SOUTHERN BAPTIST, AND GENERAL INTELLIGENCER

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BRITAIN AND THE UNITED STATES.

To the Rev. Ralph Wardlaw, D. D., of Glasgow.

Sir,—I observe in the London Patriot, of last week, an abstract of the proceedings at the Glasgow Emancipation Society, on the first of this month, at a public meeting held "for the purpose of expressing the sentiments of the society in reference to the recent discussion on American slavery, between the Rev. R. J. Breckenridge and Mr. George Thompson." The greater portion of the report before me is occupied with a speech made by you on that occasion, in proposing to the meeting the following resolution, viz: "That in the deliberate judgment of this meeting the wish announced by Mr. George Thompson, to meet publicly any antagonist, especially any minister of the Gospel from the United States, on the subject of American slavery, or on any one of the branches of that subject, was dictated by a well founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city, between him and the Rev. R. J. Breckenridge, of Baltimore, has left, not merely unshaken, but confirmed and augmented their confidence in the rectitude of his principles, the purity of his aims, the propriety of his measures; the fidelity of his statements, and the straightforward honesty, and undaunted intrepidity of his zeal." This motion was seconded by the venerable and respected Dr. Kidstone, whose speech on the occasion but briefly reported. Other resolutions—some of similar import, some of a general character—were offered and seconded by Dr. Heugh, and Messrs. Eadie, King, M'Leod, and Kettle. But above all, the proceedings bear the signature of Robert Grahame, of Whitehill, whose venerable name is dear to every good man.

These proceedings, sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr. George Thompson. For while nothing is farther from my purpose than to wound the feelings of any friend of that individual, it is necessary to say, that in America, every one who is not an abolitionist, or in other words, ninety-nine hundredths of the people, consider him not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence, and piety, in Britain, not only concur in all the principles and proceedings, but partake of all the prejudice and ignorance of that individual, and openly defend his flagitious conduct. From this day forth, I deem myself fully acquitted on the only part of the subject which filled me with any personal anxiety. For although you have not deigned to speak in terms sufficiently disparaging of my humble efforts to defend this truth; yet as you have given no reasons for the judgment you have delivered, those who read for themselves may judge for themselves. And as you have been pleased to decide on the whole merits of the case, as well as on the merits of the parties involved in it. I can, of course, from the whole blame of having damaged the truth by feeble advocacy.

In the state of the case, it cannot surprise you, that I turn with delight from those who have hitherto assailed me, and address myself to you: that I avail myself of the right arising from your free and repeated use of my name, and your judgments both upon my character and acts, to speak freely in return. Let us forget the miserable trifling of Mr. Robert Bernard Hall. Let us pass over poor Moses Roper, who, it is but just to say, has written the most modest and sensible attack yet made on me. Let us even be moderate, in having absolutely silenced the garrulity of Mr. Thompson, who begs on his last card, which has just reached me, in the Patriot of the 17th instant, "I have that to say which you have not only invited, but challenged me to utter, and to which I ask your serious regard.

I have manifested my deference to the judgment of a Christian people, by discussing at the bar, questions purely national and personal, into which, under erroneous pretexts, they had interfered in a manner the most vexatious. I believed they were in great error, and I presumed they were sincerely disposed to do good.—I knew they were really doing us, and themselves, and the world, harm;—and challenged and forced into the matter, I have discussed it on its mere merits—admitting you and your people to be all you professed to be—and only endeavoring to prove that we were not as evil as you made us out. So far as you and those you can influence are concerned, you have declared that you remain more firmly than ever settled in your harsh judgments of us, and your fixed purpose to follow out all your offensive courses. Nay, you plainly declare, that rather than alter a title of your conduct, principles, opinions, or demands on this subject, you prefer that all fellowship between us and you should terminate. That argument and conclusion, then, being complete and final, we need say no more. I am content to wait and see, whether the American churches, at your suggestion, change their national constitution; or whether, in the event of the adequate majority for that purpose not being attainable, they will, in the absence of your argument, break up the confederacy—to regain your good opinion.

"There is, so I have said, quite another view of the whole case. I am to say in the course of your speech, "If our American brethren saw any thing in us, which they thought, and felt in their thought, was an evil of sufficient magnitude to induce them to offer remonstrance or to offer to suppression, we ought to feel obliged by their using their endeavors to stir us up to a due consideration of it, and to practical efforts for its removal." And in the context you are somewhat pointed in enforcing this duty, as containing it a great rule of duty. In general we have thought that the illdoing of this delicate office more hurtful than its omission. In particular it has appeared to us as a present fact, that it has operated to us as a great deterrent from faithfulness, and practical good, in the matter of slavery. But, based upon the fact, that we have not been in the habit of receiving from our American brethren any thing in the shape of remonstrance, or even of hint, on the subject of their slaveholding, and practice, and the actual condition of the slaves, in the United States, the British empire, and the world, and which you say they thought, and felt in their thought, was an evil of sufficient magnitude to induce them to offer remonstrance, or even hint, and practical efforts for its removal." And in the context you are somewhat pointed in enforcing this duty, as containing it a great rule of duty. In general we have thought that the illdoing of this delicate office more hurtful than its omission. In particular it has appeared to us as a present fact, that it has operated to us as a great deterrent from faithfulness, and practical good, in the matter of slavery. But, based upon the fact, that we have not been in the habit of receiving from our American brethren any thing in the shape of remonstrance, or even of hint, on the subject of their slaveholding, and practice, and the actual condition of the slaves, in the United States, the British empire, and the world, and which you say they thought, and felt in their thought, was an evil of sufficient magnitude to induce them to offer remonstrance, or even hint, and practical efforts for its removal.

From the N. Y. Baptist Register.

INTERESTING.

EATON, Madison Co., Sept. 26, 1836.

Dear Brother—Through the abounding mercy of our covenant Saviour, we have as a church been favored to welcome 21 joyful believers to baptism and fellowship with us during the past year. Among these was one who had nearly completed 92 years of his pilgrimage. His name is Stephen Peet. He was born December 1, 1744. He served his country as a sergeant during the whole of the revolutionary war. His residence at that time was in the town of Cornwall, near West Point, where he made large sacrifices in his country's cause, and is fully entitled to that boon which our government is bestowing upon the worthies of that struggle; but is unable to obtain it for the want of the testimony of some fellow-soldier who served with him.

From the best information I can obtain, it appears that his life has been unusually moral from his youth; so much so that many supposed him to be a Christian long before he thinks he was. In relating his christian experience, he observed, it was not until he was over 70 years of age that he discovered the depravity of his heart, or saw the justice of God in his condemnation. Soon after this he was drawn to Christ, and found in him all that his necessitie required; so that he enjoyed peace of mind, and rejoiced in hope of the glory of God. At that time he was convicted it was his duty to make a public profession of religion, but he neglected to do so—partly owing to his fears, but mainly because he found it was his duty to be immersed. As his predilections were in favor of the Methodist society, and as he had been sprinkled in his infancy, he learned that he could not be immersed by them; he hesitated, until the ardor of his first love abated, and the force of his obligations to the Saviour were but partially felt.

About thirteen years since he lost both his eyes. This was to him a sore affliction, and for many months he was attended with gloom and sadness; yet the following year he says "the Saviour revealed to him his glory as he had never before, and enabled him to see clearly to perceive the doctrine of grace." From this time his mind began to be directed to the Baptist church, and for nearly twelve years his prayer had been that the Lord would in some way enable him to enjoy the privilege of being baptized. As he lived somewhat remote, I had never until the first of this month, heard or known that there was such a man in this section. As soon as the facts of his case came to my knowledge, I made him a visit, and mine eyes affected my heart. After hearing from him the reasons of his hope, I judged that no man could forbid water, that he should not be baptized. As his residence was within the limits of the branch of this church, they appointed an extra meeting on the 7th inst., when he related his experience in the presence of the whole congregation, and he was unanimously received as a candidate for baptism and fellowship. After a sermon from Proverbs xvi. 31, we passed to a beautiful sheet of water denominated Hatch's Lake, on the side of which he resides, where he went down into the water, and I baptized him. On returning to the house, he received the right hand of fellowship. The joy he expressed was most unbounded; he said he felt as if he had been released from a cage, and his soul was ready to sing much louder than he expressed. I called to see him last week, and he said he had enjoyed more real peace, since his baptism, than he ever did before. All his friends say he has very been happy; he was one of the old Reformers, willing to depart in peace.

Yours, truly,

JOHN SMITZER.

CHARLESTON, S. C.

FRIDAY, NOVEMBER 18, 1836.

CHARLESTON ASSOCIATION.

The session of this body closed on Tuesday, 8th inst. We learn that the attendance of delegates was generally good, notwithstanding the very afflictive season which has just passed. Additions to the churches were not numerous: and there is no special revival prevailing among any of them. One church, (Mechanicville) asked and obtained a letter of dismission to join the Welsh Neck Association. The contributors from the churches showed an increasing liberality; more than $1300 being reported by the Committee on Monies for various objects. In regard to the Printing of the Burman Bible, resolutions were passed recommending to the churches to form some organization in order to co-operate with the denomination in whatever way they may adopt, at the general meeting in Philadelphia, in April next. A contribution was also taken on the spot, among such persons as were present, and nearly $400 in cash were raised. This sum will no doubt be further increased. The most encouraging feature of the meeting was the delightful spirit of piety which seemed to pervade the members, and the disposition to engage with single hearted purpose and devotion in the service of God. All parted with the desire to do more than ever they had done for the cause of Christ.

We hope to give the minutes soon, and to publish them in this paper.

EDGEFIELD ASSOCIATION.

The late Session of this body was held at Antioch Church, Edgefield District. We are permitted to copy the following extract of a letter from the Moderator:

"The Association has recently closed its Session, which was marked with interesting incidents. Rev. Hartwell was with us, and preached an ordinary sermon. It was well accepted, and followed with a collection of $135. During our meeting, an opportunity was given to those, who felt disposed to contribute for the printing of the Burman Bible, to do so; and the sum of $416 in cash was obtained. This was cheering. Since the dedication, we received of the Board $100 in letters of credit. Our numbers have increased, and in importance gains ground in this section. May the Lord interpose to save souls in these dreaming times!

"Allow me to report me as one who will be responsible for 20 copies of the Southern Baptist. It shall be under the editorial care of Rev. J. S. Pennell."

[illegible] of Mr. Buckingham's [illegible] will not hinder its perusal [illegible] in our readers' estimation, when it is the present [illegible] manner generally in England towards American Christians. We have long since regarded the English as at the head of the Abolition scheme, and the Abolitionists of this country as the tools of Britain for the ruin of America. How long will our Northern enthusiasts allow themselves to be the dupes of British cunning!

One of our Ministering brethren in Barnwell, has requested us to furnish him with a copy of John Wesley's Journal.—We have not at present an opportunity to forward it; but as we have understood his object is to repel an insinuation that he made a false quotation of Mr. Wesley's opinion on the subject of Baptism, we take the liberty of here insertting, for the information of any interested in it, the extracts to which allusion was made by our brother. We quote from the first American edition of Wesley's works, vol. 1, page 129. "*Saturday, 21, Mary Welch, aged eleven days, was baptized according to the custom of the first church and the will of the church of England, by immersion.—The child was ill then, but recovered from that hour.*"—Also, page 134. "*Wednesday, May 5th, I was asked to baptise a child of Mr. Parker's, second Bailiff of Savannah.—But Mrs. Parker told me 'Neither Mr. P. nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the Rubric says, to pour water upon it.' She replied, 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute.—So I went home and the child was baptized by another person.*"

REV. LUTHER RICE.

Among the misfortunes of the Southern Baptist not the least is the unhappy circumstance of failing to pay a becoming tribute of respect to the memory of this great and good man. We owe an apology to the public for our neglect of this matter, and that apology must be the difficulties through which the Southern Baptist has had to struggle during the past season. The want of a regular Editorship is a serious want to a paper, and it was from this circumstance in particular that the death of this distinguished Minister of the Gospel was not more prominently announced. As an impression seems to have been made, that our neglect originated in a want of esteem for Mr. RICE, we beg leave to say that so far from having any design to exhibit disrespect, we are deeply mortified that we gave any occasion for such a conjecture. We of South Carolina knew Brother RICE well, and we loved him much. The Baptists of South Carolina appreciated his services in the cause of education and missions, they stood in admiration of his zeal, they loved him for his piety and they must revere his memory. We have not been furnished with particulars respecting his death; but we hope some friend will give us the information, and enable us to present to our readers what may be interesting to be known.

FOR THE SOUTHERN BAPTIST.

A DISINTERESTED MAN.

Should you find one labouring for a fourth of a century without compensation or hope of reward,—devoting the whole energies of his mind and strength of his body to build up a cause, purely for the benefit of his race; you could not resist the conviction that he was *a disinterested man*,—that a high and noble feeling actuated him: such was the man whom I wish to portray. He may be compared with Washington for that noble trait in his character. When the Great Patriot was appointed to the chief command of the American forces, he accepted it, but informed Congress that he "should keep an exact account of his expenses, but would receive no salary for his services." He might have remained at home, and contributed to the accumulation of greater wealth, by managing his own fertile estate; but the love of country—of Liberty, was so powerful, that he sacrificed his personal interest, devoting himself unreservedly to the cause of rescuing his country from British oppression. There were men too during our revolutionary struggle for independence, whose minds could not conceive of a human being propelled by such an impulse as that which actuated Washington, who charged him with ambition—with a spirit of domination—a desire to be king.

Nor would Paul's character be aught depreciated by a comparison with his, whom I would describe. Paul sacrificed all that bound him to earth,—repudiated his connection with the Jewish Hierarchy, and devoted himself wholly to the spiritual interests of his race. He might have lived in splendor and honor, but he was contented to follow the menial trade of *a tent maker*, that he might preach Jesus and the resurrection to a sinful world. With all this disinterestedness he did not escape the venom of slander, any more than his immediate Master.

The instance of disinterestedness before me, is one which I am proud to mention, because it furnishes evidence that every individual of our apostate race, is not wholly and purely selfish. This man devoted himself to a Mission in Foreign lands, but the necessities of the case brought him back to labour for his associates and others, whom his zeal had roused up to this noble work. A denomination of Christians, numbering 500,000 persons, are waked up to the subject of Missions and Education—fifty heralds of the cross are sent abroad to labour on heathen shores—the Bible is translated—a thousand idolaters converted, and light and knowledge circulated among thirty millions of heathens. Besides this, a college is founded and sustained by him, until death put a period to his toils. One week prior to his dissolution, and which his tremulous handwriting shewed was near, he writes a friend on the all-absorbing topic of his mind, and subscribes himself "*in good hope*," as to the final result. He had been elected years ago to the Presidency of a College in one of the South Western States, very richly endowed, where he might have lived in ease; but as if wealth and honors had no charms for him, he would not be diverted from his purpose—that better purpose was to sustain another Institution which he had originated.

For nearly a fourth of a century he was travelling constantly, in cold or heat, in dry or wet weather, and no doubt the distance over which he passed was sufficient to begirt this earth several times. For some years he allowed himself but four hours sleep during the twenty-four.

But do not suppose reader, that this indefatigable servant of Christ's cause was faultless, like an angel: no, he had his infirmities over which he mourned;—nor that he was without trials: for so strong was the suspicion some ten years ago, that he was actually *dishonest*, that many withdrew their affections from him, and treated him rudely. But steady to his purpose, he ceased not to labor day and night for those great objects which Christians hold dear, and by his perseverance won back his former friends and conquered many enemies. Lately too, report affirmed that he had invested large sums in Western lands, and had enriched himself on the liberality of the public;—but look at his will made in September: "Send my old horse and sulkey to the Agent, for it all belongs to the Columbian College." He died pennyless and houseless, and was indebted to a kind friend for the attentions which illness calls for; who also gave his body a decent interment,—yet he was called a speculator—a money hunter. He laboured almost incessantly for more than twenty-four years, and collected tens of thousands of dollars for benevolent objects.

The man, the christian, the philanthropist, I have attempted to describe, was LUTHER RICE.

A MICITIA.

We publish, by permission, the following letter from our Missionary sister, Miss Macomber, which our readers will probably find interesting:

BAY OF BENGAL, (Lat. 21° 8, lon. 87° 5.) February 1, 1836.

MRS. STONEY:

My much loved Sister in Christ—Although we are by no means clear from the dangers and perils of the deep, and the eye still finds nothing on which to rest, but a vast expanse of waters, yet after being tossed on the restless deep for about 19 weeks, we look forward to the prospect of two or three more, with comparative pleasure, though I would by no means intimate that I am unhappy, or have suffered the least from impatience; for besides having learned a little of the lesson—"in whatever situation I am, therewith to be content." We have probably had the fewest causes for discomfort, of, at least, any Missionary that ever sailed; indeed nothing but goodness and mercy have followed us every day, and we feel that it would savour of infidelity not to believe that it has been in answer to the prayers of the church. For myself, I have often felt an assurance that I was receiving blessings, especially the divine consolation of the Holy Spirit, which have so much cheered, comforted, and gladdened my soul, in answer to the prayers of saints. But I feel anxious to be settled down in some field of usefulness, where I may labour for precious souls. Time is short, and is fast passing away, and immortal souls all around me are constantly passing into the eternal world, destitute of one ray of light to guide their way through the dark valley, and wholly ignorant of that knowledge which I have to communicate, and which alone can shed light on that path. I can by no means describe my feelings, or make you realize the dark gloom which gathers round my mind as we become more and more surrounded by these vast regions of desolation and death, spread far and wide on every hand. Vast Asia and a part of Europe before, entire Asia and much of beloved America on the left, and immense Islands on the right, all under the dominion of the Prince of darkness, and enshrouded in midnight gloom, except here and there a solitary standard of light erected, and an occasional herald of salvation lifting up his voice to call the poor deluded, wandering exile from his wanderings, back to his maker and his God. O could Christians but realize these things, as they are, their hearts would not remain unmoved, present and personal comforts would loose their undue value and power. And, in comparison with the immense worth of the cause, and the eternal interests and happiness of these millions of undying souls, would be esteemed nothing, and vanity in very deeds. Even the rich blessings of the gospel and the hopes of heaven, would loose many of their sweets, while their very neighbour, their brother, was destitute of the means for obtaining the same glorious blessing, and those extensive whitened fields would not long remain destitute of labourers, but every department would be immediately supplied. And I trust this will soon be the case, the work is going on in the hearts of Christians, and the cry is constantly ascending—Lord send forth labourers. O let us not cease to send up the petition till the harvest is fully supplied. I bless God, I have the privilege of engaging in the work. I would not be back again in America without the hope of labouring for the heathen, for all the wealth it contains and all the happiness promised by it. No, I am happy beyond expression, at the idea of so soon resuming my labours among the poor heathen, and spending the remainder of my days in the blessed service. You can have no idea how extremely insignificant every other consideration appears. I have often felt in some measure, the force of these things, particularly when amongst the heathen in our own country; but the impression magnifies as eternity comes nearer and nearer, appears more bright; and besides, the fact of being so far removed from those lands where the illuminating beams of the gospel have shown and cleared away the gloom of darkness, and liberated the oppressed captives, affects my feelings very much.

I know I am weak, feeble, worthless, vile, and unworthy, but God can display his glory through the most feeble means—and in this I rejoice and have hope.

Evening. In Belissore roads, 70 or 80 miles from Rodjeree, from which the Captain hopes to get a steam-boat conveyance for our Calcutta friends. We hope to get a pilot soon. Have been on soundings for some days. Saw land this afternoon about 10 miles distant, which refreshed us some. We also passed two native vessels, similar in appearance to our brigs. Mr. Sutton and some others went off to them—there were about 100 men engaged in loading salt made near here, by evaporation—they are bound to Calcutta. As Mr. S. understood their language, he got some of the fruits and vegetables of the country to show us, which is quite refreshing. As a specimen of their superstition, they threw a stone jar overboard on seeing some of our men drink out of it, and took good care that they did not come too near their fire, lest that also should be defiled. Mrs. Sutton says, all their servants cook their food in a separate vessel, and should she pass at the time so near as to brush her skirt against it, all would immediately be dashed over, though it might cost much to rekindle. What but the light of heaven can chase away such darkness—what but the power of God can transform such depravity into holiness. O how totally weak and inefficient does the Missionary appear in himself, in face of such formidable barriers. You will readily suppose that our monthly concerts are interesting in such a place as this. It was truly so this evening, and many earnest petitions, Lord, send forth labourers—display thy power—save souls—I trust ascended the throne.

Feb. 2.—Took a pilot this morning. The English government keep a number of brigs laying off here, from which they supply ships at all times with the best of pilots. This boat was manned by a race of Hindoos, called Lascars, from Chittegong, a mungrel people who have chiefly been converted to the Mahometan faith. They wear some clothing more than other Hindoos, and are darker colored. These wore a shirt and pantaloons, and a cloth cap on the head.

The weather is very fine and temperate—so cool as to make a shawl needful mornings and evenings.

Feb. 4.—Anchored off Redjeree this morning. This place was flourishing till two years since, when it was destroyed by a freshet, in which thousands, some say four, others twenty thousand, and lives were lost. An English family, who were erecting a large building for a hotel, were spared. We have been unsettled all day. Mr. Sutton and family, ten in number, got off in a steam-boat about 4 o'clock. Our separation was tender and affecting, as we took the parting hand each to make his way into this region of thick darkness and gloom, not knowing the things which should befal us there, and expecting no more to meet till we should stand together at the great tribunal. O how animating the hope that we may each bring some souls from these dark abodes with us, to enjoy the eternal light of heaven. Native boats have been collecting round us all day with swarms of natives, bringing numerous fruits and vegetables peculiar to the country; some very many of our own country, also, milk, butter, fish, fowls, &c., likewise mats, straw-hats, shoes, sugar, &c. &c.; all quite as cheap as in our own country. These things I assure you were quite refreshing to us, after suffering some little privation—for although our supplies held out well, yet for the last month we had been quite destitute of vegetables or fruit, except dried apples.

Feb. 5.—We all went on shore this morning where we had a better view of the natives, whose every appearance exhibits nothing but misery and wretchedness. Their common clothing consists of nothing but a strip 3 or 4 yards long of factory cloth, which they wind around their loins and lower limbs, in a more or less extended manner, as best suits their fancy at the time. Some, however, wore a tight shirt in addition, especially those who were to lead in trade, and were quite cleanly. We saw no females but had a cloth spread over the shoulders and long hair. Some of the men wore turbans, others small caps, but most had nothing. But all these things become more tolerable, when we take into consideration the nature of their country, climate, &c. &c., and it would not be consistent to try to change them or introduce any innovations. But it is very different in regard to the mind—the more we consider *that*, the more wretched does its situation appear, dark, gloomy, wretched; filled with every abomination—hating God and cleaving to their idols, and fast rushing down to eternal death. We saw much wretchedness and some idolatry as we passed by their little thatched huts. In one knelt an old man with white locks, mumbling over his prayers, and repeatedly dipping his fingers into a small cup of Ganges water, and sprinkling his face. He took notice of us as we hesitated in passing the door, and smiling, beckoned in a pleasant manner. My blood chilled in my veins, as I, for a moment, considered the consequences of idolatry both for time and eternity; and considered the total improbability of any whom I saw, or of millions who swarm in these regions, ever having any other portion than that of the idolater. We called on the only civilized family, and were treated with the greatest civility and kindness. They are mixed blood; were bred in Calcutta, are well educated and very intelligent. I enquired what would be the prospects for a Missionary here, they said no field could be more unpromising, as there must be some other inducement than the hopes of heaven to succeed, as nothing was more repugnant to their feelings. The lady said she did not pretend to say any thing, even to her own servants; though in Calcutta she had conveyed instructions with pleasure. They have charge of the telegraph kept here by the English government. There are numerous mixed bloods, especially at Calcutta, many of whom can read and write English sufficiently to serve government officers. Many have been educated in charity schools, but retain all their love of idolatry and hatred of God.

The evening before we arrived here, we were met by a government boat bringing the mail from Calcutta, 100 miles, and this evening the captain and super-cargo received a present in fruits and vegetables to the amount of 3 or 4 dollars, with letters from respectable natives, welcoming them with their numerous passengers and inviting them, on their arrival, to put up at their lodgings in such and such a street, &c.* They were brought by their corcars, or writers, who were also recommended to our service. One of the number appeared remarkably bright and intelligent, and spoke English well; but declared himself true to Juggernaut, and said that he and Jesus Christ were just alike. On being told no, that Juggernaut was only an ugly log of wood, &c. said "He does look bad, that is true, but then, he and Jesus Christ are all the same, one just as good as the other—both very good." And then taking notice of something, evidently showed that he wished to avoid further investigation. And this is the spirit which many others have manifested. O what a barrier to the gospel does the natural listlessness and stupidity of the human mind present—what but the mighty power of God can arouse it to a sense of unseen and eternal things.

We also went to the bazar, where, although the order and neatness of our city markets are wanting, yet there was an ample supply of the necessaries of life. The country all around seemed much like that on other rivers where I have journeyed. There was no pagoda, or any place of worship to be seen. Our host lives in a thatched house, but in neat, good fashion. Mills are not found in the country—their boards and timber all being sawed by hand.

Monday, Feb. 8.—We are now on our way to Burmah, with a fine wind and very pleasant weather. Had a very pleasant Sabbath yesterday. It is worthy of remark that most of our Sabbaths have been thus distinguished not only in regard to weather, but there has seemed to be a general peace and serenity on the mind generally. I believe that although our friends did not assemble at the same time, yet they remembered us. I have usually made a calculation of time twice every day, generally so as to meet my friends around the family altar. And my heart has often been sweetly melted at these seasons; love divine has filled my soul, and I have felt a heavenly and blessed union with all the children of God, in all the earth. O my soul is filled with triumphant joy at the thought of meeting them all in heaven. O Lord Jesus bring us all there in peace.

I dont know whether we shall be permitted to see any good from the means of grace used on this ship or not; though I trust they have been used in faithfulness and some degree of prayer—though for one I have not enjoyed that which ensures the blessing. The captain is a Unitarian, and he and the super-cargo and other officers, pay the most respectful regard to religion: but we fear they are destitute of the one thing need. Besides the usual services, there has been preaching in the fore-castle to the sailors once a week, and evening prayers; and some of them appear encouraging, but we hesitate to place too much confidence in appearance.

I shall write again from Burmah, where we hope to arrive in all next week. But as I am not now very particularly confined to business, I thought these things might at least interest the children, to whom I wish to be remembered in great love. I often think of our happy little meeting that afternoon. I hope they will still go on to do good, remembering that is the only thing worth living for. I saw but one child, a little girl, of a bright intelligent countenance dressed and ornamented, but in company with 8 or 10 beggars, who followed us all the time in a plaintive, mournful tone. They were all females. Something was said by the little girl about fixing up clothing. I think now, this is not consistent, as it would be impracticable to attempt to change the habits of a nation, and unnecessary to render a few of them singular.

I can at present form no idea how I shall be located in Burmah, and I trust my only desire is to know the will of God in it. I shall make it my immediate business to select a little girl, that I may have her under improvement.

Do give my most affectionate and sincere love to each of the dear sisters of the prayer-meeting, and to all my dear friends in Beaufort and elsewhere. I trust I shall continue to receive many blessings, and above all the sweet influence of the Holy Spirit, in answer to their prayers.—May heaven's richest blessings descend on each and every one.

Assure sister Barksdale, she is ever near my heart, and my earnest prayer is, that the light of heaven may ever shine on her path and guide her to the glory of God in all things.

MAULMEIN, Feb. 27.

We arrived here last Sabbath morning, just at the dawn of day, having come from Amherst, 30 miles, in native boats with the tide. The Missionaries who received us gladly, are enjoying tolerable health, are exceedingly happy, and every individual seems to be exertin; all their energies for the salvation of souls. Itinerating is becoming more common, and every exertion adds to its importance. The thrilling accounts given by those who penetrate the forests and roam the rivers, would inflame every heart susceptible of feeling, for the cries of others woes. Numerous and wide doors are opened on every hand, and the cry constantly goes up—send forth labourers into the harvest. Native assistants are abundantly useful, with some one to guide them; and our sisters who can be spared from schools, &c. do not mind taking an infant child and with a number of assistants, go up and down the rivers to numerous villages, giving instruction, and directing that of the assistant. O could I but speak the language, how gladly would I join the blessed work. But I am quite settled about my location, or what I ought to devote myself to. The brethren have described a number of places, and left me to choose for myself. I am trying to find what God will approve, and to feel the witness of his spirit, for I dare not act in so important a matter, without it; nor indeed in any thing. But I am too distant from the light—but I have no other place.

March 7th.—I am to leave about noon on an excursion up the river with brother and sister Vinton, and shall visit a village of the Prob-Karens, for whom I have concluded to spend the remainder of my days. I shall be introduced, select a teacher and look for a child, and see what God will open for the cause. Their language is not written, and I must proceed just as I did with the Indians. A few have been converted, and they ask for a language. Think themselves superior to the other Karens, and are thought by Mr. J. to be so; though but little is known of them. No other Missionaries can be spared, and the work looks great; but God is my guide and my strength. I feel a witness that he will help me engage, and I have reason to have many associates, and to be ever aided by many prayers.

The expense of the child will be about 20 or 25 dollars. All the Missionaries think best to cloths such children in the native style, and it seems best to me—consequently it is very simple and can be had here. Do write me immediately—make all desirable enquires—tell me how the cause prospers, and above all how to live near to God, and become holy in heart and life. Farewell! God bless you and all with whom you are surrounded.

I wrote Mrs. Brisbane some time on the voyage and directed to her son in Charleston—but letters not unfrequently are lost. I trust yourself and others will write me often. Yours in the bonds of Christ's love.

* This was not done out of any feelings of kindness, but out of mere desire of gain, the prominent feature in their character. Presents are always returned by foreigners.

Mournful Incident.—The whole catalogue of the dreadful casualties originating from ardent spirits long and mournful as it is—a most furtiniah a more melancholy, more heart rending case, than occurred in this city last week. A laboring man was expected home to dinner, and among other things prepared for him, was his usual glass of rum. His only child, a fine little girl about three years old, unperceived by those around, got possession of the glass and swallowed the contents—never thinking in her childish innocence, but that she might take with impunity what she had seen her father delight to drink so often. As the rum was nearly undiluted, she shortly became insensible, and remained so until relieved by medical aid. This relief was but temporary. In the night she was seized with spasms, so violently that all further medical assistance proved of no avail, and in twelve hours she died, the innocent victim of her father's vice.

What a subject is here for the reflection of a drinking parent.—*Boston Journal.*

Awful Death—A Protestant Clergyman of Hischberg, in Silesia, was killed in his pulpit. A thunderbolt burst over the Town one Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the Church by an iron chain—the lightning struck the spire, penetrated the roof, and descended along the chain. The body of the old man, who was continuing his discourse undisturbed, was seen in a blaze; he raised his hands to his head, gave a convulsive start and sank back dead in his pulpit.

Bread Stuffs.—Among the reasons adduced for the present extraordinary high prices of grain and flour, is one of which is truly alarming. It is stated in one of the most respectable and well informed journals of New York—and the information is no doubt derived from authentic sources—that the whiskey manufacturers of that state consume no less than 100,000 bushels of grain per month! Thus converting into a poisonous and destructive fluid that substance which all bountiful Nature has provided peculiarly for the nourishment and stay of human life, can a more wicked and wanton misapplication of blessings so generously bestowed on man be well imagined! Independent of the countless evils which are inflicted upon society thro' this constant flood of moral and physical venom, an enormous tax is imposed upon all classes, rich and poor with whom bread is considered "the staff of life." The means of sustenance are actually snatched from the mouth of honest labor, by grocers. Twenty thousand barrels of flour are thus withdrawn, every month in the single State of New York from its legitimate use, and applied to the vilest of all possible purposed. Add to this iniquitous perversion from proper channel by the whiskey and gimmakers in other sections of the Union, and we have in part a solution of the stuffs. The laws of the United States ought to be made to reach the horrible system, and to check at least, even if they may not even annihilate, its growing evils.—*Nantucket Inquirer.*

OLD OAK.

A large oak in the forest of Cerisy, known under the name of the Quenese, at a little distance to the right of the great road to St. Lo, is supposed by the comparing various data, to be eight or nine hundred years old. In 1824 it measured thirty-six feet in circumference just above the soil, and was about fifty-five feet high. The trunk is now hollow, and will hold fourteen or fifteen persons.

The first Temperance Society ever formed in the U. States was, according to a statement made by Dr. Pierce of Brookline, organized about 30 years ago by him and Samuel Dexter.

Sensible Question.—Mamma,' said a child, 'my Sunday school teacher tells me that this world is only a place in which God lets us live a little while that we may prepare for a better world. I do not see any body preparing. I see you preparing to go out of the country—and aunt Eliza preparing to come here. But I dont see any body preparing to go to Heaven. If every body wants to go thither, why dont they try to get ready!'

THE ELECTIONS.

The Elections in Pennsylvania, and Connecticut, have no doubt translated in favor of the Van Buren ticket, and nothing positive in confirmation of the result, has published at the latest dates, from the States of those States. The Whigs in Pennsylvania said they would be out but by a very morning. We have no doubt, they (says the Philadel. Nat. Gazette of Friday) will be, that the Whigs have obtained an ascendency in the Convention.

Connecticut has given a majority of 895 for the Van Buren ticket,—seven towns to be heard from which will not materially vary the result.

In Maryland.—The total result of the Election in this State, gives the Harrison ticket a majority of 3586.

Delaware has given to the Harrison ticket 900 majority.

In the City of New-York, the election has resulted in the choice of a Whig Senator, two members of Congress, and the entire Assembly Ticket. In 18 counties of New York, the Van Buren majority amounts to 15,773.

In Vermont the Whig Electoral ticket will prevail by about 750 majority.

In Maine the majority for the Van Buren ticket as far as heard from is upwards of 6000.—*So. Pat.*

NEW YORK, Nov. 9.

Very late from Europe.

The packet ship Silvie de Grasse, Capt. Wiederholt, arrived last evening from Havre, whence she sailed on the 12th Oct. Our Paris advices are of the 10th of that month. The London dates in those are of the evening of the 7th. Our previous advices from that city were of the morning of that day.

MONEY AFFAIRS.

The "commercial crisis," as the English and French papers call it, appears to be sweeping the whole continent. At Amsterdam, as we have before stated, the rate of interest has been advanced, and at Berlin and Vienna, corresponding measures were under consideration. The continental journals speculate very mysteriously upon the event, and hint at political changes of vast importance.

M. Pageot has come in the Silvie de Grasse as Charge, till the new Ambassador, M. Pontois, can make arrangements to enter upon his duties.

A large manufactory belonging to Messrs. Jouffroy Brothers at Vienna, had been destroyed by fire. Loss 100,000 francs. The roof fell in and killed one man, and wounded several others.

FRANCE AND SWITZERLAND.

The Swiss papers are not merely severe but savage upon the *ultimatum* of France. The *Neuchatelois*, of Neuchatel, denounces it a libel, *concerted* for the falsehood of its assertions. The *Ami de la Constitution* says that if the members of the extraordinary Diet have common sense, however, destitute of courage they may be, they will not yield to the menaces put forth in it.

The extraordinary Diet is called to deliberate on the course to be pursued. The Councils were summoned, in the different cantons for the election of deputies to this Diet—to meet in October. It is probable that the resolution of the Directory, relative to the affair of Conseil, will be adhered to, but that a mediation by some foreign power will be authorized, and suggested to France. The Swiss cannot be mad enough to go to war with France, knowing as they must, that Austria and Prussia will be against them also.

The Swiss chargé at Paris had received orders from the Directory to quit Paris, and had accordingly demanded his passports. Inadpvertion, however, would detain him (very conveniently) for some weeks

A friend of Joseph Bonaparte has contradicted (very indignantly, and by authority) the report that the ex-king had received permission to visit Corsica, and says that he never has applied and never will apply for such permission.

The Paris papers announce that the King will soon pardon and set at liberty more than 60 persons confined for political offences. Among them will be, perhaps, the prisoners at Ham.

A clock-maker of Boulogne has successfully applied the elastic force of compressed air, to the propelling of clock machinery.

An antique—a bulls head—exquisitely carved in some unknown metal, is supposed to be the Brian Corinthian brass of the Romans, the composition of which has been lost for many ages. was dug up, lately, in Burgundy.

There is a sketch in the French war department, who, in various battles, has received no less than 75 wounds, and has been twice trepanned for fractures of the skull. His name, oddly enough, is Laguerre—in English, War.

Sixty-six persons committed suicide in Paris, during the month of September.

Five vessels of war have sailed from Toulon for various ports in Spain and Portugal, to protect the French consuls, and afford assistance or a place of refuge to French residents, in case of trouble growing out of the revolution.

SPAIN.

It was reported at Paris on the 8th of October that Gomez had effected his escape, with the remnants of his army, to the passes of the Sierra Morena.

The chargés d'affaires of Austria, Sardinia and Naples, and the ambassadors of Russia and Prussia, had left Madrid for their respective kingdoms —in consequence, no doubt, of the revolution. The French ambassador, count Mauberg, arrived at Bayonne on the 5th, on his way to Madrid.

The Carlists made an assault upon the British legion, in line before St. Sebastian, on the 1st, but were repulsed with a heavy loss. The British steamboats fired upon the Carlists, by order of Lord John Hay.

PORTUGAL.

The late revolution, effected at Lisbon, does not seem to be approved in the kingdom generally; and it is even said that those who effected it in the capital, are not much inclined to undo their work. The Portuguese auxiliaries in Spain have refused to swear to the constitution of 1820.

The queen was suffering from illness at the date of the latest advices.

Prince Ferdinand, the queen's husband, has resigned the chief command of the army, his appointment to which had excited some discontent.

The queen had issued a decree, prohibiting the bull-fights; said to be the most unpopular act of her reign.

SWEDEN.

Rumors are afloat, of a project said to be entertained by very many influential persons in Sweden, Denmark and Norway, for a union of these three kingdoms under one crown; to take place on the demise of Charles John, the present king of Sweden. This great object is to oppose a stronger conservative front against the increasing power of Russia.

RUSSIA.

The Emperor had his collar-bone broken by an overturn of his carriage, but had perfectly recovered at the date of the latest advices. By this accident his intended visit to Warsaw was prevented.

The evacuation of Silistria was nearly completed on the 16th of September. 9000 Turkish troops were to be at that time in barracks, and the French and English troops for Wallachia had appointed vice consuls for Silistria.

NEW-YORK, Nov. 11.

FROM ENGLAND.

The Westminster, Capt. Moore, arrived yesterday from London, bringing papers to the 17th ult.

The Revenue.—The amount of the revenue present a balance of nearly two millions over the last year of 2,700,000l., and 1,926,000l. upon the quarter.

The cholera has almost entirely ceased in Italy. In the Roman states it exists only in Ancona—and there only to a limited extent.

Cholera.—Considerable apprehensions are beginning to be felt in Ireland for the state of the crops. Very gloomy accounts have been received from the north and northwest. The western coast, the islands and the highlands of Scotland, are in very precarious state.

Nothing further has taken place in the affair between France and Switzerland. France has agreed to close it amicably, but all the Swiss Cantons except Geneva have agreed to resolutions couched in a belligerent spirit. Meantime the blockade is enforced with the utmost rigor.

Alleged Violation of the American Flag.—The following extract is from a London paper per Westminister:

CONSTANTINOPLE, Sept. 21.

A circumstance has occurred in Smyrna which may disturb a little the renewed harmony between France and America. On the 14th, the American brig Banian, loaded with Turkish produce for Boston, set sail, and got outside the Castle, when she was forcibly boarded by a French man-of-war's boat. An officer and several men, stated, said they were in search of two deserters, whom they suspected to be on board, and, notwithstanding that Capt. Ingles assured them on his word of honour that there was no such men in his ship, the French commenced a strict search, and not succeeding in finding the deserters, the officers ordered the American captain to return to Smyrna. On this the American hauled down his flag, abandoned the vessel, and the French brought her to anchor between the Castle and the town. Capt. Ingles then went on shore and made his protest. Thus the affair remained when the last accounts left Smyrna. Mr. Offley, the United States consul, is a man who will do his duty, even which he would not flinch a hair's breadth, even were his consulate rattled about his ears. He is another Lord Ponsonby, with this difference, that he will certainly be more promptly supported by his own Government. People cannot insult the stripes and stars with impunity.

The French squadron sailed for Portugal on the 11th with instructions to employ force in compelling the fulfillment of the treaty, and especially to prevent the disembarkation of Don Miguel, or the landing of any arms intended for his service.

A report was in circulation at Aleppo, on the 9th of September, that Mehemet Ali of Egypt, was dead.

From Spain.—Capt. Brown, of barque Ganges, arrived at Boston, from Malaga, October 19, informs Messrs. Topliff, that 6000 men of the Carlist army were within one day's march of Malaga when he sailed, and great consternation pervaded all ranks in that city. The shipping in harbour was crowded with men, women and children, for protection. As the progress of the Carlists had been marked by every excess, and as they wreaked their vengeance more particularly upon those places which had proclaimed the constitution or were in favor of it, the inhabitants of Malaga had every reason to fear the worst consequences, should the Carlists enter the city.—Every preparation was making to defend the place. About 5000 militia were enrolled, but had no leaders in whom they had confidence; consequently, great alarm existed, and business was at a stand.

The U. S. ship Potomac was in port, also a British and a French frigate.

LIVERPOOL, Oct. 13.

The Cotton market has been very quiet to-day. Sales 1500 bags—Bowds 8d to 11d; Maranhams 12½d; Surats 6½d to 7d 5-16th; and Mobiles 11½d per lb.

OBITUARY.

Died of bilious fever, at his residence, Richmond hill, Barnwell District, South Carolina, in the forty ninth year of his age, GEORGE W. COLLINS, leaving an affectionate wife and five small children to mourn their loss together with a large circle of friends, who join with the disconsolate widow and orphans, in all the sympathy of which such circumstances are naturally calculated to inspire.

The deceased had been for the last three years of his life, a regular and consistent member of the Baptist church, possessing a large share of vital godliness, and a well informed mind, with a discriminating judgment, which gave him great influence in the neighborhood in which he lived, yet he was modest and unassuming, always giving the preference to others, but when called upon to act, always endeavored to promote the best interest of man, and the glory of God, in short he was the affectionate husband, the tender parent, and the benevolent neighbor; but how dark are the ways of providence, he that ministered comfort to so many hearts is no more.

He died on the 14th of October, 1836, at 6 o'clock, P. M. falling asleep in the arms of Jesus, in the full confidence of meeting him, whom he so much loved, leaving the world without a struggle or a sigh.

Blessed are the dead that die in the Lord, yes henceforth sayeth the spirit, for they rest from the labors and their works do follow them. W. J. G.

MANUAL LABOR SCHOOL:—The Committee of the Convention, who were appointed to the Manual Labor School, located in Fairfield District, had appointed to meet at Newberry, 11th Nov. for the purpose of receiving and deciding on applications for admission into this Institution. But two of the Committee however met and information was received from a third. But few applications were reported to those of the Committee who met. We now invite the attention of the Community again to this Institution, which will commence its operations on the 2nd Monday in Jan. next, under the direction of one whose qualifications are already sufficiently known and therefore need no further commendation. On account of the difficulty of obtaining mechanics, the past summer, some unavoidable delay has taken place in putting up the buildings, and they will not be completed to the extent first contemplated, by the time of the commencement of the School; but we are now happy to state, that through the energy of the Building Committee, a sufficient number of workmen are now employed, to finish the central building and one wing, by the time appointed for the School commencing. (The Steward's house is already finished.) 32 pupils can be received as boarders, in addition to the Theological Students who may come, at the opening of the School; and if more, say, another wing can be added to the central building within a month or two, for the accommodation of as many more. As but few have as yet applied for admission, we invite further applications until the meeting of the Convention, 10th Dec. next, at Greenville C. H. Applications may be made in writing, addressed to any one of the Committee at their residences, viz.: W. B. Johnson, Edgefield C. H.; B. Manly, Charleston; J. Davis Fairfield District; J. W. Hodges, New Market P. O. Abb. Dis.; and A. D. Jones, Camden. It is obviously important, that all the applicants should be made known to the Convention, in order that we may know of how many the School will consist that we may be able to make our arrangements accordingly.

JONATHAN DAVIS,
N. W. HODGES

November 18

Beach Island Academy.

Edgefield Dist. S. C.—6 miles East of Augusta.

THE Exercises of this Institution have recommenced under the direction of Mr. John T. Swann. This gentleman, who has discovered towards the close of last year, the necessity of youth, (the last five at this place) has given the most convincing proof of his entire qualification. The Trustees have reason to believe, they could not have selected a teacher more competent, to elevate the character of the Institution. No inducement is wanting to encourage persons to patronize this Seminary. The situation is healthy, society refined, Board good, and religious worship may be conveniently attended on every Sabbath.

The Trustees will be restrained only by the limits of their resources, in affording every facility for the improvement of the youth placed in this Institution.

Terms of Tuition per Quarter.

Elementary Branches, including Arithmetic, $5 per Qr.
English Grammar, History, Geography, use of the Globes, and Science.....7.....
Classics.....8.....
Board.....20.....

DR. MILEGOE GALPHIN,
DR. C. S CARTER,
REV. R. M. WARE,
DAWSON ATKINSON, ESQ.
COL. ARNER WHATLEY,
Trustees.

Beach Island, July 15, 1836.

Paper and Stationery.

THE Subscriber has just received an extensive and well selected stock of the following articles, which they will dispose of at reasonable prices, for cash, or approved City Paper.

Cut and most whole sheet Bill Cap, Letter, Folio Post, Medium Printing Paper, assorted colors Letter, Folio Post, and Gilt Edge Paper, English and American drawing Quills, ink and English Ink Powder, Ink Stands, Sealing Wafers, Sealing Wax, Black and Red Lead Pencils, Pen and Pocket Knives, a large variety of Steel Pens, from 25 cents to $1 12½ per dozen, Blank Cards, Visiting do., Pencil Cases, &c.

BURGES & HONOUR.

BURGES & HONOUR,

At the Office of the Southern Baptist,

No. 18 BROAD-STREET,

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.

Among the above are

RELIGIOUS.

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,
Polyglott Bibles.
Some of the above elegantly bound, with fine plates.
Calvin's Sermons,
Burder's Village Sermons,
McKnight on the Epistles,
Doddridge's Family Expositor,
Cruden's and Butterworth's Concordance,
Mosheim's Ecclesiastical History,
Jones' Church History,
Buckminster's Sermons,
Washington on the Atonement,
Horne on the Psalms,
Jenkins on the Atonement,
Jay's Evening Exercises,
Sprague's Lectures on Revivals,
Wardlaw's Christian Ethics,
Wilberforce's Practical View,
Communicant's Companion,
Companion to the Altar,
Barnes' Notes,
Butler's Analogy,
Buck's Theological Dictionary,
Dick's Philosophy of Religion,
Life of Samuel Drew,
Life of Jeremy Taylor,
Memoir of Schwartz,
Memoir of Neff,
Edward's on Revivals,
Clark'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
Darke 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,
Broussais' Physiology,
Broussais' Pathology,
Boisseau on Fever,
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,
Horner's Practical Anatomy,
Mieckles' Anatomy,
Murray's Materia Medica,
Manual of Materia Medica,
Parrot's Anatomical Preparations,
Turner's Chemistry,
United States Dispensatory,
Wistar's Anatomy.

Together with a large assortment of valuable Historical and Miscellaneous works, School Books, a great variety of Juvenile Works, suitable for Sunday School Libraries, and some fine editions of English and American Annuals, British and American Poets, &c. &c.

Entertainment and Utility combined.

THE attention of the community is respectfully invited to an interesting and valuable work just published, entitled "THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE." Edited by the Rev. Jonathan Davis, and Rev. N. W. Hodges, giving a true and impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ till the present day. Also of The Jews, Mohammedans, and Heathen Nations; together with the Manners and Customs of the East—a description of Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants and Minerals—a statement of the most remarkable Transactions and Events in Ecclesiastical History—Biographical Notices of the Early Martyrs, and distinguished Religious Writers and Characters of all ages, &c. &c. The whole is brought down to the present time, and embraces under one alphabet, the most valuable parts of Calmet's and Brown's Dictionaries of the Bible, Buck's Theological Dictionary, Abbott's Scriptural Natural History, Wells' Geography of the Bible, Jones' Biographical Dictionary of the Bible, *and many others of a similar character*, entirely superseding the necessity of purchasing those works. The whole is illustrated by numerous Maps and other Engravings on wood, copper and steel. It forms a concise and complete Library of Religious Knowledge, and to Ministers, Students, Heads of Families, and all engaged in the instruction of Youth, an invaluable auxiliary. The price for the two volumes, neatly bound in calf, is SIX DOLLARS, payable on delivery.

☞ The Citizens of Charleston are respectfully informed, that an Agent is now in the city, and will wait on them to receive subscriptions, and deliver the volumes immediately.

Charleston, June 30th, 1836.

PROSPECTUS

OF THE

FIFTH VOLUME

OF THE

SOUTHERN ROSE.

THE Fifth volume of this Periodical will commence on the third September, 1836. Its merit will be very considerably enlarged by the employment of finer type. The labours of the present editor are accompanied with the encouragement of a large circle of friends, of both sexes. The work has been constantly rising in public esteem, and extending in circulation. A great number of back volumes can still be obtained, and the publishers will spare no pains to render the ensuing volume in every respect superior to its predecessors.

BURGES & HONOUR,
18 Broad-st.

TERMS.—The SOUTHERN ROSE is published every other Saturday, at Two Dollars per annum, to be paid in advance. Persons procuring five new subscribers, and paying for them in advance, will be entitled to a sixth copy.

Charleston Prices Current, Nov. 18.

ARTICLES.	$ c.	$ c.
BAGGING, Hemp, 40 inch, yard	24	26
Tow and Flax	18	22
BALE ROPE, lb	10	12
BACON, Hams	9½	15
Shoulders and Sides	7¾	7½
BEEF, New-York, bbl.		
Prime	12 00	15 00
Prime	8 50	9 00
Cargo	6 75	c
Mess, Boston	14 00	c 14 50
No. 1	10 50	c 11
No. 2	9 50	c 10
BREAD, Navy, cwt.	5 00	c
Pilot	5	c 0 00
Crackers	7 50	c 8
BUTTER, Goshen, prime, lb	25	c 31
Inferior	25	c 27
CANDLES, Spermaceti	33	c 34
Tallow, Charleston made	12½	c 14
Northern	13	c 13½
CHEESE, Northern	10	c 12½
COFFEE, inferior to fair	12½	c 13
Good fair to prime	13	c 14
Choice	14½	c 15
Porto Rico	14	c 14½
COTTON, Uplands, inferior	14½	c 15
Ordinary to fair	15½	c 16½
Good fair to prime	17	c 18½
Prime to choice	18½	c 19
Sunnee and Maine	32	c 45
Sea Island, fine	48	c 50
CORDAGE, Tarred, lb	10	c 11
Do. Manilla, lb	11	c 12
DOMESTIC GOODS.		
Shirtings, brown, yd.	8½	c 10½
Bleached	9	c 18
Sheeting, brown	15	c 17
Bleached	12	c 21
Calicoes	10½	c 20
Stripes, indigo blue	12½	c 16
Checks	11	c 20
Plaids	11	c 16
Fustians	14	c 18
Bed Tick	15	c 22
DUCK, Russian, bolt	15	c 21
American Cotton, yd.	35	c 45
FISH, Herrings, box		
Mackerel, No. 1	10 00	c 10 50
No. 2	9 00	c 9 50
No. 3	7 00	c 8 00
Dry Cod, cwt.	2 75	c 3
FLOUR, Baltimore H. S. sup. bbl.	7 37½	c 7 50
Philadelphia and Virginia	7 37½	c 8 00
Canal	7 75	c 8 00
GRAIN, Corn, bush.	75	c 00
Oats	60	c 00
Peas	1 20	c 1 25
GLASS, Window, 100ft.	4 25	c 9
GUNPOWDER, keg	5	c 6
HAY, Prime Northern, 100 lb	1 75	c 1 87½
IRON, Pig		
Swedes, assorted	4	c 4½
Russia, iar	4	c
Bloop, Lb	6½	c 6½
Sheet	8	c 8½
Nail Rods	7	c 7½
LARD	16	c 17
LEAD, Pig and Bar, 100 lb	7	c 7½
Sheet	9	c
LIME, Stone, bbl.	1 50	c
LUMBER, Pitch Pine, rafts, Mft.	14	c 15
Shingles, M	3 50	c 4 50
Staves, Red Oak	13 00	c 14 00
MOLASSES, Cuba, gal.	26½	c 29
New-Orleans	44	c 46
Sugar House Treacle		c
NAILS, Cut, 4d. to 30d. lb	6½	c
NAVY STORES.		
Tar, Wilmington, bbl.	1 87½	c 2 00
Turpentine, soft	5 00	c 0 00
Do. Georgetown		c
Pitch	0 00	c 0 00
Rosin	3 00	c 0 00
Spirits Turpentine, gal.	70	c 72
Varnish	25	c
OILS, Sperm, winter strained	1 10	c 1 15
Fall strained	1	c 1 5
Summer strained		c
Linseed	1 30	c 1 35
Tanner's, bbl.	15	c 16
OSNABURGS, yd.	8	c 10
PORK, Mess, bbl.	23	c 24
Prime	19	c 20
Cargo	0 00	c 0 00
Mess, Boston	00	c 00
No. 1, do.		c
PEPPER, black, lb.	8	c 8
PIMENTO, do.	9	c 9½
RAISINS, Malaga, bunch, box	2 87½	c 3
Muscatel	2 62½	c 2 75
Bloom	2 50	c 2 75
RICE, 100lbs.	2 87½	c 3 62
SUGAR, Muscovado, lb.	9	c 12
Porto Rico and St. Croix	9½	c 12
Havana white	13	c 14
Do. brown	10	c 10½
New-Orleans	9	c 11
Loaf	16½	c 20
Lump	13½	c 14
SALT, Liverpool coarse sack 4 bush.	1 62½	c 0 00
In bulk, bush.	27	c 38
Turks Island	30 62½	c 35
SOAP, American yellow, lb.	5½	c 8
SHOT, all sizes	8½	c 9
SEGARS, Spanish, M	14	c 16
American	1 85	c 1 87½
TALLOW, American, lb.	9½	c 10
TOBACCO, Georgia	0	c 0
Kentucky	3½	c 9
Manufactured	8	c 13
Cavendish	34	c 32
TEA, Bohea	18	c 20
Souchong	30	c 40
Gunpowder	75	c 80
Green	50	c 80
Young Hyson	65	c 75
TWINE, Seine	26	c 30
Sewing	26	c 30
WINES, Madeira, gal.	3	c 3
Teneriffe, L. P.	1 05	c 1 10
Malaga	00	c 00
Claret, Bordeaux, case	22	c 30
Champaign, doz.	8	c 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Divid. declared.
United States Bank Shares	168	126	3.50
South-Carolina do.	46	66	3.50
Union do.	100	128	3.50
Union do.	50	70	1.75
Planters' & Mechanics' do.	50	60	1.50
Charleston do.	100	155	6.00
Union Insurance do.	60	79	4.00
Fire and Marine do.	100	125	3.00
Rail-Road do.	100	125¼	4.
Santee Canal do.	570	245	17.
State 5 per cent. Stock	100		
State 5 per cent. do.	100		
City 6 per cent. do.	100		
City 5 per cent. do.	100		

EXCHANGE.

Bill on England, 7a 7½ per cent. prem.
France, 5f. 37½ a 5 30 per dollar
New-York, 90 days, 1 per cent. disc. and int
Boston and 30 days, 1 per cent. disc. and int
Philadelphia, 10 days, 1 per cent. disc. and int

Charleston Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 per cent. Offices 6 per ct. and int.; North 1 per ct. and int.; Savannah 1 per ct. and int.; Checks to the North, 6 do. South and West 1 per. Savannah Bank Bills, par.
All other Georgia Bank Bills, par.
North Carolina Bank, 1 per cent. prem.
British Doubloons, 15½
Mexican and Colombian do. 15½
Heavy Guineas, $5, and Sovereigns, $4 a 4 7-9

Charleston Market.

COTTON.—The sales of this week have been 1875 Bales of Uplands of the new crop, from 17½ a 18c. and 171 bales of the old at 14 a 16c. Sales of Sea Island Cotton, from 48 a 50 cents; Stocks of Cotton and Sections, 27 cents, all of the crop of 1836. The market remains firm without any change.

The last European advices are favorable.

RICE—Sales little in market, prices from 2½ a 3 from $2½ a $3½.

POETRY.

TIME—A RHAPSODY.

BY JAMES MONTGOMERY.

"*Sed fugit, interea, fugit inreparabile tempus.*"—VIRGIL.

'Tis a mistake, time does not fly
He only hovers on the wing;
Once here, the moment dies not,
'Tis an immortal thing—
While all is change beneath the sky,
Fix'd like the sun as learned sages prove,
The' from our moving world he seems to move,
'Tis time stands still, and we that fly.

There is no past; from Nature's birth,
Days, months, years, ages, till the end
Of these revolving heavens and earth.
All to one centre tend,
And having reached it late or soon
Converge as in a lens the rays,
Caught from the fountain light of noon,
Blend in a point that blinds the gaze;
—What has been is, what is shall last
The present is the *focus* of the past,
The future perishing as it arrives,
Becomes the present and itself survives.

Time is not *progress*, but *amount*,
One vast accumulating store,
Laid up, not lost; we do not count
Years *gone* but *added* to the store,
Of wealth untold, to clime nor clans confined,
Richer to generations lent.
For ever spending, never spent,
The august inheritance of all mankind.
Of sin, from Adam to his latest heir,
All in due turn their portion share,
Which as they husband or abuse,
Their souls they win or lose.

Though history on her faded scrolls,
Fragments of facts, and wrecks of names enrolls,
Tempts indefatigable fingers write,
Man's meanest actions on their souls,
In lines which not himself can blot:
Those the last day shall bring to light—
Though through long centuries forgot,
When hearts and sepulchres are bared to sight.

Then having filled his measure up,
Amidst his own assembled progeny,
(All that have been, that are, or yet may be,)
Before the great white throne,
To Him that sits thereon,
Time shall present the cup,
In which, as in a crucible,
He bid the contents as they fall,
Most precious than Golconda's gems,
Or stars in angel's diadems,
Though to our eyes they seem to pass
Like sands through his symbolic glass,
But now the process done,
Of millions multiplied by millions—none
Shall there be wanting—tho' by change
Ineffable and strange,
All shall appear at once, all shall appear as one.

Ah! then shall each of Adam's race
In that concentered instant trace
Upon the tablet of his mind,
His whole existence in a thought combined,
Thoughtless to part no more, but be
Stamped on his memory;
—As in the plate chemistry
Sees at a glance, in clear perspective lie
Myriads of forms, of ocean, earth and sky.

Then shall be shown, that but in name
Time and Eternity were both the same;
A point which life nor death could sever,
A moment standing still for ever.

We hope none will be deterred from reading the article in this number on the great doctrine of Atonement. It is from the pen of the late Dr. Maxey, whose memory is cherished by very many amongst us. It is a matter of sincere regret, that this great and good man did not write as he wrote so well.—*Ch. Index.*

THE ATONEMENT.

A Discourse, designed to explain the doctrine of Atonement. In two parts. Delivered in the Chapel of Rhode Island College, on the 11th and 25th of November, 1793. By Jonathan Maxcy, A. M. President of Rhode Island College.

PART I.

"*For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.*"

The sufferings of Christ were essential to his character as a Saviour. Without them the pardon of sin could have subverted the authority of the divine law, and have prostrated the dignity of the divine government. For, if God should not execute the penalty incurred by the transgressor, if he should not manifest in his moral government the same abhorrence of sin and the same regard to the obedience of his law, which he has manifested in the chastisement of his law, his moral and his conduct would be repugnant to each other, and he would afford no convincing evidence, that his law was a transcript of his mind, and that it ought to be considered as sacred, and regarded as a universal invariable standard of obedience for all rational creatures. Our great and chief design of the atonement made by the sufferings of Christ, was to impress on the minds of the children of God's displeasure against sin, though he should pardon the sinner. It was essential to a consistent exercise of pardon, that in some visible expression, God's regard and abhorrence towards sin should be exhibited as clearly, fully and universally, as it would be in the execution of the penalty of the law on the transgressor. This disposition, when brought into view in some sensible manifestation, shows God's character from all quarters, and fully discovers his attachment to the dignity of his government, to the rights of his subjects, and the truth of his law. The suffering of Christ appear to have been awful, when he bore our sins, and was made a curse for us; the hatred of God's displeasure against sin, and of the dreadful consequences of sin upon his creatures, and his holy law. Hence it is, that the atonement so frequently brought into view in God's revelation, as the only hope of sinners. The sufferings support the dignity of God and his moral government, while he extends pardon to guilty; they present him in a glorious light, as the universal sovereign, who will be obeyed, and in which all his creatures will be satisfied. It is therefore with the greatest propriety that the text describes God, as the author of all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

In opening this view the passion of Christ; as essential to a display of the divine character in the pardon of sin, present the doctrine of atonement in a light truly interesting and important. For some of truths to be calculated more effectually to awaken the solicitude, and raise the desponding hopes of the guilty, than a prospect of forgiveness. Why God should require sufferings and the effusion of blood as a pre-requisite to the remission of sin, has been a subject of much enquiry, and to many "a stone of stumbling, and the rock of offence." They have supposed, that if God would not pass by sin without an atonement, without full satisfaction to his justice, he must be naturally implacable; that he has no mercy, because he punishes the innocent for the guilty, and bestows no good without an adequate compensation. Sufferings, it is true, can add nothing to the love of God to his creatures; but they may be, and it is hoped, can be, proved to be necessary to a consistent exercise and display of that love. Atonement does not imply a purchase of God's mercy; it does not imply satisfaction to justice, as a cancellation of debt: nor does it infer any obligation on justice for the liberation of sinners: for if it do, then sinners are not saved by forgiveness, since it is impossible for mercy to pardon, where justice cannot punish. Atonement implies the necessity of sufferings, merely as a medium through which God's real disposition towards sin should be seen in such a way, that an exercise of pardon should not interfere with the dignity of government, and the authority of law.

The sufferings of Christ for sin characterize the pardon, and distinguish it from all others. The atonement made by them, adds to the Christian religion its chief superiority, and lays the only foundation of hope for all who have just views of the divine law, and the moral state of man. All the doctrines of the gospel will derive their peculiar complexion from the manner in which the doctrine of atonement is explained. A mistake here will be peculiarly injurious, and will infallibly lead into error in every other part of divinity. Atonement is the great sun in the centre of the system.—Blot it out, and you are lost forever. Not a ray from any other quarter will dart through the gloomy prison of sin, to cheer its disconsolate inhabitants, to disenthral them from chains, and enlighten their path to freedom and glory.

The design of revelation is to unfold the true God to men, acting according to the principles of his nature. This God is just and merciful. He is disposed to punish and to pardon. How then shall his justice and mercy be displayed towards the transgressor, without infringing or destroying each other? God threatens punishment to sin. Sin is committed. God, instead of punishing, pardons. Where is his justice? Where is his truth? Where is the regard due to his law, his character and government? If he punish, where is his mercy? These difficulties will be obviated by a right understanding of the atonement which Christ made for sin. To exhaust this important subject to comprehend all its connexions and consequences, perhaps at present exceeds the human capacity. Enough of it, however, can be known and understood, to enable us to perceive its excellency, and to secure our present and future felicity. As the design of atonement was to save men from the curse of the law, in consistency with the perfections and designs of God, the atonement had immediate respect to the law of God, to the moral state of men, and to the ultimate and chief end of God in creation. Without a just and proper view of these three points, all enquiries respecting atonement will be extremely defective, if not totally erroneous. They will be like us, like an unpilloted ship, driven by the winds over the pathless ocean.

In the subsequent discourse, therefore, I shall

I. First explain the nature of the divine law, the moral state of man, and the design of God in creation.

II. Secondly, the matter, the necessity, and the nature of atonement.

A few references will then close the subject.

I. I shall begin the first division of this discourse, by

1. First explaining the nature of the divine law.

Under this denomination we are not to include all the laws given to the people of Israel. For though these may be termed divine with respect to their author, yet they are not all of a moral nature, and consequently not obligatory on all mankind. For the reason all positive laws appertaining to the former dispensation, are not included in the phrases, "divine law," "and the law of God." These are used by way of eminence, to denote the moral law, as it is promulgated and explained in the decalogue.

The laws given to the Israelites were of three kinds, moral, ceremonial and forensic. The first respected them as rational accountable creatures; the second, as members of the ecclesiastical body; the third, as members of the political body. The two last kinds of laws were peculiar to the Israelites. They alone had the promise of the Messiah,—His death and sufferings for sin were prefigured by the various offerings and sacrifices enjoined in their ritual. Hence they received the ceremonial law, as an indication of the Messiah yet to come, who being the substance of all its shadows, was by the sacrifice of himself to abrogate its authority, and discontinue its observance. Hence Christ, in the sufferings by which he made atonement for sin, had no other respect to the ceremonial law, than as he corresponded to its typical prefigurations.

The forensic laws of the Israelites, were accommodated to their peculiar genius as a people; to their peculiar circumstances in the land of Canaan, and to the peculiar form of their nation into a republican theocracy. Hence it appears, that the ceremonial and forensic or political laws of the Israelites; were of a temporary nature, and obligatory no longer than continued by the express injunction of the legislator. In this view, as they did not originate in the eternal fitness and propriety of things, they may be styled positive, and in contradistinction to those which are moral; which continue in unchangeable will of God, respecting the obligation, the obedience and disobedience, the reward and punishment of rational creatures. These laws primarily flow from the absolute perfections of God, and like his nature are sacred, immutable and eternal. These laws, summed up in one body, are styled the law, or law of God. To this law the whole of Christ's work, in making atonement for sin, had immediate respect. Without a just view of this law, therefore, the doctrine of atonement cannot be understood, nor its necessity and property perceived. Concerning the divine law, two things must be particularly noticed:

1. It contains a prescription of certain duties. These are contained in the decalogue, as it was delivered at Mount Sinai, and are all summarily comprehended in love, as the fountain from which all real acceptable obedience flows. Thus Christ explained the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37, &c. Paul viewed the law in the same light, when he wrote, "Love is the fulling of the law." Rom. xiii. 10. No action, therefore, either mental or external, which does not proceed from pure love to God, can come under the denomination of true virtue of obedience. They are deficient in the perfect rectitude, and was designed to govern the whole man, by inspiring right motives, and producing an entire correspondence between them and external actions.

2. The second thing to be noticed concerning the law is, that it contains communications of divine vengeance against transgression. Without these, it would not properly in its nature have the force and authority of a law. The language of the law, expressing the penal sanction, is, "cursed is every one who confirmeth not all the words of the law, to do them." Deut. xxvii. 26. "This curse most undoubtedly is the just and proper punishment of sin. For it is inconsistent with the perfection of God, to threaten a punishment greater or less than sin deserves. This is the punishment from which Christ delivers. Thus Paul says in the Galatians, "God sent forth his Son, made under the law, to redeem them that were under the law." Gal. iv. 4, 5. This is, to redeem them from its curse, and he explains it in another place, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Let it here be particularly noticed, that this communication annexed to the divine law, is the sum and foundation of all the threatenings expressed in scripture, and denounced against transgressors. Various threatenings are found in the New Testament, denounced against those who reject the gospel. These threatenings express the real penalty of the divine law. For no man can slight, neglect or refuse the gospel, without violating the law, and incurring its penalty. That this penalty, which will be executed on the impenitent, in a future state, is endless misery or destruction, appears from the following passages of scripture. In Dan. xii. 2, it is said, "and many of them which sleep in the dust of the earth shall awake, some to everlasting life; and some to everlasting shame and contempt." Matt. xviii. 8, "it is better for thee to enter into life halt or maimed, than having two hands or two feet, to be cast into everlasting fire." Matt. xxv. 41, Christ says to the wicked, "depart from me, ye cursed, into everlasting fire." And in verse 46, "these shall go away into everlasting punishment." Mark iii. 29, "Christ says of him who blasphemes the Holy Ghost, that he is in danger of eternal damnation." Paul says of those who disobey the gospel; who shall be punished with everlasting destruction." The destruction spoken of in these words undoubtedly is the penalty of the law. For the law can only condemn and punish. Here perhaps it will be objected, that the punishment implied in these words is not strictly endless, since the word everlasting is sometimes appropriated to express things of a limited duration; that is not the nature of punishment to be endless, and therefore the term everlasting, which used to express its duration, does not prove it to be strictly endless. To this it is replied, that because the term everlasting is in some instances used to denote a limited duration, it does not follow that it is used so in all; not even when used to express the duration of things which would cease to exist if left to the laws of nature; for God can perpetuate whatever he pleases. But the duration of the nature and duration of future punishment, we are wholly indebted to revelation. In this revelation God has explained the duration of punishment by the term everlasting, and the nature of his law; not only by the word everlasting, but by unequivocal determinate phrases, denoting it to be strictly endless. This is fully evident from the following passages, which positively determine the meaning of the word everlasting, when used to express the duration of future punishment. In Mark ix. 43, Christ says, "it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that shall never be quenched: where their worm dieth not, and their fire is not quenched." In Matt. xii. 31, it is said, "the blasphemy against the Holy Ghost shall not be forgiven unto men." In John iii. 36, it is said, "he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." Of the same import are all those passages which speak of those as liable to perish, to be cast, rejected, to be cast away, to be lost and destroyed. To these testimonies of scripture, ascertaining the penalty of the divine law to be endless misery or destruction, let us add the testimony of reason.

The law, whose essence is love, tends its nature to secure the highest happiness of all rational creatures. For if all comply with its requirements, God will dwell with all the heart, and their neighbor as themselves, what room is there left for sin or misery? These originate not in any deficiency in the divine government, but in deviation from the divine law. In this God has discovered as much goodness as he has in the gospel. For the first tends to secure the highest happiness without sin, and the last to secure it after the introduction of sin. Whatever therefore is opposed to God's law, is opposed to his gospel; and whatever is opposed to either, tends to introduce universal and endless evil. If, therefore, endless punishment be not the penalty of the divine law, it does not appear that it has any penalty. For whatever penalty God annexes to his law, must be just; that is, it must be as great as the evil introduced by transgression, or as great as the glory of God, and the good of the rational universe, requires. The greatness of this penalty must be estimated from the consequences that would ensue from an unrestrained indulgence of transgression, and the magnitude of the object against which the transgression is committed. The law of God tends to universal good. As sin opposes that law, it tends to universal evil. Did all rational creatures commit sin without any restraint from divine interposition, all would be involved in endless misery. The law of God, which is as near to him as his own nature, would be universally violated and contemned. For all these consequences, so dishonorable to God, so ruinous to creatures, each one concerned in transgression must feel himself accountable. Sin is atheism. It denies God. It strikes at his government and character, and consequently at all good and all happiness. As sin therefore tends to introduce endless evil, if punishments are to be proportioned to crimes, it deserves endless punishment. Having explained the nature of the divine law, in considering its precepts and penalty, I now proceed to explain

II. The moral state of man. By the moral state of man, we are to understand, the state in which he is, considered as an accountable creature, capable of praise and blame, of reward and punishment. This state, as it respects all men in unregeneracy, appears from the scripture to be characterized by the following things.

1. It is a state of entire alienation of affection from God. That is, it is a state in which the moral temper is averse to divine and spiritual things, insensible of their excellence, and regardless of their importance. This truth is expressed in scripture, by "being dead in trespasses and sins," "being alienated from the life of God, desiring not the knowledge of his ways," "receiving not the things of the spirit." The moral state of man in this view, does not imply, that he should not possess noble and exalted capacities of mind. These are not of a moral nature, and consequently not susceptible of depravity. Man though destitute of all real holiness in the sight of God, though wholly sinful in all the exercises of his heart, still possesses natural affection, gratitude, sympathy and sensibility; desire of pleasure, and aversion to pain; these are merely the affections and propensities of his constitution, and belong to other animals which are not moral agents. Man's depravity does not imply that he is destitute of all the natural ability on which the propriety of the divine commands and injunctions rests. If he be not a moral agent, if he be not ability to obey, it does not appear that he can be capable of disobedience. Deity will never censure a blind man for not seeing, nor an idiot for not being wise. He requires the exercise of nothing further than the capacity he bestows. All the depravity of man consists in the wrong use of natural powers, and in his unwillingness to use them as God requires. The preceding description of the state of man by revelation is fully confirmed by the following passages of scripture. Gen. vi. 5, "and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually." Gen. viii. 21, "the imagination of man's heart is evil from his youth." Eccl. ix. 3, "the heart of the sons of men is full of evil." Jer. xvii. 9, "the heart is deceitful above all things and desperately wicked." Rom iii. 10, &c., "there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, there is none that doeth good, no not one." Paul testifies concerning himself, "I know that in me, that is in my flesh, dwelleth no good thing." He declares, "that the carnal mind is enmity against God." "That the natural man receiveth not things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The conduct of men, in all ages and nations, fully exemplifies and confirms these assertions.

2. Another thing which characterizes the state of the man is, that it is in a state of guilt and condemnation. This necessarily follows from the consideration that man is in the disposition of his heart opposed to God and his law. "By the law is the knowledge of sin." By this knowledge come guilt and condemnation. All men are under obligations to obey God's law. The law therefore lays the injunctions upon them, demands obedience, and denounces punishment to the transgressor. "Now we know," says Paul, "that whatsoever things the law saith it saith to them who are under the law; that every mouth may be stopped, and the whole world may become guilty before God. Rom. iii 19.

3. Another thing which characterize the state of man is, in a state of total impotency, as to the attainments of salvation. The truth of this appears from two considerations.

1. The law requires sinless obedience. It promises life to the performance of all its requirements, and to nothing else. Its language is, "the man that doeth them shall live in them." But man has disqualified himself in a moral state to do these things, and he is under sin, and continues to commit it while in an unrenewed state. A man therefore, while a sinner, cannot render sinless perfect obedience; he cannot effect his own salvation.

2. Besides, man has incurred the penalty of the divine law. It stands against him, "cursed is the man that continueth not in all things, written in the book of the law, to do them." The penalty has been demonstrated to be endless suffering.—How shall man free himself from it? He can do nothing which can render inconsistent for God to pardon. He cannot keep the law by perfect obedience and consequently cannot be saved on that ground. If he undertake to endure its penalty, he of consequence must give up all hope of salvation.

Having explained the moral state of man, I now proceed,

3. To explain the design of God in creation.

1. It is a mark of a wise and intelligent being to have respect in all his actions to the accomplishment of some end. This circumstance principally distinguishes the actions of men from those of brutes. In all operations performed by rational beings, we expect design, and an exact adjustment of every part to the accomplishment of that design. When we look at the majestic works of God in creation and redemption, we are at once impressed with the beauty of even imagining they without a view to some great end. On these words we behold order, connexion, regularity and harmony. How these should have existed without design, is impossible to conceive, it is equally indispensable to conceive, how God should make such stupendous works, without a view to some end exceedingly great, glorious and important. For it is to do this, with wisdom to make great preparations, and to perform great actions, for the accomplishment of small purposes. If God have one chief end in his works, we may be assured that these works are harmoniously adjusted to its accomplishment. All God's works then must be considered as means wisely arranged and tending to one final issue. This issue must be brought into view before means of its completion can be seen in their perfect propriety and beauty. Let us, then, propose to ourselves this question; Why did God create? Surely he was under no necessity to do this. For if he was that necessity must have been assigned for the existence of things as for the existence of God. The reason God gave, when he said, "I am that I am," is, as he is eternal, involves in his own nature the cause of his existence; but this cannot be the reason why thing created. Creation, then, as it did not proceed from necessity, must have proceeded from choice.—The question then stands thus;—Was God's end in creation himself, or the thing created?" The following considerations perhaps will assist us in answering this question.

1. Before creation nothing exterior to God existed. The reason then why any thing has existed, must be sought for in God. That reason must have been his own choice, and if so, then his own pleasure, was the end the thing to be created. Should it here be objected, that God made creatures on purpose to bestow happiness upon them, the objection proves this only, that God delights with bestowing happiness. If so, then God made creatures to his own pleasure, and not for theirs. If God made creatures merely for the sake of making them happy, why does he permit them to be miserable? We learn what God means by what he does, as well as by what he says. God has created all things and in those has exhibited a picture of himself. But it would be absurd to suppose all this was done without design.

2. The next consideration I bring into view is, that it is inconsistent for infinite wisdom and goodness, to prefer an inferior to a superior object. Such conduct would carry the most striking marks, and wear the most prominent features, of injustice and imperfection. All creatures are nothing, in comparison of the immense God. Collect all the powers and principalities of heaven, all the perfection of angels, and virtues of men; all the splendors scattered over creation; collect all these into one vast assemblage, and they are lost before God, like a rose in the blaze of the sun. Creation had added nothing to the real sum of virtue and happiness; for these, wherever found, are only streams from the great exhaustless fountain. God therefore created with a view to diffuse and communicate in different forms that immense fullness which dwelt in himself. God must love and regard their highest excellency most. But this is no where but in himself. Nor is the supreme regard of God to himself, as some have affirmed, an exercise of selfishness, but of the highest benevolence; for this consists in supreme regard to the greatest good. But this greatest good is God himself.

2. In the next place we may consider further, that for God to act with a supreme regard to himself, or to the display of his true character, is to act in such a way as will secure the highest happiness of intelligent beings. For all true happiness results from the knowledge and enjoyment of the greatest good. God is the greatest and the only true good in the universe. It follows from this, that the more this true good is displayed the more it will be known and enjoyed. In this manner, most happiness is secured by a display of God, than could be by anything else. God then must sure, in all his works act with a supreme regard to his own glory, or to himself. This is the uniform language of scripture. God declares what he made all things "for himself;" that "of him, and to him, and through him are all things."

From these considerations it appears that God's ultimate and chief end in creation, was himself.

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TO BE PUBLISHED

IN CHARLESTON, SOUTH-CAROLINA.

THIS Magazine, which is published monthly (and of which four numbers have been issued) is a miscellaneous character, and embraces articles on every variety of subject in the departments of Science, Literature, and the Arts. Its leading objects are, to raise a spirit of inquiry and improvement among our citizens at the South—to diffuse scientific information and intelligence on interesting and important subjects, among all classes of readers—to afford to genius and industry an opportunity to exhibit, if worthy, their speculations, and the results of their labors—to stimulate literary ambition, and elevate the standard of taste and feeling.

Projected by gentlemen, and supported chiefly by the citizens of the South, this Magazine will, at all times, sustain the institutions of the South, breathe a southern spirit, and exhibit a strictly southern character. In a country as extensive as ours—although its different and distinct parts may be bound together by the ties of one and the same political confederacy—yet, diverse laws and customs—different pursuits—inequalities of climate, producing corresponding developments of genius and character—with, and without, these, in their turn, affect the intellectual character of a people, and give a peculiar tone to its literature. To this extent will the Literature of the South partake of striking and original features, and to cultivate this original literature, and to foster, improve and elevate it, to the utmost possible degree, will be the great and paramount aim of this journal. Descriptions of Southern scenery—sketches of Southern history—biographical notices of distinguished citizens of the South—Southern improvements in education, science and arts—fictitious narrative and poetry, deriving their chief interest from local associations and prevalent and peculiar habits—these are, and will continue to be, the favorite topics to which its pages will be devoted. Religious and political discussions, of a party character, will be inadmissible.

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

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

"*Resolved*, That the Literary and Philosophical Society of South-Carolina, with high gratification, that Mr. WRITTAKER is about commencing a MONTHLY JOURNAL, to be devoted to the advancement of SOUTHERN LITERATURE, and, with pleasure, declare their opinion of his full qualification for such an undertaking, and comply with his request, so far as to permit him to publish the Proceedings of the Society, and such Communications to the Society as the Curators may approve."

From the Mercury.

[Signed] JOSEPH JOHNSON,
President pro. tem.

JACOB DE LA MOTTA, *Secretary.*

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

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

DANIEL K. WHITAKER,
Editor and Proprietor.

Charleston, 14th Dec. 1835.

The entire edition of the three first numbers (1500 copies) being exhausted, a second edition of these numbers will be published, if the present subscription list authorize it. Those who wish these numbers, therefore, will please put a cross against their names.

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THE Subscriber having taken the Hotel in this place, formerly occupied by A. B. Addison, Esq., which he has fitted up and ready for the reception of company; and he hopes, by his unremitting attention, to merit a share of public patronage. WM. BRUNSON.

Edgefield Court House, June 30. 8

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