SOUTHERN BAPTIST
AND GENERAL INTELLIGENCER.

WM. H. BRISBANE, EDITOR.] CHARLESTON, FRIDAY, APRIL 22, 1836. [Vol. 3—No. 69.

FOR THE SOUTHERN BAPTIST.

Mr. Editor.—In conformity with the request of the Baptist Ministerial Conference of Edgefield Baptist Association, I send you for publication, the following communication which was read before them at their late Quarterly Meeting, and which received their approbation.

Affectionately yours,
W. B. JOHNSON.

To the Members of the Baptist Ministerial Conference of the Edgefield Baptist Association.

BELOVED BRETHREN.—In conformity with your request, I have prepared the following communication on the subject of the query, sent up to our Association at its last meeting, viz: "Is it consistent with gosp l order, that a member of a Baptist Church should be allowed to withdraw from its fellowship, for the purpose of uniting with a Pedobaptist Church; and should it be consistent with gospel order for him to do so, in what manner shall he be returned to the Association?"

This subject is important, as it involves a question, touching the liberty of conscience. It is important too, as it is desirable that uniformity of sentiment and action should obtain throughout our churches in *this*, as in *every part* of church order. As this subject involves the right of conscience, it is evident that the liberty of its exercise must be sacredly guarded, by the decision which we form. It is by this faculty that we perceive the difference between right and wrong, and by its dictates only must we be governed. To God alone is our conscience to be subjected. To man, we should never to surrender it. Regardless of the favors or the frowns of our fellow men we are bound to obey its dictations. It is manifest, then, that in what regards mere conscientious difference of opinion, in those points, which are essential to Church fellowship, not involving immoral acts, the members of a Church should be at liberty to withdraw from its membership, without censure, and without having their motives questioned.

This will the more satisfactorily appear, from the principles on which a Church of Christ is organized. These are the principles of voluntary association. The principles disciples having given "themselves to the Lord and to one another, by the will of God," were by mutual consent formed into a Church of Christ, and "continued with one accord in prayer and supplication." Every Church of Christ is formed upon the same principles. Now upon the principles on which a voluntary society is formed, when any one of its members desires from conscientious motives to withdraw, liberty is given to him to do so. So when any member of a church desires on the same ground to withdraw, he should be allowed to depart. And this course of proceeding is in perfect accordance with the laws of Christ's house, which his Church has chosen for her guidance.

In the 5th chapter of the first epistle to the Corinthians, Paul directs that certain immoral characters shall be put away from the Church. Similar directions are given by the same apostle in the third chapter of his second Epistle to the Thessalonians. In all these cases, the offending members are to be put away as immoral characters, and in such a manner as to carry in the act, the censure of the Church in her official relation. An illustration of this mode of dissolving the membership of such characters with the Church is given in the case of the incestuous man. The laws of the Church then require, that immoral characters shall be put away from its fellowship, and with censure. But in no case is such a course directed to be pursued with regard to those, who conscientiously differ in opinion with the Church on points, involving the question of church fellowship. There is one passage, which, upon a superficial view, would seem to favor the opinion, that a member who should embrace erroneous principles ought after proper dealing, to be excommunicated by the Church. It is in Paul's Epistle, to Timothy: "A man, that is an heretic, after the first and second admonition reject." Heresy, in the common acceptation of the term, supports the adoption of erroneous principles. But this is not its meaning. The term signifies the disposition of the member, rather than the character of his principles, whether true or false. If a member of a Church shall urge the principles, that he holds, upon its members, contrary to their desire, to the disturbance of harmony, and the distraction of the body, he is to be admonished once and again. And if no change is produced in his disposition and conduct he is to be rejected. The disciplinary act is to bear upon him for his refractory temper, not for the principles that he holds.

If then the Church has no law, which requires her to excommunicate, that is to put away with censure a member, except for immorality of conduct, the question presents itself with force, How shall a church act in relation to a member, who embraces a principle, or adopts a course of action that destroys her fellowship with him in the Church's relation, whilst yet, there is no charge of immorality against him. The character of such a member is fair. The difference between him and his brethren is a conscientious difference, such as one as prevents their walking together in the Church relation, whilst personal fellowship continues. What is to be done in this case? It is evident, that the church relation must be dissolved. But it what manner? I answer, by letting such a member depart without censure. Why, such an Apostle, in my liberty judge of whether such a conscientious liberty for the exercise of that liberty of conscience which is claimed by the Church, and the man, who, in exercising his liberty, finds one, then, shall so think or act, as to allow the Church no longer one of the fraternity, [illegible] a certificate of his moral standing, [illegible] cause of separation from the Church. [illegible] such liberty should be given to the [illegible] late to the dissolution of membership. In the 18th chapter of the gospel by Matthew, the Saviour directs that in a case of private trespass, which cannot be settled by private labors, the offending member shall be brought before the Church, and if he will not hear the Church, he is to be regarded as a heathen man and a publican. Such an one would be guilty of a high grade of immorality in committing a trespass against his brother; in obstinately disregarding the private labors, that are to be employed in the first instance; and in contumaciously disregarding those of the Church in the last.

In the 5th chapter of the first epistle to the Corinthians, Paul directs that certain immoral characters shall be put away from the Church. Similar directions are given by the same apostle in the third chapter of his second Epistle to the Thessalonians. In all these cases, the offending members are to be put away as immoral characters, and in such a manner as to carry in the act, the censure of the Church in her official relation. An illustration of this mode of dissolving the membership of such characters with the Church is given in the case of the incestuous man. The laws of the Church then require, "that immoral characters shall be put away from its fellowship, and with censure. But in no case is such a course directed to be pursued with regard to those, who conscientiously differ in opinion with the Church on points, involving the question of church fellowship. There is one passage, which, upon a superficial view, would seem to favor the opinion, that a member who should embrace erroneous principles ought after proper dealing, to be excommunicated by the Church. It is in Paul's Epistle, to Timothy: "A man, that is an heretic, after the first and second admonition reject." Heresy, in the common acceptation of the term, supports the adoption of erroneous principles. But this is not its meaning. The term signifies the disposition of the member, rather than the character of his principles, whether true or false. If a member of a Church shall urge the principles, that he holds, upon its members, contrary to their desire, to the disturbance of harmony, and the distraction of the body, he is to be admonished once and again. And if no change is produced in his disposition and conduct he is to be rejected. The disciplinary act is to bear upon him for his refractory temper, not for the principles that he holds.

If then the Church has no law, which requires her to excommunicate, that is to put away with censure a member, except for immorality of conduct, the question presents itself with force, How shall a church act in relation to a member, who embraces a principle, or adopts a course of action that destroys her fellowship with him in the Church's relation, whilst yet, there is no charge of immorality against him. The character of such a member is fair. The difference between him and his brethren is a conscientious difference, such as one as prevents their walking together in the Church relation, whilst personal fellowship continues. What is to be done in this case? It is evident, that the church relation must be dissolved. But in what manner? I answer, by letting such a member depart without censure. Why, such an Apostle, in my liberty judge of whether such a conscientious liberty for the exercise of that liberty of conscience which is claimed by the Church, and the man, who, in exercising his liberty, finds one, then, shall so think or act, as to allow the Church no longer one of the fraternity, [illegible] a certificate of his moral standing, [illegible] cause of separation from the Church. [illegible] such liberty should be given to the [illegible] member without official censure is, I think, taught in the following passage from John: "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us." This is said in immediate connexion with the mention of many Anti-christs, who were then multiplying. If reference is had to these, as those who went out from the disciples, the case is a strong one in point, as there is no intimation of official censure, but on the contrary, as if they were allowed to depart without dealing or censure.

Upon the general principles, on which all voluntary societies are formed, whenever such a difference of opinion shall exist between any member and the body, involving liberty of conscience, as shall prevent the continuance of the union, the separation should take place with the mutual consent of the parties. And as no law of Christ's Church forbids such a course of proceeding, any member may be allowed to withdraw for conscientious difference of opinion.

Let us now apply what has been laid down to the case presented in the query. This is the case of one, who desires to unite with a Pedobaptist Church. Is such a desire immoral? Is an union with a Pedobaptist Church an immoral act? Surely not. A withdrawal from a Baptist Church to unite with a Pedobaptist Church cannot then be an immoral act. The case is one of conscientious difference of opinion. Censure in such a case cannot be inflicted by a Church. I would, therefore, answer the query in the affirmative, viz: That it is consistent with Gospel order, that a member of a Baptist Church should be allowed to withdraw from its fellowship for the purpose of uniting with a Pedobaptist Church.

The enquiry, respecting the manner, in which, the member so withdrawing, shall be returned to the Association, remains to be answered. It is evident, that he cannot be returned as *excommunicated*, for this term always carries with it the idea of immorality, which is not the fact in this case. Neither can he be returned as *dismissed*, for this term always conveys the idea of fellowship continued, whilst membership is transferred to another Church of the same faith and order. Some term, then, that implies neither censure nor the continuance of Church Fellowship is necessary. And the term "erased" will complete the answer the purpose. Let a separate column be formed in the tabular view of the Churches upon the minutes headed with this term; and an explanatory note be added, that its intention may be known; and in this column, let the number of those who withdraw for conscientious difference of opinion be entered.

ORIGIN OF THE MINISTERIAL OFFICE.

[*From the Christian Spectator.*]

TEXT.—"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing man, but God, which tried our hearts."—1 Thes. ch. ii ver. 4.

The preacher considers, 1st, the service of the ministerial office; 2d, the manner in which it is committed to the ministry; 3d, the manner in which the Gospel ought to be preached; and 4th, the sanction here introduced to secure such preaching.

According to the plan now sketched to govern our train of thought on this subject we are first to notice the source from which the ministry of the Gospel is derived.—"But as we were allowed of God to be put in trust with the Gospel."

Here the Apostle refers directly to God, as the source from which the ministerial office is derived. And we may learn from the frequency with which he made his reference, that it is a matter of grave movement that the conviction of this truth should be vividly and permanently impressed on the minds of men. It pertains to God alone to institute a trust as that to whom shall he committed such a trust as the Gospel of his kingdom. God claimed this prerogative in the original institution of the ministry. In the economy of the ancient church, the designation of the priesthood was a matter of direct revelation from heaven, God himself selecting the individuals to office, as in the case of Aaron and his sons—directing the rites of their inauguration, and sanctioning and presiding at the solemnities. Under the former dispensation, the sacredness with which he guarded the holy office from intrusion, is one of the most prominent and striking facts in its history. When Jesus Christ came to establish the order of the new dispensation, he chose the Apostles, and formerly ordained and constituted them to the work of the ministry. He gave them, on his own authority, directions to ordain others in every place where the Gospel should be embraced and thus to settle the succession of the ministry till the end of time. Those ministers whom the Apostles ordained were directed on the authority of inspiration, in their turn to invest other faithful men with the same office: so that the ministry and the Gospel now, as much as ever, is in fact derived from God. It is God still, who, through the authority with he has vested in the existing ministry, allows men to be put in trust with the Gospel. And to prevent all misapprehension on this subject, he has incorporated in the New Testament the following explicit declaration: "No man taketh this honor to himself except he be called of God as was Aaron." It would seem that God had bestowed special care to impress on the minds of men the source from which the ministry is derived, in anticipation of the time when the Gospel should be preached to a different light from that in which it is presented in the oracles of God—an evident tendency to sever from it that authority and sacredness imparted to it by the consecration that it comes from Jehovah—that it is no human institution which may be submitted to or resisted according to the caprice of men. We are aware that wicked men feel enough they had a personal interest in promoting loose and degrading views of this holy office. It would greatly quiet their tumultuating consciences, could they bring themselves to contemplate the ministry stripped of its sacredness, as a transaction as derived from the God of the Universe. It would be well with the modern spirit of Agrarian[illegible] of Atheistic speculation to rob the holy [illegible] of its sacredness and the glory of its [illegible] and [illegible] in a similar pro[illegible]

fession or a part of the imposing machinery of priestcraft. Hence, the virulent attacks which modern infidelity and Atheism have made on the ministry—evincing clearly that it has its claims to a derivation from God which makes it a terror to the guilty conscience and a troublesome barrier in the way of those who are bent upon universal skepticism and licentiousness. Could they, in their own minds, annihilate its relation to the instituting authority of the Eternal, then they know that they could easily break those bands asunder, and cast away those cords by which the living ministry bind them to the fearful foreboding of their final destiny. It is well for us then to recur to this great and primary relation of the gospel ministry—its direct derivation from Jehovah. God has given it a peculiar prominence in his holy word, and he intends that it shall have a commanding prominence in the practical judgments of men. He intends that the world shall respect and reverence this office, which not withstanding the unworthiness of some of its incumbents, has the awful sanction and authority of originating in the counsels of his own infinite mind! He intends to write it out as in characters of lightning that "whosoever resisteth, resisteth the ordinance of God, and he therefore that despiseth, despiseth not man but God, and shall bear his judgment whosoever he be!"

From the Philadelphian.

EDUCATION OF CHILDREN.

"Take the child away, and nurse it for me, and I will give thee thy wages."—Ex. ii. 9.

In the beautiful and emphatic language of scripture, children are called "an heritage of the Lord;"—thus intimating, that they belong exclusively to him, and are only lent to parents for a season, to be reclaimed whenever He sees fit to take them away. Did parents realize, that they were in a great measure responsible for the everlasting happiness of their children, and that their souls would certainly be required at their hands, (should they be lost through their instrumentality or neglect,) surely they would use their utmost endeavors to prepare them for heaven.

A mother of a numerous family, all of whom were early converted to God, being asked by a friend to what she ascribed their change of heart, replied, in language similar to the following:—"When my children come into the world, I considered that on me perhaps depended their future and eternal welfare. I therefore dedicated them to God, and implored his blessings on my feeble endeavors to train them for his service. When I washed and dressed them, I prayed that they might be cleansed from all pollution of the flesh, and clothed in the spotless robe of a Saviour's righteousness. When I gave them nourishment, I asked that they might drink or the streams of salvation, and be fed with heavenly manna."

"The children are not to be neglected or renewing grace may not be expected to attributed to the Divine influence." Parents, who, forgetful of their children's highest interests, too often bestow that care on their dying bodies, which ought rather to be paid to their immortal souls.

A protessing mother was once lamenting over what she termed the thoughtlessness of her daughters, who were lovely in appearance, and as it respected this world every thing a parent could desire—but destitute of the one thing needful. She sighed while speaking of their love of vanity and dissipation; yet concluded by observing that they were still quite young, and it was natural they should wish to enjoy life—that for her part, she never allowed them to go to a ball or party, without superintending their dress and arranging their ornaments. Would the pious exhortations of such a mother be of any avail? Truth compels us to answer, no, if parents would see their children setting their faces Zion-ward, they must not be content with giving them precept merely; they must also set an example, by marching onward in the heavenly way; resolving never to swerve from the path of duty, or turn aside either to the right hand or to the left.

The prayer of the righteous "availeth much;" and those who ask in faith, desiring to receive an answer, will never be disappointed. Christian parents! ye who have access to a throne of grace, pray with as well as for your children. Do not let them suppose that their parents pour out fervent petitions for them in secret only; make them know by sweet experience, with what ardor the blessings of heaven are besought in their behalf.—Many hard-hearted sinners have been softened—by hearing the prayers of a pious father or mother breathed forth in fervent aspirations, that they too might be saved. Many a child has blessed God, that a parent's petitions were not utterer d in vain.

A missionary, (now in the eternal world,) speaking of his early religious impressions, gave in substance the following touching narration. His mother was in the daily habit of taking him to a retired grove at a little distance from their habitation, and lay her hand on his infant head, would there kneel down and pray. Years passed away; his mother was now silent in death; the scenes of his childhood were almost forgotten:—but that shady grove, that mother's soft hand resting upon his head in the attitude of prayer, were still remembered.

When urged to neglect some known duty or to commit a wrong action, often has the recollection to that gentle hand like a guardian angel interposed and prevented him from yielding to the temptation.

In conclusion; let parents be attentive to the religious instruction of their children, remembering, that they have received from the Lord a precious deposite, which they must one day restore: and that according as they are faithful to the charge committed to their care, so will be their reward.

The following beautiful passage is from a sermon of the celebrated Scotch preacher, Dr. Thomas Chalmers; the subject of the sermon is the "expulsive power of a new affection."

"Conceive a man to be standing on the margin of this green world; and that when he looked towards it he saw a abundance smiling upon every field, and all the blessings which man can afford, scattered in profusion throughout each family, and the joys of happy companionship in a precious deposite, which they must one day restore: and that according as they are faithful to the charge committed to their care, so will be their reward.

French parish church as usual, only a small audience have assembled, as I have mention d.

Being well prepared with long tr sinting and frequent rehearsals, for what I was to perform, I stood waiting in my large flowing dress presented himself, entering by the door behind the altar; I then threw myself at his feet and asked him to confer upon me the veil. He expressed his consent; and then turning to the superior, I threw myself prostrate at her feet, according to my instructions, repeating what I had before done at rehearsals, and made a movement as if to kiss her feet. This she prevented, or appeared to prevent, catching me by a sudden motion of her hand, and granted my request. I then kneeled before the Holy Sacrament, this is, a large round wafer held by the Bishop between his fore-finger and thumb, and made my vows.

This wafer I had been taught to regard with the utmost veneration, as the real body of Jesus Christ, the presence of which made the vows uttered before it binding in the most solemn manner.

After taking the vows, I proceeded to a small apartment behind the altar, accompanied by four nuns, where was a coffin prepared, with my nun name engraven upon it:

"SAINT EUSTACHE"

My companions lifted it by four handles attached to it while I threw off my dress, and put on that of a nun of Sœur Bourgeoise; and then we all returned to the chapel. I proceeded first and was followed by the four nuns; the Bishop naming a number of worldly pleasures in rapid succession, in reply to which I as rapidly repeated—"Je renonce, je renonce, je renonce"—[I renounce, I renounce, I renounce.]

The coffin was then placed in front of the altar, and I advanced to place myself in it. This coffin was to be deposited, after the ceremony, in an outhouse to be preserved until my death, when it was to receive my corpse. There were reflections which I naturally made at that time, but I stepped in, extended myself and lay still. A pillow had been placed at the head of the coffin, to support my head in a comfortable position. A large thick, black cloth was then spread over me, and the chanting of Latin hymns immediately commenced. My thoughts were not the most pleasing during the time I lay in that situation. The pall, on Drap Mortel, as the cloth is called, had a strong smell of incense, which was always disagreeable to me, and then proved almost suffocating. I recollected also a story I had heard of a novice, who, in taking the veil, lay down in her coffin like me, and was covered in the same manner, but on the removal of the covering was found dead.

When I was uncovered, I rose, stepped out of my coffin, and kneeled. Other ceremonies then followed, of no particular interest; after which the music commenced, and here the scale was finished. I then proceeded from the chapel, and returned to the Superior's room, followed by the other nuns, who walked two by two, in their customary manner, with their hands folded on their breasts, and their eyes cast down upon the floor. The nun who was to be my companion in the ceremony, walked at the end of the procession. On reaching the Superior's door, they all left me, and I entered alone, and found her with the Bishop and two priests.

The Superior now informed me, that having taken the black veil, it only remained that I should swear the three oaths customary on being a nun; that some explanations would be necessary from her. I was now, she told me, to have access to every part of the edifice, even to the cellar, where two of the sisters were imprisoned for causes which she did not mention. I must be informed that one of my great duties was to obey the priests in all things; and this I soon learnt, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them. I expressed some of the feelings which this announcement excited in me, which came upon me like a flash of lightning; but the only effect was to set her arguing with me, in favour of the crime, represented it as a virtue acceptable to God, and honorable to me. The priests, she said, were not situated like other men, being forbidden to marry; while they lived secluded, laborious, and self-denying lives, for our salvation. They might, indeed, be considered our saviours, as without their service we could not obtain pardon of sin, and must go to hell. Now, it was our solemn duty, on withdrawing from the world, to consecrate our lives to religion, to practise every species of self-denial. We could not become too humble, nor mortify our feelings too far; this was to be done by opposing them, and acting contrary to them; and what one proposed was, therefore, pleasing in the sight of God. I now felt how foolish I had been to place myself in the power of such persons as were around me.

From what she said I could draw no other conclusion, but that I was required to act like the most abandoned of beings, and that all my fellow associates were habitually guilty of the most heinous and detestable crimes. When I repeated my expressions of surprise and horror, she told me, that such feelings were very common at first, and that many other nuns had expressed themselves as I did, who had long since overcome their scruples. She even said, that on her entrance into the nunnery, she had felt like me.

Doubts, she declared, were among our greatest enemies. They would lead us to question every part of duty, and induce us to waver at every step. They arose only from ignorance and imperfection, and were always evidence of sin. Our only way to dismiss them immediately was to repent and confess them. They were death, hell, and would condemn us to hell, if we should die without confessing them. Priests, she insisted could not sin. It was a thing impossible. Every thing that they did, and wished, was of course right. She hoped I would see the reasonableness and duty of the oaths I was to take and be faithful to them.

She gave me another piece of information which excited other feelings in me, scarcely less dreadful. Infants were sometimes born in the convent; but they were always baptised and immediately strangled! This secured their everlasting happiness; for the baptism prevented them from all sinfulness, and before any part of the world before they had time to be any thing wrong, they were at once admitted into heaven. How happy, she exclaimed, are those who secure temporal happiness to such little angels!

Being well prepared with long tr sinting and frequent rehearsals, for what I was to perform, I stood waiting in my large flowing dress presented himself, entering by the door behind the altar; I then threw myself at his feet and asked him to confer upon me the veil. He expressed his consent; and then turning to the superior, I threw myself prostrate at her feet, according to my instructions, repeating what I had before done at rehearsals, and made a movement as if to kiss her feet. This she prevented, or appeared to prevent, catching me by a sudden motion of her hand, and granted my request. I then kneeled before the Holy Sacrament, this is, a large round wafer held by the Bishop between his fore-finger and thumb, and made my vows.

This wafer I had been taught to regard with the utmost veneration, as the real body of Jesus Christ, the presence of which made the vows uttered before it binding in the most solemn manner.

After taking the vows, I proceeded to a small apartment behind the altar, accompanied by four nuns, where was a coffin prepared, with my nun name engraven upon it:

"SAINT EUSTACHE"

My companions lifted it by four handles attached to it while I threw off my dress, and put on that of a nun of Sœur Bourgeoise; and then we all returned to the chapel. I proceeded first and was followed by the four nuns; the Bishop naming a number of worldly pleasures in rapid succession, in reply to which I as rapidly repeated—"Je renonce, je renonce, je renonce"—[I renounce, I renounce, I renounce.]

The coffin was then placed in front of the altar, and I advanced to place myself in it. This coffin was to be deposited, after the ceremony, in an outhouse to be preserved until my death, when it was to receive my corpse. There were reflections which I naturally made at that time, but I stepped in, extended myself and lay still. A pillow had been placed at the head of the coffin, to support my head in a comfortable position. A large thick, black cloth was then spread over me, and the chanting of Latin hymns immediately commenced. My thoughts were not the most pleasing during the time I lay in that situation. The pall, on Drap Mortel, as the cloth is called, had a strong smell of incense, which was always disagreeable to me, and then proved almost suffocating. I recollected also a story I had heard of a novice, who, in taking the veil, lay down in her coffin like me, and was covered in the same manner, but on the removal of the covering was found dead.

When I was uncovered, I rose, stepped out of my coffin, and kneeled. Other ceremonies then followed, of no particular interest; after which the music commenced, and here the scale was finished. I then proceeded from the chapel, and returned to the Superior's room, followed by the other nuns, who walked two by two, in their customary manner, with their hands folded on their breasts, and their eyes cast down upon the floor. The nun who was to be my companion in the ceremony, walked at the end of the procession. On reaching the Superior's door, they all left me, and I entered alone, and found her with the Bishop and two priests.

The Superior now informed me, that having taken the black veil, it only remained that I should swear the three oaths customary on being a nun; that some explanations would be necessary from her. I was now, she told me, to have access to every part of the edifice, even to the cellar, where two of the sisters were imprisoned for causes which she did not mention. I must be informed that one of my great duties was to obey the priests in all things; and this I soon learnt, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them. I expressed some of the feelings which this announcement excited in me, which came upon me like a flash of lightning; but the only effect was to set her arguing with me, in favour of the crime, represented it as a virtue acceptable to God, and honorable to me. The priests, she said, were not situated like other men, being forbidden to marry; while they lived secluded, laborious, and self-denying lives, for our salvation. They might, indeed, be considered our saviours, as without their service we could not obtain pardon of sin, and must go to hell. Now, it was our solemn duty, on withdrawing from the world, to consecrate our lives to religion, to practise every species of self-denial. We could not become too humble, nor mortify our feelings too far; this was to be done by opposing them, and acting contrary to them; and what one proposed was, therefore, pleasing in the sight of God. I now felt how foolish I had been to place myself in the power of such persons as were around me.

From what she said I could draw no other conclusion, but that I was required to act like the most abandoned of beings, and that all my fellow associates were habitually guilty of the most heinous and detestable crimes. When I repeated my expressions of surprise and horror, she told me, that such feelings were very common at first, and that many other nuns had expressed themselves as I did, who had long since overcome their scruples. She even said, that on her entrance into the nunnery, she had felt like me.

Doubts, she declared, were among our greatest enemies. They would lead us to question every part of duty, and induce us to waver at every step. They arose only from ignorance and imperfection, and were always evidence of sin. Our only way to dismiss them immediately was to repent and confess them. They were death, hell, and would condemn us to hell, if we should die without confessing them. Priests, she insisted could not sin. It was a thing impossible. Every thing that they did, and wished, was of course right. She hoped I would see the reasonableness and duty of the oaths I was to take and be faithful to them.

She gave me another piece of information which excited other feelings in me, scarcely less dreadful. Infants were sometimes born in the convent; but they were always baptised and immediately strangled! This secured their everlasting happiness; for the baptism prevented them from all sinfulness, and before any part of the world before they had time to be any thing wrong, they were at once admitted into heaven. How happy, she exclaimed, are those who secure temporal happiness to such little angels!

HORRID DISCLOSURES.

CHAPTER V.

Received Confirmation—Painful Feelings—Specimen of Instructions received on the Subject.

The day on which I received confirmation was a distressing one to me. I believed the doctrines of the Roman Catholics, and according to them I was guilty of three mortal sins, concealing something at confession, carelessly receiving the body of Christ in the sacrament under my feet, and by receiving it while not in a state of grace: and now, I had been led into all those sins in consequence of my marriage, which I never had acknowledged as it would have cut me off from being admitted as a nun.

On the day, therefore when I went to the chapel, I was confirmed, with a number of others, I suffered extreme pain from the reproaches of my conscience. I knew, at least I believed, as I had been told, that a person who had been anointed with the holy oil of confirmation on the forehead, would dying in the state in which I was, would go down to hell, and in the place where the oil had been rubbed, the names of my sins would blaze out on my forehead; these would be a sign by which the devils would know me; and would torment me the worse for them. I was thinking of all this, while I sat in the pew, waiting to receive the oil. I felt however some consolation, as I often did afterward when my sins came to mind; and this consolation I derived from another doctrine of the same church: viz. that a bishop could absolve me from all these sins any minute before my death; and I intended to confess them all to a bishop before leaving the world. At length, the moment for administering of the "sacrament" arrived, and a bell was rung. Those who had come to be confirmed had brought tickets from their confessors, and these were thrown into a hat, carried round by a priest, who in turn handed each to the bishop, by which he learnt the names of each of us, and applied a little of the oil to our foreheads. This was immediately rubbed off by a priest with a bit of cloth, quite roughly.

The next day, I felt the pangs of conscience, and often thought with dread of the following tale, which I have heard told to illustrate the sinfulness of conduct like mine.

A priest was once travelling, when just as he was passing by a house, the horse fell on his knees, and would not rise. His rider dismounted, and went in to learn the cause of so extraordinary an occurrence. He found there a woman near death, to whom a priest was trying to administer the sacrament, but without success; for every time she attempted to swallow it, it was thrown back out of her mouth into the chalice. He perceived it was owing to unconfessed sin, and took away the holy wafer from her: on which his horse rose from his knees, and he pursued his journey.

I often remembered also that I had been told, that we shall have as many devils biting us, if we go to hell, as we have unconfessed sins on our consciences.

I was required to devote myself for about a year to the study of the prayers and the practice of the ceremonies necessary on the reception of a nun. This I found a very tedious task; but as I was released in a great degree from the daily labours usually demanded of novices, I felt little disposition to complain.

CHAPTER VI.

Taking the Veil.—Interview afterward with the Superior.—Surprise and Horror at the Disclosures.—Resolutions to Submit.

I was introduced into the Superior's room in the evening preceding the day on which I was to take the veil, to have an interview with the Bishop. The Superior was present, and the interview lasted about half an hour. The Bishop on this occasion appeared to me habitually rough in his manners. His address was by no means prepossessing.

Before I took the veil, I was ornamented for the ceremony, and was clothed in a rich dress belonging to the Convent, which was used on such occasions; and, placed not far from the altar in the chapel, in the view of a number of spectators, who had assembled, in number, perhaps, about forty. Taking the veil is an affair which occurs so frequently in Montreal, that it long ceased to be regarded as a novelty; and, although notice had been given in the

planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu, to all the brightness and all the beauty that were before him upon earth, and commit himself to the rightful solitude away from it? Would he leave its peopled dwelling places, and become a solitary wanderer through the fields of nonentity? If space afford him nothing but a wilderness, would he for it abandon the home-bred scenes of life and a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society! and shrink away from desolation that was beyond it. Would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that is stretched over it!

But if, during the same time of his contemplation, some happy islands of the blest had floated by; and there had burst upon his senses, the light of its surpassing glories, and its sounds of sweeter melody: and he clearly saw, that there a purer beauty rested upon every field and a more heartfelt joy spread itself among all the families; and he could discern there, a peace and piety, and a benevolence, which put a moral binder into every bosom, and united the whole society into one rejoicing sympathy with each other, and with the beneficent Father of them all; could he further see that pain and mortality were here unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not, that what was before the wilderness, would become the land of invitation, and that the new world would be the wilderness! What unpeopled space could not do, can be done by space teeming with beatific sacrifices and society.—And let the existing tendencies of the heart be what they may to the scenes that are near and visible around us, still if another stood revealed to the prospects of man, either through the channel of science—then, without violence done to the condition of his moral nature, may he dit into the present world and live to the lowlier worlds that stands in the distance away from it."

Their little souls would thank those who kill their bodies if they had it in their power!

Into what place and among what society had I been admitted! How differently did a Convent now appear from what I had imagined it to be! The body women I had always fancied the nuns to be, the venerable Lady Superior, what were they! And the priests of the Seminary adjoining, some of whom indeed I had had reason to think were base and profligate men, what were they all!! I now learnt they were often admitted into the nunnery, and allowed to indulge in the greatest crimes, which they and others called virtues!

After having listened for some time to the Superior alone, a number of the nuns were admitted, and took a free part in the conversation. They concurred in every thing which she had told me, and repeated without any signs of shame or compunction, things which criminated themselves. I must acknowledge the truth, and declare that all this had an effect upon my mind. I questioned whether I might not be in the wrong, and felt as if their reasonings might have some just foundation. I had been several years under the tuition of Catholics, and was ignorant of the Scriptures, and unaccustomed to the society, example, and conversation of Protestants; had not heard any appeal to the Bible as authority, but had been taught, both by precept and example, to receive as truth every thing said by the priests. I had not heard their authority questioned, nor any thing said of any other standard of faith but their declarations. I had long been familiar with the coarse and licentious expressions which some of them use at confessions, and believe that our women were also. I had no standard of duty to refer to, and no judgment of my own which I knew how to use, or thought of using.

All around me insisted that my doubts proved only my own ignorance and sinfulness; that they knew by experience they would soon give place to true knowledge, and an advance in religion; and I felt something like indecision.

Still, there was so much that disgusted me in the discovery I had now made, of the debased characters around me, that I would most gladly have escaped from the nunnery, and never returned. But that was a thing not to be benefited of. I was in their power, and this I deeply felt while I thought there was not one one among the whole number of nuns to whom I could look for kindness. There was one, however, who began to speak to me at length in a tone that gained something of my confidency,—the nun whom I had mentioned before as distinguished by her oddity, Jane Ray, who made us so much amusement when I was a novice. Although, as I have remarked, there was nothing in her face, form, or manners, to give me any pleasure, she addressed me with apparent friendliness; and while she seemed to concur with some things spoken by them, took an opportunity to lay a paper a few words in my ear, unheard by them, intimating that I had better comply with every thing the Superior desired, if I would save my life. I was now what alarmed before, but I now became much more so, and determined to make no further resistance. The Superior then made me repeat the three oaths; and when I had sworn them, I was shown into one of the community rooms, and remained some time with the nuns, who were released from their usual employments, and enjoying a recreation day, on account of the admission of a new sister. My feelings during the remainder of that day, I shall not attempt to describe. I was in a state to question the ceremonies which took place at dinner. This description may give an idea of the manner in which we always took our meals, although there were some occasions in which the breakfast and supper were different.

At 11 o'clock the bell rang for dinner, and the nuns all took their places in a double row, in the same order as that in which they left the chapel in the morning; according to the rule, the nun and myself were stationed at the end of the line. Standing thus for a moment, with our hands placed one on the other over the breast, and hidden in our large cuffs, with our heads bent forward, and eyes fixed on the floor; an old nun who stood at the door, clapped her hands as a signal for us to proceed, and the procession moved on, while we all commenced the repetition of litanies. We walked on in this order repeating all the way until we reached the door of the dining-room, where we were divided into two lines; those on the right passing down one side of the long table, and those on the left the other, till all were in, and each stopped in her place. The plates were all ranged, each with a knife, fork, and spoon, rolled up in a napkin, and tied round with a linen band marked with the owner's name. My own plate, knife, fork, &c. were placed exactly like the rest, and on the band around them I found my new name written:—"Saint Eustace."

There we stood till all had concluded the litany; when the old nun, who had taken her place at the head of the table, rapped, and she said the prayer before meat, beginning "Benedicite," and we sat down. I do not remember of what our dinner consisted, but we usually had soup and some plain dish of meat the remains of which were occasionally served up at supper as a fricassee. One of the nuns who had been appointed to read that day, rose and began a lecture from a book put into her hands by the Superior, while the rest of us sat in perfect silence. The nun who reads during dinner, stays afterward to dine. As fast as we finished our meals, each rolled up her knife, fork, and spoon in her napkin, and bound them together with the band, and sat with hands folded. The old nun then said a short prayer, rose stepped a little aside, clapped her hands, and we marched towards the door, bowed as we passed before a little chapel on going out, containing a wax image of the infant Jesus.

Nothing important occurred until late in the afternoon, when, as I was sitting in the community-room, Father Dufrêne called one out, saying he wished to speak with me. I feared what was his intention; but I dared not disobey. In a private apartment, he treated me in a brutal manner; and from two other priests, I afterward received similar usage that evening. Father Dufrêne afterward appeared again; and I was compelled to remain in company with him until morning.

I am assured that the conduct of priests in our Convent has never been exposed, and is not imagined by the people of the United States. This induces me to say what I do, not withstanding the strong reasons I have to let it remain unknown. Still, I cannot force myself to speak on such subjects except in the most brief manner.

From the Boston Courier.

THE AUTHOR OF LACON.

When in London I had the pleasure of an introduction to Mr. H., a lawyer of some eminence, also mate and intimate associate of the author of Lacon—and who let me into some of the characteristic traits of that extraordinary man. Conversation, said Mr. H., he excelled in, beyond any one with whom I am acquainted. The quickness of thought, and the vivacity of illustrations, with which I am acquainted, he most unpremeditated sentences dropped from him with a finish and force which mature reflection would hardly improve. His Lacon is only a fair exhibition of the energy and antithetical point in which he always thought.

In controversy, he relied as much on his sagacity in detecting the weak points of his adversary, as his conscious ability to demolish a stronger and better defended position. He would let his opponent should ascribe his fall more to his own weakness and want of skill than to the Herculean power of his antagonist for there was nothing in which he more delighted, than in exposing and mortifying the pride and vanity of mankind. He despised the world and all the captandum vulgus, and yet admiration is usually won. He believed with Walpole, that every man, ambitious of place, has his price, to whatever political faith he may belong. He thought the most ludicrous being in the world was a female trying to reach objects beyond the discharge of her domestic duties, and to impress mankind with the belief that she was an exception to the weakness of her sex.

He was singularly inconsistent, continued Mr. H., in every thing. He had the poverty of a mendicant in his apparel, and the extravagance of a prince in his half concealed orna. ments. He would wear a suit of clothes which the rent-repairing needle had given up in despair, and at the same time carrying about his neck, a gold chain, studded and flashing with jewels, and in the top of his snuff box, a diamond worth several hundred pounds. He would live in some obscure alley of London, in an apartment destitute of every liberal comfort, dine on a sausage, or piece of broiled liver, drinking at the same time the most choice wines, and keeping a splendid coach in Regent street at an enormous expense. His livery was not intended for the eye of the multitude, for few knew that he possessed it, and still fewer than he ever put it to any practical use. He was an aristocrat in feeling and a republican in principle. The aid of his powerful pen was sought with equal earnestness by the whigs and the tories; but he denounced all political controversies in England as a strife in which the leaders alone were to be benefited—a game to be played by the many for the benefit of the few. He would not join the democratical declaimers out of power, for he despised the men, nor the tidal dignitaries in, for he detested their sentiments.

His knowledge of human nature, said Mr. H., was more profound, perhaps, than that of any other man living. It was his favorite study from childhood. He would detect the hidden traits of a man's character almost at a glance. He would catch the shape and color of his positions at the very time, perhaps, when the individual considered himself the most securely guarded. He would often lay a wager on the force of a very brief acquaintance with a person that, under the circumstances supposed, he would prove false to all the outward and accredited features of his character, and the experiment seldom, if ever, failed of verifying his predictions; still he believed in the reality and force of virtue, but he knew where its counterfeit existed. Had he possessed treasonable intentions, he would never have matured his own; every individual to whom he revealed the terrible secret, would have been one with whom it would be safe, and there would have been a conquest of feeling, more sacred and inviolable than any conquest of arms. It was in the spirit of the innovating spirit of the times as a reckless adventure, in which it was hardly probable that any thing would be gained, and very plain that every thing would be lost.

He went to the gaming table, not from pecuniary distress, or with the visionary hope of realizing a fortune, but for excitement. He finished a fortune, he knew, by a reckless and possibility of a doubt, that where the chances are in the slightest degree against a man, he must in the end be ruined;—and then went and laid down his last thousand pounds upon the result—he was bewildered, turn again; and went on doubling and winning till he broke the bank; but went back the next evening, and was broken himself. He had now seemingly exhausted all the artificial sources of excitement and happiness; and being a stranger to the sweet mysteries of the domestic hearth, the world to him became a blank. He penned his despondency in a few mournful stanzas, which have all the intensness of despair, and passed unbidden to the revelations of that state which God has veiled from mortal vision. The errors which darkened his life, and the catastrophe in which it terminated, flowed less from a depravity of heart, than the lofty, unsympathizing solitude of his mind. The intellectual pyramid on which he stood, amazed us with its height, awed us with its gloomy grandeur, but it had left far below, the warmth, the smiles, and all the sweet harmonies of earth.

W. C.

From a letter of the Rev. Samuel Davies, 1750.

SICK-BED REPENTANCE.

I have been so unhappy, sir, as to observe sundry that have apostatized after a sick-bed repentance, and all at last died miserably; and therefore, I am always very jealous of the professions of such at that season: and think it my duty, when called to visit them, honestly to represent their real danger to them. I believe the most plausible shows of repentance and faith which appear in most that time, may be accounted for, without supposing them real converts. A man on the brink of eternity, who is persuaded of future retributions, according to the deeds done in the body; and is conscious that his past temper, and conduct give him reason to forebode eternal punishment to himself, must be cast into a mighty consternation, unless he be hardened to a prodigy. His anxious mind will use all shifts for relief though he have no regard to God at all. We may justly conclude that an infernal spirit now under sentence of wrath, and conscious of it, and despairing of success, would be excited, from the mercenary principle of self love, without the least love to God, to try to work up himself to a compliance with the terms of deliverance. So it is in a sick-bed repentance, when (the pain and misery as any,) to cry for mercy, to try to repent of his sin, merely because he sees it has ruined him, and to persuade himself that the mercy of God through Christ, will pardon him. Things are mightily altered, when he finds himself on the way to execution, though he had no regard to the government, and is void of all integrity and sense of honesty. And as a sinner, thus exercised, is in a prodigiously tormenting ferment, his mind exerts every faculty of soul, to catch at all evidences of safety, though insufficient, and to endeavor to persuade himself that he shall be pardoned, till he has wrought up himself, at last, to expect it, and bystanders may be injudicious, or at least incompetent to judge of the inward sensations of another, so will hope well of him, as, indeed, is their duty, till they have evidence to the contrary. But, you will grant, sir, I suppose, that the deepest repentance springing from the most sincere, tender, and slavish principles, will not issue in salvation.

ETERNITY.

The following view of eternity is from the eloquent Saurin, and an attempt to describe the progress of his mind, in endeavoring to form an idea of its duration.

"I avail myself" says he, "of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all wish, and few obtain. I observe those old men, who live four or five generations, and make the history of an age, I do more; I turn to ancient chronicles; I go back to the patriarchal age; and consider life as extending through a thousand years; and I say to myself all this is not eternity—all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the Gospel, from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time, and imagine Adam still living. Had Adam lived till now, had he lived in misery, had he passed all this time in fire on a rack, what idea must we form of his condition! At what price would we agree to expose ourselves to misery so great!—What imperial glory would appear glorious were it to be followed by so much woe! Yet this is not eternity, all this is nothing compared with eternity! I go farther still. I remove from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed number, and say my imagination. After this, I suppose God to create a world like this we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in the calculation just now mentioned. What numberless ages would the creation of such a world in such a manner, require! Then, I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as in creating them. What numberless ages would such an arrangement require!—Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this dissolution as he observed in the creation and disposition of the whole. What an immense duration would be consumed. Yet this is not eternity! All this is but a speck compared to eternity.

From the Secretary.

BENEVOLENCE.

Of all the emotions which find a place in the soul of man, benevolence may justly be regarded as one of the highest, purest, best. It impels man (who without it would be little more than animated lump of clay,) to high and glorious, yea, godlike actions. It makes him of that chain which binds his soul to his Maker. It compels even those who scoff at the religion of Jesus Christ' to honor its presence, and though loth to bend virtue in any form, they are yet forced to yield a passing tribute of respect to him whose character benevolence adorns. A man exercising this virtue in its perfection, would be an angel in human form; and beams of Heaven's purest light would shine around his steps to irradiate his pathway to the skies. And would the children of this world have any thing in common with such a spirit! No! they would shut their eyes to the purity of his character, and stop their ears against the soul-enchanting melodies of his voice, while he was entreating them to turn and live. Should any doubt this position, let me refer them to the Gospel, and if not only point out the benevolence, but all the other virtues, which might render him glorious. *His* benevolence could not be confined within the limits of heaven, and he flew on wings of love to this lower world, to rescue fallen man from the degradation and woe into which he had brought himself by disobedience. But how was he received? Did the sons of men ascribe to him that glory which was his due? Did they treat him as it became them to treat the only begotten Son of God, an ambassador from the court of Heaven? Far from it. "He was a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not." And while his persecutors were reclining on their couches, rich with the gold of Ophir, a manger was his only cradle, and "the dew-dropping sky his only canopy;" and after many attempts upon his life he was finally taken by wicked hands, and crucified and slain;" and all this because he came to bring peace on earth and good will to men." We have now taken a cursory view of what benevolence can do among men, and what were the feelings of an ungodly world towards one who was actuated by its purest motives; let us reverse the picture and take a view of our own short-comings in this respect. And it seems to me that Christians at the present day come very far short of the gospel standard of benevolence. Do we do unto others should do to you, do ye even so to them?" If you were in heathenish darkness, would you not wish the lamp of life sent to you? Then send it to the millions who are in that condition. But this is not carried farther than this. It analyses all our actions, nay the very thoughts and intents of the heart cannot escape its piercing scrutiny. And are we not as professed disciples of the Lamb, guilty, that we do not keep a sufficiently strict watch over our thoughts and actions? Day after day we see professed Christians engaged in political contests, and manifesting as much and sometimes even more, hostility towards each other, than non-professors.

We see them also engaged in disputes about affairs of trifling importance, when they should be endeavoring to point sinners to the Lamb of God which taketh away the sin of the world. Party spirit, instead of dividing Zion, should unite the church of God, the sanctuary of the Most High; and I tremble to name it,—even the sacred desk. In its onward march it is more terrible than the locust. No age or sex are exempt from its contaminating influence. It tramples under foot all those emotions of respect we have been accustomed to feel for wise and good men, though of a sect different from our own; and would be more honorable, how pious, or how devoted the object of its hatred may be, the only question asked is, "Is he of another party?" My Christian brethren, I demand of you "Ought these things so to be? Can such feelings be reconciled with the benevolent religion of Jesus? Shall it be said that those who do such things are professed followers of him who even on the cross prayed, "Father forgive them for they know not what they do?" Ought we not to endeavor to exercise more benevolence and brotherly love to each other? I leave the subject to your prayerful consideration.

PHILOS.

THE BIBLE IN CONGRESS

We make the following extract from an Address delivered before the young men of Richmond Street Congregation, Providence, R. I. on the evening of January 22, 1836, entitled—Testimony of Washington and of the Congress of 1776, in favor of the special Providence of God and the Bible.—*Chris. Watch.*

In those days of peril, and when all intercourse with the parent was cut off, and the advantages for printing in this country, small, *Bibles were in great demand!*

In 1777, Congress answered a memorial, by appointing a committee to advise as to the printing of an edition of 20,000 Bibles.

The committee, finding it so difficult to obtain paper and types, recommended Congress—"*the use of the Bible being so universal and its importance so great,*" to direct the committee of commerce to import at the expense of Congress, 20,000 English Bibles from Holland, Scotland, or elsewhere, into the different ports of the States of the Union;" *and Congress ordered the importation!*

In 1781, when from the circumstances of the war, an English Bible could not be imported, and no opinion could be formed how long the obstruction might continue, the subject of printing the Bible was again presented to Congress, and by them referred to a committee of three. This Committee reported in 1782, recommending to Congress an edition printed by Robert Aiken, of Philadelphia.—Whereupon it was *Resolved*, That the United States in Congress assembled, highly approve the pious and laudable undertaking and subservient to the interests of religion, and being satisfied of the care and accuracy in the execution of the work, recommend this edition of the Bible to the inhabitants of the United States."

How interesting is such a history of one of the earliest impressions of the Holy Bible in this country, in the United States! What moral sublimity in the fact that the standard imperishably filed in the archives of our national council, in the records of the Congress of 1782! What an act this, considered in reference to the dealings of God in our behalf at the time of our nation's peril! A fact which should be remembered, and told to every child and every young man in the nation, at a day when many of the rulers, and the ruled too, would fain despise the book their fathers, nay, the God their sires, honored! The Congress of 1776 and 1782 revered the Bible, and legislated upon its worth.

The Infidel. It is an awful commentary on the doctrines of infidelity that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness. The gifted author of the 'Age of Reason,' passed the last year of his life in a manner which the meanest slave that ever trembled beneath the lash of the taskmaster, could have no cause to envy. Rousseau, might indeed, be pointed out as in some degree an exception, but it is well known that the enthusiastic philosopher was a miserable and disappointed man. He met death it is true with something like calmness. But he had no pure and beautiful hopes beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, not for their manifestation of an overruling intelligence. Life had become a burden to him; but his spirits recoiled at the dampness and silence of the sepulchre—the cold, unbroken sleep, and the cold wasting away of mortality. He perished a worshipper of that beauty, which but faintly shadows forth the unimaginable glory of his Creator. At the closing hour of day, when the broad West was glowing like the gates of Paradise, and the vineclung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glaring eye, was to him an everlasting farewell to existence, the last homage of a godlike intellect to holiness and beauty. The blackness of darkness rushing down into the valley of the shadow of death was to him unescapable and eternal! the better land beyond it was shrouded from his vision.

CONSTITUTION OF THE AMERICAN BIBLE SOCIETY.

Article 1.—This Society shall be known by the name of *The American Bible Society*, of which the sole object shall be, to circulate a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language to be circulated by the Society, shall be of the version now in common use.

Article 2.—This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures throughout the United States and their territories; and shall furnish them with such other aid as their respective assistance as they may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan.

Article 3.—All Bible Societies shall be allowed to purchase at cost from this Society, Bibles for distribution within their own districts. The members of all such Bible Societies as shall agree to place their surplus revenue, after supplying their own districts, at the disposal of this Society, shall be entitled to vote in all meetings of the Society; and the officers of such Societies shall be, *ex officio*, directors of this.

Article 4.—Each subscriber of three dollars annually shall be a member.

Article 5.—Each subscriber of thirty dollars at one time shall be a member for life.

Article 6.—Each subscriber of fifteen dollars annually shall be a director.

Article 7.—Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life.

Article 8.—Directors shall be entitled to attend and vote at all meetings of the Board of Managers.

Article 9.—A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, of which twenty-four shall reside in the city of New-York or its vicinity.—One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every minister of the Gospel, who is a member of the Society, shall be entitled to meet and vote at the Board of Managers, and be possessed of the same power as a manager himself.

The Managers shall appoint all officers, and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.

Article 10.—Each member of the Society shall be entitled under the direction of the Board of Managers, to purchase Bibles and Testaments, at the Societies prices, which shall be as low as possible.

Article 11.—The annual meetings of the Society, shall be held at New-York or Philadelphia, at the option of the Society, on the second Thursday of May, in each year, when the Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

Article 12.—The President, Vice-Presidents, Treasurer, and Secretaries, for the time being, shall be considered, as *ex officio*, members of the Board of Managers.

Article 13.—At the general meetings of the Society, and the meetings of the Managers, the President, or in his absence the Vice-President first on the list then present, and in the absence of all the Vice-Presidents, such member as shall be appointed for that purpose, shall preside at the meeting.

Article 14.—The Managers shall meet on the first Thursday in each month, or oftener if necessary, at such place in the city of New-York as they shall from time to time adjourn to.

Article 15.—The Managers shall have the power of appointing such persons as have rendered essential services to the Society, either members for life, or directors for life.

Article 16.—The whole minutes of every meeting shall be signed by the Chairman.

Article 17.—No alteration shall be made to this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

Article 18.—The President, or, in his absence the Vice-President first on the list in the city of New-York, may, at the written request of six members of the Board, call special meetings of the Board of Managers, causing three days' notice of such meeting to be given.

Article 19.—The Board of Managers may admit to the privileges of an Auxiliary, any Society which shall have formed and had commenced the printing, publication, and issuing, of the Sacred Scriptures before the establishment of this Society, with such relaxation of the terms of admission, heretofore prescribed, as the said Board, two thirds of the members present consenting, may think proper.

CHARLESTON, S. C.

FRIDAY, APRIL 22, 1836.

To Correspondents.—We give place to "Roger Williams," expecting him to defend for himself the position he has assumed.

The article prepared by brother Johnson for the Ministerial Conference finds a place in our columns, because written by one who stands high in our denomination, and not because we approve of the principle it aims to establish. If the arguments were as able, as we generally have from Dr. Johnson, we should feel called upon to make at least the effort to refute them; but we hope the Baptists generally are too well established in correct views on that subject, to render the article at all a dangerous one

We publish to day the Constitution of the American Bible Society, which was accidentally omitted in our last.

We cheerfully comply with the request of our brother Editor of the Christian Secretary, to correct a mistake; and allow him to speak for himself.

"Please, brother Editor of the Southern Baptist, to correct a great mistake made in your paper of April 1, by the omission of a very little word, in copying a few remarks from us on the Bible subject. By inserting that little word *not*, we are made to affirm the opposite of what we intended to affirm. It may mistead all your readers, and was no doubt an oversight to which all printers are liable."

For the Southern Baptist.

Mr. Editor.—While looking over the last number of the "Charleston Observer," my attention was arrested by a notice of the "Charleston Union Presbytery," in which they express their concurrence in the following resolution adopted at the last meeting of the Assembly:

1 *Resolved*, That it is the deliberate and solemn judgment of the Assembly that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church.

2. *Resolved*, That it be recommended to all in our communion to endeavor, by the diffusion of light, by means of the pulpit and press, and all other proper and legitimate ways, to resist the extension of Romanism, and lead its subjects to the knowledge of the truth as it is in the word of God

3 *Resolved*, That it is utterly inconsistent with the strongest obligations of Christian parents, to place their children for education in Roman Catholic Seminaries."

I would express my hearty concurrence in the second and third resolutions, and would wish that the third especially, might be carried with a voice of remonstrance to those "Christian (I should rather say Protestant) parents," who are so unwise as to peril the spiritual welfare of their children by sending them to Roman Catholic Seminaries. They will have much to answer for, who wilfully expose the moral principles of youth to so corrupt an influence. Besides by supporting Roman Catholic Seminaries, they are indirectly but powerfully contributing to the spread of popery itself.

With the first resolution I am decidedly at variance. It professes to unchurch the entire body of Roman Catholics, and refuses to recognize them as a "Christian Church." I am neither a defender nor an apologist for popery. I deeply deplore its errors, but I cannot refuse the epithet "Christian," to a Church which has enclosed within its pale a Massillon and a Bourdaloue, and has produced the seraphic piety of a Pascal and a Fenelon. That would be deeming a Fidelence to the fraternal spirit of christianity for which, strict communionist as I am, I am not prepared. The tendency of such a course is to irritate not to conciliate. It will inevitably widen the breach which already exists between protestants and papists. I love that charitable spirit which regards the members of the Catholic communion as brethren, weak and erring, but still brethren, and seeks to reclaim them "in the spirit of meekness."

Even if this formidable excommunication of a large body of our fellow-men professing Christianity were proper under any circumstances, it would certainly be seem to come with an ill grace from the "Assembly." It may be well to remind that learned body of Pedobaptists of the old adage "They who live in glass houses should not throw stones." Protestant Pedobaptists differ from papists principally only in degree or in kind. Their Christian like popery is founded on human tradition in opposition to the word of God. The advocate of either cannot consistently assail the other. Presbyterianism is only reformed popery, and needs another and more vital reform, before it can grant other churches the epithet "Christian." The great Protestant Reformation as it is called, achieved nothing on the score of *principle*. It reformed many enormous abuses, but by retaining Pedobaptism, it surrendered the great principle—the very principle on which the reformation turned. Oh, if Luther, that giant-champion of reform, had only carried out the great principles on which he commenced, what bitter strifes might have been averted from the Church. But Luther stopped short in his glorious career, and left the large portion of christendom to bow down before an idol of human creation.

The papists are aware of the advantage which they possess in their controversies, with protestant Pedobaptists, and have sometimes availed themselves of it with demolishing effect. The following is an instance which occurred to me well pondered by the advocates of a system which flies from the Scriptures to seek a refuge among the "Fathers."

"A short time since, a pamphlet was published in Baltimore by the Roman Catholic College of St. Mary, against an attack from the Presbyterians on them, (for their unwritten traditions,) to which the Catholics reply: 'Presbyterians with Catholics admit the baptism of infants. *Baptism by sprinkling, by affusion, &c.* Let them find for all this, and for many other practices, any foundation in Scripture.' Again, 'It is then an unquestionable fact, that even the Presbyterian, tradition has preserved many unwritten doctrines and religious institutions.—*Benedict's History of the Baptists*, vol. I. p. 76.

The Baptist is the only consistent opponent of popery. He asks no frame work of human devices to support his system. His appeal is to the word of God, and by that he would stand or fall. ROGER WILLIAMS.

Fairfield Auxiliary Bible Society.

The Anniversary Meeting of this Society, will be held in the Presbyterian Church in Winnsboro, on Thursday, the 5th May next. The punctual attendance of the members, and others friendly to the cause is requested.

By order of the Society,
JOHN BUCHANAN, Sec'ry.

Winnsboro', April 16, 1836.

SUMMARY.

Benjamin Rawls, Esq. has been appointed Post Master of Columbia.

We learn that in the late mail robberies, the Banks in Columbia sustained no losses. Their letters contained no bank notes, and their bills of exchange and bank checks taken, were all specially endorsed, and their negotiability thereby restrained.

A letter from Fort Gibson, (Arkansas Territory) informs us that the Cannanches and Pawnee Indians have murdered, (with only one exception) all the traders at Coffee's Trading House, consisting of 50 or 60 Americans, and some Creeks and Osages. Measures are being taken to punish the aggressors.

Earthquake at Amboyna.—We are indebted (says the New-York Journal of Commerce of last Tuesday) to Capt. Bonnyfoy, of the ship Mary, from Canton, for the Java Courant of Dec. 30th. It contains particulars of a dreadful earthquake which took place at Amboyna and the neighboring Islands on the 1st of November. At Amboyna the principal shock continued 35 seconds. A great many buildings were destroyed or injured, and many lives were lost. Fifty eight, men, women, and children, were killed by the falling of a building inside of Fort Victoria.

Hot water is of great efficacy in the common and very painful accident of crushing the finger, for instance, in hastily shutting a drawer, or a garden gate. In these cases the hot water will speedily remove the pain, and will moreover, prevent the nails from turning black. Very cold water, instantly applied, will produce the same effect.

A destructive fire at Brooklyn occurred on the 16th inst. It broke out in the Soap Factory of David Pye in Stewarts Alley, in the centre of square formed by York, Washington, Front and Main Streets, which was destroyed with about half its contents. From twenty to twenty-two, two story frame buildings were destroyed and about forty families rendered houseless. Loss about $15,000.

Famine among the Cattle.—We learn from various parts of the country, (says a Salem paper) that the scarcity of hay is so great that cattle are dying for want of food. The snow to the north of us is still very deep, and in some instances paths have with great trouble been made into the woods, that cattle might gain some means of subsistence there. Many horses have been killed, as not being worth the unusual cost of keeping them, or to prevent their starving. The sheep it is said, have been great sufferers

A fact for the People.—Rhode Island is the only Northern State where an attempt was made to prevent, by law, the circulation of abolition Tracts, and there the attempt failed. The other Northern States, so loud in professions at public meetings, have done, and will do nothing on this subject. So much for Northern respect of Southern Rights.

Indiana.—Indiana has so rapidly increased in population that it is computed she will have by the census of 1840, fourteen representatives in Congress, instead of seven, her present number.

CHARLESTON AND OHIO RAIL ROAD.

Capt. Williams of the U. S. Engineers, arrived here in the steam boat from Norfolk on Saturday. The officers of the Road associated with him in the survey of the proposed Rail Road, (viz. Lieuts. Drayton, White and Reed, and Mr. Featherstonhaugh (reaching this place a short time since, so that the Brigade is now full, and we are gratified to learn, that these officers will enter immediately on the great work. Capt. Williams, who is at the head of this corps, is we understand a gentleman of distinguished talents, of much experience, and admirably qualified for conducting the surveys about to be made; and all the officers under his command are gentlemen of high reputation, well qualified for the important duties which will devolve upon them.

We understand that Col. Gadsden and Captain Williams—as the chief Civil and Military Engineers, will with Gen. Hayne, Chairman of the Commissioners, constitute measures to be adopted for the early and successful completion of the necessary examination, surveys, and estimates to enable the Knoxville Convention (which will assemble on the 4th of July next, to act efficiently upon the subject. Capt. Williams will leave here with his party, (indeed two of his officers have already gone) for the Mountains in a day or two, and will enter upon his work as soon as the necessary arrangements can be made. The best wishes of the citizens of Charleston go with them, and we know that it is only necessary to give this intimation to our fellow citizens of the interior, of the approach of such visitors, to secure for them not only for them a hospitable reception, but a cordial welcome, and the most *efficient aid.*—*Courier.*

TWENTY-FOURTH CONGRESS.

FIRST SESSION.

IN SENATE, APRIL 12.

Mr. Clay presented petitions from Philadelphia, which he said were numerously, and respectfully signed against the bill for admission of Arkansas. Mr. C stated that he was opposed to their object, as he still adhered to the opinions he had held when Missouri was admitted but he could not refuse to present the petitions, though he would have preferred that another organ had been selected.

Mr. King, of Ala. expressed his regret at the the presentation as being likely to lead to a renewal of the agitation which prevailed on the Missouri question. He then acted with Mr. Clay taking the side of conciliation, but would not hereafter sacrifice a single point to conciliate any part of the country.

After a brief reply from Mr. Clay; they were laid on the table.

Mr. Ewing of Ohio, presented petitions of like import, and moved to lay them on the table; which was agreed to.

Mr. Southard reported a bill for organizing the Navy, (providing for Admirals) ordered to a second reading.

Mr. Grundy gave notice that he should on Monday next, ask the Senate to take up for consideration the bill to authorize contracts for the carriage of the mail on rail roads.

The bill relative to the transmission by mail of incendiary publications, was taken up, and Mr. Calhoun replied to the arguments against it.

Mr. Davis followed.

HOUSE OF REPRESENTATIVES.

Mr. Calhoun moved to take up the bill repealing the section of the character of the above bank, making its notes receivable by the Government.

Mr. Dunlop objected to taking up any other business until the appropriation bills were disposed of.

After some remarks from Mr. Cambreleng, the bill was passed.

[*From our Correspondent.*]

WARRENTON April, 12.

"The trials of the individuals charged with riotous proceedings in this city in August, closed last night, when a verdict of guilty was rendered. Among the parties convicted are Mr. Lamb, (the Treasury clerk, suspended on suspicion of being implicated in the burning of the Treasury) Robt. D. Clarke, (a Justice of Peace) and a Constable. I presume the punishment will be a small fine and short imprisonment. I understand that Lamb admits that he was the leader of the mob, but declares that he had no other object than to arrest Snow, and deliver him into the hands of the law. Still, as there is a more regular mode of doing this than by the intervention of a mob, his plea did not avail him, and he was convicted. He is so delighted at the discovery of the real burners of the Treasury, that I am told he does not feel his present situation in the least. The next trial is a charge of arson arising out of the tumultuous disposition of the mob at the same period. Several persons are charged in the indictment, with having a school house in the west end of the city. I believe it was used for the education of colored children, and perhaps adults. This is a charge which, in the event of conviction, involves more serious consequences than that which has just been discussed. The punishment for arson is imprisonment in the Penitentiary. I believe there are no persons of respectable standing implicated in this affair. Crandell's case will be reached perhaps before the termination of the present week

"You will see, by the resolution adopted in the House yesterday on the motion of Mr. Mercer that there is no serious intention of adjourning so early as the time fixed in the joint resolution of the Senate. The House have ordered their accounts to be taken up and matting to be put down on the beginning of May. They are perfectly right in taking measures to keep themselves cool during the warm weather—they have had some difficulty in doing it in winter,

"The quantity of important business on hand, demonstrates the impracticability of such an early adjournment as has been proposed; and I am glad to see that in the House there is no disposition to leave this mass of business over until another session. The uncomon severity and length of the winter have doubtless contributed to reconcile the members to the hardship of a protracted stay in Washington.—*Courier.*

WASHINGTON, April 14.

"In the House of Representatives to-day, Mr. Dromgoole of Virginia asked and obtained leave to introduce a resolution calling on Mr. Secretary Woodbury for information touching the relation between Mr. Reubin M. Whitney and the Deposite Banks, and the Government of the United States. This resolution is a measure of the Administration, and is intended to put to rest the resolution of Mr. Henry A Wise, calling for a select committee to investigate the association between Mr. Whitney and the same institutions. It required a suspicion of the rules to enable Mr. Dromgoole to effect his object, and as that point was attended by a vote of 158 to 17, it cannot be doubted that a resolution will be adopted when it is taken up to morrow. It would have been acted on to-day, had it not been doomed to lie over one day by the Rules of the House.

"Mr. Speight of North Carolina attempted to get the joint resolution of the Senate, affixing a day for an adjournment, discussed; but the morning hour expiring, it was laid aside, and the House went into a Committee of the Whole, and took up the General Appropriation Bill. This Bill will be opposed; but not with much warmth, as it is now pretty evident that the people of the United States will be prepared for ample appropriations, so long as they are blessed with a redundant Treasury.

"Mr. Bell of Tennessee, made some small objections, but they were not urged with his usual ability. Mr. Bell finds it exceeding difficult to obtain the aid of the Whigs of the North and the East, when he attempts to impede the passage of the necessary appropriations. The bill was discussed till a late hour, when the Committee rose, reported progress, and the House adjourned.—*Courier.*

[*Correspondence of the Southern Patriot.*]

WASHINGTON, April 15.

Mr. Kent submitted the following resolution, which lies one day for consideration:

Resolved, That the President be requested to open negotiations with the Government of France, as soon as diplomatic intercourse between the two countries shall be renewed, for the purpose of placing our trade in Tobacco with that country upon a more favorable footing, than the existing system of admiration of "*en regie*" admitted, and corresponding better with the generous spirit exhibited heretofore as well as at this time by the U. States, in reducing the duties on various products from that country.

The bill to distribute the proceeds of the Public Lands was taken up and opposed at length by Mr. Benton. He went into various statements to shew that the revenue could not be spared, if it was intended to carry out the measures of defence for the Country, as recommended by the President and Departments, according to estimates before them. The bill was laid on the table for the present.

A bill to compensate District Attornies and Marshals for the Districts of South-Carolina and Georgia, and a bill for a Marine Hospital at Ocracock, N. C. were severally ordered to be engrossed for a third reading. The Senate bill to carry into effect the treaty with Chickasaws in 1832, was read a third time and passed.

The General Appropriation Bill was taken up in Committee of the Whole. The only important alteration made therein, being, to strike out the item for *Choctaw* Indians in Texas and Mexico, and to insert for "Prussia $18,500," the item of "$30,000 for contingent expenses of all missions," was stricken out. The item of "$17,400 for the expenses of the intercourse with the Barbary powers," was reduced to $12,000. The Committee sat very late, and finally having gone through the bill, rose and reported it to the House. To-morrow I presume it will be passed.

The trial of Crandell, who, it will be recollected, was apprehended at the time of the riots in this City, last July, on a charge of circulating incendiary pamphlets among the blacks, was commenced this day, before Judge Cranch in the Circuit Court of this City. The prisoner was defended by two of the ablest Counsel in this District—Mr. Bradley and Mr. Cox. Much evidence was gone into, and up to the adjournment of the Court, Mr. Bradley proceed was on the whole against than for Crandell. One pamphlet and of a most inflammatory character, was produced, upon the margin of which was written, in *his own hand writing* (as proved) these words *"Please to circulate this Pamphlet."* I have heard, on good authority, that there will be many more such facts proved, of which I will not fail to apprise you, as well as of the result. It is highly probable that the investigation will last till Monday Evening.

FROM FLORIDA.

The Santee, Capt. Brooks, arrived this morning from Picolata, Black Creek, &c., via Jacksonville, &c. We learn from an officer of the Army, a passenger in the Santee, that when the boat left the above places, not the slightest intelligence had been received of the movements of Gen Scott and the forces under his command. A letter, dated 8th and 9th inst. had been received at Black Creek, from Capt. Lendrum, commanding at Fort Drane in which was enclosed a note received by express, from Capt. Graves, the Commandant at Fort King, stating that intelligence had been received from Gen. Eustis, who, with the left wing of the Army had reached Pilaklikaklin, (about thirty miles from Tampa) without encountering on the march any of the enemy, except a small party, which, after an irregular fire, dispersed leaving two or three of their number killed, one of which was a Chief (Euchee Billy.)

This engagement is doubtless the same as that already noticed as having occurred at Volusia on the 23d ult. in which the loss of whites was stated at three killed, and the Indians five (among them Billy Hicks, or Euchee Billy.)

Gen. Eustis states that he has with him a large number of famishing horses.

Information has reached Black Creek that five hundred Creeks, under Gen. Woodward had passed through Tallahassee on their way to Tampa.

About forty five volunteers, on the sick list, were left at Volusia. We must await the arrival of the Florida to furnish more definite information of our gallant army. The Florida we are informed left St. Marys last Thursday for Picolata via Jacksonville.

The Santee left Jacksonville last Wednesday, too early to bring the Courier of that place.

Savan. Georgian.

INDIAN AFFAIRS.

Since our last, nothing of importance has been heard from any division of the army. By an arrival from Fort Drane, we learn that on the 1st inst. an express reached there, from Gen. Eustis, stating that he was destitute of corn and forage for his horses. He has about seven hundred mounted men in his division. Having no corn or forage at Fort Drane to send him, they must have suffered exceedingly. Gen. Eustis was then about 25 miles from Fort Drane, and four or five days march behind Gen. Scott.

It has now been sixteen days since Gen. Scott reached the Withlacoochee. Considerable anxiety is felt with regard to them. They cannot have met the Indians near the old fighting ground, as their guns would have been heard. There is little doubt that Gen. Scott has marched to Tampa Bay. It is possible, that the difficulties in seeing his force deem it best to give themselves up, and that he has gone to escort them to Tampa Bay. It is far more probable, that the Indians have eluded him, and he has been compelled to go there for provisions. With so large a force, it is scarcely possible, that any other disaster should befall them, than a scarcity of provisions.

The Georgia volunteers, under the command of Maj. Cass, were mustered out of service on Tuesday last. Their service not being required by the commanding officer, they were discharged by Col. Crane, and are on their way home. We have often heard them spoken of as well mounted and efficient men.

Nearly every day discloses new indications that the Indians are scattering. The last week several families from Alachua have come to this place. They begin to despair of being able to plant this season. They believe they shall be constantly exposed to the depredations of the marauding foe, and that when the troops retire to their summer stations, their situation will be more deplorable than it ever has been. When information is received of the movements of Gen Scott, we hope the condition of their affairs will assume a more favorable aspect.

FROM TEXAS.

NEW-ORLEANS, April 8.—*Texas.*—The rumor that had been current in this city for a couple of days, was confirmed by the arrival last evening of the schr. Equity, from Brazoria. Capt. Martin of that schr. states, that Col. Fanning preferred to join the Texian army, then concentrating at Montezuma on the Colorado river had blown up the fort at Goliad, where he was garrisoned, and completely demolished the town. With the 500 troops under his command, he then cut his way thro' the Mexican army, encamped in the neighborhood; and effected a junction with the Texians under Gen. Houston. A decisive action was daily expected between Santa Anna and Houston. The Mexican army amounts to nearly 5000 men, infantry and cavalry; the Texians to about 2500, more determined than well equipt.

Santa Anna has prosecuted his intention of exterminating the Texians. Agreeable to his positive and personal orders none are excepted from slaughter, of any sex or any age over ten years. Several women and children have therefore been brought hither in the Equity, as a refuge from destruction. All the Texians capable of bearing arms have volunteered or been summoned to the conflict; but as Houston and his forces are anxious for vengeance as well as victory, he has resolved if possible to bring the war to a speedy issue; and expel the invaders from the country.

Previous to blowing up the fort at Goliad, on the 23d March, the Georgia volunteers, consisting of 150 men, under Col. Ward, attacked a body of 600 Mexicans at Refugio, 250 of whom are reported to have been killed and the rest routed. It is also stated that on the 29th ult. Gen. Houston attacked the advanced guard of the Mexican army, which was repulsed on the main body; and some prisoners were taken, among whom were two spies of the enemy.

It is also stated that the brig Privilege, which sailed hence with provisions for the Mexican army, had been captured by the Texian cutters.

LATE FROM TEXAS.

The following interesting information from Texas, we copy from the Mobile Register of the 11th instant.

The steam boat Merchant Cept. Swiler, brought us this morning from New-Orleans, whence she sailed yesterday at 8 o'clock, some late and disastrous reports from Texas. Capt. Swiler informs us that he left Texas at the moment of leaving New-Orleans that a short arrival from Texas, announced the defeat of the forces under Col. Fanning, in the advance of the Mexican army, under Santa Anna to fan Felipe—the capture of that place, and the indiscriminate massacre of its inhabitants. Santa Anna was approaching the river Brazos.

Persons here, well acquainted with the position of Gen. Houston, indulge a belief that the report is incorrect. Our last accounts received by the Equity at New-Orleans on Saturday from Brazoria, stated that Col. Fanning had blown up the fortress of Goliad, and made good his retreat to the main army on the Colorado, cutting his way through the Mexican army, and that a battle was expected between the two armies.

The Equity brought up a large number of women and children; several vessels had been detained to bring up to New-Orleans women and children.

The Mobile *Chronicle*, of the 12th inst. contains the following:

From Matagorda.—The brig Tensaw, Capt. Averille arrived last evening from Matagorda, 8 days. Capt Averille mainly confirms the Melancholy intelligence, copied from the Register of last evening. She brings 50 passengers mostly women and children, who have fled from the monster Santa Anna. It is reported that but four men were left in Matagorda, who were provided with boats to quit the place (after having blown it up. The Tensaw saw a Mexican cruser 12 hours after she left Matagorda.

SHORT SAYINGS.

Jesus says:—I give thee liberty to return to me, as often as thou feelest that I am necessary to thee. I have not shut my bowels of compassion to those who cordially and earnestly desire me.

Wilt thou wait to become worthy before thou approach hither? When wilt thou become worthy of thyself? When only the pious and the worthy, the great and perfect may dare to come, to whom shall publicans and sinners go? Therefore come to me, thou unworthy; so mayst thou become good.

He who restrains himself from permitted things, is the better able to restrain from forbidden things.

One is never so guitless or devotional, as when pains or disease befall him. Thus when thou art in afflictions, sad calamity of heart, thou art with Jesus on the cross. And when thou hearest severe and improper words, then it is given thee to drink as a medicine of thy soul out of the cup of health without murmur, so shall thy heart be justified in life and death.

There is nothing more tender, than by silence and passiveness to stop rivalers, and to follow the example of Christ, who was dumb before Pilate, when they testified falsely against him.

Wouldst thou be great in heaven, be pure in the world. Justify thyself not before man, his praise is vain.

When you consider of your own wants, you begin to think a little of different conduct.

We who are called of God, are of one mind, redeemed with one price, and watered by the Spirit. He commands us to work with diligence, to love and to serve one another, if in truth we wish to serve Christ.

THE MOON.—Some time since, a Mr. Gruithausen, of Munich, stated, that he had incontestible proofs that the moon is inhabited; all Europe ridiculed him with redicule, but he was not to be laughed out of his opinions, and has now re-published them in concert with a learned colleague and astronomer, Mr. Schroeter. The following *proofs* are, that the *vegetation on the surface of the moon, is to 55 deg. N lat.; 24, that from the 50 deg. of N lat. to the North of S. lat.*; they recognize traces of the abode of animal beings; they report that which Gruithausen formerly asserted, that they perceive high roads in various directions, and have further discovered a colossal edifice, having under the equator, a magnitude. In this place there is an appearance of a considerable city near to which they are perfectly assured of the existence of a construction similar to that called in fortification, a horn work.

The National Preacher, No. 117, is received. It contains two sermons by the Rev. Baxter Dickson; the first is entitled "The importance and means of an able ministry," from 2d Tim. ii. 15. This was his inaugural address as a Professor in Lane Seminary. The second is a sermon delivered to the people of his charge at Newark, N. J. upon his resignation of that charge, Nov. 22, 1835, founded on Acts xx. 32 The following are the affecting remarks by which he arrested the painful word, Farewell.

"With this brief review of our ministry, and this notice of a few things deemed specially important to your spiritual welfare, I now leave you. At such an hour, a mingled tide of feeling, reflection, and anticipation, rushes upon the mind. It is matter of heart rending grief, that our connection has been one of peculiar harmony, and that we part, cherishing sentiments only of friendship. It is matter of humble praise, that at this moment my eye can light on those among you, who, I trust, are emphatically the seals of this ministry. Ye, brethren, are peculiarly our joy and our crown. Be ye steadfast, unmovable, always abounding in the work of the Lord. Forgetting the things which are behind, reach forth to those which are before.

But it is matter of pain and grief, that, in closing this ministry, I see many still far from righteousness—without God, and without hope. As respects your salvation, my humble efforts seem to have been all in vain. Many they have proved only a savor of death unto death. Some of you have, at times, been alive to your guilt and ruin, and earnestly resolved to seek salvation. But your goodness was like the morning cloud and the early dew,—soon passing away. Others of you have from month to month, and year to year, been but little, if any, affected by the Gospel. And dying fellow-sinners! give heed for this once, I entreat you, to the parting voice of your friend. Begin this day the great work of salvation. Engage in it with whole heart and soul. It is not a vain thing for you, because it is your life. I tremble, I shudder, to think of the lowering destiny that may have had on your immortal destiny! Spare me—O, spare yourselves the anguish of an eternal separation!

With all of us the present is indeed a solemn crisis. We meet where we have often met and mingled our devotions at the mercy seat; but the last page in the record of our intercourse is written, and the whole is in a moment to be sealed up. The commission I received to minister for your souls has been recalled and handed back; and its results are for disclosure at the bar of the enthroned Lamb. One and another of us will in quick succession, be summoned to our account. My eye instinctively glances forward that day, when the dead shall hear the words, we shall all meet again. Live, live, my immortal and beloved hearers, in steady prospect of that day. Live for God, for a dying world, for heaven, for eternity. Farewell!—*Christ. Int.*

Charleston Prices Current, April 22

ARTICLES.				
			9 c.	c.
BAGGING, Hemp, 42 inch, yard			22	a 25
Tow and Flax			18	a 20
BALE ROPE, lb.			10	a 12
BACON Hams			14	a 16
Shoulders and Sides			13	a 14
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
Pilot,			4	a 4 50
Crackers,			7 50	a 8
BUTTER, Goshen, prime, lb.			28	a 31
Inferior,			20	a 26
CANDLES, Spermaceti,			36	a 37
Tallow, Charleston made,			14	a
Northern,			13	a 13
CHEESE, Northern,			10	a 11
COFFEE, inferior to fair,			21	a 12
Good fair to prime,			13	a 14
Choice,			14	a 15
Porto Rico,			13	a 14
COTTON, Uplands, inferior,			16	a 17
Ordinary to fair,			17	a 17
Good fair to prime,			18	a 19
Prime to choice,			19	a 21
Santeo and Maine,			33	a 45
Sea Island, fine,			36	a 50
CORDAGE, Tarred, lb.			10	a 11
Do. Manila, lb.			11	a 12
DOMESTIC GOODS				
Shirtings, brown, yd.			6¼	a 8½
Bleached,			8	a 15½
Sheeting, brown,			8	a 10½
Bleached,			10½	a 17
Calicoes,			9	a 15
Stripes, indigo blue,			14	a 17
Checks,			7	a 16
Plaids,			8½	a 11
Fustians,			12	a 16
Red Tick,			13	a 20
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 9 00
Dry Cod, cwt.			3 75	a 3
FLOUR, Baltimore H. S. sup. bbl.			7 62½	a 7 75
Philadelphia and Virginia,			6 62	a 7 75
New-Orleans,				a
GRAIN, Corn, bush.			80	a 90
Oats,			60	a 70
Peas,			62½	a 71
GLASS, Window, 100lb.			4 25	a 9
GUNPOWDER, keg,			5	a 6
HAY, Prime Northern, 100 lb			1 50	a 1 68
IRON, Pig,				a
Swedes, assorted,			4	a
Russia, bar,			4	a
Hoop, lb.			6½	a 6½
Sheet,			8	a 8½
Nail Rods,			7	a 7½
LARD,			16½	a 16½
LEAD, Pig and Bar, 100 lb.			7	a
Shot,			8	a
LIME, Stone, bbl.			1 50	a
LUMBER, Patch Pine, rails, M.			10	a 11
Shingles, M.			4 00	a 6 00
Staves, Red Oak,			12 00	a 0 00
Hogshead, Red Oak,			25	a 36
New-Orleans,			40	a 42
Sugar House Treacle,				a
NAILS, Cut, 4d. to 20d. lb.			5	a 6
NAVY STORES.				
Tar, Wilmington, bbl.			1 75	a 0 00
Turpentine, soft,			2 50	a 0 00
Do. Georgetown,				a
Pitch,			1 75	a 0 00
Rosin,			1 37½	a 1 50
Spirits Turpentine, gal.			80	a 85
OIL, Castor,			1 15	a
OILS, Sperm, winter strained,			1 15	a 1 20
Fall strained,			1	a 1 5
Summer strained,				a
Lard,			1 15	a 1 20
Tanner's, bbl.			15	a 16
Neat's Foot,			8	a 10
PORK, Mess, bbl.			20	a 22
Prime,			18	a 19
Cargo,			8 00	10 00
Mess, Boston,			20	a 22 00
No. 1, do.				a
PEPPER, black, lb.			8	a 81
PIMENTO,			9	a 94
RICE, Patna, Malaga, bunch, box,			2 87½	a 3
Muscatel,			2 50	a 2 75
Brown,			3 56½	a 0 00
RICE, 100lbs.			3 50	a 3 62½
SUGAR, Muscovado, lb.			12½	a 14
Porto Rico and St. Croix,			11	a 12
Havana white,			12	a 13
Do. brown,			12	a 12½
New-Orleans,			11½	a 12½
Loaf,			15	a 18
Lump,			13½	a 14
SALT, Liverpool coarse sack 4 bush.			1 37½	a 1 50
In bulk, bush.			25	a 26
Turks Island,			31½	a 40
SOAP, American yellow, lb.			7	a 8
SHOT, all sizes,			8½	a 9
SEGARS, Spanish, M.			14	a 16
American,			1 85	a 1 87½
TALLOW, American, lb.			9½	a 10
TOBACCO, Georgia,			5	a 5½
Kentucky,			8½	a 9
Manufactured,			8	a 13
Cavendish,			24	a 32
TEAS, Bohea,			18	a 20
Souchong,			30	a 40
Gunpowder,			75	a 80
Hyson,			50	a 80
Young Hyson,			65	a 75
TWINE, Seine,			26	a 30
Sewing,			26	a 30
WINES, Madeira, gal.			3	a 3
Teneriffe, L. P.			1	a 1 25
Malaga,			45	a 50
Claret, Bordeaux, cask,			22	a 30
Champaign, doz.			8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
South-Carolina Bank Shares,	100	600	3.25
South-Carolina ..... do.	45	65	1 75
State ..... do.	100	128	3.50
Union ..... do.	50	68	1.50
Planters & Mechanics' do.	25	37½	1.
Charleston ..... do.	100	140	
Union Insurance ..... do.	40	78	1.50
Fire and Marine ..... do.	60	80	2.
Rail-Road ..... do.	100	123½	4.
Southern Bank ..... do.	370	300	30.
State 6 per cent Stock,	100		
State 5 per cent ..... do.	100		
City 6 per cent ..... do.	100		
City 5 per cent ..... do.	100		

A bill on London, 60 days, 9 per cent.

EXCHANGE.

Bill on England, 7 a 7½ per hund. prem.
France, 5f. 27½ a 5 30 per dollar.
New-York, } 60 days, } per cent. disc. and int.
Boston and } 30 days, } per cent. disc. and int.
Philadelphia, } 10 days, } per cent. disc. and int.
Charleston Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per c. and int.; North 1 per ct. and int.; Savannah ½ per ct. and int.; Checks on the North, 0 do. South and West ¼ pr.
Specie and Specie Bills, par.
All other Georgia Bank Bills, par.
North-Carolina Money, 1 per discount.
Spanish Dollars, 164.
Mexican and Colombian do. 154.
Heavy Guineas, $5, and Sovereigns, $4 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report have been 743 bales of Uplands, as follows; 76 bales at 19½, 232 at 19, 9 at 18½, 36 at 18½, 150 at 18½, 95 at 17½, 20 at 17, 91 at 16½, 17 at 15½, and 8 at 15, cents. In Long Cotton about 300 bales fine Island sold at 39 a 55, and about 100 bales of finished from 17 a 22 cents. The Market has been very dull all the week, and will no doubt continue so until we shall have Liverpool advices.

RICE.—There is but a partial demand, the price fixing the week has been from 62½ a 75.

From the Western Monthly Magazine.

CIRCUMSTANTIAL EVIDENCE.

A TALE FOUNDED ON FACT.

The circumstance which I am about to relate, are familiar to many now living. In some particulars I have varied from the truth; but if in relation of an event which excited intense interest, at the time of its occurrence, I shall succeed in impressing upon any one, the delusive character of circumstantial evidence, my object will be attained.

Beneath the magnificent sycamores which bordered a lovely stream in the south-west part of Kentucky, a company of emigrants had pitched their encampment, for the night. The tents were set up, the night-fire threw its gleam upon the water, the weary horses were feeding, the evening repast was over, and preparations were made for repose. The party consisted of three brothers, with their families, who were wending their way to the new lands of the distant Missouri. On their visages, where the ague had left the sallow traces of its touch, few of the noble traits of human character were visible.—Accustomed to reside upon the outskirts of society, little versed in its forms, and as little accustomed to the restraints of law, or the dictates of morality, they were the fit pioneers of civilization, because their frames were prepared for the utmost endurance, their habits and society was purified by their removal. Theirs were not the fearless independence, and frank demeanor which backs the honest backwoodsman of our country; but the untamed license, and the wily deportment of violent men, who lived not the salutary influence of the law, nor mingled of choice with the virtues of their own species.

As they stirred the expiring fires, the column of light, mingled with the smoke and cinder that rose towards the clear sky of the mild May night, revealed travellers of a different appearance, who had encamped on the margin of the same stream. One was a man of thirty: Several years passed in the laborious practice of medicine, in a southern climate, had enervated his constitution, and he had come to breathe the bracing air of a higher latitude. The wing of health had fanned into new vigor the waning fires of life, and he was now returning to the home of his adoption with a remarkable fair frame. The young man who sat by him, was a friend, to whom he had paid a visit, and who was now attending him, a short distance, on his journey. They had missed their way, and reluctantly asked a sullen permission of the emigrants to share their course fare, rather than wander in the dark, thro' unknown forests. Hamilton, the younger of the two, was, perhaps twenty-seven years of age—and was a gentleman of prepossessing appearance, of cultivated mind, and of a chivalrous and sensitive disposition. His parents were indigent, and he had by the energy of his own talents and industry, redeemed them from poverty, and placed them in easy circumstances. In one of his commercial expeditions down the Mississipi, he had met with Saunders, the physician.—An intimacy ensued, which though brief, had already ripened into mature friendship.

"Affection, knoweth not of time,
It riseth like the vernal flower;
The heart pulse is its only chime,
And feelings are its bower."

Together they had hunted over the flowery barrens, and through the majestic forests of their native State—had explored the caverns, and visited whatever was wonderful or curious in the region around them; and pondered forward with painful feelings to the termination of an intercourse which had been pleasing and attractive. As they were to separate in the morning, the evening was spent in conversation—in the copious and involuntary flow of kindness and confidence which the heart pours out at the moment when friends are about to sever, when the past is recalled and the future anticipated, and friendship no longer silent, nor mutionless, displays itself like the beauty of the ocean wave, which is the most obvious at the moment of its dissolution.

Early in the morning, the two friends prepared to pursue their journey. As they were about to depart, one of the emigrants advanced towards them, and remarked:

"I reckon, strangers, you allow to camp at Scottville to-night?"

"Yes,' said Saunders, 'I do.'

"Well, then, I can tell you a chut, that's a heap shorter than the road you talk of taking—and at the forks of Rushing river, there's a smart chance of blue clay, that's mirry like, and its right scary crossing at times.

Supposing they had found a nearer and better road, and one by which a dangerous ford would be avoided, they thanked their informant, and proceeded on their journey.

In some previous conversations, Saunders had learned, that his friend had recently experienced some heavy losses, and was at this time much pressed for money and wishing to offer him assistance, had from time to time deferred it, from the difficulty of approaching so delicate a subject. As the time of parting approached, however, he drew the conversation to that point, and was informed that the sum of five hundred dollars, would relieve his friend from embarrassment. Having a large sum in his possession, he generously tendered him the amount required, and Hamilton after some hesitation, accepted the loan, and proposed to give his note for its repayment, which Saunders declined, under the plea that the whole transaction was a matter of friendship, and that no such formality was requisite. When they were about to part, Hamilton unclasped his breastpin, and presented it to his friend, 'Let this, said he, remind you, some times of Kentucky—I trust, that when I visit you next year, I shall see you it adorning the person of some favored fair one.' 'I have no such confidence in your laughingly rejoined the other; and handing him a silver-hafted penknife curiously embossed, 'I am told that knives and scissors are not acceptable presents to the fair, as they are supposed to cut love, so I have no fear that Almira will get this—and know that no other human being would cause you to forget your friend.' They then parted.

Hamilton was riding slowly homeward, engaged in thought, and holding his bridle loosely, a deer sprang suddenly from a thicket, fell in the road, before his horse, who started and threw him to the ground. In examining the deer, which had been mortally wounded, and was still struggling, some of the blood was sprinkled on his dress, which had been somewhat soiled by his fall. Paying little attention to these circumstances, he returned home.

During his absence, had been brief, many hands grasped his in cordial welcome, many eyes met his own in love, for few of the young men of the county were so universally beloved, and so much respected as Hamilton. But to none was he so acceptable as to Almira.

She had been his playmate in infancy, his schoolmate in childhood, in maturer years their intimacy had ripened into love, and he looked upon to be united in the holiest tie of life. She, the light of his home, was the rose from them, as the mirror of the desert mocks the eye of the thirsty traveller, and then leaves him a death devoted wanderer on the arid waste.

A vague report was brought to the village, that the body of a murdered man was found near Scottville. It was first mentioned by a traveller, in company where Hamilton was present; and he instantly exclaimed to Doctor Saunders—how unfortunate that I left him!' and then retired under great excitement. His manner and expression awakened suspicion, which was unhappily corroborated by a variety of circumstances, that were carefully whispered by those, who dare not openly arraign a person whose whole conduct through life had been honest, frank, and manly. He had ridden away with Saunders, who was known to have been in possession of a large sum of money. Since his return, he paid off debts to a large amount. The penknife of Saunders was recognized in his hands—yet none were willing, on mere surmise, to hazard a direct accusation.

The effect of the intelligence upon Hamilton was marked. The sudden death of a dear friend is hard to be supported - but when one who is loved and esteemed, is cut off by the dastardly hand of the assassin, the young of bereavement doubly great, and in this instance the feelings of deep gratitude which Hamilton felt towards his benefactor, caused him to mourn over the catastrophe, with a melancholy anguish. He would sit for hours in a state of abstraction, from which even the smile of love could not awaken him.

The elections were at hand; and Hamilton was a candidate for the Legislature. In the progress of the canvas, the foul charge was openly made, and pursued with the remorseless spirit of party animosity. Yet he heard it not, until one evening as he sat with Almira, in her father's house. They were conversing in low accents, when the sound of an approaching footstep interrupted them, and the father of Almira entered the room. 'Mr. Hamilton, said he, 'I am a frank man—I consented to your union with my daughter, believing your character to be unsullied, but I regret to hear that a charge is made against you, which, if true, must render you amenable to the laws of your country. I believe it to be a fabrication of your enemies—But, until it shall be disproved, and your character as a man of honor, placed above suspicion, you must be sensible that the proposed union cannot take place, and that your visits to my house must be discontinued.'

'What does my father mean?' inquired the young lady, anxiously, as her indignant parent retired.

'I do not know,' replied the lover, it is some electioneering story, no doubt, which I can easily explain. I only regret that it should give him, or you, a moment's uneasiness.

'It shall cause me none,' replied the confiding girl: 'I cannot believe any evil of you.'

He retired—sought the nature of his charge, and to his inexpressible astonishment and horror, learned that he was accused of the murder and robbery of his friend! In a state a little short of destruction, he retired to his room, recalled with painful minuteness all the circumstances connected with the melancholy catastrophe, and for the first time, saw the dangerous ground on which he stood. But proud in conscious innocence, he felt that to withdraw at that stage of the canvass, might be construed into a confession of guilt. He remained a candidate, and was beaten. Now, for the first time, did he feel the wretchedness of a condemned and degraded man.—The tribunal of public opinion had pronounced against him the sentence of conviction; and even his friends, as the excitement of the party struggle subsided, became cold in his defence, and unwarm in their greeting. The cold, distrustful scrutiny, the eye of suspicion was open and satisfied that nothing short of a public investigation could restore him to honor, the unhappy young man surrendered himself to civil authority, and demanded a trial. Ah! little did he know the malignity of man, or the fatal energy of popular delusion! He reflected on that when the public mind is imbued with prejudice, even truth itself ceases to be mighty. Many believed him guilty, and who, during the canvass had industriously circulated the report, now labored with untiring diligence to collect and accumulate the evidence which should sustain their previous assertions. But arrayed in the panoply of innocence, he stood firm and confident of acquittal. The best counsel had been engaged—and on the day of trial, Hamilton stood before the assembled country, an arraigned culprit in the presence of those before whom he walked in honor from childhood.

As the trial proceeded, the confidence of his friends diminished, and those who had doubted, became confirmed in the belief of the prisoner's guilt. Trifles light as air, became confirmed strongs as proofs of Holy Writ to the jealous minds of the audience, and one fact was linked to another in curious coincidence, until the chain of corroborating circumstances seemed irresistibly conclusive. The recent intimacy with the deceased, and even the attention which friendship and hospitality had dictated, were ingeniously insisted upon as evidences of deliberate aim of premeditated—long formed and gradually developed. The facts, that he accompanied the deceased on his way—that he lost the path in a country with which he was supposed to be familiar—his conduct on hearing of the death of his friend—his mystery—the trifles, caused the most incredulous to tremble for his fate. But when the breast-pin of Hamilton, found near the body of the murdered man was produced—and a pistol known to have been that which the deceased was proved to have been picked up near the same spot—but little room was left, even for charity to indulge a benevolent doubt. Now was this all—the prosecution had still another witness—a young girl who sat by him, chaping his hand in hers, was unexpectedly called upon to rise and give testimony. She shrunk from the unfeeling call, and buried her face in her brother's bosom. That blow was not unlooked for—it was but the unpremeditated party vengeance, who had even violated the sanctuary of family confidence, in search of evidence, dreamed that any criminating circumstance was in the possession of this young lady. At the mother's command, she rose, and laid aside her veil, and disclosed a face haggrad with anxiety and terror. In low tremulous accents, broken with sobs, she reluctantly deposed to the fact, that when her brother, on his return from that fatal journey, was seen, covered with earth, and bloody! An audible murmur ran thro' the crowd, who were listening in breathless silence—the prisoner bowed his head in mute despair—his counsel, who borne away insensible—the argument proceeded, and rather an eloquent but vain defence, the jury brought in a verdict of *guilty!* The sentence of *death* was passed.

* * * * * * *

The summer had passed away. The hand of autumn had begun to fringe with mellow hues the magnificent scenery of the forest. It was evening and the clear moon-beams were shining through the grates of the prisoner's cell. The unhappy man, haggard, attenuated, and heart-broken, was lying upon his wretched pallet, reflecting alternately upon the early wreck of his bright hopes, the hour of ignominy that was just approaching, and the dread futurity into which he should soon be plunged. It was the season with which his marriage with Almira was to have been solemnized. With what pride and joy had he looked forward to this hour! And now, instead of the wedding festivities, the lovely bride, and the train of happy friends, he saw oftened pictured in fancy, he realized fetters a dungeon, and a disgraceful death! The well-known tread of the jailer interrupted the bitter train of thought. The door opened, and as the light streamed from a lantern across the cell, he saw a female form timidly approaching. At the moment Almira had sunk on his knees beside him, and their hands were silently clasped together. There are occasions when the heart spurns all constraint, and rises up to its own dictates, careless of the public opinion, or prescribed forms—when love becomes the absorbing and overruling passion—and when that which under other circumstances would be more unlicensed impulse, becomes the purest and meritorious duty. That noble hearted girl had believed to the last, that her lover would be honorably acquitted. The intelligence of his condemnation, while it blighted her hopes, and withered her health, never caused her for one moment her conviction of his innocence. There is an union of hearts which is indestructable, which marriage may sanction and nourish, and hallow, but which marriage cannot destroy—a love that endures while life remains, and which no object shall prove faithless or unworthy. Such was the affection of Almira; and she held her promise to love and honor him whose fidelity was to him unspotted, and whose character she considered honorable, to be as sacred, as if they had been united in marriage. When all others forsook, she resolved never to forsake him. She had come to visit him in his desolation, and to risk all, to save one who was dear and innocent in her estimation, though guilty in the eyes of the world.

The jailor, a blunt, though humane man, briefly disclosed a plan which he with Almira, had devised for the escape of Hamilton. He had consented to allow the prisoner to escape, in female dress, while she was to remain in his stead, so that the whole contrivance should seem to be her own. 'I am a plain man,' concluded the jailer, 'but know what's right. It isn't fair to hang no man on suspicion—and more than that I am not a going to stand in no man's way—especially a friend who had done me favors, as you have. The track's clear, Mr. Hamilton, and the quicker you put out the better.

To his surprise, the prisoner peremptorily refused the offer.

'I am innocent,' said he; but I would suffer a thousand deaths rather than injure the fair fame of this confiding girl.'

'Go, Dudley; my dear Dudley,' she sobbed; for my sake, for the sake of your broken hearted father and sister.—

'Do not tempt me, my dear Almira. I will not do that which will expose you to disgrace.'

'Oh, who would blame me!'

'The world—the uncharitable world—they who believe me guilty, and have tortured the most innocent actions into proof of deliberate villany, will not hesitate to brand you as the victim of a cold-blood felon. And why should I fly? I do live a wretched wanderer, with the brand of Cain on my forehead, and a character stamped with infamy!'

He would have said more—but the form that during this brief dialogue, had sunk to his arms, was lying lifeless on his bosom. He kissed her cold lips, and passionately repeated her name—but she heard him not—her pure spirit had gone! disengaged itself, and was flown forever. Her heart was broken. She had watched and wept, and prayed, in peerless grief until the physical energies of a delicate frame were exhausted: and the excitement of the last scene had snapped the attenuate thread of life.

Hamilton did not survive her long. Her health was already shattered by long confinement, and the death of a proud spirit. Almira had died for him—and his own mother—oh! how cautiously did they wimpet the sad truth, when he asked why she who loved him better than her own life had forsaken him in the hour of affliction—she, too, had sunk under the dreadful blow. His father lived a withered melancholy man, crushed in spirit; and as his sister long like a guardian angel over his death bed, and his pillow, pale, emaciated sorrow stricken countenance; he saw that she, too, would soon be numbered among the victims of this melancholy persecution. When, with his last breath, he suggested that they would soon meet, she replied 'I believe God will spare me to see your innocence established, or I shall die contented.' And her confidence rewarded—for God does not disappoint those who put their trust in him. About a year afterwards, a wretch who was executed for horse stealing, who was one of the three persons mentioned in the commencement of this narrative, confessed that he had murdered Saunders, with a pistol which he had found at the place where the two friends had slept. 'I knew it would be so'—was the only reply of the fast declining sister—and soon after she was buried by the side of Dudley and Almira. Reader, this is no fiction—nor are the decisions of God unjust—but his ways are above our apprehension.

EMILLION.

THE LATE PRINCESS CHARLOTTE.

Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth.

A clergyman having occasion to wait on the late Princess Charlotte, was thus addressed by her,—'Sir, I understand you are a clergyman.' 'Yes, madam.' 'Of the Church of England?' 'Yes.' 'Permit me to ask your opinion, sir what is that makes a death-bed easy?' Mr. W. was startled at so serious a question from a young and blooming female of so high a rank, and modestly expressed his surprise that she should consult him, when she had access to many much more able of answering the inquiry. She replied that she had proposed it to many, and wished to collect various opinions on this important subject. Mr. W. felt it to his duty to be explicit, and affectionately recommended to her the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus Christ as the only means to make ed eath-bed easy. "Ah!" said she, bursting into tears, "that is what my grandfather often told me; but then he was a good man, that besides reading the Bible, I must pray for the Holy Spirit to understand the meaning."

Charlotte was daughter of George IV. and heiress to the throne of Great Britain and Ireland, was born in 1795, and died Nov. 6, 1817, aged 22. She was married to Leopold, prince of Saxe Coburg; and her untimely death in connexion with that of her infant child, clothed the nation in mourning, changed the succession of the throne, and drew forth, among other able funeral discourses, one by the Rev. Robert Hall, which is a master piece of eloquence, probably never equalled on any similar occasion.

When informed of the death of her child a little before her own, she said, "I feel it as a mother naturally should, adding "It is the will of God! praise to Him in all things!" Mr. Hall mentions as traits of her character, "that she visited the abodes of the poor, and learned to weep with those who weep; that surrounded with the fascinations of pleasure, she was not inebriated by its charms; that she resisted the strongest temptations to pride, preserved her ears open to truth, was impatient to the voice of flattery; in a word, that she sought and cherished the inspiration of piety, and *walked humbly with God.* This is the fruit which survives when the flower withers—the only ornaments and treasures we can carry into eternity."

"Great God thy sovereign grace impart
With cleansing virtue, quicking power;
This only can prepare the heart
For death's surprising hour."

Jan. 1.

UNIVERSALISM IN A DYING HOUR.

FURNISHED BY A PASTOR.

The following fact shows the power of conscience and truth. One of my neighbors, an avowed Universalist, in the course of the past summer was called to a sick and dying bed. Not long previously he remarked to one of his friends that he had never yet met a liar near Mr.——(who was of the same sentiments with himself, and is indeed a fluent man and a good neighbor,) preach than to hear me. But, when death came verily to his door, he did not send for a man to come and preach to him the doctrine of universal salvation, but sent repeatedly to my house for me to visit him. It was so ordered, however, that I did not hear of his sickness until I heard of his death, having gone on a visit at the time, to a distant part of the country. He was greatly distressed, and employed his last three days in pleading for mercy.

Professed Universalists should be reminded that the hour of death will test the sincerity of their profession. When conscience is awakened, and a man's sins are set in order before him, it is not easy for him to deceive himself in the belief that God regards with equal complacency the righteous and the wicked. It is a serious thing for a Universalist to die.

WHO ARE THE AUTHORS OF ALL THIS MISCHIEF?—I ask the farmer, who sells his grain to the distiller—who grows the grain for the manufacture? I ask the distiller who by five forces the staff of life to yield noxious and poisonous fluid? I ask sell of ardent spirits, who drains out the poison daily and hourly to the infatuate drunkard? I ask our commissioners of excise—I ask our legislators and magistrates—I ask those men of wealth and influence who stand coldly, and look on, and do not lend a hand to suppress those sinks of death and ruin—and lastly, I will ask that professed man of God, who kneels at the throne of grace, and prays that his sins may be forgiven and yet is daily ridiculing the Temperance Society, temperance men, and temperance measures—I will ask these men who it is that kindles, and fans, and perpetuates this flame, that is daily consuming our fellow citizens? Who it is that rides on this whirlwind of death, and directs the storm of desolation?—*Howard.*

April 1.

Education.

MR. JOHN L. GAY, late of Brown University, and formerly of the Wake Forest Institute, North-Ca. will, in the ensuing year, take charge of the Mount Enon Academy, near Cullman'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, the first commencing on the first Monday in January, 1836. The terms of tuition will be $6, $12 and $15 per session, according as the higher branches of English and classical education 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. B. Johnson, Edgefield Court-House, or to the Hon John B. O'Neal, Newberry Court-House. Jan. 1.

PROPOSALS

For Publishing in the City of Charleston, S. C. a Paper under the patronage of the Georgia Conference of the Methodist Protestant Church, to be entitled

THE MUTUAL RIGHTS AND SOUTHERN INTELLIGENCER.

IN getting up a Paper within the limits of the Georgia Conference,* we have no intention of interfering with the establishment of the "Methodist Protestant;" nor do we believe that such will be the result should it be succeeded in our efforts; but when we view the peculiar condition of the Church in the Southern States, at this time, and especially, within the limits of the Georgia District, we are fully persuaded that no measure can be adopted of more importance and interest to the connexion, than the publication of a periodical, which we believe will meet the general approbation of our brethren.

The paper shall be devoted to the circulation of religious intelligence, and the defence of the principles and economy of the Methodist Protestant Church; to foreign and domestic news, the prominent current of the day; and to such other matter as may be of general interest. A portion of the paper will be devoted to Advertisements, which shall be inserted at the usual rate.

TERMS.

THE MUTUAL RIGHTS AND SOUTHERN INTELLIGENCER, shall be printed on a large medium sheet, in quarto form, and shall be published at $2 per annum, in advance; $1 50 at the expiration of six months, or $1 75 at the end of the year. Any person obtaining ten subscribers, and becoming responsible for the payment of their subscription, shall be entitled to one copy gratis. Subscribers will be considered responsible for their subscription after it shall have received a single number, but not otherwise; and all moneys paid within three months from the time of subscribing shall be considered in advance. No subscription received for a less term than one year, and no subscription discontinued until all arrearages are paid, without the consent of the Publishing Committee.

The Paper shall be under the control of a Publishing Committee, annually chosen by the Conference. The profits, if any, shall be applied to the making up the deficiencies of the itinerant preachers of the Georgia Conference of the Methodist Protestant Church.

The first number shall be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

Communications to be addressed, (*post paid*) to the "Publishing Committee of the Mutual Rights and Southern Intelligencer, Charleston, S. C."

Charleston, S. C. Jan. 1, 1836.

* This Conference includes all the Reformed Methodist Churches within the States of South-Carolina and Georgia, and the Territory of East Florida.

PROSPECTUS

OF

A MONTHLY MAGAZINE,

PUBLISHED

IN CHARLESTON, SOUTH-CAROLINA,

THIS Magazine, which is published monthly (and of which four numbers have been issued,) is of a miscellaneous character, and embraces articles on every variety of topic in the departments of Science, Literature, and the Arts. Its leading objects are, to rouse a spirit of inquiry and industry, to contribute to the making up the deficiencies of the itinerant preachers of the Georgia Conference of the Methodist Protestant Church.

The first number shall be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

Communications to be addressed, (*post paid*) to the "Publishing Committee of the Mutual Rights and Southern Intelligencer, Charleston, S. C."

Charleston, S. C. Jan. 1, 1836.

* This Conference includes all the Reformed Methodist Churches within the States of South-Carolina and Georgia, and the Territory of East Florida.

PROSPECTUS

OF

A MONTHLY MAGAZINE,

PUBLISHED

IN CHARLESTON, SOUTH-CAROLINA.

THIS Magazine, which is published monthly (and of which four numbers have been issued,) is of a miscellaneous character, and embraces articles on every variety of topic in the departments of Science, Literature, and the Arts. Its leading objects are, to rouse a spirit of inquiry and industry, to contribute to the making up the deficiences of the itinerant preachers and intelligence on interesting and important subjects, among all classes of readers—to afford to genius and industry an opportunity to exhibit, favorably, their speculations, and the results of their labors—to stimulate literary ambition, and elevate the standard of taste and feeling.

Projected at the South, and supported chiefly by the citizens of the South, this Magazine will, at all times, sustain the institutions of the South, breathe a southern spirit, and exhibit a strictly southern character. In a country so extensive as ours—although its different and distant parts may be bound together by the ties of one and the same great confederacy—yet, divers laws and customs—different pursuits—inequalities of climate, producing corresponding diversities of genius and character—will, and do, exert, in their turn, affect the intellectual character of a people, and give a peculiar tone to its literature. To this extent will the literature of the South partake of striking and original features; and to cultivate the national literature, and to foster, improve and elevate it, to the utmost possible degree, will be the main and paramount aim of this journal. Descriptions of Southern scenery, and poetry, deriving their chief interest from local associations and prevalent and peculiar habits, will continue to be, the favorite topics to which its pages will be devoted. Political and political discussions, of a party character, will be excluded.

It may be proper to add, by way of recommendation, the following resolution, unanimously adopted by the Literary and Philosophical Society of South-Carolina, when the Magazine was first projected:

AT a meeting of the Literary and Philosophical Society of South-Carolina, convened on the 27th of March, 1835, the following resolution was offered by BENJAMIN ELLIOTT, Esq., seconded by M M. COHEN, Esq., and unanimously adopted:

"*Resolved*, That the Literary and Philosophical Society understand, with high gratification, that Mr. WRITAKER is about commencing a MONTHLY JOURNAL, to be devoted to the advancement of SOUTHERN LITERATURE, and, with pleasure, declare their opinion of his full qualifications for such an undertaking, and comply with his request to be permitted to publish the Proceedings of the Society, and such Communications to the Society as the Curatorship may approve."

From the Minutes.

(Signed) JOSEPH JOHNSON,
President pro. tem.

JACOB DE LA MOTTA, *Secretary.*

To this it would be easy to append numerous highly flattering expressions of approbation, which the work has already elicited from journals in every part of the Union, but it is deemed unnecessary. Among the contributors of the first numbers, are some of the most distinguished names known to American literature, such as Professor NOTT, Dr. COOPER, Mr. PAULDING, Mr. PRESCOTT, Mr. ELLET, Hon. H. Y. HAYNE, Bishop ENGLAND, W. GILMORE SIMMS, Esq., and others.

TERMS OF THE JOURNAL.—Five dollars a year, payable in *advance.*

DANIEL K. WHITAKER,
Editor and Proprietor.

Charleston, 14th Dec. 1835.

The entire edition of the three first numbers (1500 copies) being exhausted, a second edition of these numbers will be published, if the present subscription list authorize it.

Those who wish those numbers, therefore, will please put a cross against their names.

Terms of the Southern Baptist.

In advance for a single Subscriber, per annum,...$3.00
Payment protracted 6 months, ...2.50
Payment protracted over 6 months,.....4.00

☞ Any one obtaining five subscribers, and becoming responsible for the same shall have a sixth copy gratis.

Remittances may be made by mail at our Risk, and a certificate from a Post Master will be a good receipt.

For Subscribers out of the State, Bills on any second Bank within their own State, will be received in payment; but South Carolina Bills will be preferred.

☞ All communications must be post paid, to receive attention. Post Masters and Baptist Ministers, are requested to act as Agents.

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, Sticks, Wafers, Sealing Wax, Black and Red Lead Pencils, Pen and Pocket Knives, Ink Stands, Steel Pens, from 25 cents to $1 12½ per dozen, Blank Cards, Visiting do., Pencil Cases, &c.

ALSO,

BLANK BOOKS of every description.

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

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed; containing every useful thought; the practical Observations of Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by the late D. D. Head master. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at the Publishing House.

Plain binding $8; Calf $3 75; Gilt Calf $4 50.