baptizing them.

P.—The children and believers are holy.

B.—Can it be possible that you, or any person of ordinary understanding, with the bible in your hand, suppose that any holiness (in the customary use of the word) is transmitted to our children? Does the Bible teach such doctrine? Does the history of the world prove any such thing? Is it not directly opposed to the doctrine of moral depravity; a doctrine which is as clear as the noon day sun; on almost every page of the book of God: a doctrine which you never lose sight of for a moment, except in the discussion of this subject. I suppose the children of a believer and an unbeliever, when united in a lawful marriage are legitimate; and this is what Paul teaches.

P.—Were there not whole families baptized?

B.—Will you mention a case?

P.—There was the Jailor and his house; they were all baptized.

B.—Yes and all rejoiced in God. Can infants do this! When they do let them be baptized; I care not how young.

P.—There was also the families of Lydia and Stephanus.

B.—There is nothing said of infants in either; but of the latter it is said, it is the first fruit of Achaia, and they have addicted themselves to the ministry of the saints. Can infants do that?

P.—I think not.

B.—Why I say in the first place: that wherever the circumstances attending the administration of the ordinance are mentioned, they are such as to favorite the idea, that the person was immersed. It is said, "they went down into the water," "came up out of the water and baptized where there was much water," and "because there was much water there."

P.—Are any such circumstances mentioned in the account of the Jailor's baptism?

B.—No. For that reason I have been governed by such as are particularly described.

P.—How could 11 persons immerse 3000 in a day.

B.—You should say 81. Our Lord sent out other 70, beside the Apostles. They were commanded to remain at Jerusalem; and I doubt not they obeyed. If they were equally divided among them, there would be little more than 37 each, even if there were 3000 baptized on the day of pentecost.

P.—Why it says there were 3000 baptized that day.

B.—No. It says, then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. How many of them had gladly received the word from John's mouth and were baptized by him, no one knows, or whether any.

P.—Many learned men think that sprinkling will do.

B.—And many learned man think, or pretend to think, there is no God.

P.—But many who are pious instead of learned, pretend to think so.

B.—And many who are reputed for piety reject the doctrine of the Trinity.

P.—And what then!

B.—You perceive a learned man's opinion may be wrong. This I say, however, that the testimony of those who have had the opportunity to examine what is out of sight of the illiterate Christian is valuable, if they are known to be honest; but of their opinion I stand in doubt, until I have something to substantiate it beside their learning.

P.—Do they not testify that sprinkling will do!

B.—No; that is the opinion of some; but there are others equally learned and pious who are of a different opinion; yet in their testimony they agree very well.

P.—What do you mean by their testimony!

B.—As historians, the most eminent for learning, have testified that immersion was the ordinary mode in ancient times, though some of them think it was not always the case. But, so far as facts are ascertained to a certainty, it appears the apostles practiced immersion. Let us therefore carefully distinguish between what they think and what they testify: as the mere opinion of a witness is of little consequence. As linguists they generally testify that the original meaning of the word rendered in our bible baptized, was to immerse; and whatever else it now embraces, is in conformity to modern practice. Dr. Campbell has gone so far as to translate it so, in his "Four Gospels," though I learn, this is not in conformity to his practice."

P.—You baptists have something I cannot get along with: that is your close communion.

B.—Nay, thou art the man.

P.—Astonishing! What do you mean?

B.—Be patient and I will tell you.

P.—Speak on.

B.—Suppose, for illustration, there is a revival in this place, and there are already several converts. Just at this time you celebrate the supper. You pastor says that is the Lord's table, not ours. We therefore call on all the Lord's people to partake. Come Presbyterians, Congregationalists, Dutch Reformed, Methodists, Baptists, all, all, for we expect to commune together in heaven; then, why not on earth! When, lo, the young converts come forward. Would you admit them.

P.—I think not.

B.—Why! reject some of the Lord's people!

P.—They have not been baptized.

B.—Then you are on the same ground with us. You will commune with those you think are baptized, and we will with those who we think are baptized, if they walk orderly. So these are the terms of communion we agree to. True, we differ in regard to baptism; but on the terms of communion, I do not see but you are as close as we. And one, in order to show you what I meant by saying "thou art the man," I would ask you, whether those infants who have been baptized, as you call it, are, or are not, members of the church!

P.—You know there are different opinions about that.

B.—What is your opinion?

P.—I think they are.

B.—And yet you do not admit them to the table!

P.—No.

B.—Then you think baptism should precede communion, which makes it necessary to reject some of the Lord's people, and there are some so good that you can baptize them: that is, give them the first ordinance, whilst at the same time, you bar up your communion-table against them! But do not consider me as blaming you, because you do not admit them. I think it is quite enough that you sprinkle water in the faces of these unconscious babes. What I want is, that you should see both, that you are closer in than we, and also, that your system is inconsistent with itself.

Before we part, dear brother, just look at your church, which embraces your pastor and other officers, your brothers and sisters, who, are, no doubt, devoted Christians; also grey-headed sinners brought in in their infancy, and never excluded, proud, ambitious, and worldly men, who, though they do not fully belong to the church, are members in some sense, no one can tell what; beside there are gay and thoughtless youths, and little infants, all in the church! Can this be that house, every atom of which is holy, a spiritual house, built up of living stones.

P.—It is late and I can not stay longer now.

B.—May the Lord lead us both in the path of duty.

Good evening.

MICHAEL BLAKE AND HIS POCKET BIBLE.

Michael Blake was a godly man, but sadly given to despondency. Michael had met with a disappointment in his business, and thought it was not likely to be of very great consequence to his spirit, so that he mourned inwardly, and went along with his eyes fixed on the ground. What an unthankful being is man! let him be surrounded with mercies, if one advantage be denied on which his heart is fixed, or one possession taken away in which his heart delights, he thinks more of the denied advantage, or the removed blessing, than of all the good things which have been so abundantly bestowed upon him. Thus it was with Michael Blake, as he walked across the fields, brooding over the disappointment that had so much depressed his spirit. When he came to the low stile, over which an oak tree spread one of its thickest branches, he sat himself down, and gave way to a fit of repining, fearing he should come to poverty and want. After a time the balmy air so far revived him, that he lifted up his head and gazed on the scene around him. The clear blue sky above his head, and the fresh green grass beneath his feet were pleasant to the eye; and a cottage at no great distance, appeared the very abode of cheerfulness, contentment and peace. Suddenly the sound of mirth burst from the cottage, and two lads without shoes or stockings, ran forward, each with a crust in his hand, the one chasing the other across the field, hallooing and laughing; no sooner did they come to the little brook at the end, then bending down on the grass, they drank a hearty draught, and then scampered on as before.

Michael Blake felt a change taking place within him, as he looked around. What had the poor bird to render it so happy! nothing but its own wings and the air of heaven; but they were enough to fill his heart with joy, and its mouth with a song of rejoicing. The ducks that dabbled in the pond fluttered their wings with feelings of joy, because they could paddle about, and skim with their beaks the stagnant pond. The poultry roamed at liberty, picking up with delight the small seeds, and pecking at the green herbage. The old gray horse, though his ribs might be counted, and hip bones stood up high, contentedly grazed in the pasture. Michael Blake fell that neither the soaring lark, the paddling ducks, the cutting fowl, nor the old gray horse, had half his blessings, yet they repined not. The bare-legged boys worked hard for their bread at a neighboring brickkiln, yet they could indulge in mirth. He was ashamed of his guilty ingratitude. His troubles grew less and less, and his thankfulness increased, until taking out his pocket Bible, he read a few verses in the gospel according to St. Luke. "Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.—If then God so clothe the grass, which is to-day in the field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith. And seek not ye what ye shall eat, or what ye shall drink, neither be of doubtful mind. For all these things do the children of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."

The heart of Michael Blake grew fuller as he read, and by the time he had finished the verses, his eyes swam with tears. Taking out his knife he cut a knotch in the bark of the oak tree, to remind him of his infirmity, and to rebuke him at some future time, if ever he gave way to despondency. He then lifted his eye to heaven and walked on with a cheerful air repeating the words, "The Lord is my shepherd, I shall not want." Every time he heard a merry shall follow all the days of my life.

The soaring lark, the ducks, and the [illegible]

are all dead; the old gray horse and the shaggy ass are no more seen grazing in the field; the boys have gone forth from their homes, and the body of Michael Blake is mouldering in the church yard, but the notch on the oak tree remains still; it is indeed the tree that bears, for as the tree has grown, the cuts in the bark have opened wider and wider. Many who sit on the stile, fix their eyes on the notch, and know not what it means; but I, who do know, never gaze upon it without thinking of Michael Blake and his pocket Bible.

THE BIBLE SOCIETY.

The Baptist papers all make mention of the late decision of the A. B. Society, in relation to the Burman and Bengalee translations. Some appear to be a little nettled, and others express much regret, but all are decided in their disapprobation of the measure, and we trust all are in favor of a general secession. As to ourselves we are neither sorry, nor glad, nor angry. We cannot be sorry, because we believe that the tendency of the measure will be favorable to truth. We are not glad, because it would be wrong to rejoice at any thing calculated to make unnecessary divisions among the disciples of Christ. We are not angry because we believe what was done, though the obvious effect of sectarian prejudice, was done with the intention of doing what was right. Under these circumstances we consider the case in hand with the most entire equanimity. And we think that what remains now to be done, is not to mourn, nor murmer, nor fret, nor criminate others; but, with all cheerfulness and good humour, to go to work and take care of our own affairs. The Baptists have both the disposition and the ability to print and circulate their own translations. And we believe that they will be neither the poorer nor the less happy by the operation. Only let a Bible Society be organized on proper principles, and we have no fears as to the result. If we mistake not, where there have been hundreds, there will be thousands, and tens of thousands.—*Bib. Recorder.*

THE BIBLE SOCIETY.

We cannot refrain from expressing our regret at the bare suggestion of a reconsideration and modification of the principles adopted by the Bap. Board, in reference to a full translation of the scriptures by our missionaries. The regret is heightened by the source whence the suggestion emanates—we forbear to name the men. We have some great men; we venerate them, and are thankful for their existence; still we know of no man under heaven quite large enough to convince us, that it would be criminal in the sight of God, to obscure his word in the least, when giving it to hundreds of millions who never saw it. And we think it guilt would be greatly enhanced, by the motives which are offered to induce obscurity. Are hundreds of millions of souls, on whose minds the truth of God may now be inscribed as upon a blank, to be made the subjects of endless uncertainty, and discord about baptism, merely because a few scores of millions who read English Bibles, are by constraint doomed to such perpetual uncertainty and discord? No, says every generous Christian mind; and we hope the Board will respond an unalterable negation. Let English readers have the Bible as it is, we know what to do with it; and a new translation would now settle no dispute here. But heaven forbid, that Baptists should be instrumental in seeking millions by pretending to give a translation, and thereby lay a foundation for discord and mistake.

Nor do we recommend to any Baptist to withdraw from the Am. Bible Society or its Board. The price was set for life membership; many Baptists have paid the price. Now whether their money go for one object or another let them remain in their places, and do all the good they can in their day. No reasonable objection to this course can be offered by any one; for their embarrassment in action will happily not be attributable to themselves, but to circumstances beyond their control.—*Ch. Secretary.*

MRS. SOMERVILLE, THE FEMALE ASTRONER.

This lady is, we believe, a little over forty years of age. She was born in Scotland. When about fifteen years old, she happened to overhear her brother repeating as a school exercise, the demonstration of a proposition in geometry. Her attention, was arrested, and her genius then felt the first conscious impulse of its master spring. She instantly procured a copy of Euclid, and found delight in exploring its pages.

Some time afterwards she inquired of Professor playfair, If there would be any harm in a young lady studying Latin. He asked her why she wished to study Latin—She replied, "Because I long to read Newton's Principia."

He encouraged her to make the attempt, and, as it was then thought, daring attempt. Besides the Latin, she is possessed of every modern scientific language, and is, without doubt, one of the very first astronomers of this age. Her name shining over England, together with that of La Place on the continent of Europe, and Bowditch in America constitutes the great constellation of astronomical science of the present day.

How inscrutable are the workings of genius! Where it has not been kindled by nature, no art ignites it. It is beyond the power of circumstance to quench its flames. Astronomy and Mathematics have found their most illustrious votaries, in our times—not in the chairs of professorships with learned titles and rich endowments—not in the silent retreats of academical leisure—but in the legislative halls of revolutionary France, on the deck of an American merchantman, and amid the cares of a nursery.

A friend of ours, when visiting Mrs. Somerville's family, happened to ask her husband what was contained in certain drawers he was opening. He replied, "Mrs. Somorville's diplomas." She has received them from literary and scientific societies in all parts of the world, except America.

The following anecdote will show the opinion entertained of her by La Place, with whom she had long been in the habit of corresponding on scientific subjects. She has been twice married, first to a Mr. Clegg—afterwards to Dr. Somerville, her present husband. The incidents of her domestic history were unknown to La Place; and he once told a friend there were probably but two women in the world who could read a Mecanique Celeste'—one of whom was Mrs. Clegg, the other Mrs. Somerville.

But, besides her wonderful attainments in this department, Mrs. Somerville is an accomplished scientific and practical musician, first rate painter in oils, a learned chemist, and a distinguished mineralogist and botanist.

At the same time, this extraordinary woman is a model of social and domestic virtue discharging every extraordinary manner every duty of wife, friends and family. Her society is delightful, her conversing, and her heart expanded to every amiable affection and emotion.—*Torch Light.*

CHARLESTON, S. C.

FRIDAY, APRIL 1, 1836.

We regret that we have not the means of completing the following table. Our brethren have not responded to the inquiries we made, to be furnished with information respecting the statistics of their associations. From the Cape Fear, Moriah and Welsh Neck Associations, we have not heard. From the following table it will be seen that there must be at least 182 Churches without Pastors within the Associations named.

TABLE OF ASSOCIATIONS IN SO. CAROLINA.

	Churches.	Baptisms.	Ordained Ministers.	Licentiates.	Deacons.	Ordained Ministers in Ch.	Ordained Ministers not in Ch.	Licentiates.	Deacons.	Meetings in 1836.
Charleston.	1775	96	17	19	17	16	1	1	36	Beaufort, Sumter District, Saturday before the Lord's Day in Nov.
Beaufort.	1769	36	17	19	17	16	1	1	36	Beaufort Church, Newberry Dist. Saturday before the 1st Sabbath
Broad River.	1809	36	17	19	17	16	1	1	36	in Nov.
Saluda.	1803	57	17	19	17	16	1	1	36	Zion H. Rutherford Co. N. C. 25 miles S. E. of the C. H.
Savannah River.	1803	57	17	19	17	16	1	1	36	Friday before the 3d Sabbath in October.
Cape Fear.	1805	30	13	13	13	12	1	1	24	Pee Dee, Anderson Dist. Friday before the 4th Sabbath in Nov.
Edgefield.	1805	57	15	15	15	14	1	1	30	Pine Tree, Anderson Dist. Saturday before the 3d Sabbath in Aug.
Enoree.	1809	57	15	15	15	14	1	1	30	Antioch, Edgefield District, Saturday before the 3d Sabbath
Fairfield.	1814	30	13	13	13	12	1	1	24	in October.
Little River.	1815	30	13	13	13	12	1	1	24	
Welsh Neck.	1816	30	13	13	13	12	1	1	24	
Union.	1820	25	8	8	8	7	1	1	14	
Bethel.	1823	25	8	8	8	7	1	1	14	
Moriah.	1824	25	8	8	8	7	1	1	14	
Pee Dee.	1826	25	8	8	8	7	1	1	14	
Total.	18	149	61	61	61	54	7	7	111	
Average.		8	3	3	3	3			6	
Cape Fear.	1805	57	15	15	15	14	1	1	30	Union Church, 5 miles E. of Spar. C. H. Friday before the 3d
Congaree.	1821	57	15	15	15	14	1	1	30	Sabbath in October.
Santee.	1827	57	15	15	15	14	1	1	30	Beaver Dam, Franklin Co. Friday before the 3d Sabbath in
Total.	3	171	45	45	45	42	3	3	90	September.
Average.		57	15	15	15	14	1	1	30	
Total in S. Carolina.	21	320	106	106	106	96	10	10	201	
Average.		15	5	5	5	4			9	
Grand Total.	182	16000	318	318	318	288	30	30	710	Aldrich, Sumter District, Friday before the 3d Sabbath in Aug.

* 16 Churches in S. C. * 8 Ordained Ministers in do.
† Churches, 9 only in S. C. Ordained Ministers, 2 only in S. C. Licensed, 1 only in S. C.

We have inserted the communication from "A Life Director," because the writer holds a high station in our denomination; not because we agree with him in the views he has taken. We require more cogent reasoning than even our learned brother has brought to bear upon the subject before we can be convinced of the propriety of undertaking a new English version of the Scriptures. As to the word *baptise*, it can be proved from English Lexicographers that it means strictly, "immerse," and it was used before King James's translation was made. It is true that it is a Greek word Anglicized, but it is equally true that it is synonimous with "*immerse*."

We beg to refer a correspondent of the *Charleston Observer* of this week, who signs himself "Luther," to Luther's Table Talk, Chap. 1 p. 72. Wit. 1566—where he will probably find the following sentiment to be Luther's. "The term baptism is a Greek word. It may be rendered immersion, as when we plunge something into the water. And though that custom is now abolished among the generality (for even children are not entirely immersed, but only have a little water poured on them): nevertheless they ought to be completely immersed. *For the etymology of the word evidently requires it.*"

ORDINATION.

Mr. Wm. H. McIntosh was ordained to the Gospel Ministry, at South Newport, McIntosh County, on the 3d Sabbath this Month. Bro. J. S. Law preached the sermon; Bro. S. S. Law gave the Charge; Bro. James McDonald made the prayer, and presented the right hand of fellowship.

SUMMARY.

Extract of a letter from Capt. Barr of the Louisiana Volunteers to the editor of the New-Orleans Bulletin, dated Fort Brooke, Tampa Bay, Feb. 17th:

"On the morning of our arrival, an Indian prisoner was killed in an attempt to escape; he was killed in a manner which might grace even the romantic days of chivalry. A fine noble looking Indian, asked in marriage the daughter of Black Dirk, a friendly chieftain; the old man declared that none but a warrior, need propose for his daughter, and desired young Yellow Bird, if he wished to prove himself one, to go into the woods and make prisoners of three hostile Seminoles. Yellow Hair accordingly dashed alone into the forest and actually brought in three of the enemy; whether he surrounded them (as the Irishman did,) or not, I do not pretend to say, but two of the prisoners are now chained in the Fort, and the other was killed in the manner I mentioned. Yellow Hair of course married his black haired damsel, and set out on the 12th, at the head of a party of his countrymen, to act as a scout to the main army, who have marched in quest of the enemy."

We published in our paper of the 30th January, on the authority of the owner, who had made a statement, on oath, to that effect, that a canal boat, from Columbia to this place, owned and commanded by Jesse Floyd, and having on board a cargo of one hundred and eleven bales of Cotton, had been totally consumed by fire, boat and cargo, in the vicinity of Clement's Ferry, on the evening of the 20th of that month. Suspicion was entertained at the time that all was not right in the business, and it now comes out that the cargo was not burnt, but clandestinely unloaded at an obscure place in the neighborhood of Cooper Creek, brought to town in wagons, and sold; whilst the boat was in some manner made way with.—*Courier.*

Cord wood, which sold early last week for $20 per cord, was purchased on Saturday for $7.

Phil. U. S. Gaz. 21st inst.

A meeting was held lately, at the Chamber of the Board of Trade, pursuant to notice, for the object of making a subscription, and well secure to the trade of Philadelphia, a constant and certain communication with the ocean at all seasons.

A Search for Heirs.—The Albany Advertiser says, there is a search making for the heirs of Hugh, John and Daniel Mosher, in this country, to whom an estate of 32 millions has recently descended in England.

At Mrs. Wood's benefit in Boston on the 17th inst. the tickets for the boxes were sold at auction—some of them brought as high as ten dollars and forty-four cents for each ticket.

Important from Texas—We learn by the schooner William A Turner, arrived at the Turn this morning, in 7 days from Matagorda, that Gen. Cos with 4000 Mexicans had made an assault on fort Alamo, in the town of St. Antonio, who, after a short action, was completely defeated and routed, with the loss of 500 of his best troops, killed on the spot by the well directed fires from the artillery in the fort. The Texians are said to have sustained no loss, as they did not allow the enemy to approach nearer than the reach of their own cannon shot.

Cos, with the residue of his force, has been compelled to flee from Texas into Coahuila.

Santa Anna was, it is said, timely called off to prevent an insurrection in the interior of Mexico. This, however, we only give as a rumor.

A letter from Somerville, dated 25th inst. states that a fire occurred at that place, on the preceeding evening, which destroyed all the buildings situated in the rear of the Court House, five or six in number. They were principally occupied as law offices, consequently the loss of property will not be very great.

The consideration of the Petitions to prevent the circulation of the bills of the Bank of the United States in the State of New-York, presented to the Legislature of that State, was postponed to a day beyond the end of the session, on the 16th inst. by a vote of 87 to 14.

Davy Crockett not dead.—We are happy to state, on the authority of a letter from Tennessee, that the report of the death of the eccentric Davy Crockett, is not true. "He started (says the letter) on a hunting expedition to the Rocky Mountains, and then dropped down into Texas; but we expect him home early in the Spring."

According to the catalogue, published this month, the number of students in the University of Georgia is 190.

Major General Macomb arrived at Savannah, Sunday evening, in the steam boat *Dolphin*, from this port.

South Carolina College.

Extract of a letter received in this city, dated,

COLUMBIA, March 28.

"Our College is going on admirably—the discipline exact, though paternal. The Professors are all able, talented, and industrious men, and popular even with their pupils. The morals, manners and habits of the Students, are better than they have ever been in the best days of the Institution. The College is now full, with a promise of a large addition next year, to provide for which new buildings will have to be erected. The opposition of the college have been subdued. It is now popular every where, and all true friends of Carolina may rejoice that the South-Carolina College has been restored to public confidence, and promis es to be an ornament in the State, and a blessing to the rising generation.'

The Milledgeville *Federal Union*, of Friday last, says: Gen. Scott has authorized Gen. Woodward and Majors Watson and Flournoy, to receive into service for the Seminole campaign, five hundred friendly Creek Indians. To this end the United States agents are required to cooperate with these officers.

TUSCALOOSA, MARCH 19.—*Fire in Tuscaloosa.*—About 2 o'clock on Saturday morning last, a fire broke out in the building occupied by Mr. Camp as a Tinner's shop, on the North side of Main street in this city.

The whole loss occasioned has been estimated at $10,000, a large portion of which is covered by insurance.

Four or five attempts have been made to fire the city of Boston.

The Globe of the 31st inst. says,—"We learn that the receipts from public land, since first of September last, amount to nearly ten millions of dollars, and that there are now outstanding transfer warrants for about seven millions of dollars."

FOR THE SOUTHERN BAPTIST.

Mr. Editor.—In the communication which I last sent you, addressed to my brethren generally, I proposed, in entire conformity with the resolutions of the General Convention of the Baptist Denomination, which should be formed in reference to the recent resolutions of the Board of the American Bible Society. The more I think on the subject, the more am I disposed to favor the measure.—Whatever steps may be taken by the denomination in this matter should be the result of wise counsels, and we are taught that "in the multitude of counsellors is safety." For this reason we should ascribble our wise men, that in mature deliberation, they may wait upon God in a prayerful spirit, to receive the guidance of an unerring wisdom. I am desirous that the movement which shall be made, shall be united and simultaneous; in the spirit of brotherly love, and in humble dependance upon the Godhead for the Bible. I wish, too, that the reasons of the movement should be set forth in the most candid, the most forcible manner, and in the temper that becomes the disciples of Christ. All this can be better accomplished by a Convention than in any other manner.

The time which I propose is opportune. It is the season at which many of our brethren will be down to New-York to attend the anniversaries of several institutions. Two days before the meeting of the American Bible Society, will give to the Convention sufficient time to determine upon any plan of operation that may bring before that Society. It will be remembered that the resolutions of the Board are the resolutions of an agent only, and may be rescinded or confirmed. In the discussion of the subject, some plan may be devised, that shall prevent the Baptists from going into separate action. Under these circumstances, I think that we should treat the American Bible Society, with great respect, whilst we take great care, that we ourselves are not precipitated into unwise measures. The Convention, clothed with general powers, will adopt such a course of action, as to them shall seem proper, and publish the result of their labors. The denomination will then know the opinions of their best and wisest men, and be prepared to act accordingly.

As, in the event of our going into separate action in the circulation of the Scriptures, I am desirous of forming an "American and Foreign Baptist Bible Society." I shall take the liberty of offering some reasons in support of the measure, which I trust will further show the importance of the proposed Convention.

The first reason that I present is, "The duty of making a new translation of the Bible into the English language." The version of the Scriptures in our language is an important portion of the book of God; the improvement of which is demanded in this enlightened age especially at the hands of the Baptists. One very striking imperfection strikes us in the face, in relation to the most prominent and distinguishing ordinance of the gospel. This is *immersion*. This ordinance is rendered in our version by words, that have no meaning. *Baptize, Baptisma, Baptismos*, rendered *baptize, baptism*, in our translation are Greeko-English words, for the understanding of which, recourse must be had to the original. Had these words been rendered *immerse, immersion; dip, dipping; or plunge, plunging*, as they ought to have been, then the common English reader could understand them.

It is true, that from infancy, we hear of the ordinance of baptism, and think we know what it is, but to show how little we do know of it from the terms used in the Scriptures to express it, let us consider that when we hear of its being administered, it is necessary for us to know by whom it was done, to understand what was done. If a Pedo-baptist administered it, we should conclude that he had sprinkled or poured water upon an infant. If a Baptist that he had *dipped* in water one who professed his faith in Christ. The only difficulty, in determining this matter, arises from the fact, that these terms are *adopted* into our language, not *translated*. To make this more evident, I will take the liberty to transcribe the commission to the apostles, with the prominent Greek words adopted upon the principle that *baptizo* and *baptismos* are adopted. According to Matthew, "Go, *Mathetuo* all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things that I have commanded you." According to Mark, "Go ye into all the world, preach the glad tidings to every creature, he that believes and is immersed, shall be saved. He that believes not shall be condemned." I could easily mention other imperfections, but I forbear. If there were not another besides the one stated above, it is important that *that* should be corrected. That there are others, those acquainted with the original know full well. Dr. Campbell in his translation of the four gospels shows, what improvement may be made in a new version of God's word from the original, as does the work of Professor Stuart on the Romans, and as do commentators generally. Allow me then to say, if it be not necessary that we should have a new translation of the Scriptures for the purpose of faithfully setting forth the mind of the Holy Spirit before the English reader.

To the enterprise of a new translation it may be objected, that it would tend to unsettle the confidence of the people in the *old*, and not secure it for the *new* version, and thus break up the foundation of true religion. Similar apprehensions have been entertained and expressed in different ages of the world, in reference to new translations of the Bible. But the evils apprehended have never been realized. When the learned Jerome, in the fourth century proposed to make a new translation of the Bible into Latin, or to make alterations in the one in common use, the people clamored, and the learned doubted its propriety, and opposed the design. Augustin who entertained a profound veneration for the learning of Jerome, disapproved the attempt in strong terms. But Jerome persevered, the translation was made, and the fatal consequences so much dreaded never happened. The new version, because more correct, more representation of the truth of God, supplanted the old. The opposition, made to the undertaking, had an unfavorable influence upon the translator, inasmuch as it intimidated him from making as thorough a translation, as he would otherwise have done. Should the Baptists undertake a new translation of the Bible, God grant that no clamor or opposition may intimidate the translators from making a thorough and faithful translation of the word of God into *the English language*. After the Reformation, many new translations of the Scriptures followed, one after the other in quick succession, but no evil results flowed from the multiplication, nor have any such been the consequence of any new translations of the Scriptures in any age. For a fuller view of the absence of all just grounds, of apprehending any evils to result from new and improved versions of the scriptures, see Dr. Campbell's preface to his work on the four gospels.

If it be asked why should the *Baptists* engage in making a new English version of the Bible? I answer, for the very obvious reason of presenting a faithful representation of the mind of the spirit to the fifty millions of immortal souls, who speak the English language. A translation of the word of eternal truth into any language, that will give to the reader or hearer, the same views of the mind of the Lord, that the Hebrew gave to the Jew, and the Greek to him who understood that language, is the best exposition of Scripture, and will be one of the most powerful means of saving souls and of advancing the kingdom of God to its final triumphs. The Baptists are by the unerring guidance of God's providence, embarked extensively in the great work of evangelizing the world. To this end they are effecting translations of the Scriptures into *foreign* languages. Let them not neglect *their own*. Thrown off by the Parent Bible Society, this country from all aid in their foreign labors, they must look to themselves for the necessary means under God to sustain them. Consistency will now require, that the same fidelity in the service of their Master, should be practiced at home as well as abroad.

Within the last quarter of a century, the Baptists have greatly multiplied in numbers and increased in learning and in influence. By a recent statement, they number in communicants nearly 800,000, and with their adherents amount to 4,000,000, making about one thirdof the population of this country. Wonderful is the education generally in the United States, has had a most happy influence upon the denomination. Whilst our colleges are diffusing the blessings of correct and thorough instruction among the people; our Theological Institutions are preparing a host of men, who are going forth, at all years under God in the conflict with the powers of darkness. A Judson has, with the divine blessing, effected an accurate translation of the whole book of God into the Burman language. A Bagby, in our own country, has contended with the giant of biblical learning, and shown himself equal to the undertaking. A Chase and a Judson, by his side are like Aaron and Hur to Moses, forming a threefold cord not easily broken. Each in his sphere, prepared in human and divine learning for the service of their divine master, in the respective duties that his providence assigns. And have we not many Judson's, Bagby's, Chase's in our Zion? Such men furnish evidence of the increasing importance of the Baptist denomination, and cause their influence to be felt. Let these men, Mr. Editor, be put into requisition by their brethren, for the work of a new translation of the Scriptures, and God's word will be brought out and rescued from the baleful influence of *adopted words*, and *misterminations*. Should our British brethren be invited with us in the work, they have their Carson's and their Cox's, who in philological learning, can take rank with the first in any nation. With such advantages then for engaging in the enterprise of a new version of the Scriptures in the English language, and with such responsibilities binding them to enter upon the undertaking, how can the Baptists escape from the duty of attempting such a version.

And what reason can be more opportunely embraced than the present. I have said that if any plan can be devised by which we can continue united with the American Bible Society, all will rejoice. I, for one, would most cordially. But I cannot see how such a plan can be formed. And believing, as I do, that we should attempt the work of a new version in our own language, I think that we should embody ourselves at this time in such a manner as to go on with the translation abroad and at home. We have sufficient means for effecting both. And the organization of an American and Foreign Baptist Bible Society, would give an impetus to the documentation of a most salutary character. It would wake up many minds now lying dormant; and it would draw from their coffers vast sums now unemployed, in the immediate service of the truth. It would excite inquiry with increased interest, and the result I have no doubt, would produce a state of union, which the world has not seen since the days of Apostles.

I admit that the expense of building, and other facilities will require considerable sum of money in the outset of the undertaking. But let it remembered, that we shall not need the whole of this sum immediately. We could not proceed to print a new version, before it was completed, and this would take some time. In the interim funds would be gathered, and applied to foreign translations. The copies that we would want in the English language before our version could be completed and ready for distribution, we could obtain from the American Bible Society.

Under all the views of the case, then, Mr. Editor, that I have been able to take, I am clearly of the opinion, that the Baptists should organize an American and Foreign Baptist Bible Society. But the step is an important one, and demands due consideration before it shall be taken. Therefore I am of opinion, that a Convention should be called at the time and place mentioned in my last communication, viz: Two days before the meeting of the American Bible Society, in the Meeting House of the Oliver Street Baptist Church in the City of New-York. And I sincerely hope that my brethren will proceed to make the necessary appointments of delegates to form such a body.

The second reason in favor of a Convention that I offer, is, that the denomination should, through an organ, having special charge of the point, prepare an address to their Pedo-baptist brethren on the subject of the difficulties of united action in the distribution of the bible at home and abroad, and of united missionary efforts in heathen lands. A motion of this character somewhat analogous to that which I have now suggested, was brought before the General Missionary Convention of the Baptist denomination, at their last triennial meeting, to which, I objected, as I did not consider that convention competent to assum and act upon it. The spirit of the motion I cordially approved, and think that it would be most properly committed to the convention, I propose shall be organized upon the Bible question.

May the God of the Bible guide us all into a right course of action.

Affectionately yours,

A Life Director of the A. B. Society.

FOR THE SOUTHERN BAPTIST.

THE INFLUENCE OF EXAMPLE,

ESPECIALLY PARENTAL.

The influence of example on those around us, is obvious to the most superficial observer. We see the truth of this remark in every department of life—from childhood to youth, from youth to manhood, from manhood to old age—and the importance of this subject is too little regarded by the majority of persons. Very few, indeed, pause and ask themselves, "What influence does my example produce upon those with whom I associate? Do I tend to confirm any in a course of virtue—or does it tempt any to the practice of vicious habits?" However mean and insignificant we may regard ourselves, it is certain that our example in society is either *good* or *bad—beneficial* or *injurious*. There is no such thing as maintaining a *neutral* position in life—our words and actions are contributing to render the circle in which we may move, either better or worse. Hence, it is far from being a matter of *indifference* what principles we cherish, or what course we pursue. For *these* principles, and for *that* course, we are responsible to God, as well as for the influence which they exert upon our companions. Nothing is more common than to hear the following remark made of some man whose whole life has been one of dissipation and idleness. "*Poor fellow he never injured any one, he was his own enemy!* The latter part of this *misapplied eulogy*, is one may use the expression, is correct. "He was his own enemy," to be sure; he has ruined, perhaps, his soul forever. But to say that, "he never injured any one," is to deny what appears so obvious that, our example is either good or bad. Let us suppose that the individual concerning whom this sentiment is uttered, moved in the higher ranks of life and was surrounded by a family of interesting children—who will pretend to affirm that his daily dissipation produced no effect what, ever upon his offspring, or upon those with whom he daily met and drank the intoxicating draught? Ah! there are too frequently occurring to our notice, instances of young men who, had it not been for the *drunken* example of their parents, would have been ornaments to society, and an honor to their families. But they have copied too closely the example set before them, and have become a disgrace to their connexions. And what has now been said of the drunkard, is applicable to every example. The idler—the spendthrift—the voluptuous—the miser—the dissipated of every sort, all exert a peculiarly injurious influence upon those with whom they habitually associate.

These remarks are somewhat of a general character. But I wish to touch upon a subject which certainly demands attention. I allude to the Christian manner, which some heads of families have of interpreting the good order of the social circle, by their virulent disputations. We have intimated that, the influence of example is powerful, and especially is that of parents so, upon the minds and conduct of their offspring. Children are imitative beings; and it is not unfrequent to hear them giving the example of their parents as *authority* for what they say for do. If this be true, it surely should be a matter of prime consideration with parents how they both conduct and express themselves in the presence of their children. The relation subsisting between husband and wife is not only intimate but delicate; and it requires great circumspection in the observance of this relation to prevent any bad influence being exerted over the minds of the children composing the family. Nothing is more subversive of all that is amiable and lovely in family associations, than the conduct of some parents, whose children are taught to regard them as examples which they are to imitate in all their future engagements and connexions. It is the obvious duty of parents to bring up their offspring in the nurture and admonition of the Lord, and to endeavor to instil into their minds every virtuous and amiable principle. But let it be inquired, with what consistency can a parent recom-

mend to his child that forbearance, equanimity, and sweetness of temper, which render the family circle so delightful—which so much adorn the character, and enable us to meet with composure, what would otherwise vex and irritate us, when his own conduct evinces that he has no relish for those endearing qualities! The inculcation of these lovely sentiments, under such circumstances would be wholly ineffectual because they are wanting in the very thing, necessary to render them authoritative, viz. *the practice of them on the part of the parent.* Children are more disposed to cavil at than follow the instructions and advice of their parents, and especially will they be inclined to do this, when the conduct of the parent contradicts the admonitions which he gives, or which he is anxious they should comply. Precept in this, as in every case, must be enforced by example, or it will fail of producing the intended effect, and children will fancy themselves furnished with a pretext for disobeying and indulging in their petulent dispositions when they find that their parents are not very nice about pleasing each other. But this is not the only evil to be apprehended from virulent disputes among families. If parents expect to bring their children in subjection, and to preserve any thing like order and harmony among their offspring, they must be united in enforcing their commands and maintaining their authority. But what impression is likely to be produced on the minds of the children, when, instead of such union in the discharge of parental duties, parents are rather inclined to call in question each other's authority to govern? Children under such circumstances will, of course, be led to suspect the parents ability to rule, and when *one commands*, and the *other countermands*, neither will be obeyed, and the authority of both will eventually be disregarded altogether.

We cannot but incline to the opinion that parents are to blame, in no small degree for much of the disorder and infelicity which prevails in their families. The want of amity and good feeling between them must *distract*, and in some instances, *destroy* that peace, which otherwise would pervade their domestic circle, and cannot but weaken the salutary influence which a contrary example would produce upon their offspring. The evil which we have been deprecating is more widely diffused, and exerts a more baneful influence, than we are aware of. And did it exist in those families only where religion is neither felt nor acknowledged, we would not be so much surprised. But it is truly painful to see that those who profess Christianity as a divine system, and profess to be regulated by its sacred precepts, should betray such a dereliction of its sacred and conciliating injunctions. Yet such persons are to be found, parents who too frequently indulge their quarrelsome propensities, and seldom speak to each other but in a repulsive tone. Surely it is matter of the last importance that they should exhibit nothing in their conduct that would have an injurious influence upon the minds of their youthful charge, and that the domestic circle, *the asylum of earthly happiness*, should not be made the scene of discord and infelicity. J. D.

From the Savannah Georgian.

Order of General Gaines.—We are indebted to Major Mountfort, of the Army, for a copy of the Order of Gen. Gaines on releasing to General Clinch the command of the gallant corps who marched from New-Orleans via Tampa to the relief of Clinch. It is a production which does honor to the heart of the veteran soldier.

Head Quarters, Western Department,
Fort Isard, on the Withlacoochee, Florida, March 9, 1836.

ORDER NO. 7.

I.—Called to East Florida by the savage massacres and conflagrations on the 28th December, and the following month, the Commanding General hastily collected, in Louisiana, the forces which accompanied him through that patriotic State. These troops, in the short space of thirty-six days, have marched by land and water nearly eight hundred miles—one hundred and forty through the country occupied by the enemy, whose principal force they had met, beaten, and forced to sue for peace.

II.—These important objects of the campaign having been accomplished with the hearty and cordial co-operation of Brig. Gen. Clinch, (to whose sound judgment the defence of this frontier had been wisely confided, and by whose gallantry the enemy had been chastised, on the 31st December, and since held in check as far as his limited means would allow) the troops of Louisiana are placed under his command in order to guard against the known faithlessness of the enemy until the arrival of the forces and the officer charged with the diplomatic arrangements of the War Department. Whenever and as soon as that officer shall mature his plan of operations and accomplish the duties assigned him, the forces from Louisiana will return to New-Orleans.

III.—The commanding General cannot consistently with his views of propriety, take leave of the troops by whom he has been so manfully sustained, without tendering to them his grateful acknowledgments for the constancy and courage with which they have performed every duty, and borne privations, the recital of which would not fail to command the admiration of the virtuous and wise of every section of the Republic. The officers and soldiers of the whole of these forces, (including the Artillery from Tampa Bay, acting as a Light Brigade under command of Lt. Col. Twiggs of the 4th Infantry,) have performed their duty so much to the satisfaction of the General, that he cannot discriminate between the relative claims of corps, of officers or other individuals, without the risk of invidious distinction:—all did their duty cheerfully and gallantly, and when it became necessary to meet that question, whether the flesh of their own horses, or to abandon an important position, all cheerfully preferred this unpleasant substistence to any movement that would endanger the frontier. The horse meat was accordingly eaten by officers and men until the enemy was beaten and sued for peace. A timely supply of provisions arrived, escorted by the brave Georgians, Floridians and Regulars, under General Clinch, at the moment the pacific propositions of the enemy were in the act of being answered. The Indians were first upon by the General's light troops before he could be notified of the object of their being near the camp: they have since disappeared.

IV.—The General deeply regrets the fall of Brigade Major J. F. Izard, of the Dragoons, acting as Aid, and in command of the advance guard. He fell at the head of his corps, and though mortally wounded, had the presence of mind to order, "Keep your positions boys!" The 2d Lieut. Dorsey, 2d Artillery, was slightly wounded. Capt. Sanders commanding the friendly Indians, was severely wounded. Capt. Armstrong of the U. S. Transport schooner Motto, was slightly wounded. The two last named officers were in the advance, where their services had been highly useful during the march. This officer and twenty nine N. C. officers and soldiers of other companies of the Regiment, evinced their gallantry by their good conduct as well as by their honorable wounds. The General is convinced that he never commanded a finer corps: its chief would do honor to any service.

The Officers of the Medical Department merit the approbation of the General, for the attentive and skilful manner in which their duties were discharged.

List of killed and wounded:

Killed—1st Lieut. J. F. Izard, Dragoons; Sergt. R. Brown, 2d Artillery; Privates P. Bolie, V. Beck, H. Butler, of Louisiana Volunteers—Total, 5.

Wounded—Officers, Non-Commissioned Officers and Privates: 2d Artillery, 8; 4th Infantry, 8; Louisiana Volunteers, 30—Total wounded, 46.

By command of Major General Gaines.
GEORGE A. M'CALL,
A. D. C. Actg. Ass. Adj. General.

From the Correspondent of Courier.

"WASHINGTON, March 22.

"Bills were reported to-day in the Senate for the admission of Michigan and Arkansas into the Union, the former by Mr. Benton, and the latter by Mr. Buchanan. They are made the order for Tuesday next. I understand there are provisions in those bills which will give rise to considerable discussion; and I presume that if they are intended to be passed at this session, there will be a necessity for lengthening it beyond the month of May.

"The expunging resolution was taken up again to-day, and Mr. Porter spoke for about an hour in reply to the arguments of Mr. Benton. Mr. Porter was not able to finish all he proposed to say, and will resume to-morrow. For some time past he has laboring under indisposition, owing probably to the extraordinary inclemency of the present season, distinguishing it from any season which has preceded it for many years, and, he was evidently so much fatigued with the exertion of speaking that he could not have gone on. The debility of his frame, however, did not communicate itself to his mind. He was, as he always is, clear and forcible, and his remarks appeared to command the utmost attention from the Senators of both side. He blended argument with irony in a very happy manner, throwing over the whole a covering of good humor which gave it a passport to every one's approbation. He drew a facetious picture of General Jackson coming into the Senate Chamber to expunge the offensive record—and this he contended was the only way in which it could be done if the English precedent were to be carried out—of his being ushered up to the Chair by the Sergeant-at-Arms—of his reception by Mr. Van Buren, and the speech which he presumed the latter would make on receiving him. Of this speech Mr. Porter had prepared a sketch, and he read it amidst the laughter of every one around him. He expressed the joy of the Vice President in introducing him on such an occasion, the delight with which he should place the pen in his hand that he might expunge the offensive resolution, and thus avenge his injured friend and chief of his glory, and of the success of his efforts to promote the prosperity of the country, and gave some sarcastic hits at the Senate for daring to record such a resolution. To all this he presumed the President to make a suitable reply; and then described the glowing terms in which the Globe would set forth all the details of this most solemn and most interesting occasion. Mr. Porter regarded the constitutional provision as imperative on Congress—mainly consisting of an examination of not of their wise proceedings only, but of all their proceedings,—and he contended that the mutilation of any of them would be a violation of that provision; which the Secretary of the Senate could not execute without rendering himself amenable to the law which proves a punishment for such offences. Mr. Benton was present, and Mr. Van Buren sat in the Chair during the whole of the day, and paid great attention to Mr. Porter's argument."

"WASHINGTON, March 23.

"Mr. Porter concluded his reply to Mr. Benton to-day, after speaking about an hour and a half. He divided the speech of Mr. Benton into two parts, the first consisting of praises of Gen. Jackson, and the other of attacks on the dead monster, the Bank of the United States. In reference to the praises, of General Jackson, he complimented Mr. Benton on possessing the estimable quality of disposition which disables. It was one of those weaknesses to which he himself war very liable. He could not help himself to believe that there existed any faults in those beings to whom he was attached. Yet he could not go quite so far in this respect, as the Senator were from Missouri had done. He could not lay on eulogy as thick as the gentleman did, and he could not help thinking that the gentleman had gone a little too far, when he said that General Jackson had done more good to the world than all the politicians together who had ever existed. Now, he would remind the Senator, that Cicero was a politician, that Aristides was a politician; that John Hampden and Chatham were among the politicians of England, and that Colbert, of France, was a politician; and to come nearer home, that John Hancock, Thomas Jefferson, Benjamin Franklin, and Patrick Henry, who set the ball of the revolution in motion, were all politicians. It the Senator were to select any one out of these names, he would, perhaps, still insist, that General Jackson's services outweighed those of the select individual; but he hoped that he would allow that all these politicians taken together, might have produced an aggregate of benefit to the human race, at least equal to that which has been produced by General Jackson, he denied that there was any evidence that the people had sustained General Jackson's hatred of the Bank of the United States, but he deemed it much more reasonable to suppose, that they had supported him in spite of that hatred. They had, probably, looked at all the services which he had performed for the country, and putting all these together, had considered, that the amount of the good which he had performed, was sufficient to overbalance the amount of evil. He stated that the celebrated gun boat policy of Mr. Jefferson was, at the time, sustained by public opinion; and that public opinion—and he confessed that, at the time, he was guilty of heresy—considered that a Navy was useless to the country, and that the only way of getting one up was to benefit aristocrats and federalists. These facts would show how little reliance was to be placed on the infallibility of public opinion. Mr. Porter was exhausted, after speaking until nearly three o'clock, and brought his remarks to conclusion. Mr. Benton then waited a short time, to see if any other Senator was disposed to speak on the subject; and perceiving that there was no disposition in any one to do so, he said he would redeem the pledge he had made to Mr. Leigh, to waive the further discussion of the resolution, until that gentleman should have returned to his seat. He accordingly moved, for the present, that the resolution lie on the table, and the motion was agreed to without opposition from any quarter.

There was a little discussion, incidently introduced, on the subject of the Maine boundary question, on the presentation, by Mr. Davis, of resolutions adopted by the Legislature of Massachusetts, praying Congress to bring the negociation on the subject to a point, as the claim of Great Britain embraced one third of the State of Maine, including large tracts of land, valuable for their timber and agricultural capacity, which belonged to Maine and Massachusetts, at their joint property. They were for the present laid on the table.

[*Correspondence of the Southern Patriot.*]

WASHINGTON, March 25.

Mr. Calhoun's anti-expunging resolution, to instruct the Committee on the Judiciary to take measures to protect the Journals of the two Houses from being mutilated, injured, altered, expunged, or otherwise defaced or destroyed, &c. coming up to day, he remarked that one good would result from Mr. Benton's proposition, and that was, to draw the attention to the situation in which their records were placed. There was no law to punish these who defaced or mutilated them—although there were laws to punish those who deface a judicial records. Their Secretary, in whose charge they were, might tear out the leaves before their face and no punishment would follow the perpetration of an act which might be most destructive in its consequences. Setting aside their constitutional obligation to protect the Journal, its importance as the source of legislative proceedings demanded that such a law should be passed such as he indicated. They were under the obligation of an oath to keep a Journal—that word sleep could not be softened away: it was the best which the framers of the Constitution could adopt for their object—it covered the whole ground —implying, making, protecting, and preserving their records. If they passed a law of this character, however the Senate might resolve to punish those who should touch the journal—where would be the person to dare to do it! He hoped no Secretary, however order would dare to touch it: he knew the present Secretary would not, that he regarded his obligation of an oath too high, to permit him to do so—but, looking at human frailty to facetious feeling, and to the influence of party discipline, it was their duty to guard it in every way, and even against themselves. For this purpose, as it was a subject of grave importance, he hoped the resolution would be adopted, and a bill reported on it by the Committee.

Mr. Niles, Mr. Shepley, Mr. Walker and Mr. Benton, severally opposed it, and on motion of Mr. Shepley the resolution was laid on the table, yeas 19, nays 15.

The bill to confirm land titles in Missouri, and the bill for the relief of the corporation of Washington, Alexandria and Georgetown, were read a third time and passed, and on motion of Mr. Clay, the Senate adjourned over until Monday next.

In the House, the subject of the North Carolina contested election was again and again *taken*. It has grown extremely stale, but its importance is not at all lessened on account of its having been so frequently discussed. The decision will be one of great moment, if it be true that more than a dozen members in it are Anti-Van Buren man, whilst the other is a Van Buren man. Some members say they both profess the same politics—others again contend they are of the character I have stated. Mr. Hard made a long speech—mainly consisting of an examination of numerous facts set forth in the report of the Committee, and which would be *any thing* but intelligible to the reader, unless he had perused the report. He said, in the course of his remarks, that he should submit a motion to re-commit the report to a Committee of the Whole House, with instructions proposing amendments to the same. Mr. Boyd in the course of his remarks, observed, that there was an extraordinary fact connected with this investigation—it was this, the sitting member had waited, until he saw and ascertained that the Committee would report against, before he made application to them to allow him further time to collect additional testimony—which they refused. He then set about doing it, without obtaining their leave. Mr. B. protested against admitting the testimony received by the Chair, on the sitting member's behalf. It would be to open the whole case anew, and there would be no seeing when a decision could be arrived at.—Mr. Wise argued that members were apt to let their judgments be biassed by their political feelings in cases of this kind. Gentlemen seemed to forget that there were more than two parties concerned in the investigation and decision of this question. "The "people" had something to do with it; they were interested. The question then really was—"Who have the people elected What is their will?" Both the gentlemen had a right to get additional testimony, if they considered it necessary to a just decision. The Constitution of the U. States nor the laws of North Carolina, did not forbid the pursuance of that course. Mr. W. in conclusion contended, that all the testimony which had been received on the part of Mr. Graham, ought to be considered in his behalf; and if the petitioner required more he might procure it. All they wanted was to do justice to both parties. After further debate, Mr. Hard withdrew his amendment, and the House adjourned at a late hour. It is to be hoped that a decision will be had on the matter to-morrow.

NEW ORLEANS, March, 19.

LATEST FROM TEXAS.

A gentleman who arrived last evening from Natchitoches, has been so kind as to favor us with a copy of the Red River Herald, of the 19th inst. containing the Declaration of the Independence, made by the delegates of the people of Texas in General Convention, in the town of Washington, on the 2d March inst.

It is very ably written, and cannot fail of having the effect of uniting the whole people of Texas in resisting successfully, Santa Anna and his myrmidons. We regret exceedingly our inability to lay this important document before our readers to-day.

The following is an official account of the engagement which took place in the town of Bejar; a short account of which we published a few days since.

"FORT OF THE ALAMO BEJAR,
TEXAS, Feb. 25.

To Major General SAMUEL HOUSTON,
Commander in Chief of the Army of Texas.

Sir—On the 23d February, the enemy in large force entered the city of Bejar, which could not be prevented, as I had not sufficient force to occupy both positions. Col. Batres with Adj. Major of President General Santa Anna, demanded a surrender at discretion, calling us foreign rebels. I answered them with a cannon shot. Upon which the enemy commenced a bombardment from a five inch howitzer, which, together with a heavy cannonade, has been kept up incessantly ever since. I instantly sent express to Col. Fannin, at Goliad, and to the people of Gonzales and San Philippe. To-day, at 10 o'clock, A. M. some two or three crossed the river below, and came up under cover of the houses, until they arrived within point blank shot, when we opened a heavy discharge of grape and canister on them, which forced them to halt and take shelter in the houses about 80 or a 100 yards from our batteries. The action continued to rage for about two hours, when the enemy retreated in confusion, dragging off some of their dead or wounded.

During the action, the enemy kept up a continual bombardment, and discharge of balls, grape and cannister. We know, from actual observation, that many of the enemy were killed and wounded—while we, on our part, have not lost a man. Two or three of our men have been slightly scratched by pieces of rock, but not disabled. I take great pleasure in stating, that both officers and men, conducted themselves with firmness and bravery. Lieut. Simons, of Cavalry, acting as Infantry, and Captains Carey and Dickenson, and Blair of the Artillery, rendered essential services, and Charles Despaller and Robert Brown, gallantly sallied out, and set fire to the houses, which afforded the enemy shelter, in face of the cannon. Indeed the whole of the men, who were brought into action, conducted themselves with such undaunted heroism, that it would be injustice to discriminate. The Hon. David Crockett, was seen at all points, animating the men to do their duty. Our numbers are few, and the enemy still continues to approximate his works to ours. I have every reason to apprehend an attack from him every hour, very soon.—But I shall hold out to the last extremity; hoping to receive reinforcements in a day or two. Do hasten on aid to me, as rapidly as possible—as from the superior numbers of the enemy, it will be impossible for us to keep them out much longer. If they overpower us—we fall a sacrifice at the shrine of our country, and we hope posterity and our country, will do our memory justice. Give me help, oh my country! Victory or death!

W. BARNET TRAVIS.
Lt. Col. Commandant.

Drinking to keep Warm.—A short time since one of the stages from Albany to Connecticut River, was returning with several passengers; the weather was "bitter cold," and they travelled all night. One of the passengers drank spirit at every tipling place, "to keep out the cold," the other passengers drank cold water when they needed it. Soon the poor bacchanal became drowsy, the cold increased, and nothing but the constant exertions of the passengers in shaking him through the whole night, saved him from perishing. Here is a test of the power of alcoholic drinks, to keep out the cold.

YOUNG LADIES' SEMINARY.

MR. and Mrs. W. D. KING, will open an INSTITUTION on Monday, the 28th instant, for the education of Young Ladies, at No. 287 King-st., over Mr. Homer's Bookstore.

The plan of this Seminary embraces a complete, systematic, and thorough course of Literary and Scientific Instruction, which includes Music, Drawing, the Modern Languages, Mathematics, and Elocution. Young Ladies are taught to read by the system matured and practised by Mr. King, which is based on Dr. Rush's *Philosophy of the Human Voice.*" Mr. and Mrs. King have both made teaching their profession, for the last fifteen years; and, judging from the success which has hitherto attended their efforts, they have the belief that those parents and guardians, who may honor them with their confidence, will have no cause for regret.

The following Recommendation is signed by Gen. JAMES HAMILTON, Rev. SAML. CUMMING, Rev. JOHN HANKWELL, Rev. R. GILDERSLEEVE, JAMES H SMITH, THOMAS M. MALONE, Esqrs. and the Rev. BISHOP ENGLAND. WM. M'DOW, and J. J. M'CARTER, Esquires.

RECOMMENDATION.

The subscribers, having examined a series of testimonials, from highly respectable individuals in Boston, Baltimore, Washington and Philadelphia, in favor of the past and present standing and qualifications of Mr. and Mrs. King, as Teachers of Young Ladies, have no hesitation in recommending their proposed Seminary to parents and guardians of those, who are desiring of a fair portion of patronage.

Charleston, March 19, 1836.

April 1.

Impediments of Speech.

MR. KING, Professor of Elocution, has removed his Institution for the *Permanent correction* and *Cure of Stammering*, and *all other* impediments of Speech, to No. 287 King-st.

April 1, 1836. 4t

A Teacher

IS wanted immediately to take charge of the Good Hope Academy, the gentleman at present in charge being compelled by ill health to resign his situation. There is now a full school, and it might be easily increased to almost any desirable extent.

Persons wishing information relative to the school may obtain it on addressing Mr. John Scott.

Columbia, March 25, 1836.

April 1.

Paper and Stationery.

THE Subscriber keeps constantly on hand an extensive and well selected Stock of the following articles, which he will dispose of at reasonable prices, for cash, or approved City paper.

Cut and uncut white and blue laid Cap, Letter, Folio Post, Medium Printing Paper, assorted colors Letter, Folio Post, and Gilt edge Note Paper, English and American dressed Quills, Ink and English Ink Powder, Ink Stands, Slates, Wafers, Sealing Wax, Black and Red Lead Pencils, Pen and Pocket Knives, a large variety of Steel Pens, from 25 cents to $1 124 per dozen, Blank Cards, Visiting do., Pencil Cases, &c.

ALSO,

BLANK BOOKS of every description.

JAMES S. BURGES,
Jan. 1 18 Broad-street.

Education.

MR. JOHN L. GAY, late of Brown University, and formerly of the Wake Forest Institute, North-Carolina, will, for the ensuing year, take charge of the Mount Enon Academy, near Colman's Cross Roads, Edgefield District, S. C. He proposes to teach all the branches of learning necessary to fit youth for advanced classes in College, for the counting room, or for any of the active duties of life.

The section of country in which this Academy is located is considered to be one of the healthiest in the State. The academic year is divided into two sessions each, the first commencing on the first Monday in January, 1836. The terms of tuition will be $6, $12 and $16 per session, according as the higher branches of English and classical studies are pursued. Good boarding on moderate terms can be had in the neighborhood. Parents or guardians wishing to place their children or wards at this Academy, may make application to the Principal, or Dr. R. G. Mays; and persons living at a distance are referred to Rev. Wm. R. Johnson, Edgefield Court-House, or to the Hon. John B. O'Neal, Newberry Court-House. Jan. 1.

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's unabridged Commentary; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with copious explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Leavth, Burder, Harmer, Calmet, Rosenmuller, Blomfield, &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; the sixth Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at Cost.

Plain binding $6, Calf $9 75, Gilt Calf $10 50.

Charleston Prices Current, April 1.

ARTICLES.	$ c.	$ c.
BAGGING, Hemp, 42 inch, yard	.22	a 25
Tow and Flax	.18	a 22
BALE ROPE, lb.	.18	a 19
BACON, Ham	.14	a 16
Shoulders and Sides	.12	a 13
BEEF, New-York, bbl.	11 00	a 12 00
Prime	7 00	a 8 00
Cargo	6 75	a
Mess, Boston	11 50	a 12 00
No. 1	9 50	a 10
No. 2	7 50	a 8
BREAD, Navy, cwt.	4 50	a 5
Pilot	4	a 4 50
Crackers	.7	a 8
BUTTER, Goshen, prime, lb.	.28	a 31
Inferior	.20	a 26
CANDLES, Spermaceti	.36	a 37
Tallow, Charleston made	.14	a
Northern	.12	a 13
CHEESE, Northern	.10	a 11
COFFEE, inferior to fair	.12	a 13
Good fair to prime	.13	a 14
Choice	14	a 15
Porto Rico	.13	a 14
COTTON, Uplands, inferior	.15	a 17
Ordinary to fair	.17	a 18
Good fair to good	.18	a 19
Prime to choice	20	a 201
Sumter and Maine	.23	a 25
Sea Island, fine	.45	a 50
CORDAGE, Tarred, lb.	.10	a 11
Tow, Manilla, lb.	.11	a 12
DOMESTIC GOODS.		
Shirtings, brown, yd.	.61	a 81
Bleached	.8	a 151
Sheeting, brown	.8	a 101
Bleached	.10	a 17
Calicoes	.9	a 15
Stripes, indigo blue	.81	a 11
Checks	.7	a 16
Plaids	.8	a 11
Fustians	.12	a 16
Bed Ticks	.11	a 12
DUCK, Russian, bolt	16	a 21
American Cotton, yd.	.35	a 45
FISH, Herrings, box	1	a
Mackerel, No. 1	10 00	a 10 50
No. 2	.9 00	a 9 50
No. 3	7 00	a 8 00
Dry Cod, cwt.	2 75	a 3 00
FLOUR, Baltimore H. S. sup. bbl.	7 62	a 7 75
Philadelphia and Virginia	62	a 7 75
New-Orleans		
GRAIN, Corn, bush.	.80	a 90
Peas	.60	a 70
Rice, cwt.	1 271	a
GLASS, Window, 100ft.	4 25	a 9
GUNPOWDER, lb.	.5	a 6
HAY, Prime Northern, 100 lb	1 50	1 60
IRON, Pig		
Scotch assorted	.4	a
Russia, bar	.4	a
Hoop, lb.	.61	a 61
Sheet	.8	a 81
Nail Rods	.7	a 71
LARD	.16	a 161
LEAD, Pig and Bar, 100 lb.	.7	a
Sheet	.9	a
LIME, Stone, bbl.	1 50	a
LUMBER, Pitch Pine, rafts, Mft.	10	a 11
Shingles, M.	4 00	a 6 00
Staves, Red Oak	12 00	a 0 00
MOLASSES, Cuba, gal.	.28	a 30
New-Orleans	.40	a 42
Sugar House Treacle		
NAILS, Cut, 4d. to 20d. lb.	.6	a
NAVY STORES.		
Tar, Wilmington, bbl.	1 75	a 0 00
Turpentine, soft	2 50	a 0 00
Do. Georgetown		
Pitch	1 75	a 0 00
Rosin, soft	271	a 1 50
Spirits Turpentine, gal.	.80	a .85
Varnish	.25	a
OILS, Sperm, winter strained	1 15	a 1 20
Fall strained		a 1 5
Summer strained		
Linseed	1 15	a 1 20
Tanner's, bbl.	.15	a 16
OSNABURGS, yd.	.8	a 10
PORK, Mess, bbl.	20	a 22
Prime	.18	a 19
Cargo	8 00	a 10 00
Mess, Boston	20	a 22 00
No. 1. do.		
PEPPER, black, lb.	.8	a 84
PIMENTO	.7	a 94
RAISINS, Malaga, bunch, box	2 871	a 3
Muscatel	2 50	a 2 75
Bloom	2 50	a 0 00
RICE, 100lbs.	2 75	a 3 564
RUM, Muscovado, lb.	124	a 14
Porto Rico and St. Croix	.11	a 13
Havana white	.15	a 16
Do. brown	.12	a 121
New-Orleans	111	a 131
Leeward	.15	a 16
Lamas	134	a 14
SALT, Liverpool coarse sack 4 bush.	1 271	a 1 50
In bulk, bush.	.25	a .36
Turks Island	.31	a .40
SOAP, American yellow, lb.	.7	a 8
SHOT, all sizes	.81	a .9
SEGARS, Spanish, M.	14	a 16
American	1 85	a 1 871
TALLOW, American, lb.	.91	a .10
TOBACCO, Georgia	.5	a .51
Kentucky	.81	a .10
Manufactured	.8	a .13
Cavendish	.34	a .38
TEAS, Bohea	.50	a .60
Souchong	.30	a .40
Gunpowder	.75	a .80
Hyson	.75	a .80
Young Hyson	.65	a .75
TWINE, Seine	.26	a .30
Sewing	.26	a .30
WINES, Madeira, gal.	2	a 3
Teneriffe, L. P.	1	a 1 25
Malaga	.45	a .50
Claret, Bordeaux, cask	.29	a .30
Champaign, doz.	.8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	125	3.50
South-Carolina do.	45	65	1.75
State do.	100	123	3.50
Union do.	50	68	1.50
Planters' & Mechanics' do.	25	371	1.
Charleston do.	100	140	
Union Insurance do.	50	78	1.50
Fire and Marine do.	50	90	2.
Rail-Road do.	100	116	4.
Santee Canal do.	570	200	10.
State 6 per cent Stock,	100		
State 5 per cent do.	100		
City 6 per cent do.	100		
City 5 per cent do.	100		

EXCHANGE.

Bill on England, 71 a 8 per cent. prem.
France, 5c. 37 a 5 40½ per dollar.
New-York, 90 days, 1 per cent. disc. and int.
Boston, 30 days, 1 per cent. disc. and int.
Philadelphia, 10 days, 1 per cent. disc. and int.

Charleston Bank rates of Exchange.—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per ct. and int.; North 1 per ct. and int.; Savannah 1 per ct. and int.; Checks on the Northern, South and West 1 per ct.

Savannah and Augusta Bank Bills, 1 per cent. disc.

All other Georgia Bank Bills, 1 per cent. discount.

North-Carolina Money, 1 per discount.

Spanish Dollars, 1 per ct.

Mexican and Colombian do. 151.

Heavy Guineas, 95, and Sovereigns, 841 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report have been 1892 bales of Uplands, as follows: 154 bales at 27, 16 at 201, 278 at 20½, 19 at 20¾, 254 at 20, 34 at 19¾, 52 at 19½, 24 at 19, 22 at 18½, 161 at 18¼, 159 at 18¼, 15 at 18¼, 47 at 18, 75 at 17¾, 597 at 17½, 33 at 17, 54 at 16¾, 61 at 16½, 16 at 16, 43 at 15½ and 17 at 15½ cents. In Long Cottons, about 200 bales Sea Islands from 40 a 50 cents, and upwards for extra qualities; Maines, 27 a 28, and Stained, from 22 a 25 cents.

By the *Cornelia*, direct from Liverpool, we have dates to the 10th Feb. inclusive, as follows: "The sales for Thursday last were 6000; Friday, 5000; Saturday, 3000; Monday, 4000; Tuesday, 4000, and today 6000 bales, the demand for Cotton continues very brisk, with an upward tendency. Americans have advanced from a fourth to a half d.

RICE.—The sales amount to 2300 bales, viz. 1 at 3¾, 2 at 3¾, 1 at 3¾, 1 at 3¾, 1 at 3¾, 2 at 3¾, 1 at 3¾, 2 at 3¾, 1 at 3¾, 1 at 3¾, 1

HENRY L. PINCKNEY'S ADDRESS

To the Electors of Charleston District, South-Carolina, on the subject of the Abolition of Slavery.

Fellow-Citizens.—I respectfully venture to address you on a subject in which we have a deep and common interest: the present state of the question respecting the Abolition of Slavery in the States, and in the District of Columbia.

Under our circumstances the expression of my sentiments on this absorbing topic would be only an ordinary privilege, to which I am entitled as a citizen of Carolina; but, under the peculiar circumstances that have recently arisen, and from a movement, too, in relation to this subject, which originated with myself, I feel called upon, by the highest obligations of public duty, to explain the motives by which I have been governed, and the general objects it has been my endeavor to accomplish.

Generally speaking, no man is denounced until he has actually committed some overt act; but I was bitterly assailed even before my resolution had been considered by the House, and before an opportunity was afforded me to explain my objects. Generally speaking, too, no man is condemned without the poor privilege of being heard in his defence; but the Telegraph and other papers, while they have continued without intermission to revile me, have not condescended to publish the remarks I delivered when my resolution was presented to the House. The readers of those papers, therefore, have seen nothing but the vile fabrications invented by my enemies; and the inference is equally natural and irresistible, that I must have suffered in the public estimation, to the exact extent to which the fabrications alluded to have created an unfavorable impression on the public mind. Fortunately, however, the closing of the Telegraph against me, cannot possibly prevent my being heard by the community of Charleston; and, most fortunately, I now address a people who know me well, and who will not be easily persuaded, *by such a paper as the Telegraph*, to suspect the conduct, or destroy the character of one who, while he has never in his *live upon earth* to be unfaithful to their interests has *every motive* that can actuate the heart of man to desire and deserve their esteem and approbation.

If there be truth in man, I can say with truth that, since my arrival at this place, I have been zealously and constantly engaged in attending to the interests of numerous individuals committed to my care, and in endeavoring to promote the passage of several important bills for the general benefit of my native city. Strange, indeed would it be, that a public servant, who has been ardently striving, not only to have justice done to those of his constituents who have claims against the Government, but to procure important public establishments, and large appropriations of public money, for the advancement of Charleston and the State at large, should have proved recreant to the community he represents upon their greatest interest, and not indeed, in which all others may be said to be included! Is it treason that claimants who have long suffered by neglect, should at length be paid? Or that the commerce of the city should be promoted, and the industry of our merchants stimulated and rewarded, and the value of property enhanced by the establishment of public works, and the consequent liberal expenditure amongst us of the public treasure? I know I do not mean it as treason; and yet I have no doubt that if every measure I have proposed should succeed, and appropriations to the amount of hundreds of thousands should be made for Charleston, my constituents would be told by the Telegraph, that my success in any or all of these undertakings, should be considered in no other light than as a reward to me for my desertion of the South on the subject of slavery, and as a base attempt on the part of Congress to corrupt the people by giving them a portion of the public spoils! What, then, am I to do? If I do nothing, well indeed might my constituents upbraid me as neglectful of their interests! If I attempt to do any thing, the very attempt to benefit them is tortured by my enemies into the evidence of treachery!

Situated as I am, however—unjustly and bitterly assailed as I have been—it is my intention to speak freely and distinctly upon the subject upon which my enemies, for reasons best known to themselves, have thought proper to arraign me at the bar of my country. That bar is there for me as well as mine. They are no more above it than I am, humble as I may be; and, thank God, I never in my life was less afraid than now to stand before my country; knowing, as I do, that the people are just, and will do right; that truth is mighty and will prevail; and that a generous community like that of Charleston, will not allow a man to be trodden down, against whom *no other offence can be truly alleged than an honest difference of opinion* with some of his colleagues as to the best mode of proceeding in reference to the subject of slavery, for the true interest of our common State, and the general welfare of our common country!

Before I enter upon the explanation, however, which I am about to offer, permit me to notice and repel one or two newspaper calumnies which have doubtless been mainly relied on to effect my political destruction. One of them is, that when I said in my place upon the floor, "that I was responsible to my constituents, but to no individual, be he who he may," I alluded to Mr. Calhoun. Now this is utterly untrue, and the editor of the Telegraph knows it. The remark was intended for himself, and no one else, and constituted part of my reply to his first article against me. The object of this sentence, however, is too palpable to be mistaken. It is to create the impression that I had spoken against Mr. Calhoun, and of course to crush me by his superior weight and popularity with the distinguished Senator. But, while I positively deny the fact, (as nothing was further from my mind,) my have I any feelings, personal or political, towards that gentleman, but those of the kindness and respectful yet, I trust, it is no offence to say that, while I adhere to the principles and look to the public good, I shall always feel myself at liberty to differ with any colleague with whom I cannot conscientiously agree, or to act in opposition to a contemporary principle, or a more question of expediency. I am not allowed this privilege—if I am required not only to surrender my judgment, but to violate my conscience—then am I subjected to a degree of slavery to which I am sure my constituents will not, I trust, ever subject me. I must certainly, I never can submit. Another calumny is, that I did not consult my colleagues before I acted. This also is untrue. I consulted all without exception of two. Some of them approved of my proposition, and on other ground and had I been aware that they gave me full credit for my motives, I should have felt justice to my colleagues, and have felt that my reputation was safe in their hands. This I was not, however, and I felt it my duty to act without consulting any one, and to take the responsibility of my conduct, and of my motives, upon myself.