SOUTHERN BAPTIST,

AND GENERAL INTELLIGENCER.

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FOR THE SOUTHERN BAPTIST.

Mr. Editor.—I have but little time or ability to write at present; but observing a publication in your paper so exceptionable in some respects, I think it calculated to prejudice many against the Baptists as a denomination without undergoing some sifting from our own hands. I mean the piece signed "Roger Williams." I was pleased to observe, however, that you did not undertake to defend his position or premises; but leave him to stand or fall upon his own strength, where he has assumed a position indefensible by the word of God, or sword of the spirit; for I am persuaded that he that undertakes to defend some of his premises will be found to fight against God: as well as against the assembly or presbytery. Neither do I believe if Roger Williams of Rhode-Island was alive would he undertake to defend all the premises of our young Roger, although he be his son. The point especially which I consider indefensible is his attack upon the assembly for "refusing to recognize the Roman Catholic Church in her present apostatized state as a Christian Church." Will our modern Roger Williams venture to deny that the popish church is not the *Mystery of Babylon the Great—The Mystery of Iniquity—The Church of Anti-Christ—The Mother of Harlots*, that is described in the Apocalypse? If he recognizes a maternal relationship to the *Mother of Harlots*, I expect he will find as few Baptists as Presbyterians that will unite with him. In short, it is rather astonishing to me that any Baptist would even acknowledge a sisterhood with her scarlot-coloured ladyship. And what are the arguments used by R. W., why he would not refuse to recognize a sisterhood with the Papal Church? Because, quoth he, "she inclosed in her pale a Massillon Fenelon, &c." Did R. W. never read of a Lot in Sodom! Did he never read of the "voice from heaven, saying, come out of her (Mystery Babylon) my people that ye be not partakers of her sins." If the Great Head of the Church recognized *Mystery* as a christian church, why did He not utter His voice to her as He did to the beclouded churches of Asia saying *repent, &c.* rather than to "come out of her." The argument of R. W. of the existence of a relationship of the Papal with the Pedobaptist church, as no argument why he, as a Baptist, should not refuse to recognize a sisterhood with *Mystery*. This position I leave for the Pedobaptists to defend with him; yet I think although R. W. may sustain his ground here in some degree, that the attack was unprovoked by the assembly, or presbytery, except towards the Papal Church.

Further R. W. does an injustice to the assembly in giving a construction to their resolution which the language does not warrant. Does it follow, because the assembly excommunicated the Papal Church, that they thereby declare that there is not a christian in that church? Would R. W. allow the assembly to *mete to him again with the same measure!* As a Baptist he acknowledges himself a close communionist. Yet he would not allow himself thereby changeable in saying that there were no christians in the Pedobaptist church, because he refused communion with them.

I acknowledge with R. W. that Protestants may use too much severity against the Catholics; but have not observed any thing in the resolutions of the assembly meriting the charge. At the same time *doubtly with unwrapped mortar* may be equally criminal with unchristian severity. And whatever may be the views of R. W., yet under the views that I entertain of the abominations of the Papal Church, I am certain that I should daub with mortar that would not stick together if I should contend that the Papal was a Christian Church. If I have misconstrued the language of R. W. I hope he will pardon me, and give some qualification to his language other than his words express.

A BAPTIST.

MINUTES.

Of the Annual Meeting of the Baptist Home Missionary Society.

RICHMOND, Va, May 4, 1835.

The Third Annual meeting of the Society was held in the Meeting House of the First Baptist Church, at 10 A. M.

Hon. Heman Lincoln, the President of the Society, occupied the chair. The services of the day were introduced with the singing of a hymn, and a prayer by Rev. W. B. Johnson, of South Carolina.

Delegates invited to a seat.

A few introductory remarks having been made by the President, the Annual report was read by Rev. S. H. Cone of New York, the Corresponding Secretary, Rev. J. Going being prevented from the performance of that service by indisposition.

On motion of Rev. R. Fuller of South Carolina, seconded by Professor Eaton, of New York (the former of whom accompanied his motion with an address,)

Resolved, That the report now read be accepted, and published under the direction of the Executive Committee.

The Treasurer, W. Colgate, Esq. of New York, then read an abstract of his Annual Report, as examined and approved by the auditor, R. Graves, Esq. showing the receipts of the Society to have been $6633 88, and its disbursements, $6830 96, leaving a balance due the Treasurer of $176 13.

The acceptance of this Report was moved by J. Boardman, Esq. of Mass and the motion seconded by Rev. Jesse Mercer of Georgia.

Rev. A. Maclay, of New York, then introduced to the meeting the deputation from the Baptists of England, Rev. F. A. Cox, of London, and Rev. J. Hoby, of Birmingham.

On motion of Rev. F. A. Cox, seconded by Rev. J. Hoby.

Resolved, that one fact evincing the paramount importance of Home Missions in this country is, that there are indications in Divine Providence; that the chief burden, as to means and measures in that great achievement of the church, the conversion of the world to Christianity, is to be sustained by two nations, Great Britain, and the United States of America; as each other the relation of mother and daughter, and asserting with a kindred spirit, the great claims of mental and civil freedom.

Addresses having been delivered by each of those brethren, Rev. S. H Cone at the request of the meeting responded in its behalf to the communications made by them.

The meeting then adjourned to reassemble at 4 P. M., after prayer by the Rev. J. Kerr, of Virginia.

AFTERNOON SESSION.

The Society met according to adjournment. A hymn having been sung, prayer was offered by Rev. S. Chapin of the District of Columbia.

A communication was read from the Corresponding Secretary, expressing an ardent desire for the prosperity of the Society, though prevented by ill health from sharing in the exercise of its anniversary.

On motion of Rev. Jesse Mercer, of Georgia, seconded by Professor J. S. Bacon of New York the following resolution was adopted.

Whereas, The Baptist Convention of the State of New York voted, in aid of this institution, to raise the last year, six thousand dollars, and the present year, ten thousand dollars; therefore,

Resolved, That in the opinion of this Society it is the duty of our Churches in the several States, in these and similar modes to contribute largely and promptly to the enlargement Treasury of the American Baptist Home Mission Society and that at least the sum of fifty thousand dollars is this year needed by the Society, and is due from the Churches.

A Committee of nomination, consisting of Rev. D. Sharp, of Mass. A. Sborwood, of Ga., J. B. Taylor of Va., G. S. Webb, of N. J., and Charles L. Roberts, of N. Y., was appointed to prepare a list of officers for the ensuing year.

The Society then adjourned after prayer by Rev. N. Y. Williams of Mass.

EVENING SESSION.

The Society pursuant to adjournment, reassembled at half past seven P. M Hymn sung, and prayer made by Rev. N. Kendrick, of N. Y.

On motion of Rev. J. Peck of N. Y.

Resolved, That a committee of three be appointed to consider and report as to the importance of securing the co-operation of all the Home Mission Societies within our Societies and our Churches in this country, so far as to obtain an annual report of their proceedings, so that the whole amount of Home Mission labour performed may appear in the Reports of this Society.

A Committe was accordingly appointed, consisting of the mover, Rev. W. F. Broaddus, of Va., and J. H. Linsey, of Conn.

On motion of Rev. S. Chapin of the District of Columbia.

Resolved, That this Society deeply sympathize with their Cor. Secretary in his privation of the privilege of attending their meeting and pray that his health may soon be restored to his wonted vigor, and to the duties of his station.

It was then voted to proceed to the election of officers. The committee of nomination presented a list of persons whom they recommended as officers of the Society for the ensuing year.

The persons named were accordingly, by vote, elected the officers of the Society for the year. It was then voted to suspend, for the present, proceedings as to the election of an Executive Committee.

On motion of Rev. J. Jeter of Virginia, second ed by Rev. Jesse Hartwell, of S. Carolina, the following resolution was adopted, both accompanying it with remarks.

Whereas, the sum annually paid to our Missionaries varies, according to the scene and character of their labors, from one hundred dollars upwards; and it is deemed an object of importance to interest our churches more generally in the Baptist Home Mission:

Resolved, That in the opinion of this meeting, our churches would greatly aid the cause of the Redeemer, were single churches to support one Missionary under appointment by this Society, to be selected by such church, and with whom the Society shall direct him occasionally to correspond.

This being the season of the Monthly Concert of Prayer for Missions, Rev. J. C. Harrison of New Jersey, was requested to offer prayer.

Rev. S. B. Brown, formerly a Romanist priest made some statements to the meeting representing his conversion.

After prayer by the Rev. J. H. Linsey, of Connecticut, adjourned to meet again on Tuesday, at 9 A. M.

TUESDAY MORNING, May 5.

The Society met pursuant to adjournment. Rev. C. C. F. Crosby of N. Y. was appointed Secretary pro tem. Singing of a hymn was followed with prayer by Rev. A. Sutton, missionary of the English General Baptists at Orissa, in the East Indies.

The Committee on the co-operation of Auxiliary and other Home Mission Societies in furnishing a general report of Home Mission labours, presented the following report:

The Committee appointed to consider the importance of securing the co-operation of State Conventions, Associations and Domestic Missionary Societies, beg leave to report.—

Your Committee feel deeply the importance of bringing our denomination throughout the U. States, to co-operate in the great work in which your Society is engaged; and as this object would be very essentially advanced by a regular correspondence between the several State Societies and the American Baptist Home Mission Society, they would recommend the following resolution:

Resolved, That all State Conventions, Associations and Domestic Missionary Societies of the Baptist denomination throughout the United States are, and they are hereby affectionately invited to associate themselves with the American Baptist Home Mission Society, at least so far as to send an Annual report of their missionary operations, embracing the amount of Missionary labor, receipts, disbursements, &c, in order that all the effects made in this cause may be reported annually in the minutes of the Home Mission Society.

All which is respectfully submitted,

JOHN PECK, *Chairman.*

The report was accepted, and the Committee discharged.

THE PROPOSED CONVENTION

There ought to be some definite understanding about this meeting. It is now left at loose ends; one suggests this time and one that, as he happens to think, without much deliberation. It would be altogether best for Bro. Cone, Maclay, and Colgate, with two or three others, to give notice in the papers when it would be advisable for the delegates to meet in New-York. The brethren in the country are ready for action; there is but one mind in regard to the decisions of the Board. The moment notice is given by the brethren in the city of New-York when they deem it advisable for the brethren to assemble, "the brethren who have been appointed by churches and associations will be on the ground without delay. We are not able to see why the Monday of the anniversary week is not the best time. But let these brethren consult, and decide without any further loss of time.

Our readers will peruse the proceedings of the Saratoga Association, and the brethren in Hamilton, with much satisfaction. They are a fair sample of the feeling throughout western New-York, and we believe throughout the United States.—*Baptist Register.*

AMERICAN BIBLE SOCIETY.

The following protest was read before the Board of Managers of the American Bible Society, on the 7th inst. "We have received it from the New-York Baptist Register office, Extra. It was communicated by a member of the Board, with a note from which we take the following extract. The protest is a candid and able paper.

"I am not aware that it contains a single erroneous sentiment or questionable fact. We have taken great pains, particularly with reference to the versions mentioned in our 7th reason, and are prepared to prove the correctness of our statement, in the face either of the learned or theological world."

PROTEST

OF THE MINORITY OF THE BOARD OF MANAGERS.

The Board of Managers of the American Bible Society on the 7th of February, 1836, passed the following resolution:

"*Resolved*, That in appropriating money for the translating, printing, and distributing, of the sacred scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The undersigned, members of the said Board, and voting in the minority, request that the following may be recorded, as their solemn protest against the proceedings of the majority of the Board in the adoption of that resolution.

Conscientiously believing, that every translator of the Bible is under sacred obligation to regard the original Hebrew and Greek as the only standard, and neither to misrepresent nor conceal the least portion of divine truth, but to transmit into his version, with all possible fidelity, the precise meaning of the inspired text; believing, too, that, while the common English Bible, as we are; they have not Greek and Hebrew commentators and lexicographers to refer to, we have; and if some in our language make baptizo mean to *sprinkle, to pour, or to immerse*, we define it *into immerse*, and *pour definition* among the *learned* and *unlearned*, the *bond* and *the free*, extensively prevails.

II. Because the resolution not only bears an unkind aspect towards a denomination who, with a commendable zeal, have already translated the scriptures into the living language of more than one half the entire population of the globe, but is in fact a virtual repeal of the noble resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, within the shortest practicable period, the unadulterated word of God. Under the labors of the Baptist denomination are to be classed, we hesitate not to say that this benevolent design cannot be accomplished within the shortest practicable period; nay, more—it can never be accomplished at all!

11. Because this resolution exposes the Society almost unavoidably to the charge of suspicion of sectarian motives. For, without pretending in the least to impeach the accuracy of the versions against which it is directed, the principal reason offered by its advocates when urging its adoption, was "That Pedobaptists might have an opportunity of prosecuting their missionary operations without let or hindrance, where the translations of Baptists were in circulation." And surely a version that purposely withholds the truth, either by non-translations, or ambiguity of expression, for the sake of accommodating Pedobaptists, is as really sectarian as one that adds to the truth from the same motive; and consequently all such versions, with the exception of the English, which is expressly agreed to by the constituent members of the Society, are as decidedly hostile to the constitution, as those that have "note and comment."

12. Because, the consentaneous action of the two most powerful Bible institutions in existence, in reference to the subject of affording aid to versions of the scriptures made by Baptist missionaries, constrains us to regard this resolution as tending to blot out every Bible in the world, the testimony of the Holy Spirit in relation to distinguishing marks of Christianity, and the first duty of a believer.

13. Because the imperfection and injustice of the resolutions are strikingly manifested in the continued circulation of Roman Catholic versions, which are rather conformed in the principle of their translation to the common English version, nor can they be consistently used by the different denominations represented in the American Bible Society. They are characterized by the numerous false and idolatrous dogmas of the Catholic sect, and yet the rule in question cordially approves of their extensive distribution, while the translations of pious, learned, and faithful, Baptist missionaries are rejected!

14. Because a measure which withholds from the heathen, the word of life, and suffers them to hasten to the retributions of eternity without the knowledge of God and the way of salvation, simply because the volume is proposed to give them contains the translation of a single term, to which only Pedobaptists object, but which by the admission of all, cannot lead to any fundamental error, nor to a single invalid administration of a Christian ordinance, is obviously inconsistent with the benevolent character of the American Bible Society, and with the spirit of Christianity.

The undersigned would conclude this their protest, with a single hearted prayer to the Great Author of the Bible, who best knows how as *Baptists only* could consistently use; whereas it is well known that all the important *ancient* oriental versions, and many of the most valuable modern ones, render baptizo in the same manner, and that, exclusive of those made by the Baptist missionaries, the versions of more than one half of the Protestant Christians at the present day are of a precisely similar character. Among these are the Syriac, the old existing translation from the original Greek, the Armenian, Georgian, Coptic, Sahidic, Arabic, Ethiopic, Amharic, Gothic, German, Dutch, Danish, Swedish, and others.

8. Because the resolution is partial, and unequal in its practical bearing. It requires that the versions circulated by the Society shall be conformed in the principle of their translation to the common English versions, and yet provides for the circulation of versions not conformed to that standard, in case that all the denominations represented in the Society can consistently use them, *and of this consistency* the several denominations will be of course their own interpreters. If, therefore, the Pedobaptists think they can consistently use the German, Dutch, and other similar versions, they will remain no impediment to their distribution. The Board, then, are empowered by the resolution to discard every translation made by the Baptists while, on the strength of the provisionary clause, they may continue to patronize as many others of a *precisely similar character* as either necessity or interest may prompt them to circulate.

9. Because the rule prescribed in said resolution is *impracticable*. If, as it professes, it is designed for *general application*, every one must see that it would not only be an exceedingly difficult task to re-translate existing versions and conform them all to the English standard, but that it would be utterly impossible to construct a version which shall in every part and in all respects be consistent with the discordant views of the various denominations composing the Society, and if its application is intended to be limited to the particular case of baptizo and its cognates, it is with equal precision declared that the versions patronized shall be such that all the denominations represented in the Society can *consistently* use and circulate them. But the Baptists cannot *consistently* with their religious principles, in any case where they are permitted to choose, consent to use or circulate any version in which any important portion of divine truth is concealed or obscured, either by non-translation or by ambiguity of expression. The resolution, therefore, while it prescribes a rule of action, presents at the same time an insuperable obstacle for its practical operation. Nor is this argument affected by the fact that Baptists use the common English version. Our circumstances and those of the heathen are essentially different. They are polytheists, we are; they have not Greek and Hebrew commentators and lexicographers to refer to, we have; and if some in our language make baptizo mean to *sprinkle, to pour, or to immerse*, we define it *into immerse*, and *our definition* among the *learned* and *unlearned*, the *bond* and *the free*, extensively prevails.

10. Because the resolution not only bears an unkind aspect towards a denomination who, with a commendable zeal, have already translated the scriptures into the living language of more than one half the entire population of the globe, but is in fact a virtual repeal of the noble resolutions of May, 1834, which contemplate giving to all the destitute families of the earth, within the shortest practicable period, the unadulterated word of God. Under the labors of the Baptist denomination are to be classed, we hesitate not to say that this benevolent design cannot be accomplished within the shortest practicable period; nay, more—it can never be accomplished at all!

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The undersigned would conclude this their protest, with a single hearted prayer to the Great Author of the Bible, who best knows how to guard and extend his own truth, that we may all be guarded by Him in the further progress of this most responsible and momentous affair.

SPENCER H. CONE, CH'S. C. CROSBY,
ARCHIBALD MACLAY, WM. WINTERTON,
JONATHAN GOING, OCTAVIUS WHELOW,
CH'S. G. SOMERS, LUKE BAKER, M. D.
WILLIAM JUDD, SAMUEL BARNARD.
WILLIAM COLGATE,

Peter A. Jay, Esq., one of the Vice Presidents of the Society, and Hon. Wm. Jay, voted against the adoption of the resolution on the single ground of its making the common English version the standard for translations in other languages.

We find it the last number of the American Baptist the following note from Timothy R. Green, Esq. a member of the Board of Managers of the American Bible Society, but absent from the city when the Protest which we this day publish was presented.

"I join in protesting against the above-mentioned resolution and subscribe to the first four, the seventh and fourteenth reasons assigned in the foregoing instrument and would add the following:

"Because, in the Address' accompanying and explaining the constitution, the object of the Society is stated to be "the dissemination of the scriptures in the received versions where they exist, and in the most faithful where they are required," thereby showing that the English version was not adopted as the standard of translations into the languages, but contained as none of the received versions then existing in other tongues conformed thereto, and presenting the more catholic principle of disseminating the scriptures in the best versions which could be found, irrespective of their conformity to the English version, which was itself, in pursuance of this very principle, adopted for the English language—and that only.

"Because, The uniform practice of the Society in circulating versions in foreign languages, which contained great errors, and widely differed from the English, but were the best which could be found in those languages, has recognized the same principle. And such practice repeatedly sanctioned at the annual meetings of the Society, amounts to a construction of the constitution, which it is not competent for the Board of Managers to contravene by this resolution.

"And because, There being no constitutional obstacles to the encouragement of the translations made by the Baptist missionaries, Christian courtesy,—the rights of one of the denominations associated in the Society—and the claims of the heathen world require at least the ordinary appropriation to this object, especially at a time when the treasury of the Society is full to overflowing."

TIMO. R. GREEN.

April 18, 1836.

From the Christian Watchman.

RELIGIOUS LIBERTY IN FRANCE.

We hasten to lay before our readers the following communication from the Rev. D. Newton Sheldon, just received by the packet ship Poland, which arrived in New-York from Havre, on the evening of the 25th inst. The intelligence is fitted to awaken a deep and lively interest in the Mission.—In the hope that such may be the result we take great pleasure in giving it to our readers. We have now three missionaries with their families in France. The Mission is small in its beginning, but we anticipate for it a glorious result;—that through its instrumentality, the gospel will be preached to multitudes of the poor of Christ's flock.

Paris, (Carrefour del' Observatoire)
March 5, 1836.

REV. AND DEAR SIR.—Hitherto my occupations have been such as to leave me no time to comply with your request to furnish an occasio al communication for your paper. The duties of the missionary must always be in a great measure, *exclusive*; as the servant of Christ in a *foreign* land, he has generally no leisure for giving detailed descriptions of the peculiar manners, usages and institutions which he sees prevailing around him.—His situation, in this respect, is essentially different from that of an individual, led, by curiosity, to inspect the social and political condition of a people in a distant land, and prompted to record the same for the benefit of his countrymen. The object of the missionary is to make known, in every practicable way, and as widely as possible, the saving knowledge of Christ. From this object, he may not suffer himself to be diverted, for the purpose of gratifying a portion of the reading community in his native land, with minute descriptions of all the new and striking things which he witnesses.

In consenting, therefore, to send you at irregular intervals, as my other engagements may permit, some brief communications for your paper, I shall endeavor to keep in view, mainly, *the religious condition of France*, and more particularly *the interests of this mission*. I wish to state such facts only as may serve to awaken the sympathies and prayers of Christians in America, in behalf of a nation, which, however enlightened, is, to a great extent, ignorant of genuine Christianity. Whenever any reference is made of the political institutions of the country, it will be solely on account of the connection which the particular facts in question have with the religious state and welfare of the people. Thus, the laws which have respect to the liberty of worship, will be perceived to sustain a most interesting and vital relation to the success, perhaps to the safety, of some of the most important measures for reviving a pure Christianity in the nation. If Christians may not assemble, in an orderly way, when they please, and to any number they please, for the purpose of social worship, one of the most effective means of persuading others is at an end, and there is no longer any such thing as religious liberty. I shall, therefore, make no scruple in occupying the remainder of this letter with the following details of some recent and deeply interesting judicial proceedings at Metz. I gather the facts entirely from the judgment pronounced by the tribunal in the two instances, as published in the *Archives de Christianisme* of the two New-for February, 1836. It will be seen by all how they effect the Missionaries and the Mission in this country.

M. Oster, minister of the Christian church of the Augsburgh Confession in the city of Metz, sometime in the month of December last

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a religious meeting in the apartment occupied by himself, at which were present more than twenty persons. He had previously, as the law required, signified to the Mayor of the city his intention of having such a meeting, and specified the days and hours on which it was to be held. The Mayor, however, refused to permit, and even absolutely prohibited the meeting. But M. Oster, regarding the prohibition of the Mayor as incompatible with the provisions of the Charter of 1830, in regard to the liberty of worship, and therefore destitute of legal authority, proceeded to hold the meeting at the time specified in his declaration to that officer. For this alledged offence, he was drawn before the "Tribunal Correctionel," and after a deliberate hearing, was acquitted by a solemn decision of that tribunal. But the prosecutor dissatisfied with this decision, appealed from the judgment of the before-mentioned tribunal to the Royal Court of Metz. The decision of this Court, pronounced the 10th of February, completely reverses the judgment given in the first instance, and condemns M. Oster to pay a fine of 16 francs, together with the cost of the first prosecution and the appeal. If the matter were left to rest here, if the decision of the last Court were acquiesced in, as an authoritative interpretation of the law, and it were acknolegded that the Mayor of every city has it in his power to hinder, when he pleases, assemblies for religious worship of more than 20 persons; the active and zealous friends of religion in France, would be at once crippled of some of their most valuable means of influencing the minds of their countrymen on the most important of all subjects. The missionaries of the Board in this country would also be placed in circumstances equally embarrassing. Though the municipal authorities of Paris may be at present, more indulgent than those of Metz, who to assure us that they will always, or long, continue so! Who shall say that the affair at Metz will not be reacted in a hundred other cities in the empire!

The sufference which is granted us to-day, may, to-morrow, be refused. All this, if the decision of the Royal Court of Metz, is authoratative and irreversible. But I am unwilling to regard it. M. Oster has the sympathies of many in France. Furnished, by their generosity, with the pecuniary means of carrying his cause up to the highest tribunal, he has appealed to the Court of Cassation. Whatever may be the decision of this tribunal, I cannot persuade myself that the government of France, in the nineteenth century, will long permit the existence of laws, which infringe the liberty of christian worship. If, in the issue of that question, it shall appear, that the provisions of the Charter of 1830 do not amount to a real abrogation of those laws, on which the Mayor, in this instance, and many of the local authorities, in similar cases, rely to justify their proceedings, there is reason to hope, that such laws will, ere long, be repealed by the French Chambers. When this shall have been done, every legal obstacle in the way of the greatest possible usefulness of the living preacher will be removed. And may we not hope, that the Spirit of God, accompanying the proclamation of his own truth, will render it effectual to the renovation of many who are now dead in trespasses and sins. For this object, I love to think that the prayers of yourself and of many of the readers of your paper, are daily and fervently addressed to our merciful heavenly Father.

I am very affectionately yours,

D. NEWTON SHELDON.

THE TRUE CHURCH.

JONES' HISTORY.

One of the excellences peculiar to *Jones' Church History*, is, that he enables you to perceive the true Church of Christ, in its visible existence, through all the periods, from the time of the Apostles to that with which his history terminates. Some other writers of ecclesiastical history, and writers professedly Protestants too, seem to overlook the true, pure Church, the church composed of the uncorrupted followers of Jesus; while they seem to contemplate the Catholic or Papal communion and hierarchy as the church—the Christian Church—though they indeed regard it as corrupted. This appears to be the light in which they view it and in which they represent it, until that period and that event which they denominate, the Reformation, the time of Luther. They have accidentally mention those sects which remained separate or which dissented from the Catholic Communion; but they represent them in an unfavorable light, making them to appear as heretics indeed, and as wild fanatics, thus joining hands with the Catholic writers in "speaking evil of the good that was in them"—conveying to the reader's mind the impression that these sects were under absurd and damning delusions.

That Catholic writers should have aspersed the pure disciples of the Redeemer, is matter of no surprise: we readily perceive that bigotry and motives of interest, in the prime of superstition, the love of that darkness which favors evil deeds, and that hatred of light which makes manifest and which reproves sin—would afford abundant stimulus to misrepresentation and calumny, denunciation and anathema. Admitted, a little reflection on some certain circumstances does away all our wonder that certain writers called Protestant, should present those sects of which we here speak, in a character similar to that with which the Catholic inherit them. One of the circumstances is, that Protestant writers have drawn upon Catholic writers for historic matter; and looking at the same time, as they do, upon the Catholic communion and hierarchy as being or as being then subsist Luther, the Church, it is no wonder that these writers should, under these influences, credulously receive the misrepresentations and absurd fables the prejudice and bigotry of the Catholic towards those who were by the old Mother deemed heretics accursed. Another circumstance is, that to regard those sects or followers of Christ, who were separate from the Catholic or papal church previous to Luther, as the true Church of Jesus, would be to divest certain Protestant denominations of certain relics of Popery, which they, in their partial separation from mystical Babylon, have brought with them—relics which some Protestant writers seem to be as tenacious of retaining as a papist would be of a too-bone of his most patron Saint. To admit that these sects which continued separate from the Catholic communion, to have been the true witnesses of Jesus, would be to leave Episcopacy and Infant baptism, so called, without the other corruptions and trappings of Romanism. No wonder that some historians called Protestants should permit the aspersions and false covering which the Harlot has thrown upon these "witnesses," to remain unmoved by their hand—no wonder that an eye on whose vitreous ball the above named errors, that fragments of the man robe woven by Anti-christ as a cover to the robe of the Redeemer's righteousness and that fragment of the shivered sceptre of that dominion "which exalteth itself above all that is called God, sitting in the temple of God, &c.;" no wonder that an eye filled with these objects should fail to perceive in the simple followers of the Lamb, destitute as they were of all those "superfluities," the unalloyed, the pure "testimony of Jesus."

St. Paul, 2 Thes. 11, 1—17, warns the Christian church of the "falling away" from the truth and holiness of the gospel which was to take place, and declared that the Man of Sin had already commenced, that the Mystery of Iniquity had already begun to work,' and that it should ultimately result in the full "revelation of that son of perdition who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that is God—whose coming is after the working of satan, with all power and signs and lying wonders, with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."

In the year of our Lord, 200, there existed a numerous church at Carthage in Africa: Tertullian was its pastor. His writings show him to have been aware of an extensive prevalence of a spirit of lukewarmness and indifference in the churches, and of the danger and symptoms of their adoption of the customs of the Pagans which he labored to counteract by enforcing a rigorous discipline—and by earnest remonstrance against encroaching corruptions.

We perceive, the year 251, a church at Rome, of which Novatian was ordained pastor, and which maintained no fellowship with the general party now called Catholic. The reason for this church withholding its fellowship from the Catholic, was, "the intolerable depravity of the Catholic church," which had not only now become extremely lax in its discipline, but which now transferred the attention of Christians from the old conflicts of virtue, to vain shows at Easter and other Jewish ceremonies, adulterated too, with Paganism!" So rapidly did the mystery of iniquity work, and the growing Anti-Christ develope himself. The example of this non-conformist church of which Novatian was pastor, "was followed by great numbers of others—all over the empire Puriten churches were constituted and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation."

About the year 300, appear in Africa what are called the Donatists, deriving their distinguishing appellation from Donatus, bishop of Carthage. About the year 400, they had become very numerous—in almost every city in Africa was one bishop of this sect and another of the Catholics. In 411, a conference was held at Carthage between the Catholics and Donatists, at which were present 286 Catholic bishops and of the Donatists 279. In the year 348, the emperor Constans, sent two persons of rank to conciliate the Donatists and if possible unite them in the communion of the Catholic church. "But the Donatists were not to be reconciled to such an impure communion!" to the Emperor's overtures they replied,—"What has the Emperor to do with the church!" It is said there was another maxim usual with them, viz: "What business have Christians to do with kings, or what have bishops to do at court! Thus lived and flourished and prophecied, 'the faithful witnesses,' the Church built on the rock Cffrist Jesus—thus continued and increased and prospered, that Kingdom which the King himself said, "Is not of this world."

Morning Star.

EFFORTS OF CATHOLICS IN THE WEST.

Rev. Cyrus L. Watson, in a recent letter to the Editor of the Cincinnati Journal, dated at Dubuque, in Missouri Territory, thus speaks of the efforts of the Catholics to build up their institutions in the West.

In this place, which is yet in its infancy, and while the members of all evangelical denominations taken together are scarce a handful, $2500 have been raised by a single individuation for the purpose of erecting a Catholic chapel, and the walls of massy stone work are half way up. Whatever of funds may be lacking for its completion, will, doubtless, be furnished from the great foreign treasurer. And, indeed, wherever we turn our eyes in this western world, we behold striking evidence of the unwearied efforts of this sect to extend their faith. I saw on board of one steamboat ascending the Mississippi a few weeks since, eleven priests and two female teachers, all but one, new recruits from France and Italy, and he had been on a mission to Europe to beg money and collect funds wherewith to propagate the 'faith' in this country. These were all destined to Missouri, and from one of them, I learned that a new college amply endowed, was soon to be erected at Cape Girardeau, within sixty miles of one already in successful operation with about two hundred students. No one on the spot, possessing even the slightest portion of discernment, can fail to perceive that there is a combined and systematic effort now being made by the Catholic states of Europe, to pre-occupy with schools, and colleges, and nunneries, and churches, the whole of this widely extended valley. I am happy to say that perfect unanimity of feeling subsists among the members of all evangelical denominations here. Our Methodist brethren have a small church and a stationed preacher.' He is a man of respectable talents, and excellent Christian spirit. I feel bound gratefully to the Great Head of the church for such a fellow-laborer in this difficult field.—I doubt not, but I shall find him a true yoke-fellow.' We have made arrangements to supply the pulpit here regularly, and have a prospect of purchasing and to furnish occasional supplies to the adjacent neighborhoods, and more distant villages round about us.—The field in this region is indeed, large, and the laborers are very few. I expect next week to visit Cassville and Prairie du Chien, on the river above—and to make an excursion through the settlements east of the river, as soon as circumstances will permit.

CYRUS L. WATSON.

REVIVALS.

The most extraordinary revival in England during this century, was that at the time of the large infidel clubs, when hundreds and thousands were converted to the right ways of the Lord. The pestilence was carrying off about ten thousand weekly. The regular pastors had fled and deserted their flocks—but a number of ministers who had been silenced for non-conformity, resolved to stay among the people, and go into the forsaken pulpits; and, though prohibited by law, to preach to the poor people before their ears were closed against the invitations of mercy. "The face of death and the arrows that flew among the people in darkness and at noonday, awakened both preachers and hearers; many of whom were at church one day, were thrown into their graves the next; the cry of great numbers was, 'What shall we do to be saved!' Religion took such hold on the peoples' hearts as never afterwards to be loosed." There was so vast a concourse of people to the churches where ministers were to be found, that many times they could not come near the pulpit doors, for the press, but were forced to close over the heads of them. Men hearkened as if for their lives, and every sermon to be their last—as if death stood at the door of the hearer to seize them as they went forth—as if the sword which flew so thick in the city would strike them before they could get to their houses, and they were immediately to appear before the bar of God, whose ministers were for the last time offering the hope of salvation.—*Conn. Obs.*

AWFUL DISCLOSURES.

Manufacture of Bread, and Wax Candles, carried on in the Convent—Superstitions—Scapulars—Virgin Mary's pin-cushion—Her House—The Bishop's power over fire—My Instructions to Novices—Jane Ray—Vacillations of feelings,

LARGE quantities of bread are made in the Black Nunnery every week, for besides what is necessary to feed the nuns, many of the poor are supplied. When a priest wishes to give a loaf of bread to a poor person, he gives him an order, which is presented at the Convent. The making of bread is therefore one of the most laborious employments in the Nunnery.

The manufacture of wax candles was another important branch of business in the nunnery. It was carried on in a small room, on the first floor, the place called the Cierrgerie, or waxroom; cierge being the French word of wax. I was sometimes sent to read the daily lecture and catechism to the nuns employed there, but found it a very unpleasant task, as the smell rising from the melted wax gave me a sickness at the stomach. The employment was considered as rather unhealthy, and those were assigned to it, who had the strongest constitutions. The nuns who were more commonly employed in that room were Saint Marie, Saint Catharine, Saint Charlotte, Saint Frances, Saint Hyacinthe, Saint Hypolite, and others. But with these, as with other persons in the Convent, I was never allowed to speak, except under circumstances before mentioned. I was sent to read, and was not allowed even to answer the most trivial question, if one were asked me. Should a nun say, "What o'clock is it?" I never should have dared to reply, but was required to report her to the Superior.

Much stress was laid on the *saint scapulaire*, or holy scapulary. This is is a small band of cloth or silk, formed and wrought in a particular manner, to be hung around the neck, by two strings, fastened to the ends. I have made many of them; having been sometimes set to make them in the Convent. On one side is worked a kind of double cross, (thus, ✠ ✠) and on the other, I. H. S. the meaning of which I do not exactly know. Such a bond is called a scapulary, and many miracles are attributed to its power. Children on first receiving the communion are often presented with scapularies, which they are taught to regard with great reverence. We were told of the wonders effected by their means, in the addresses made to us, by priests at catechism or lectures. I will repeat one or two of the stories which occur to me.

A Roman Catholic servant woman, who had concealed some of her sins at confession, acted so hypocritical a part as to make her mistress believe her a saint, or strict observer of her duty. She even imposed upon her confessor, to such a degree, that he gave her a scapulary. After he had given it, however, one of the angels in heaven, informed him in a vision, that the holy scapulary must remain on the neck of so great a sinner; and that it must be restored to the church. She lay down that night with the scapulary round her throat; but in the morning was found dead, with her head cut off, and the scapulary was discovered in the church. The belief was, that the devil could not endure to have so holy a thing on one of his servants, and had pulled so hard to get it off, as to draw the silken thread with which it was tied, through her neck; after which by some divine power it was restored to the church.

Another story was as follows. A poor Roman Catholic was once taken prisoner by the heretics. He had a *saint scapulaire* on his neck, when God seeing him in the midst of his foes, took it from his neck by a miracle, and held it up in the air above the heads of the heretics; more than one hundred of whom were converted, by seeing it thus supernaturally suspended.

I had been informed by the superior, on my first admission as a novice, that there was a subterraneous passage, leading from the cellar of our Convent, into that of the Congregational Nunnery; but, though I had so often visited the cellar, I had never seen it. One day, after I had been received three or four months, I was sent to walk through it on my knees, with another nun, as a penance. This, and other penances, were sometimes put upon us by the priests, without any reason assigned. The common way, indeed was to tell us of the sin for which a penance was imposed, but we were left many times to conjecture. Now and then, the priest would inform us at a subsequent confession, when he happened to recollect something about it, as I thought, and not because he reflected or cared much upon the subject.

The nun who was with me led through the cellar, passing to the right of the secret burying-place, and showed me the door of the subterraneous passage, which was at the extremity towards the Congregational Nunnery. The reasons why I had not noticed it before I presumed, was that it was made to shut close and even with the wall; and all that part of the cellar was whitewashed. The door which is of wood, and square, opens with a latch into a passage about four feet and a half high. We immediately got upon our knees, commencing saying the prayers required, and began to move slowly along the dark and narrow passage. It may be fifty or sixty feet in length; when we reached the end, we opened a door and found ourselves in the cellar of the Congregational Nunnery, at some distance from the outer wall for the covered way is carried in towards the middle of the cellar by two low partitions covered at the top. On the side of the door, was placed a list of names of the Black nuns, with a slide, that might be drawn over any of them. We covered our names in this manner, as evidence of having performed the duty assigned us, and then returned towards our own premises, by the way we had come. This penance I repeatedly performed afterwards; and by this way as I have occasion elsewhere to mention, nuns from the Congregational Nunnery, sometimes entered our Convent for work.

We were frequently assured, that miracles are still performed; and pains were taken to impress us deeply on this subject. The Superior often spoke to us of the Virgin Mary's pincushion, the remains of which are pretended to be preserved in the Convent, though it has crumbled quite to dust. We regarded this relic with such veneration, that we were afraid even to look at it, and we often heard the following story related, when the subject was introduced.

A priest in Jerusalem once had a vision, in which he was informed that the house in which the Virgin had lived should be removed from its foundations, and transported to a distance. He did not think the communication was from God, and therefore disregarded it; but the house was soon after missed, which convicted him that the vision was true and he told where the house might be found. A picture of the house is preserved in the Nunnery, and was sometimes shown us. There are also wax figures of Joseph sawing wood, and Jesus as a child picking up the chips. We were taught to sing a little song relating to this, the chorus of which I remember:

"Sainte Joseph charpentier,
Petit Jesus ramassait les copeaux
Pour fair bouillir la marmite."

St. Joseph was a carpenter, little Jesus collected chips to make the pot boil.

I began to speak of miracles, and I recollect, a story of one, about a family in Italy saved from shipwreck by a priest, who were in consequence converted and had two sons honored with the priest's office.

I had heard before I entered the Convent, about a great fire which destroyed a number of houses in the Quebec suburbs, and which some said the Bishop extinguished with holy water. I once heard a Catholic and a Protestant disputing on this subject, and when I went to the Congregational Nunnery, I sometimes heard the children, alluding to the same story, say at an alarm of fire, "Is it a Catholic fire! Then why does not the Bishop run?"

I was asked the topics on which the Bishop addressed the nuns in the Convent, this was one. He told us the story one day, that he could have soon r interfered and stopped the flames, but God, in his wisdom, finding they were about to destroy too many Catholic houses, ordered the water on the fire, and extinguished it. I believed this and also thought that he was able to put out any fire, but that he never did it, except when inspired.

The holy water which the Bishop has consecrated, was considered much more efficacious, than any blest by a common priest; and this it was which was used in the Convent in sprinkling our beds. It had virtue in it, to keep off any evil spirits.

Now that I was a nun, I was occasionally sent to read lectures to the novices as other nuns had been while I was a novice. There were but few of us, who were thought capable of reading English well enough, and therefore, I was more frequently sent than I might otherwise have been. The Superior often said to me, as I was going among the novices:

"Try to convert them, save their souls—you know you will have a higher place in heaven for every one you convert."

For whatever reason, Mad Jane Ray seemed to take great delight in creaming and provoking the Superior and old nuns; and often she would cause an interruption when it was most inconvenient and displeasing to them. The proscription of silence was insisted upon most rigidly, and penances were inflicted on those who were for breaking it, that it was a constant source of uneasiness with me to know that I might infringe the rules in so many ways, and that inattention to them at any moment, subject me to something of a very unpleasant nature. During the periods of meditation, therefore, and those of lecture, work, and repose I kept a strict guard upon myself, to escape penances, as well as to avoid sin; and the silence of the other novices convinced me that they were equally watchful, and from the same motives.

My feelings, however varied at different times, and so did those of many, who had my companions, except the older ones, who took their turns in watching us. We sometimes felt disposed for gayety, and threw off all idea, that talking was forbidden, even when required by the rules of the Convent. And sometimes I felt that I might perhaps be doing wrong, I reflected that confession, and certainly penance would soon wipe off the guilt.

I remark here, that I ore long found out several things, important to be known, to a person living under such rules. One of these was, that it was much better to confess to a priest, a sin committed against the rules, because he would not require one of the penances I most disliked, viz.: those which exposed me to the observation of the nuns, or which demanded self-debasement before them like begging their pardon, kissing the floor, or the Superior's feet &c., and, besides, he as a confessor was bound to secrecy, and could not inform the Superior against me. My conscience being so effectually lulled, by my confession to the priest, as I had been taught to believe, I therefore preferred not to tell my sins to any one else; and this course I found was preferred by others for the same good reasons.

To Jane Ray, however, it sometimes appeared to be a matter of perfect indifference, whether her violations of rule, or to what penances she exposed herself.

Often and often, while perfect silence prevailed among the nuns, at meditation, or while nothing was to be heard except the voice of the reader appointed for the day, no matter whose life or writings were presented for our contemplations, Jane would break forth with some remark or question, that would, contrary to our intention, and often cause a large and total interruption. Sometimes she would make some harmless remark or inquiry aloud, as if through mere inadvertency, and then her loud and well known voice, so strongly associated with every thing singular and ridiculous, would arrest the attention of us all, and generally incline us to smile, and even force us to laugh. The Superior would then usually utter a sharp reminiscence, and many a time I have heard her propose some penance upon her; but Jane had ever some apology ready, or some reply calculated to irritate still further, or to prove to every one, that no punishment would be effectual. Sometimes this singular woman would appear to be actuated by opposite feelings and motives; for although she usually delighted in drawing others into difficulty, and has thrown many a severe penance even upon her particular favorites, on other occasions she appeared totally regardless of consequences herself, and preferred to take all the blame, anxious only to shield others.

I have repeatedly known her to break silence in the community, as if she had no object, or none beyond that of causing disturbance, or exciting a smile, and as soon as it was noticed, exclaim: "Say it's me, say it's me!"

Sometimes she would even expose herself to punishments in place of another who was guilty; and thus I found it difficult fully to understand her. In some cases she seemed decidedly out of her wits, as the Superior and priests commonly preferred to represent her: but generally I saw in her what prevented me from accounting her insane.

Among her most common tricks were such as these: She gave me the name of the "Devout English Reader," because I was appointed to make the lecture to the English girls; and sometimes after taking a seat near me, under pretence of deafness would whisper it in my hearing, because she knew my cause of self-command when excited to laughter. Thus she often exposed me to penance for a breach of decorum, and set me to biting my lips, to avoid laughing outright in the midst of a solemn lecture. "Oh! you devout English Reader!" would sometimes come upon me suddenly from her lips, with something in it so ludicrous that I had to exert myself to the utmost to avoid observation.

This came upon me often at one time, that I grew uneasy, and told her I must confess it, to unburden my conscience. I had not done so before, because she would complain of me, for giving way to temptation.

Sometimes she would pass behind us as we stood at dinner ready to sit down, and softly moving back our chairs, leave us to fall down upon the floor. This she repeatedly has done; and while we were laughing together, she would spring forward, kneel to the Superior and beg her pardon and a penance.

NEED OF REVIVALS.

Now it is a fact, clearly made out by the philosophy of the Bible, and proved by universal experience, that the heart governs the intellect. The long therefore as the heart is unrenewed, all the power submitted to the control of intellect, tremendous as it may be liable to be wielded in the cause of vice; and consequently against the church. In the view of the subject, with what a fearful aspect does cultivated but sanctified intellect look forth upon this country. With the multitude of the uninformed and unprincipled at its control, how soon might it, by means of pamphlets, of rets, level with the dust, our splendid cities—overturn our temples of justice wreak its vengeance upon the Church of the living God! With this wealth, and the means of its rapid accumulation, how many means might it invent for its unhallowed gratification! How many sewers of pollution might it open! How many threats, gambling establishments, grog shops, houses of ill-fame, and the thousand nameless modifications of grovelling sensuality, might it furnish, to the ruin of virtue and the wretchedness of man, until like so many magazines of destruction, they explode by self-engendered heat, and throw the nation back into poverty and infamy!

CHARLESTON, S.C.

FRIDAY, MAY 13, 1836.

TO CORRESPONDENTS.

"J. H. W." came too late for insertion in this days paper. It shall appear in our next.

Within the last eight or ten days, a considerable number of the Florida volunteers have arrived in this city; some of them in a most miserable plight, being sick and destitute. Two have died, and were buried with military honors. The Faculty of the Medical College South-Carolina, have generously offered the use of the building adjoining the College, as a hospital, and tendered their services as physicians gratuitously.—Reports are very rife on the subject of the treatment of the volunteers while in Florida, and if only half of them be true they reflect no little disgrace upon those who have had the management of matters. A committee of citizens, of whom General Hayne is chairman, has been appointed to assist the sufferers, and to obtain all the information they can upon this subject, and we have no doubt but a full report of all the proceedings will be given in due time.

The proceedings in Congress latterly, have been of so little general interest, that we have not made our customary extracts. We name this barely that our readers may not suppose that the omission is occasioned by negligence or inattention.

To the Members of the Reading Room Society of the Furman Theological Institution.

At the last meeting of the above named Society, the dissolution of the Society was unanimously anticipated, no provision was made for the payment of subscription accounts at the close of the year, in consequence of which many bills against the Society remain unpaid. The object of the present notice is to suggest that the members of the said Society, should forward to the undersigned, their subscriptions up to the present time, ($2.00 each) with which he will liquidate the debts of the Society. His ignorance of the residence of most of the members of the Society, will excuse him for thus publicly calling their attention to this subject. WM. H. M'INTOSH.

Late Corr. Sec. Read. H. Soc. Fur. Theo. Inst.

Waynesville, Wayne Co. Geo. April 28, 1836.

FOR THE SOUTHERN BAPTIST.

THE SOUL.

What the soul is, hath not yet been determined. Metaphysicians have given us negative views, but anything positive remains to be discovered. Thus they have told us the soul is not material, that is, it presents appearances different from those which matter affords; for say they, matter is *divisible* (at least mechanically so, for *really* we are in the dark about what *matter* is) this is not so with mind for we cannot *divide half* of one or the other. By investigating therefore the *appearances* or if you please, the qualities of mind and matter, we conclude that the mind is not material. Revelation declares the separation of the soul after death, that it is independent of the body, and that it is immortal, but I had yet to learn that it declared what your correspondent says it does, that it is a portion of the "essence or spirit of God." From this position he draws an unquestionable conclusion favorable to the immortality of the soul; "that as it is impossible that the spirit of God can be annihilated, no more can man's soul, for since it is of the *same* essence with God." But if his postulate be granted, there are other consequences growing out of it, which are at variance with the word of God and destructive of its fundamental doctrines. Let me ask, God cannot do wrong, neither then can man's soul, it being *of the same* essence with God" according to W. H. B. Then there is no need of a Saviour, for there is no Sin. Then there is no hell, no misery, for as God is infinitely happy, so multiplies "essence" he; ergo man's soul must be infinitely happy. Then man is *not* at "enmity with God," for man's soul being a portion of the divine "essence" Deity cannot be supposed to be at variance with himself. All nature and revelation are against such hypothesis. Here are only *a few* gross errors which I have drawn from your correspondent's assumed position. I might go on and draw many more which effect the divine immutability and the Gospel of Christ, and lead us into heathenish follies, such as making us little Gods, &c. &c. His position has not truth for its basis for the reasons assigned, which shew that man is not God, nor a *portion* of him.

The Scriptures inform us God breathed into man the breath of life and man became a living soul, but they are silent as to what this *breath* is. We apprehend man's immortality the result of the divine *pleasure*; God having power to reduce to nothing whatever he had made, to extinguish our mental light, as well as the minor light of the brute which perisheth. We know that man's soul is immortal, that it is possessed of capabilities of the greatest imaginable improve-