SOUTHERN BAPTIST,
AND GENERAL INTELLIGENCER.

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FOR THE SOUTHERN BAPTIST.

Is the mere belief that Jesus Christ came into the world miraculously conceived, that he performed the most astonishing works, that he suffered, bled and died and rose again for the sins of the world all that is necessary to constitute a saving faith! No. For ask that individual who delights in the pleasures of the world and to whom holy things are insipid, if he does not believe these things and he will tell you, yes! and he answers too in the integrity of his heart. He has been raised to the belief from his infancy and he does believe in Jesus Christ. How is it then that he is still considerin the gall of bitterness and the bond of iniquity! It is because he has not given his faith the proper direction. He believes in Christ but believe he has what he considers indisputable testimony that he did exist, and that he still exists an advocate on the right hand of his father for sinners! But a saving belief in Christ does not originate from mere human testimony. This is to believe in him merely as we believe that Romulus founded the Roman Empire. What then you will ask is a saving belief, we answer: He is the medium of grace to sinful man and it is to acknowledge in heart and affections that it is entirely of grace that we can possibly be saved. This is saving faith. And taking this view of faith which is certainly scriptural, for "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God," it is not impossible but that the heathen upon whom the light of revelation has never shone, may believe. The drops of sensual desire be not removed from human intellect, man would thus reason. Who wrought that star spangled curtain of the night, who kindled that blazing fire which enlightens this earth, who planted that lofty pine, who enriched with shady foliage that wide spreading oak, who threw up those hills and mountains from which majestic rivers flow and whence comes this my well formed body whose inhabitant is a mind contemplating these stupendous wonders! All these is, there must be a God. Reflection may discover to him further truths. Like Adjiron he says "If there be a God—he must delight in virtue." Those works of nature which prove his being, prove also that he is good. Why, he is a social being, why of an communicative disposition, friendly and affectionate, a benefactor, but in order that man may be happy, and that harmony should permanently exist among mankind. Why is it that we feel a glowing virtuous sense in it in his neighbour, and whence derive the noble principles which actuate men to the noblest actions. These principles must originate in the primeval fount of goodness and an unholy being cannot be the source of holiness, and God is holy. But if God he holy he delights in holiness and cannot connive at unholy actions or thoughts—I know that when my neighbor without cause injures me he does wrong, and merely I too indulge a spirit of revenge when I have a disposition to do what I blame another for. Thus our reason brings us to acknowledge ourselves as sinners, and if the heart condemn, God is greater than our heart and knoweth all things. If man condemns himself and is abominable in his own sight, what must he be in the sight of God; but he has to reflect still farther. Shall I have to account for this? Is there a futurity!—He looks around him, and sees a virtuous man dragging out a life of poverty and want, while a wicked and debased character enjoying luxury and ease. Can God be just and things be so? But God is necessarily just, then there must be a future state where men will be rewarded according to their deeds, since they are not in this life. Oh! then if there be a future state how dull! I a sinful creature stand before God, when I have abused all his goodness. In justice I must be lost and God my judge is just. But he proceeds: Why have I been spared so long, why is my punishment so long delayed! Why am I yet the recipient of so many favors! Surely God is merciful, and had there not been a way provided by which I may escape his wrath, justice long since would have consigned me to my eternal doom, but if God could find a way by which he could appear just and yet spare a guilty wretch like me so long, he surely can be just and yet save my soul forever. I believe in his mercy, I trust to his mercy, and I hope through mercy to enter heaven. We ask the question, is not that strong faith which is exercised even tho' the medium through which mercy comes be not known. And oh! that every one who has long refused Gods offered terms of grace, could feel such faith as that. But what then is the use of revelation? Cast your eyes over the heathen world, see the Egyptians worshipping leeks and onions—the Hindus paying religious homage to a crocodile, or perishing under the car of Juggernaut, and even go back to far famed Athens and Rome when literature and science outbloomed over their her splendid harness, and how many instances can we remember where reasoning philosophers to the tree religion! Perhaps not one. Not because reason has not light, but because the cloud of human depravity has intervened and obscured its splendor. Is it astonishing that the light of nature has not affected the work, so long as that obdurate hardened sinner who has grown gray attending the ministration of God's word, remains unaffected by the light of revelation! Revelation reasons for us, and when the heart is so hardened in the ear it is far more apt to produce reflection, than the mere light of nature unassisted by other calls, and the heathen is, because man's mind is too much engrossed by sensual thought, to let spiritual matters effect him, until long years have his thoughts out of their sensual channel. The light of nature and revelation is like the pole star and the compass. The mariner may call upon the pole star by the light of the moon, but a cloud may intervene and he may be at a loss for perceive it not, but in the midst of darkness and tempest is useful. So it is that darkness and thick mists may intervene between the light of nature and the revelation like the mariner's cloud and the pole star, yet the sinner to the blessed haven, yet the sinner to prophecy. But revelation is the word of medium through which the light of nature is to be received, and it is through the medium of revelation that the heathen are to be saved, under the peculiar influences of the Holy Spirit, man might have been saved without revelation, yet to infinite obscurity for the mind of man, yet to infinite obscurity for the mind of man, yet to infinite obscurity for the mind of man

nothing beautiful or attractive in her face, form, or manners; careless in her dress, and of a restless disposition, which prevented her from steadily applying herself to any thing for any length of time; she was given to her roving about; and almost perpetually talking to somebody or other. It would by very difficult to give an accurate description of the singular woman, dressed in the plain garments of the sisters, followed by the same name, and accustomed to the habits of a nun, resembling them in nothing else, and frequently interrupting all their employments. She was apparently almost always studying or pursuing some odd fancy; now rising from sewing, to walk up and down, or staying in from another apartment, looking about addressing some of us, and passing out again, or saying something to make us laugh in periods of the most profound silence. But what showed that she was no novelty, was the little attention paid to her, and the levity with which she was treated by the old nuns; even the Superior every day passed over irregularities in this singular person, which she would have punished with penances, or at least have met with reprimands, in any other. Even when I saw other? I seem to remember that she betrayed two distinct traits of character, a kind disposition towards such as she chose to prefer and a pleasure in teasing those she disliked, or such as had offended her.

CHAPTER VIII.

Descriptions of Apartments in the Black Nunnery, in order—1st Floor—2d Floor—Garret—The Founder—Superior's Management with the Friends of Novices—Religious Lies—Criminality of Concealing Sins at Confession.

I will now give from memory, a general description of the interior of the Convent of Black Nuns, except the few apartments which I never saw. I may be inaccurate in some things, as the apartments and passages of that spacious building are numerous and various; but I am willing to risk my credit for truth and sincerity on the general correspondence, between my description and things of which I know, if this would, perhaps, be as good a case as any by which to test the truth of my statements, were it possible to obtain access to the interior.

It is well known, that none but veiled nuns, the bishop, and priests, are ever admitted; and, of course, that I cannot have seen what I profess to describe, if I have not been a Black Nun. The priests who read this book, will acknowledge to themselves the truth of my description: but will, of course, deny it to the world, and probably exert themselves to destroy my credit. I offer to every reader, the following description, knowing that time may always throw open those secret recesses, and allow the entrance of those who cannot satisfy themselves, with their own eyes, of its truth. Some of my declarations may be thought delicate; in regard to the chastity of secrecy, by in the present state of things. But here is a kind of evidence on which I rely, as I see how unquestionable and satisfactory it must prove, whenever it shall be obtained.

The interior of the building is as follows—whenever it shall be examined, is materially different from the following description, then I can claim no confidence of my readers. If it resembles it, they will, I presume, place confidence in those declarations, on which, I may never be corroborated by true and living witnesses.

I am sensible that great changes may be made in the furniture of apartments; that new walls may be connected, or old ones removed, and I have been credibly informed, that nunns have lately been in the Nunnery, where I left it. I will keep, however, that which I saw as standing, and that which I could not see, enough must remain as it was to substantiate my description whenever the truth shall be known.

The First Story.

Beginning at the extreme end of the western wing of the convent, towards Notre Dame-street on the first story, there is—

1st. The Nuns' private chapel, adjoining which is a passage to a small projection of the building, extending from the upper story to the ground, with very small windows. Into the passage we were sometimes required to bring wood from the yard, and pile it up for use.

2d. A large community-room, with plain benches fixed against the wall to sit, and lower ones in front to place our feet upon. There is a fountain in the passage near the chimney at the farther end, for washing the hands and face, with a green curtain sliding on a rod before it. This passage leads to the old nuns' sleeping-room on the right, and the Superior's sleeping-room, just beyond it, as well as to a staircase which conducts to the nuns' sleeping-room or other apartments above. At the end of the passage is a door opening into—

3d. The dining-room: this is larger than the community-room, and has three long tables for eating, and a chappelle, or collection of little pictures, a crucifix, and a small image of the infant Saviour in a glass case. This apartment has four doors, by the first of which we are supposed to have entered, while one opens to a pantry, and the third and fourth to the two next apartments.

4th. A large community-room, with tables for sewing, and a staircase on the opposite left-hand corner.

5th. A community-room for prayer, used by both nuns and novices. In the farther right-hand corner is a small room partitioned off called the room for the examination of conscience, which I had visited while a novice by permission, and had retired to reflect on their character, usually in preparation for the sacrament, or when they had transgressed some of the rules. This little room is so large, hardly large enough to contain half a dozen persons at a time.

6th. Next beyond is a large community-room, with benches. I do not recollect the yard, and thence to a gate in the wall on the cross street.

7th. Adjoining this is a sitting-room, fronting on the cross street, with two windows, and in the corner, a small room for a bed. There is a little little furniture, and that very plain.

8th. From this room a door leads into what I may call the wax-room, as it contains many figures in wax, not intended for sale. There are also, a few pictures, or rather, images, in the Sisters's station. The room projects from the main building, leaving it, you enter a long passage, with cupboards on the right, in which are stored every-sort; knives and forks, and spoons, and tin cups, and tin plates, and pots, and kettles—all of the plainest description, and in abundance, sufficient for a thousand people.

A corner room, with a few benches, dis-

[illegible] with tables from the principal dining-room, and a door leading into the yard, and thence to a gate in the wall on the cross street.

10th. Returning now to the passage which opens on one side upon the stairs to the gate, we enter the only remaining door, which leads into an apartment usually occupied by some of the old nuns, and frequently by the Superior.

11th, and 12th. Beyond this are two more sick-rooms in one of which those nuns stay who are waiting their accouchment, and in the other, those who have passed it.

13th. The next is a small sitting-room, where a priest waits to baptize the infants previous to their murder. A passage leads from this room, on the left, by the doors of two succeeding apartments, neither of which have I ever entered.

14. The first of them is the "holy retreat," or room occupied by the priests, while suffering with the penalty of their licentiousness.

15. The other is a sitting-room, to which they have access. Beyond these the passage leads to two rooms, containing closets for the storage of various articles, and two others where persons are received who come on business.

The public hospital, located and extend a considerable distance, I believe, to the extremity of the building. By a public entrance in that part, priests often come into the Nunnery; and I have often seen some of them thereabouts, who must have entered by that way. Indeed, I have often got into the "holy retreat" without exposing themselves to the view of persons in other parts of the Convent, and have been first informed of the fact by the nuns being sent to the Seminary for their clothes.

The Congregational Nunnery was founded by a nun called Sister Bourgeoise. She bought a school in Montreal, and left property for the foundation of a Convent. Her body is buried, and her heart is kept, under the Nunnery in an iron chest, which has been shown to me, with the assurance that it continues in perfect preservation, although she has been dead more than twenty years. In the chest, on a silver plate, is the following inscription: "Sœur Bourgeoise, Fondatrice du Couvent." Sister Bourgeoise, Founder of the Convent.

Nothing was more common than for the Superior to step hastily into the Sick-room, and, while numbers, of us were assembled there, and hastily communicate her wishes in words like these—

"Here the parents of such a novice come with me, and have sent out in this step, you would then mention the outlines of a tissue of falsehoods, she had just invented, that we might be prepared to fabricate circumstances, and show in whatever elan might favour the design. This was usually done in a few words, hastily connected, by the aged and feeble in which we were instructed.

It was a common remark always at the initiation of a new one into the Black nun Department; that is, to enable the Black nun, that the introduction of another novice into the Convent as a veiled nun into heaven be a point, which was on account of the singular disappearance of some of the older nuns always at the entrance of new ones!

To witness the scenes which often occurred between us and strangers, would have struck a person very powerfully, if he had known how truth was set at naught. The Superior, with a serious and composed air, and a pleasant voice and aspect, would commence a recital of things most favourable to the character of the absent novice, and representing her as equally fond of her situation; and beloved by the other inmates. The tale told by the Superior, whatever it was, however unheard before might have been any of her statements, was then attested by us, who in every way we could think of, endeavoured to confirm her declarations, beyond the reach of doubt.

Sometimes the Superior would entrust the management of such a case to some of the nuns, whether to habituate us to the practice in which she was so highly accomplished, or to relieve herself of what would have been a serious burden to most other persons, or to ascertain whether she could depend upon us, or all together, I cannot tell. Often, however, have I seen her throw open a door, and say, in a hurried manner, "Who can tell the best story?"

One point, on which we received frequent and particular instructions was, the nature of falsehoods. On this subject I have heard many such, I had almost said many a sermon, and I was led to believe that it was one of great importance, one on which it was a duty to be well informed, as well as to act. "What!" exclaimed a priest one day—"what, a nun of your age, and ignorant of the difference between a wicked and a religious lie?"

He then went on, as had been done many times previously in my hearing, to show the essential difference between the two different kinds of falsehoods. A lie told merely for the injury of another, for our own interest alone, or for no object at all, he painted as a sin worthy of penance. But a lie told for the good of the church or Convent, was meritorious, and of course, the telling of it a duty. And of this class of lies there were many varieties and shades. This doctrine has been inculcated on me and my companions in the nunnery, more times than I can enumerate; and to say that it was generally received, would be to tell a part of the truth. We often saw the practice of it, and were frequently made to take part in it. Whenever any thing which the Superior thought might not be most conveniently accomplished by falsehood, she resorted to it without scruple.

There was a class of cases, in which she more frequently relied on deception than any other.

The friends of novices frequently applied at the Convent to see them, or at least to inquire after their welfare. It was common for them to be politely refused an interview, on some account or other, generally a mere pretext; and then the Superior usually sought to make as favourable an impression as possible on the visiters. Sometimes she would make up a story on the spot, and tell the strangers; requiring some of us to confirm it, in the most convincing way we could.

At other times she would prefer to make over to us the task of deceiving, and we were commended in proportion to our ingenuity and success.

Some nun usually showed her submission, by immediately stepping forward. She would then add, perhaps, that the parents of such a novice, whose she named, were in waiting, and it was necessary that they should be told such and such things—or perform so difficult a task well, she could not wish for a better way to gain the favor of the Superior. Whoever volunteered to make a story on the spot, was sent immediately to tell it, and the other nuns present were hurried off with her under strict injunctions to uphold her in every thing she might state. The Superior, as there was every reason to believe on all such occasions, when she did not herself appear hastened to the apartment adjoining that in which the nuns were going, there to listen through the thin partition, to hear whether all performed their parts aright. It was not uncommon for her to go rather further, when she wanted time to give such explanations as she could have desired. She would then enter abruptly, ask, "Who can tell a good story this morning?" and hurry us off without a moments delay, to do our best at a venture, without waiting for instructions. It would be curious, could a stranger from the "wicked world" come into the Convent, whenever such a scene. One of the nuns, who felt in a favourable humor to undertake the proposed task, would step promptly forward, and signify her readiness in the usual way: by a knowing wink of one eye, and a slight toss of the head.

"Well, go and do the best you can," the Superior would say; "and all the rest of you must stand and answer to it." The latter part of the order, at least, was always performed. In every such case, all the nuns present appeared as unanimous witnesses of every thing that was uttered by the spokesman of the day.

We were constantly taught, it repeated, that we must never again look upon ourselves as our own; but must remember, that we were solemnly and irrevocably devoted to God. Whatever was required of us, we were called upon to yield under the most solemn considerations. I cannot speak on every particular with equal freedom; but I wish my readers clearly to understand the condition in which we were placed, and the motives used to induce us to what we had to submit to. Not only were we required to perform the several tasks imposed upon us at work, prayers, and penances, under the idea that we were performing solemn duties to our Saviour from the "wicked world" from which we had come out, but we were constantly told, we were indispensable in the night. The Priests, we admitted, were the servants of God, specially appointed by his authority, to teach us our duty, to absolve us from sin, and to lead us to heaven. Without their assistance, we had allowed we could never enjoy the favour of God; unless they administered the sacraments to us: we could not enjoy everlasting happiness. Having consented to acknowledge all this, we had no objection to urge against admitting any other demand that might be made for us by them. If we thought an act every so criminal, the Superior would tell us, that the priests asked nothing but what is for our good, and for God's glory. Of course, then, it could not be wrong to comply with any of their requests, because they could not demand any thing but what was right. On the contrary, to refuse to do any thing they asked, would be sinful. Such was the reasoning admitted, and transactions performed, it will not seem wonderful when I mention that we often fell something of their preposterous character.

Sometimes we were placed in ridiculous situations of the fashion of dresses of the ladies, and I recollect one subject particularly, which we were pointed affectionately requested, it may seem irreverent to me to give the account, but I do it to show the extent to which we were constantly tempted by the Priests to sin.

women bearing the title of saints. A Canadian novice, who spoke very broken English, one day remarked that she was performing some duty "for the God." This peculiar expression had something ridiculous to the ears of some of us; and it was soon repeated again and again, in application to various ceremonies which we had to perform. Mad Jane Ray seized upon it with quickness, and with her aid soon took the place of a by-word in conversation, so that we were constantly reminding each other, that we were doing this and that thing, how trifling and unmeaning soever, "for the God." Nor did we stop here: when the Superior called upon us to bear witness to one of her stories, lies, or to fabricate the most spurious one the time would admit, to save her the trouble, we were sure to be reminded on our way to the stranger's room, that we were doing it "for the God." And so it was when other things were mentioned—everything which belonged to our condition, was spoken of in similar terms.

I have hardly detained the reader long enough on this subject to give him a just impression of the stress laid on confessions. It is one of the great points to which our attention was constantly directed. We were directed to keep a strict and constant watch over our thoughts: to have continually before our minds, the rules of the Convent, to compare the one with the other, remember every devotion, and tell all, even the smallest, at confession, either to the Superior, or to the priest. My mind was thus kept in a continual state of activity, which proved very wearisome; and it required the constant exertion of our teachers, to keep us up to the practice they inculcated.

Another tale recurs to me, of those which were frequently told us to make us feel the importance of unreserved confession.

A nun of our Convent, who had hidden some sin from her confessor, died suddenly, and without any opportunity for her to alter matters and unbled to pray for the peace of her soul, when she appeared, and informed them, that it would be of no use, but rather troublesome to her, as her pardon was impossible. The doctrine is, that prayers made for souls in purgatory are of no avail, do but sink them deeper in hell; and this is the reason I have heard given for not praying for Protestants.

The authority of the priests in every thing, and the enormity of every act, which opposed it, were also impressed upon our minds, in various ways, by our teachers. A "Father" told us the following story, one day at catechism.

A man once died who had failed to pay some money which the priest had asked of him; he was condemned to be burnt in purgatory until he should pay it but had permission to come back to this world, and take a human body to work in. He made his appearance therefore again on earth, and hired himself to a rich man as a labourer. He worked all day, with the fire burning in him, unseen by other people: but while he was in bed that night, a girl in an adjoining room, perceiving the smell of fire in one, looked through a crack in the wall, and saw him covered with flames. She informed his master, who questioned him the next morning, and found that his hired man was secretly suffering the penalty of purgatory for neglecting to pay a certain sum of money to the priest. He, therefore, furnished him the amount due; it was paid, and the servant went off immediately to heaven. The priest cannot forgive any debt due unto him, because it is the Lord's.

While at confession, I was urged to hide nothing from the priest, and have been told by them, that they already knew what was in my heart, but would not tell, because it was necessary for me to confess it. I really believed that the priests were acquainted with my thoughts; and often stood in great awe of them. They often told me they had power to strike me dead at any moment.

From the Baptist Register.

NEW ENGLISH VERSION OF THE SCRIPTURES.

We have seen some remarks in print, and have heard some in private conversation, rather encouraging a new version of the Bible by our denomination. This, in our humble opinion, is a very grave subject, and requires a very extensive survey of its bearings, and the opinion of a wise conference of able heads and pious hearts in favor of such a great innovation, before we should dare to advise it. Possibly, at some future period, such a work may be executed; but if it should ever take place, the present period is not the time that any benefit could be gained by it. We must have more light than we now possess, to convince us that such would be the result.

In the first place, such a translation would produce great commotion in the religious community. And what would be the gain? Baptists themselves want no translation to instruct them. The meaning of the disputed word they know, and practice accordingly; Pedobaptists would certainly pronounce it scriptural—strong prejudices against it—and induce many to believe we had blurred and not translated the Bible—and consequently to avoid it.

In the next place, we have all the advantage of such translation without any of those obstacles which need be raised against us by a new version. Such light has been thrown on the disputed word, not only by the pens of pious and intelligent Baptists, but by the concessions of the most learned among the Pedobaptists, that controversy is greatly if not entirely silenced. Professor Stuart, of Andover, has said, in speaking of baptis and baptize, "The precise difference between the words baptis and baptize, is, that, while they both agree in one common original meaning, namely that of dyeing, or plunging, usage has employed baptis to express the idea of dying, coloring, as well as the idea of dipping or plunging; while baptize is not employed in the secondary signification of dyeing or plunging." George Campbell, a Pedobaptist critic, we know has pronounced the true meaning of the word baptisma to be immersion; and asserts that there is no good reason why it should not have been translated as well as any other word: The Encyclopedia, a Pedobaptist authority, asserts that "baptism in the apostolic age was performed by immersion," and further, positively the translation contended for by the Baptists, is that which the church of England now has contained in Matthew, the Greek Testament, "illy sustains its Baptism." Every lexicographer from Scapula to Grove, more than twenty in number, sustains us; Pedobaptist theologians and biblical critics, such as Doddridge, Scott, Calvin, and others, more than thirty in number, sustains us. The Greeks, the best judges of their own tongue, sustains us. Every Pedobaptist version, quoted by Abraham Booth, sustains us. The Ethiopic, the Syriac, the Syriac, the Arabic, the Persian, Hindoostanee, Bengalee, German, Dutch, Danish, Swedish, sustains us. And there are the Greek Fathers, and the Latin Fathers, and the Greek Church, and the Latin Church, and the Greek Church in Turkey, and the Greek Church in Russia, and the Greek Church in Egypt, and the Greek Church in Abyssinia, and the Greek Church in Jerusalem, and the Greek Church in Mount Sinai, and the Greek Church in Mount Athos, and the Greek Church in Mount Lebanon, and the Greek Church in Mount Ararat, and the Greek Church in Mount Zion, and the Greek Church in Mount Olivet, and the Greek Church in Mount Calvary, and the Greek Church in Mount Tabor, and the Greek Church in Mount Carmel, and the Greek Church in Mount Gerizim, and the Greek Church in Mount Pisgah, and the Greek Church in Mount Nebo, and the Greek Church in Mount Hermon, and the Greek Church in Mount Sion, and the Greek Church in Mount Horeb, and the Greek Church in Mount Ebal

CHARLESTON, S.C.

FRIDAY, APRIL 29, 1836.

TO CORRESPONDENTS.

We hope "W. S. R." will frequently favor us with communications. We are very much pleased with his interesting article.

TO THE PATRONS OF THE SO. BAPTIST.

It is with feelings of no little mortification and anxiety, that I am compelled to bid adieu to the Southern Baptist. I have put off the evil day as long as I could, in the hope that circumstances would yet warrant a continuance of my labors. But it is impossible for me to continue longer in the editorial department, without great disadvantage to myself, and such a sacrifice as I am confident could not be expected of me by my brethren.

It will be recollected, that I assumed the duties of editor, not with the design of relinquishing in the office, but rather to prepare a friend, who I had been persuaded for the situation than myself. I have sacrificed much to establish a religious paper for the Baptists of South-Carolina; but without meeting with that patronage, which would encourage any one else to take the place; and now it behooves me, from a necessary regard to my private interests to retire, even though I have not found a successor. I am mortified at this necessity, but I have the consolation of knowing that I have spared no pains to accomplish the object which I undertook, and if I have failed, no blame can reasonably be attached to me for want of zeal and industry in the work. Young and inexperienced, much could not have been expected from me; but I have certainly been laborious in my exertions to make the Southern Baptist an interesting and useful paper. With what ability it has been conducted is not for me to judge. I however received such creditable testimonials in my favor, that I trust no material fault can be charged upon the manner in which it has been edited. I therefore retire from the editorial chair with much reluctance.

The expenses of living have so much increased since I moved my family to Charleston, and our means are so inadequate to our support during the year in this city, that it becomes my duty to seek either a more profitable employment than that of editing a religious paper, or removing to some place where our expenses may be considerably curtailed.

It may be asked why the North-Carolina and Georgia papers may be continued, whilst the Southern Baptist fails? To this I can only answer, that I presume it is owing to the fact that the Recorder and the the Index had the start of us, and hence we can have no foot hold in those States, whilst both of those papers have many subscribers in South-Carolina.

One thing, however, I know, if the Index and Recorder are supported, we are not. We have but seven hundred subscribed, and many of these do not pay; and if all were to pay, it would be only sufficient to pay our printer, and the editor must live upon hope. Under these circumstances, certainly, our brethren who have done their part towards sustaining us, will not unpeasonably consider us for retiring from a business requiring so much labor and sacrifice.

Mr. James S. Rogers, the proprietor, has for the present assumed the conduct of his paper, and until other arrangements can be made, will endeavor to adhere to it upon its present plan. The paper will, at the same time, be subject to the supervision of a committee of Baptist brethren in the confidence of the denomination. I have no hesitation in commending the publisher to our patrons as a man of judgment and discretion, and I have no doubt that the paper will be so conducted as to meet the approbation of the Baptist Denomination.

As his gentleman is one of the proprietors of the printing establishment, he can afford, better than I can, to carry on the paper, and if by the close of the present year, there should be adequate support, he will then, perhaps, engage us to resume the duties of editor, unless some one else should be willing to accept the office. In the mean time, I expect to aid him as much as I shall have opportunity, by my own contributions to the columns of the paper, and I hope all our brethren who can write, will feel under obligation to do the same.

Your unworthy Brother in the Gospel,

WM. HENRY BRISBANE.

"Luther," in the Observer of last week, has unfortunately for himself, made quotations from Luther's works, that produce upon our obtuse mind, a directly contrary impression from what he derived. Indeed the quotations are then directly in contradiction of Mr. Cote's statement. We do not therefore feel the necessity of attempting any further reply to his remarks, especially since he has not noticed the direct testimony we brought to bear on the subject. W. H. B.

YOUNG MEN'S TEMPERANCE SOCIETY.

The Anniversary meeting of this Society was held in the Broad-street Medical College, on Sunday evening last. The Rev. Mr. Smith, pastor of the second Presbyterian Church, delivered a most eloquent and chaste address, on the effect of ardent spirits on the physical, moral and intellectual faculties of man: and concluded with a spirit-stirring appeal to the patriot, the philanthropist, and the christian, to give their aid to the progress of the great cause of temperance. It was one of the most masterly addresses on this subject that we have ever had the pleasure of hearing; and the interest it inspired with which it was listened to by the large and respectable assemblage present, was sufficient evidence that it was not undervalued.

The Rev. Mr. Sewell, of the Methodist E. Church followed with some desultory remarks, in which he took occasion to notice the most ludicrous style, the objections which are usually made to Temperance Societies, and which had a powerful effect on the risible faculties of the audience.

We understand that at the close of the exercises, fifty two persons joined the Society, among whom we were glad to perceive a number of our youth. These are the proper subjects of temperance, they are the hope of our country; and on them will soon devolve the duties of statesmen, christians, and heads of families, and if they can be induced to follow nature, and "touch not, taste not, handle not" the deadly poison, we may confidently hope that the time is not distant when the intoxicating scourge of intemperance shall be banished from the land.

FOR THE SOUTHERN BAPTIST.

Dear Brother.—A resolution of the Welsh Neck Church makes it my duty to transmit the following copy of a resolution and a resolution adopted by them, to yourself, with the view of their meeting the public eye upon the pages of your paper. In submitting the resolution of the Church, I do so with no pleasure to my that it is my own conviction and that of others that your paper is increasingly interesting.

"Whereas the Board of Managers of the American Bible Society, have recently resolved to circulate the Apocryphal Books of the Bible, in the Spanish language, in Mexico, and in the Spanish Colonies in South America, in direct violation of the principle of their constitution, in this principle, which forms the basis of their constitution, and Constitution of the Society, it is necessary to the support, at least, of the principle, that the Institutions which they have established, should circulate the Bible in the world, that we, as a Church, have heard with deep regret, that the Baptists, who have withdrawn from the American Bible Society, on the ground that we consider the support of the effort to circulate these word of God to the inhabitants of Spanish Europe as a duty specially devolving upon the Baptists of America.

Therefore, *Resolved*, That it is expedient and important in the highest degree, that the Baptists in this country, concentrate their efforts by the formation of a Baptist Bible Society for the publication of such translations as may have been made by Baptist missionaries, and of such as may hereafter be made in time to come.

Resolved, That this Church feel themselves required to bear a portion of the responsibility which may be incurred by the patrons of such a society.

Resolved, further, That whilst the American Bible Society confines its operations to the circulation of the English version without note or comment, and of only such other translations, as conform in the principle of translation, to the English version, it ought not to lose the countenance and support of the Baptist Denomination.

SUMMARY.

News from Lima to Dec. 29th, has reached New-York. Salaverry, after having marched on Aljouche and attracted thither Santa Cruz and Orrogon, sudden ly countermarched and directed all his force by land and sea, on Arequipa. If he takes it, the road is open to Bolivia.

The Philadelphia correspondent of the New-York Journal of Commerce writes under date of the 22d inst. "Last evening we had frequent and heavy showers of rain. Before day the wind came out N. W., and blew a gale, and I am apprehensive that some serious disasters may have happened in consequence. The new Market, nearly finished, in the district of Moyamensing, I understand, was completely demolished. Loss, 4 to 5000 dollars. Also, a fishing boat was capsized in a squall, just below the city, and two of the fishermen unfortunately drowned."

The Journal of Commerce of last Friday says: "A large house of brokers connected particularly with foreign business, yesterday made insurance on a heavy amount of specie soon to arrive from England. One of the Wall-street Banks has insured a million, which is to be received directly, on account of a loan which the bank has negotiated under the law recently enacted at Albany."

The same paper states they have it on good authority that five hundred thousand dollars in specie on account of the Napoleon indemnity, would be shipped from Havre by the packet of April 1st, and an equal sum by each of the two succeeding packets. In all, we may therefore expect a million and a half from this source.

The Scarlet Fever had broken out with great violence at West-Point. Lieutenant Kinsley had lost three of his children by the malady. The corps of Cadets is exempt from it, only one member having taken it, and he recovered.

A rail road from New-York to Philadelphia has been decided on, by constructing a branch from the New-Jersey rail road in New-Brunswick direct to Trenton, there connecting with the Philadelphia and Trenton Rail Road.

St. Michael's clock having so undergo considerable repair, will not strike the hours for some weeks to come.

Col. Wharton the envoy from Texas, and Dr. S. B. Dickson, agent of Texas have arrived in this city and have taken up their lodgings at the Planters Hotel. They are on their way to New-Orleans, with important business relative to the Texian government.

LATEST FROM FLORIDA.

We are enabled to relieve the anxiety of a large number of our citizens by the following extracts of letters received here by the Western Mail via St. Marks, from that part of the detachment which left this city under the command of Gen. Scott.

Extract of a letter from an officer of Col. Brisbane's Regiment, dated,

"Camp Shelton, near Tampa Bay, April 12.

"To-morrow we leave Camp Shelton, 16 miles from this, where our troops are generally encamped, for Pease Creek, which is about 40 miles from this, where it is supposed Powell and his forces, with the Indian women and children are. Gen. Scott goes with us."

Extract of another letter, dated

"Camp Shelton, April 12.

"I had commenced this letter on a long and sultry day, intending to while away the weariness of the camp, but Gen. Eustis has just sent to this post for some information which is to be communicated to him by express, and I have determined myself to give you the benefit of the news. The order is to march. Gen. Scott it is said is to move with one wing, and on the day after to-morrow the 14th inst. we take up the line of March. Our mounted men have already left Tampa Bay for the purpose of going down to Charlotte Harbour. The Louisiana Forces have gone to the same point by water. Another party have gone to the river Withlacoochie, for the purpose of scouring the country. Our Regiment of Infantry, with some of the 1st Regiment U. S. Artillery and some other troops will take up the march towards Tolopkiliago, (I spell it as it is pronounced) with the intention of burning it and destroying all the settlements we may meet with.

There is a hope but nothing like a sanguine expectation of meeting the Indians. Information has been communicated to Gen. Scott of the Indians having been collected in great force at Charlotte Harbour. Other sources of information promise that the Indians will be found in the path we will pursue. Other sources again pronounce the Indians in the body of Indians have separated and retired in small parties to the glades. The latter conjecture seems to be the most generally received and in my opinion the most probable. We calculate that about the latter end of the month we will return and be at Volusia; and in a very few days after at Picolata, from which place a few days will bring us at home.

Captain Henry has this moment passed my tent, and in good health.

Great hardships are anticipated in this march—the heat is now fast becoming oppressive and the men will no doubt suffer as much from the exhaustion of the heat, as they have hitherto done from the severe cold."

[Charleston Courier of the 25 where Period.]

Charleston, Wednesday, April 14.

The Vice-President transmitted an estimate of the cost of constructing a Custom House and District Court at New-Orleans, from the Treasury Department.

Mr. Goldsborough introduced a bill to provide for the employment of Boys in the merchant marine service, which was read and ordered to a second reading.

In the House, several bills were reported from Committees, among them the following: A bill for the erection of a Court House and Public Offices in the City of New-Orleans; a bill granting a donation of lands to the Deaf and Dumb Institution in Kentucky; a bill for the relief of the Representatives of Louisiana, also published in the evening's paper, shews the important and pressing nature of the duties there, to which he was assigned by the War Department. It seems that there is danger of a general rising of the Indians, excited by the Mexican emissaries, and that strong measures are immediately required to preserve peace and restrain the Indians. The proposition upon Louisiana, is for a brigade.—*Register.*

The letter of Gen. Gaines call upon the Governor of Louisiana for two or three battalions of volunteers to prevent the incursion of the Mexican and American Indians upon the people of Texas. This was one of the stipulations in the treaty between Mexico and this Government, and we trust that Gen. Gaines will maintain its full observance, if need be, at the point of the bayonet. The Mexicans are end-avoring to secure the aid of these savages against the people of Texas, in violation of this treaty. Santa Anna has despatched agents to urge them to join in his nefarious attempt, to exterminate American Citizens, who have emigrated to Texas. We understand that the same requisition has been sent to the Governors of Mississippi and this State.—*Chronicle.*

General Houston, commander in chief of the Texian army has issued a Bulletin from his head quarters on the west side of the Brazos, (where he was awaiting supplies and reinforcements) calling upon the people of Texas to join his standard to make battle with the enemy, who were within a few miles of San Felippe, numbering one thousand men. The inhabitants of San Felippe burned their houses and set forward to the camp of Gen. Houston. The General seems to be sanguine of success, if he should be able to concentrate his forces. Capt. Brown with a vessel, captured a Mexican vessel, with 240 barrels of flour, 300 kegs of powder, and other supplies for the army. No mention is made of the fate of Colonel Fannin and his men. We fear that they have all fallen before the superior forces of the enemy. He had been driven back into the prairies, where he was surrounded, without water. There can be but little doubt that every man was put to the sword.—*Ibid.*

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HAVE now on hand, and will always keep for sale, a large assortment of valuable THEOLOGICAL, MEDICAL, SCHOOL and MISCELLANEOUS BOOKS, which they will sell at reasonable prices, for cash or good paper.

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4to. and 8vo. Bibles of all qualities,
Fine Pocket Bibles, with and without clasps,
Gill's Exposition, 4to.
Henry's Commentary,
Scott's Bible and notes,
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Some of the above elegantly bound, with fine plates.

Calsin's Sermons,
Burder's Village Sermons,
McKnight on the Epistles,
Doddridge's Family Expositor,
Cudeth's and Bentworth's Concordance,
Mosheim's Ecclesiastical History,
Jones' Church History,
Buckminster's Sermons,
Symington on the Atonement,
Horne on the Psalms,
Jenkins on the Atonement,
Jay's Evening Exercises,
Sprague's Lectures on Revivals,
Walker's Christian Piety,
Communicant's Companion,
Companion to the Altar,
Barnes' Notes,
Butler's Analogy,
Bock's Theological Dictionary,
Dick's Philosophy of Religion,
Life of Samuel Brown,
Life of Jeremy Taylor,
Memoir of Schwartz,
Memoir of Neff,
Edward's on Revivals,
Jacob's Devotions,
History of the Inquisition,
Jay's Sermons and Lectures,
Sprague's Lectures to Young People,
Abbott's Fireside Piety,
Beauty of Female Holiness,
Every Day Christian,
One Thing Needful,
Six Months in a Convent
Clarke on the Promises,
Doddridge's Rise and Progress,
Josephus' Works,
Prayer Books, in every variety of binding,
Watts' Psalms and Hymns,
Mercer's Cluster,
Village Hymns,
Dover Selection,
Barren Fig Tree,
Young Man's Pocket Companion,
Hannah More's Sacred Dramas.
Doddridge's Selection,
Ray on the Creation,
Bible Illustrations,
Sherwood's Scripture Prints,
Young Christian,
Note Book of a Country Clergyman.

MEDICAL.

Armstrong on Fevers,
Abercrombie on the Stomach,
Bell on Teeth,
Bell's Anatomy,
Beclard's General Anatomy,
Brousseis' Physiology,
Broussais' Pathology,
Chapman on Fevers,
Cooper's Lectures,
Cooper's Surgery,
Cooper's Dictionary,
Chapman's Therapeutics,
Dewees on Midwifery,
Dewees' Practice of Physic,
Dewees on Children,
Dunglison's Medical Dictionary,
Eclectic Dispensatory,
Good's Study of Medicine,
Gregory's Practice,
Hooper's Practical Anatomy,
Hicklies' Anatomy,
Mackintosh's Materia Medica,
Manual of Materia Medica,
Parson's Anatomical Preparations,
Turner's Chemistry,
United States Dispensatory,
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Charleston Prices Current, April 29

ARTICLES.	c.	s. c.
RAGGING, Hemp, per ton, yard	25	a 30
Tow and Flax, lb	18	a 22
BALE ROPE, lb	10	a 12
BACON Hams	16	a 18
Shoulders and Sides	13	a 13
BEEF, New-York, bbl	11 00	a 12 00
Prime	7 00	a 8 00
Mess, Boston	6 75	a
No. 1	11 50	a 12 00
No. 2	9 50	a 10
BREAD, Navy, cwt	7 50	a 8
Pilot	4 50	a
Crackers	4	4 50
BUTTER, Goshen, prime, lb	7 50	a 8
Inferior	20	a 21
CANDLES, Spermaceti	30	a 35
Tallow, Charleston made	36	a 37
Northern	14	a
CHEESE, Northern	12	a 13
COFFEE, inferior to fair	10	a 11
Good fair to prime	11	a 12
Choice	13	a 14
Porto Rico	14	a 15
COTTON, Upland, inferior	13	a 14
Ordinary to fair	14	a 15
Good fair to good	15	a 16
Prime to choice	16	a 17
Sanaa and Maho	17	a 18
Sea Island, fine	33	a 45
CORDAGE, Tarred, lb	36	a 50
Do. Manilla, lb	10	a 11
DOMESTIC GOODS.	11	a 12
Stripes, brown, yd		
Homespun	6	a 8
Sheeting, brown	8	a 10
Sheeting, bleached	10	a 17
Calicoes	9	a 15
Stripes, indigo blue	8	a 11
Cotton Yarn	7	a 16
Plaids	8	a 11
Fustians	12	a 16
Bed Ticks	13	a 20
DUCK, Russian, bolt	16	a 21
American Cotton, yd	25	a 45
FISH, Herrings, box		
Mackerel, No. 1	10 00	a 10 50
No. 2	9 00	a 9 50
No. 3	7 50	a 8 00
Dry Cod, cwt	2 75	a 3
FLOUR, Baltimore H. S. sup. bbl	7 62½	a 7 75
Philadelphia and Virginia	6 87½	a 7
New-Orleans	6	a 7
GRAIN, Corn, bush	80	a 90
Oats	50	a 70
Peas	1 37½	
GLASS, Window, 100ft	4 25	a 9
GUNPOWDER, keg	4	a
HAY, Prime Northern, 100 lb	1 50	a 1 68
IRON, Swedes, assorted	4	
Russia, bar	4	a
Hoop, lb	6½	a 61
Sheet	8	a 8½
Nail Rods	7	a 7½
LARD	16½	a 16½
LEAD, Pig and Bar, 100 lb	7	a
Shot	9	a
LIME, Stone, bbl	1 50	a
LUMBER, Pitch Pine, rafts, M.	10	a 13
Shingles, M	4 00	a 6 00
Staves, Red Oak	12 00	a 0 00
MOLASSES, Cuba, gal	35	a 36
New-Orleans	40	a 42
Sugar House Treacle		
NAILS, Cut, 4d. to 20d. lb	6	a
NAVY STORES.		
Tar, Wilmington, bbl	1 75	a 0 00
Turpentine, soft	2 50	a 0 00
Do. Georgetown,		
Pitch	1 75	a 0 00
Rosin	1 37½	a 1 50
Spirits Turpentine, gal	35	a 65
Varnish	25	a
OILS, Sperm, winter strained	1 15	a 1 20
Fall strained	1	a 1 5
Summer strained		
Linseed	1 15	a 1 20
Tanner's, bbl	15	a 16
OSNABURGS, yd	8	a 10
PORK, Mess, bbl	30	a 23
Prime	20	a 21
Cargo	18 00	a 20 00
Mess, Boston	30	a 23 00
PEWTER, block, lb	8	a 8½
PIMENTO, lb	8½	a 9½
RAISINS, Malaga, bunch, box	2 87½	a 3
Muscatel	2 50	a 2 75
Bloom	2 50	a 0 00
RICE, 100lbs	3 00	a 3 62½
SUGAR, Muscovado, lb	12½	a 14
Porto Rico and St. Croix	11	a 13
Havana white	15	a 16
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	32	a 36
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	3	a 5½
Kentucky	8½	a 9
Manufactured	8	a 13
Cavendish	24	a 32
TEAS, Bohea	16	a 30
Souchong	30	a 40
Gunpowder	75	a 80
Hyson	50	a 80
Young Hyson	65	a 75
TWINE, Seine	30	a 35
Sewing	36	a 30
WINES, Madeira, gal	3	a 3
Teneriffe, L. P	1	1 25
Malaga	45	a 50
Claret, Bordeaux, case	30	a 36
Champaign, doz	8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Div. declared.
United States Bank Shares	100	600	3.50
South-Carolina do.	45	85	1.75
State do.	100	125	3.50
Union do.	50	82	1.50
Planters' & Mechanics' do.	25	28	1.
Charleston do.	100	140	
Union Insurance do.	25	75	1.50
Fire and Marine do.	25	42	
Hall Road do.	100	125½	4.
Sumter Canal do.	670	800	30.
State Stock, 6 per cent. Stock			
State 5 per cent. do.	100		
City 6 per cent. do.	100		
City 5 per cent. do.	100		

EXCHANGE.

Bill on England, 7 a 7½ per cent. dem.
France, 5f. 10 a 5f. 20 per franc.
New-York, 30 days, 1 per cent. dem. and int.
Boston ditto, 30 days, 1 per cent. dem. and int.
Philadelphia ditto, 30 days, 1 per cent. dem. and int.
Charleston Bank, sterling, 60 days, 9 per cent. int.
Bills on New-Orleans, sight, 1 per cent. int.
Bills on New-Orleans 6 per ct. int.
Bills on Savannah, 1 per cent. int.
Bills on Augusta, 1 per cent. int.
Bills on Mobile, 1 per cent. int.
Bills on New-Orleans, 60 days, 1 per cent. int.
All other Georgia Bank Bills, par.
North-Carolina Money, 1 per discount.
Spanish Dollars, 4 per cent.
Mexican and Colombian do. 12½.
Heavy Guineas, 65, and Sovereigns, 840 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report have been 6170 bales of Upland, viz. 1 at 7½, 1 at 8, 1 at 10, 100 at 12½, 100 at 13½, 400 at 13, 261 at 13½, 500 at 14, 200 at 14½, 61 at 15½, 400 at 15½, 600 at 15¾, 300 at 16, 100 at 16½, 100 at 16¾, 100 at 17, 400 at 17½, 600 at 17¾, 200 at 18, 100 at 18½, 100 at 18¾, 100 at 19, 100 at 19½, 400 at 19¾, 100 at 20, 100 at 20½, 100 at 21, 100 at 21½, 100 at 22, 100 at 23, 100 at 24, 100 at 25, 100 at 26, 100 at 27, 100 at 28, 100 at 29, 100 at 30, 100 at 31, 100 at 32, 100 at 33, 100 at 34, 100 at

POETRY.

DICK MOCKING-BIRD'S GHOST'S FAREWELL ADDRESS TO HIS FRIENDS.

When I forsook my dearest *friends* to sport in open air,
I little thought, poor innocent, that danger lurk'd in snare;
My little heart, to see the world, long'd to expand my wings,
I never thought of frightful cats, or such like cruel things.
From infancy all were my friends, supplying every want,
No foe, as yet, had e'er appeared, nor rendered me one taunt;
I was a pet with every one, all who I knew were friends,
With grateful heart, I hop'd ere long to make them some amends,
By vocal strains and softest notes my gratitude to pay,
Also all my little gambolls tried to chase dull care away.
But ah, alas, how very sh.rt my innocent life has been,
My debt of gratitude remains unpaid, which made my pangs more keen,
For scarcely was I out of sight, before a monstrous cat
Sprung on me unexpectedly, and seized me like a rat.
Oh! did you know what pangs I felt, when in his murderous claws,
I'm sure you'd pardon my first fault obeying nature's laws;
My cries, alas! soon gained your ear, and quickly then you flew
To save poor Dick in despair, your kindness to renew.
Saved from grimalkin's murd'rous jaws, the wounded unto death,
Surrounded by my best of friends, I breath'd my latest breath.
Their every effort was in vain to restore me unto life,
My wounds were mortal and my pain soon ended mortal strife.
Then farewell all my kindest friends, and you my little master,
Whose tender heart and kindest nature pitied my disaster.
E'en after life had fled away, you ne'er forsook your bird,
But wrapt in leaden shroud with care, in softest mould interred,
Then laid a stone upon his grave to mark the spot he lay,
With tearful eye and melting heart then slowly walked away.
May you dear youth find friends certain, such kind as you have been,
And providence guard all your steps then' every worldly scene;
Till length of days and virtuous life, and faith like Christian Stephen,
Make you, my friend, a saint on earth, prepared to enter heaven.

YOUR POOR BIRD DICK.

From the Christian Mississippi Herald.

A FRAGMENT.

There is a fragment of Roman history—and but a fragment, gleaming through the heavy mist of antiquity. *Names there are none*, but the lifting of the mildewed drapery, discovers the noble and bewildering grandeur of the world's mighty mistress. Towers, and piles of strange beauty are there, and thousands of plumed and proudly bearing men are there, with the port of princes who sway the destinies of all the millions of the earth.

* * * * * * *

Paul is dead. He had suffered martyrdom without the wall of the city. But a young disciple of his had stood by him to the last, and had heard his dying committal of himself, soul, spirit and body, to his dear Lord and Master. Filled with the unearthly presentiment that he can, should wear a martyr's crown, he left the lifeless remains of the holy Paul, burning with a celestial ardor to strike, while he did live, heavy and effectual blows at the man of sin, and and leave behind him the deep gashes of his spirit-tempered sword. He was a flaming witness for Christ. He won his way from family to family, and at length preached the effectual love of Jesus to the accomplished and lovely daughter of one of the Roman Senators. The strange passion that now filled her soul, was like a new creation of loveliness. Splendor, of a kind unheard and unthought of before, crowded its immortal images into her entranced and enchanted vision. Oh, it was gushing sunshine—it was the fountain-flow of heavenly blessedness.

She ministered to her *spiritual father*, and sustained him to the full extent of her influence and wealth, in his short, but successful career of ministerial labors.

Nero had become like a bloody tiger. Christianity must be banished—every christian must die—no trial or examination could be granted—to be suspected was to suffer. The spiritual father was thrown into a dungeon—the lovely christian maiden's foot falls noiselessly like the gentle rush of an angel's wing upon the cold marble floor—her gold had been the key to the dungeon—a traitor to the cause of Christ discovers her—she shares the dungeon gloom with her father in Christ, but a few hours.—The stern trumpets shriek; the christians are led forth to Vespasian's Amphitheatre, to be thrown to wild beasts—Nero is there high upon the periphery of the vast circle, around which sat the murmuring thousands of Rome and the august Senate.

The shrieking trumpets are hushed—still—seas reigns—the Christians are led out—one, tall, pale, and with a heavenly look is led forward—no blanch of fear is on his cheek—immortality is in his smile; triumph in his eye.

* * * The Numidian Lions come out with their thunder roar. He is cast before them, and as they crouch to crush their prey in their hoarse throats, a lovely, nymph-like form springs forward, and shields him from the blood-shot eyes of the savage beasts. Appalled by such transcendant loveliness, the Lions pause.

There is a loud and shrieking howl of agony in the ranks of the senators. One of these venerable men had recognized his own daughter. Another howl. The strange mingled roar of lions and men. Cruel teeth had crushed the lovely and the good—only through the lovely maiden's body could the cruel teeth reach the minister's heart. A cry of sorrow and horror rose from eighty thousand spectators—*Hell and Nero laughed*. Such is the ministry of woman—She goes to the death.

An Introductory Lecture, delivered to the Medical Class of the Transylvania University. By John E. Cook, M. D. Professor of the Theory and Practice of Physic in the Transylvania University.

We have perused this lecture with much satisfaction, and we cannot forbear to offer the following extract, and a review of the Churchman to present its clear and grateful argument to our readers.

We have read the sheet but clear and concisely, and we feel satisfied, from the perusal, that the important connection of the importance of a sound Christian, for our literary institutions such lectures, and professional subjects, as well as other secular pursuits minds imbued with the spirit of Christ, and grounded on Christ.

"It is true," says Lord Bacon, "a little philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them and go no further; but when it beholdeth the chain of them confederate and linked to ether it must needs fly to Providence and Deity." And the stand which the medical profession are at the present day so generally and decidedly inclined to take on the side of religion, is proof of their having attained to that "depth in philosophy" where the foundations of true religion are laid.

In the present lecture, Dr. Cooke meets and fairly attacks the difficulty which he sometimes found to beset the path of the beginner in the study of medicine and natural science.

The wonderful powers of the human body, whereby it prepares various fluids for its different purposes in the state of health, and puts in operation a train of actions in sickness which often result in its restoration to a sound state, so as for a long series of years to withstand the assaults of the different causes of disease; and although individuals perish at last, the power it possesses of continuing the race, has led some to regard the whole of the phenomena exhibited as the result of organization alone, insmuch as all seems to depend upon this, and they think there is no reason to believe the race will cease, and have no knowledge of the time when it began, and can as well believe that it has been without beginning as any other being of higher order.

"It is evident, at once, that this puts organization in the place of any superior Being, the maker and fashioner of the body of man; and, therefore, is as much opposed to the natural as revealed religion; to that which is derived from an examination of the works of nature as to that received by direct revelation from God. For the moment that our investigations lead us to the discovery of a cause sufficient to produce what we perceive in ourselves and behold around us, the inducement to go beyond, farther is taken away, and the very ground of the investigation fails; because, the ground of the argument for the being of a God drawn from the works of nature, being from effects to a cause capable of producing them, we can go no farther if a cause be discovered in the organization alone of material things, capable of producing the effects we see."

Dr. Cooke then proceeds to show that a similar train of reasoning would lead to the same point in other branches of knowledge, and instances particularly the case of astronomy.

"By pursuing such a train of thought," he observes, "and overlooking the defects as an argument, no doubt a man may be led to infidelity; but it will lead him as certainly to atheism also; and not to either more surely in medicine than in any other branch of natural knowledge. But so far from this being the result of a correct inquiry into the subjects, the reverse is true, as we shall endeavor to make manifest, by showing that the knowledge of the wonderful things discovered in the study of nature, (whether we confine our attention to the human system, or extend our views so as to embrace the whole range of things visible and invisible,) leads directly first to natural, and through it to revealed religion."

Dr. Cooke then briefly unfolds the argument for the being of God as manifested by the remarks of design apparent in the work of creation: of which argument, he well says, "it is so forcible as not to be controverted." "But one is tempted," adds the author, "to evade it by attributing every thing to organization, and assuming that that is perpetual and from eternity."

"But who can believe that thoughts, the affections and passions we feel, the reason we exercise, all are the effect of organization? We can easily conceive that organization can elaborate the fluids, even the aerial and invisible ones of the body, but it is unconscious of the action. The hand writes but knows not what it is doing; the heart moves, but is unconscious that it is working for life, its own as well as that of every other part of the body: the brain sends forth its influence, and gives to the hand power to move, and to the heart to beat, and to the senses to receive impressions; but is unconscious of issuing the nervous influence which is the immediate instrument of all this. Meantime, the being which resides in this mortal frame, is conscious of its existence; feels where it site enthroned; knows (by the proper investigation) by what means the brain influences the whole; wills when it shall issue; determines when it shall not; looks abroad to kindred beings; has intercourse with them by the aerial signs or sounds mutually agreed upon: feels various affections for other beings inhabiting similar frames; often surrenders its own inclinations to gratify theirs; throws itself into imminent peril in order to shield them from the same danger, or save them, to be influenced by a regard for the threatened destruction of the body it inhabits, looking down with composure upon the swiftly approaching dissolution of its frame, but looking after its results of its existence; feels whether it site or enthroned; knows (by the proper investigation) by what means the brain influences the whole; wills when it shall issue; determines when it shall not; looks abroad to kindred beings; has intercourse with them by the aerial signs or sounds mutually agreed upon: feels various affections for other beings inhabiting similar frames; often surrenders its own inclinations to gratify theirs; throws itself into imminent peril in order to shield them from the same danger, or save them, to be influenced by a regard for the threatened destruction of the body it inhabits, looking down with composure upon the swiftly approaching dissolution of its frame, but looking after its results of its existence; feels whether it site or enthroned; knows (by the proper investigation) by what means the brain influences the whole; wills when it shall issue; determines when it shall not; looks abroad to kindred beings; has intercourse with them by the aerial signs or sounds mutually agreed upon: feels various affections for other beings inhabiting similar frames; often surrenders its own inclinations to gratify theirs; throws itself into imminent peril in order to shield them from the same danger, or save them, to be influenced by a regard for the threatened destruction of the body it inhabits, looking down with composure upon the swiftly approaching dissolution of its frame, but looking after its results of its existence; feels whether it site