SOUTHERN BAPTIST,
AND GENERAL INTELLIGENCER.

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PROSPECTUS
OF
A MONTHLY MAGAZINE
ENTITLED
The Southern Literary Journal,
PUBLISHED
IN CHARLESTON, SOUTH-CAROLINA.

THIS Magazine, which is published monthly (and of which four numbers have been issued,) is of a miscellaneous character, and embraces under its ever variety of topics in the departments of Science, Literature, and the Arts. In leading objects are, to rouse a spirit of inquiry and improvement among our citizens at the South—to diffuse information and intelligence on interesting and important subjects, among all classes of readers—to afford to genius and industry an opportunity, profitably, favorably, their speculations, and the results of their labors—to stimulate literary ambition, and elevate the standard of taste and feeling.

Projected at the South, and supported chiefly by the citizens of the South, this Magazine will, at all times, sustain the institutions of the South, breathe a southern spirit, and exhibit a strictly southern character. In a country so extensive as our own—although its different and distant parts may be bound together by the ties of one and the same great confederacy—yet, divers laws and customs—different pursuits—peculiarities of climate, producing corresponding developments of genius and character—will, and do, each 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 and, we 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. M. COHEN, Esq., and unanimously adopted:

"*Resolved*, That the Literary and Philosophical Society understand, with high gratification, that Mr. WHITAKER 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 to be permitted to publish the Proceedings of the Society, and such Communications to the Society as the Curators may approve."

From the Minutes.

[Signed] JOSEPH JOHNSON,
President pro. tem.
JACOB DE LA MOTTA, *Secretary.*

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

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

DANIEL K. WHITAKER,
Editor and Proprietor.

Charleston, 14th Dec. 1835.

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

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. JOHN NEWTON BROWN. It gives a true and impartial account of the principal Religious 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, Burk'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 these works. The whole is illustrated by numerous Maps and other Engravings on wood, copper and steel. It forms a complete 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.

MANUAL LABOR SCHOOL.—The Committee of the Convention of Baptist Churches, for organizing 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 Committees however met and deliberated, was received from a third. But few applications were reported, to the Board of Commissioners, who met. We now invite the attention of the Community again to this freshmen, which will commence its operations on the 2nd Monday in December next, under the direction of one whose qualifications are already sufficiently known to the public, to need further commendation. On account of the difficulty of obtaining a teacher, that part of the plan, which occasioned unavoidable delay has taken place in putting up the buildings, and they will not be completed in the manner now contemplated, by the Board, by the 2nd Monday in December. But we are now happy to state, through the agent of the Board, that we are now happy, to a sufficient number of the buildings, to commence, and finish the contemplated term, which we have undertaken, to commence on the 2nd Monday in December next, under the appointed for the School. The other one wing, by the time house is already finished.) 20 pupils can be received as boarders, in addition to the 20 pupils, which the School can now come, at the opening of the School, and if more can, another wing can be added to the central building within a month, or two, for the accommodation of as many more. As but few applications will be received after the 2nd Monday, we invite further applications until the meeting of the Convention of Dec. next, at Greenville C. H. Applications may be made in writing, addressed to the Committee of Commissioners, viz.: Rev. W. B. Johnson, Edmund Croft, Esq. Newberry, Rev. J. Davis P. Smith, Fairfield Dist., Rev. Wm. Hill, Rev. J. Davis P. Smith, Fairfield Dist., Rev. Wm. Hill, Rev. J. Davis Edmund Croft, Esq. Newberry, Rev. W. B. Johnson, Rev. J. Davis P. Smith, Fairfield Dist., Rev. Wm. Hill, Rev. J. Davis P. Smith, Fairfield Dist., Rev. Wm. Hill, Rev. J. Davis Edmund Croft, Esq. Newberry, Rev. W. B. Johnson

The mind instead of being refreshed, is wearied with the tedious exhortation, and before a prayer is concluded, the half of the congregation have crowded their seats." p. 41. I will add nothing to weaken the impression which the foregoing reasonable and just picture of an existing and but too prevalent evil must produce on every Christian mind. Coming from one, himself for many years a devoted and successful missionary, this rebuke, though so mildly uttered, speaks powerfully and touchingly to our judgments and our hearts. O. W.

New York, Nov. 4th, 1836.

From the N. Y. Baptist Register.

Mr. Editor,—The following is the substance of an article presented before the ministerial conference in the Meredith Association, which, by their request, is forwarded to you for publication.

Yours, &c.,
JEREMIAH HIGBEE.

New Hampton, Oct. 1836.

AN ESSAY ON THE DOCTRINE OF PERSEVERANCE.

By perseverance is not intended that men will be received to heaven who are not prepared for that holy and happy place; nor that one may be converted, and then fall away and lead a sinful life, and at last be saved. The Bible teaches a doctrine reverse of this, viz: that without holiness no man shall see the Lord. And, that he that endureth unto the end, the same shall be saved. But by perseverance is meant, that where God begins a work of grace in the heart of an individual, he will carry it on until the day of Jesus Christ.

The truth of this doctrine is sustained by the following arguments:

1. That the work of salvation is, from first to last, emphatically the work of God. Salvation is of the Lord. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast.

2. That when God begins the work of salvation, he does it with a view to its accomplishment.

To say that God acts without design in this great work, would be the height of impiety.—But if God had any design in converting a sinner, I would ask, what can that design be, if it be not that of salvation! And if God designed to save the sinner when he converted him, and yet he is not saved, then where is the failure? Is not God, if this be true, like the man who began to build, and was not able to finish! Who will dare to indulge such thoughts of God? Who? What then would the sacred text of the Thessalonians is undoubtedly true of all others. That God hath from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth, whereunto he has called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thes. 2. 13, 14. Here we see that God's design in the choice of the subjects of his grace is to their salvation. That this was from the beginning—that it is offered through sanctification of the Spirit, and the means by which the work is accomplished is the gospel. This relation between God's purpose and its accomplishment is clearly taught in the Scriptures generally, but particularly in Rom. 2. 29, 30. For whom he did foreknow, them he did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Now, if none whom God predestinated, but some not called, if one who was called was not justified, or if one who was justified was not glorified; then this golden chain would have been broken, and the whole plan of grace would have failed.

3. The nature of that principle that is implanted in regeneration, ensures the final perseverance of all saints. This principle is holy love. The tree is made good, and the fruit good, and will be good. For a good tree, says our Saviour, cannot bring forth corrupt fruit. He that is born of God, says John, cannot commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.—That is, his holy love will not permit him to sin against the God whom he loves.

It is not, however to be understood, that those who are born of God are free from evil propensities, nor that they are not liable to commit actual sins. But that they are secured by the seed that remaineth in them from passing that line of demarkation which designates between the sinner and the saint. The former never acts from a principle of holy love, nor the latter from a principle of hatred, or of enmity against God. The true Christian delights in the law of God after the inward man, even while the flesh in his members warrs against the law of his mind, and brings him into captivity to the law of sin that is in his members. While, therefore, this principle remains in the heart of a Christian he cannot be lost.

4. The great and precious promises of God insure the final perseverance of all true believers; the promises of God are made to Christ, and to his seed in him. They are treasured up in that covenant that is well ordered in all things and sure; and in that covenant which is confirmed by two immutable things, in which it is impossible for God to lie. These promises are sure to all believers in Christ as they are to him, for they are included in him, as joint heirs with him. And if children, then heirs of God, and joint heirs with Christ. Rom. 8. 17. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3. 29. Hence it is said, Incline your ear and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Is. 55. 3.

5. All true believers will persevere, because their perseverance is made grounded upon the faithfulness of Christ, the great and good shepherd. If perseverance were suspended upon the fidelity or constancy of man, in his best state, unaided by divine grace, there would be no security, and of course, they would be fearful.—This being the case, God has not intrusted him with the keeping of his sheep, but has committed it to the care of another, even to Jesus Christ, the great shepherd of the sheep, who was given to Christ by the Father, and has laid down his life for them to the Father, so that they are not lost. And, consequently, he is able and faithfulness their pattern, to keep them, according to the Saviour has said, My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. John 10. 27, 8, and 9. And because I live, ye shall live also." John 14. 19.

Christians may fail of salvation, but the old covenant provides ample security to all who should persevere in performing its conditions. But this covenant provided no security or supernatural influences, and therefore was little to life it was lost. But this new covenant provided both, and therefore it is made sure.—Thus the apostle declares that Jesus "is the mediator of a better covenant, which was established upon better promises." Heb. 8. 6.

The following is a summary of the evidence that the doctrine of perseverance is true, viz: That the work of salvation is emphatically the work of God—that where God begins the work of salvation he designs its accomplishment—that the principle implanted in regeneration, is holy love which implies a hatred of sin—that all the promises in the gospel are made to Christ and to his seed in him—that the perseverance of believers is suspended on the faithfulness of Christ, the good shepherd—and that the provisions of the new covenant are better than those of the old, and therefore, that the inheritance is sure.

I now ask, can that doctrine be false, the truth of which is sustained by such argumenta! If so then I ask again, what doctrine can be proved to be true?

To the truth of the doctrine of perseverance, I anticipate the following objections.

Obj. 1. The Bible abounds with cautions and warnings, which appears not to draw back, not to fall away, &c. which would be unnecessary if there were no danger.

Ans: These cautions and warnings are in perfect harmony with the doctrine of perseverance. For perseverance is not effected by physical force, but by moral influence.

The influence of hope and fear is necessary to stimulate man to action, and as no one can have spiritual evidence of his title to heaven unless he brings forth good fruit, so he needs those motives continually before him to incite him to activity and diligence in the way and work of the Lord.

God always adapts his means to his ends, and therefore he has appointed these warnings as a means of perseverance to salvation.

Obj. 2. There are some passages of scripture which seem fairly to imply, that some who have been truly converted to God have fallen away and have perished.

Ans. Passages of scripture sometimes seem to contain what, upon critical examination, they are found not to contain. It may be so in this case. To found an argument upon these hypocritical texts, two things must be proved. First, that the character described is that of a real Christian; and secondly, that such has fallen away or may fall away and be lost. To assume in this case would be inadmissible, and to prove would, I believe, be impracticable. If any text can be proved which states explicitly, that a true Christian, a true believer, a child of God, &c., do fall away and are lost, or perish, I will admit it in its full force against the doctrine I am defending. A book of hypocritical texts will be insufficient to overthrow a single plain scripture declaration.

Another reason for believing that these texts do not prove the doctrine of falling from grace is, that so many texts seem to make the scriptures contradict themselves. We have seen that the scriptures do teach, in the most explicit manner, the doctrine of perseverance. If then they do also teach the contrary doctrine their credibility is destroyed, for both parts of a contradiction cannot be true.

Obj. 4. Many who have appeared to give good evidence that they were truly converted to God, have been cast away and have died without giving any evidence of repentance, and therefore they must be lost.

Ans. There are many who appear to be Christians, of who are not so, and none can be known to be such but those who persevere to the end. By their fruits ye shall know them. The righteous shall hold on his way. Stony ground hearers may appear well for a while, but in time of temptation they fall away, and thus prove that they had no grace. It is easy for men to be deceived, but it is impossible for God to lie. Which then are we to believe, either that the promises of God have failed, or that we have been deceived by those who have seemed to be Christians!

Obj. 4. The doctrine of perseverance cannot be true, because the belief of it tends to licentiousness, but the belief of the truth tends to sanctification.

Ans. If by perseverance was meant that men might be converted, live in sin, and go to heaven, then the objection would apply against the doctrine in its full force. But the doctrine I am advocating is the reverse of this, viz:—That genuine conversion, a holy life, and final salvation, are inseparably connected in the economy of grace; so that is either of the two former are wanting the latter can never be enjoyed. But when the first does exist, or the tree is made good, the second will follow, or the fruit will be good, and consequently the blessing of salvation will be enjoyed. If then the doctrine teaches the absolute necessity of a holy life in order to salvation, its tendency cannot be licentious.

I will now submit the question—Is not the doctrine of the final perseverance of all real saints sustained by fair argument and conclusive reasoning, and have not the objections to the doctrine been fairly met, and divested of all their apparent force! If so, then let us settle down in the firm belief of this glorious truth and be steadfast, unmoveable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord.

WHAT ARDENT SPIRIT HAS DONE IN THE YEARS, IN THE UNITED STATES.

1. It has cost the nation a direct expense of six hundred millions of dollars.

2. It has cost the nation an indirect expense of six hundred millions of dollars.

3. It has destroyed *three hundred thousand* lives.

4. It has sent one hundred thousand children to the poor-house.

5. It has consigned at least one hundred and fifty thousand persons to the jails and the state prisons.

6. It has made at least one thousand maniacs.

7. It has instigated to the commission of 1500 murders.

8. It has caused 2000 persons to commit suicide.

9. It has burnt or otherwise destroyed property to the amount of at least five millions of dollars.

10. It has made not less than two hundred thousand widows.

11. It has made at least one million of orphan children.

12. It has endangered the inheritance left as by our fathers, and fixed a foul blot upon the fair fame of America.

For these and other considerations it is, that every patriot and every friend of man should feel himself bound to take arms against the common enemy, and expel him from our borders.

WHAT MIGHT BE DONE WITH THE COST OF INTEMPERANCE, IF APPLIED TO USEFUL OBJECTS.

The direct annual expense of ardent spirit consumed in the United States may be stated at SIXTY MILLIONS OF DOLLARS. This sum would

1. Build 6000 miles of rail-road, at $10,000 a mile, in a single year—or,
2. It would furnish a Bible to every family on the globe in a single year—or,
3. It would build 120 ships of the line, at $500,000 each, in a single year—or,
4. It would build a city of 10,000 houses, costing $2000 each, and sufficient to accommodate 150,000 persons, in a single year—or,
5. It would support 600,000 young men at college, at $100 each, for a single year—or,
6. It would buy a farm costing $400, for each of the 150,000 paupers of our country, in a single year.

All this might be done with the mere cost of the ardent spirit consumed in our country. And, reader, let me ask you, is the simple question: would our nation be any less prosperous, less happy, less powerful if ardent spirits were this day banished from our shores!

"EASING CONSCIENCE."

When I see a female, a professor of religion, one who claims to take Christ for an example, wearing from one to twenty-five, or even fifty dollars worth of jewelry, and at the same time doing but little for the cause of Christ, I am compelled to think that it that sister would lay aside her jewelry, such as silver and shell combs, gold beads, rings, &c., and devote the proceeds to the support of the gospel at home or abroad, she would ease her conscience.

When I see a brother carrying an expensive watch, and in addition to this, an expensive appendage, in the form of chains, safeguards, keys and seals, which cost from twenty to one hundred dollars, I think if that brother would be content with a watch worth from ten to eighteen dollars, and give the difference for the spread of the gospel, he would ease his conscience.

Again, when I have seen Christians, whose profession requires that they be not conformed to this world, spending several dollars annually for dress more than their real wants demanded, I have thought that if these good friends would practice a little economy here, and give all they save by it to the cause of Christ, they would do much good, and at the same time ease their conscience.

In visiting my brethren and sisters, frequently when I have seated myself at their tables, I have thought that if they would be content with less costly food and a much less variety, they would not only promote their health, but they would ease their conscience.

When I have seen professors of religion habitually making use of tobacco, snuff, &c. I have thought if these brethren and sisters would renounce this unpleasant and unprofitable habit, they would not only set a better example before the world, but they would ease their conscience.

Lastly, when I have seen a small portion of the Christian church contributing liberally for the spread of Christianity, I have thought if every Christian would do what he could, though it were not more than the widow's mite, they would manifest an interest in the cause, and ease their conscience.

CHARLESTON, S. C.
FRIDAY, NOVEMBER 25, 1836.

How comfortable is the hope of the Christian! Happy indeed is he who can contemplate the subject of death without a shudder; who can look towards eternity with even a longing desire to enter upon its realities. But how few enjoy a hope so lively as this! Yet how truly valuable is even the hope of that Christian whose assurance of joys to come is but feeble. It is but a spark, and yet he would not have it extinguished for ten thousand worlds.

The hope of salvation is a monopoly. It is enjoyed only by the company of saints, who are peculiarly fitted for its exercise. Other men have a strong disposition to hope, and *would* hope for heaven if they had hearts adopted to such an exercise, or souls fitted for such holy realities. But whilst they will exercise hope about other matters even in the midst of excessive discouragements, they feel that they cannot hope for the inheritance that is incorruptible undefiled, and that fadeth not away. To exercise such a hope, the heart must be sanctified, there must be faith in Jesus Christ, and our entire dependence on the power of God to preserve the soul through a state of Grace for a state of Glory.

Why is it that the unsanctified heart has no hope! Why has he who rushes headlong in his course of vice and folly, no hope of salvation! Why no cheering prospects beyond the grave, no felicitous anticipations of future blessedness and glory? Plainly because he has no *desire* for salvation, no wish, no love for that inheritance which is incorruptible, undefiled and that fadeth not away. He has a desire to be saved from Hell, and would be the participant of such a blessedness as his imagination would picture. Houses and lands, and gold and silver, pageantry and equipage, and all the objects pleasurable to the sense and grateful to casuality, so fill his vision and possess his heart, that nought but these can be his heaven. But why has he whose pursuits are intellectual and whose career is moral, no hope of this incorruptible inheritance! He sits among the Senators, or the midnight lamp witnesses his lucubrations, or he regulates the schools of Philosophy, or he analyzes the mysterious apparatus of nature—he counts the stars, he names the plants, he knows the ocean's secrets, he hangs curiously over the burning crater, or stands upon the frigid iceberg—all these and these only, are the heaven for him. But alas, for the unsanctified, heaven is neither a Mahometan Paradise, nor a Senatorial Chamber, nor a Laboratory of Science. The pleasures of heaven are not the pleasures of sense; they are intellectual, but they are spiritual; they are philosophical, but they are holy. Ambition enters there, but it is the ambition not of the proud, but of the humble, not to be superior, but to serve the great Supreme. Is the unsanctified man prepared for this! Is this the ambition of his heart! He here sees the poor saints trying to serve his God. He laughs him to scorn. Can he desire to serve God in heaven! He looks here at the humble Christian on his knees and pities his weakness. Can he desire to kneel before the throne of God and the Lamb! He sees the followers of the Lamb here drinking the emblem of his spilt blood, and perceives no significance in the sight. Can he desire to drink the new wine with Jesus in his Father's kingdom! He hears on earth the choir of saints strike the notes of praise. To him no melody is in the song. Can he desire to mingle his notes of praise with the song of the redeemed above, and shout Hosanna to the Lamb! No, no, in all this there is no joy, no pleasure there. To desire heaven, the heart must first be sanctified. And who will *hope* for that for which his heart has no relish? The sanctified in heart serve God *here*, they hope to serve him hereafter, they kneel before him here, they *hope* to kneel before his throne above, they commune together here, they *hope* to drink the new wine in glory, they sing God's praises here, and they *hope* that heaven will yet resound with Hallelujah to the Lamb. Yes, ask the saint what he desires most, and for what he feels the greatest hope, he will point to you Cherubic Host who coruscate about the throne of God, and cry holy, holy, holy Lord God of Hosts; he will tell you if he can join that praising, shouting throng above, 'tis all his soul desires, 'tis that for which he hopes. Such a heart and such a heart alone, can hope for that inheritance which is incorruptible and undefiled, and that fadeth not away."

But in the second place, faith in Jesus Christ is indispensible to this hope. There is no name given under heaven whereby we must be saved, but Jesus Christ. Tis true that infants and idiots, by the efficacy of Jesus Christ's atonement are saved, although incapable of exercising faith, but whilst they are saved without *faith* they are also saved without *hope*. Incapacitated for the exercise of the one grace, they are destitute of enjoyment in the other. To them there can be no anticipation of joys to come, no foretaste of heaven, no heaven on earth. When hope enlivens the soul, it must be preceded by faith. To hope without faith, is hope against hope, for it is hope without reason. And since there is but one way of salvation, so without faith in him, who is 'the way, the truth and the life,' there can be no hope of that inheritance which is 'incorruptible and undefiled, and that fadeth not away." And when we reflect upon the circumstances of our condemnation, and that without an atonement, the God who has said 'the soul that sinneth it shall die," must execute the sentence upon the ungodly, we could feel nought but the awful foreboding of the vindictive wrath and fiery indignation of Almighty God. There could be no hope to them who are yet under condemnation. Nor could hope be properly exercised without the previous satisfaction of the mind, that the atonement offered is fully commensurate with the demand of the law. And more, there must be some reason to believe that that atonement is appropriated to one's self before there can be any valuable hope inspired in the soul. Let the Christian speak for himself. He once was without faith, did he have hope! He tries to hope, but alas! his conscience told him "There is no hope." Convicted for sin, burdened with guilt, knowing his condemnation, instead of hope, he drinks the worm-wood and the gall, already hears the clanking of his chains and the sentence of death, sees the fiery foaming billows of hell, smells the smoke of sulphur and brimstone, and now he feels the gnawing of the worm that never dies, and is scorched with the flame that is never quenched. In his anguish, he cries out for mercy, no mercy comes. He is sinking in despair, because he has no faith. But now he looks toward the bloody cross, he sees with faith the bloody hands and feet and head, and Immanuel's pierced side, and as he looks he cries, "My Lord and my God." Saved by *faith*, hope sparkles in his eye, glows upon his cheek, and *lives* within his heart. He now knows that this Jesus who died upon the cross, and was laid away in the tomb, burst the bands of death asunder and rose a mighty conqueror over hell and the grave, and as the first fruit of the resurrection, already possesses the inheritance incorruptible, undefiled and unfading, of which the believer is to be with him the joint heir. And as faith increases, hope increases, for faith is the substance of things hoped for, the evidence of things not seen."

Thirdly, Dependence on the power of God is an essential prerequisite to the enjoyment of this hope.

If by the power of God alone we live and move, and have our being, by the same power alone can we commence and pursue a spiritual life. It is not more true that man cannot generate himself, endow himself with physical and intellectual faculties, and support and sustain life independently of his God, than that he cannot regenerate himself, endow himself with spiritual graces, and preserve a spiritual character in the midst of all his manifold temptations. Fruitless and vain are the efforts of those, who strive to gain heaven independantly of the power of God. They falter, they stumble, they despaired at the very threshold of their sandy based tenement. Are they have time to test their perseverance, they learn their weakness in the incapacity to execute their first resolutions. Experience may have taught any man that he cannot convert himself; and experience may have taught even the Christian, that tho' the will be present with him, how to perform that which he would, he knows not. Many are convinced of the importance to themselves of becoming godly, and from time to time repeat their resolution, to seek religion; yet still are without God and without hope in the world. Many more, altho' convinced it is their duty and their interest to be christians, have not power enough even to make the first resolution to abstain from fleshly lusts that war against the soul, and satisfy themselves with the ruinous trust that any other time will suffice to make their peace with God. Oh! fellow mortals! from these oft repeated failures, and these renewed exhibitions of your weakness and imbecility, learn that there is no dependence on an arm of flesh, and no hope for those who depend not upon the power of Jehovah. The experienced christian can well testify on this subject. Ask him when his hope is brightest, when his evidences are clearest! He will tell you as he points towards his closet—It is when upon my knees before my God, in the humble, sincere devotion of a needy suppliant, I feel my weakness, and am most conscious of my entire dependence upon his power alone, that hope lightens me of my burtn ens, dispels my griefs, consoles me in my trials, and buoys up my soul with the exhilirating prospect of a glorious immortality. Oh! brethren, we know, we know it well, that if God should withdraw his sustaining grace, his preserving care, and take away the arm of his power, like the absence of caloric, from the limpid pool, leaving a mass of solid ice, our spirituality is dispelled and leaves us cold and heartless and frigid; our faith is displaced by doubts, and our hope however bright and buoyant before, finds its substitute in gloominess and despair. Oh! brethren, they only have hope who are kept by the *power* of God through faith unto salvation.

But let us lastly consider the certainty of the inheritance hoped for.

How many who congratulate themselves on the prospect of inheriting large estates in this life; or grow up to manhood flushed with the hope of enjoying the pleasures of luxury, find themselves the victims of disappointment, and the heirs of poverty! Such is the deceit, the dishonesty or the carelessness of man on whom testators place their confidence, or such the fluctuating and accidental value of property, or such the instability of fortune and the adversities of Providence, that no certain reliance can be had upon the mere promise of earthly inheritance; and hopes based upo n mere adventitious circumstances, mostly result in disappointment and regret. These are "castles in the air," which by the passing breeze are wafted into oblivion, and leave no other wreck behind, than the corrosive cares of the disappointed mind. But thanks be to God, no such disappointment will torment the soul of him whose hope is fixed upon the inheritance of the saints in light. God himself is our surety for this. He who has taken us up from the horrible pit and the miry clay, and clothed us with the garments of salvation, has also pledged his word so to cleanse us from all filthiness or defilement, as to present us to himself at last without spot or wrinkle, or blemish or any such thing. He who, when the pains of hell get hold upon us, and when there was no other eye to pity and no other arm to save, looked with the eye of mercy, and rescued with the arm of salvation; he who, whilst we were yet enemies and traitors made atonement for our sins, and stept forth himself as our surety; he who, whilst we were awaiting the vengeance of a sin avenging God, himself bare our stripes, was bruised for our iniquities and wounded for our transgressions; he who, when we cried out crucify him, crucify him, exclaimed, Father forgive them for they know not what they do; he who, in agony and sweat and blood, has brought redemption to us, and in the soothing accents of forgiving love, has told us "Be of good cheer, thy sins are forgiven thee,"—surely in that stupendous exhibition of grace has given the earnest of his everlasting care, the pledge of his eternal love. Oh! yes brethren, this inheritance so fondly hoped for, is sure; for God is true, his promises are yea and amen, and he makes it certain by his own everlasting word—that this glorious hope shall not be blasted—that he will keep you by his power through faith unto salvation, and will in due time bestow upon you the gift reserved in heaven—the inheritance to be revealed, when all other estate shall fail—the glorious inheritance which with Jesus we shall enjoy in the last time. Glory be to God! glory be to God! for this blessed hope of a glorious immortality. Blessed Jesus! blessed Jesus! to their all sufficient merit, be the everlasting praise.

FOR THE SOUTHERN BAPTIST.

In this day of unexampled benevolence, when the whole Christian world is alive to the interests of the Redeemer's kingdom, it is certainly a reflection upon any professor who is not found active in carrying forward the various plans which contemplate the supreme good of man. And yet many, sometimes whole churches, are to be found, who stand as idle spectators of the mighty efforts which God's people are making to push forward his cause, and, as speedily as possible, to pull down the works of darkness.—With regard to some of these brethren, who do nothing in behalf of missionary and other operations, their opposition may arise from a want of proper information. In this case, they may be regarded as excusable, especially if the means of information are placed beyond their reach.—But it is known to the writer of this article—it is known to every settled minister, who is *himself* active in benevolent efforts—that he has to contend with many, who have ample light, but who, notwithstanding, stand out against every attempt to supply the destitute, either at home or abroad, with the bread of life. Some of them will tell you, that they are unable to do any thing; that their means are so limited as scarcely to be sufficient to meet the wants of their families. Now all this may be as here represented; it may be that the means of these brethren are limited indeed; and may it not be equally true that they have no more because they give *nothing* to the Lord! When he bestows any good upon us, whether temporal or spiritual, he expects, yes, justice dictates a suitable return of gratitude. And when he is pleased to "pour abundance o'er our flowing fields," what strongest expression of gratitude can we offer, than the consecration of a portion of it to him—to the interests and success of his cause! But if we are ungrateful for the *little* he blesses us with, we cannot expect that he will bless us more largely. The truth of Solomon's reflection has been realized by many a Christian: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tend-

eth to poverty." The meaning of the passage is obvious; it is understood by all who cheerfully give of their substance to spread the gospel—by all who are rich in good works, and in the pleasing reflections which such works afford; and would to God that we could not say, its truth is seen also in those who, year after year, *withhold more than is meet*, and bring upon themselves barrenness of soul; for it may be question, whether indifference to the benevolent operations of the day, and a refusal to aid in carrying them forward, is consistent with growth in grace—with liberal attainments in the divine favor. We would affectionately solicit these brethren to plead no longer their limited means as an excuse for their apathy in a work in which their souls—their all, should be engaged. Far better will it be for them to contribute *something*, even if it amount to no more than the mite of the widow. The great Master requires us to do only according to our ability; and Oh! how desirable will it be, in the day of final account, to have it said of us by the Judge of our actions—*They have done what they could.*

There are others who plead, it is not their *duty* to support missionary operations, and to devote their substance to such objects. Such an excuse—for it amounts, we fear, to nothing more—would come with more propriety from a man who has never felt the regenerating grace of God; and even all such are under obligations, which they cannot absolve, to consecrate their property to the glory and service of God. But these obligations press with peculiar force upon Christians: they are his peculiar people—made so by the special manifestations of his rich and unmerited mercy towards them; and in that solemn act in which they publicly testified their attachment to Christ, they voluntarily, unreservedly, and forever, surrendered themselves and all that they possessed into his hands, to be disposed of according to the counsel of his own will. Besides this, suffer us to ask you, brethren, what have you that you that you did not receive? Are you favored with much of this world's goods? Have you, at your command, hundreds and thousands, and did you acquire all this independent of God? This you will not pretend. If, then, you acknowledge him as the giver of every good and perfect gift—if to him you are indebted for the success which has attended your labors and exertions to amass and accrue property, what can be plainer than your obligation to use it agreeably to the will of the giver—of God, who has bestowed it upon you! And do you ask what his will is? We answer, that you do good with what you have—that you contribute to the good of your fellow creatures in every way in which you can; and that with such sacrifices he is well pleased. And what is so well calculated to secure the best interests of man, both for time and eternity, as the gospel, and the blessings which it brings in its train! Oh, if you think otherwise, you have reason to suspect that you are ignorant of the immense value of the gospel. But, in addition to all this, your duty to support missionary plans will further appear from the intention of our Saviour that the gospel should be preached to *every creature*. This was his last command—work which he left to be accomplished by his disciples. Tell us not that because the command was given immediately to the apostles, it is not binding upon us. Does not common sense teach you that it was utterly impossible for them to fulfil the intention of this command! All that they could do, and all that was required of them, was to preach the gospel to those within their reach, and as long as they were able; and after they had done this, and had ceased from their labors, is it not obvious that the duty to carry forward their work, and to fulfil this last command of Christ, devolved on their survivors, in every successive generation, till the gospel be preached to every creature—till time shall be no more? But if you say it is not your duty to aid in spreading the gospel, and if all the professed followers of Christ say the same thing, and act accordingly, we ask, how is the gospel to be proclaimed to every creature?

There is a third class, who tell us, "We have no objections to missions, and to contribute our money for their support; but we have no certainty that our money is devoted to the objects intended." This plea has often been made to the writer of this article, when urging the duty of supporting the missionary cause. But, like those already examined, we are disposed to consider it as only an excuse under which these brethren shelter themselves. If confidence cannot be placed in those brethren through whose hands our contributions finally pass, we shall fail in finding any, in our *whole* denomination, in whom we can confide. For myself, had I a million of dollars to devote in this way, I would willingly place it in their hands, believing, as I do, that they would dispose of it in that way, and *only* in that way which would best promote the glory of God. Oh! that we could be less prone to plead this, and the other thing, as an excuse for neglecting our obvious duties. Oh! that we were more cheerful and liberal in our annual contributions. Then would the cause of our Master march onward; the world would be cheered with light from on high—the increase of our churches would be great, and the peace of our own souls would flow as a river.

J. D.

At a meeting of the Stockholders of the Louisville, Charleston, and Cincinnati Rail Road Company, held at the City Hall, in Charleston, on Thursday, 24th inst., Gen. R. Y. HAYNE, Intendant of the City, was called to the Chair, and M. C. MEMINGER, Esq. was requested to act as Secretary.

The Chairman explained the objects of the meeting, after which Mitchell King, Esq. made a few remarks, and concluded by offering the following preamble and resolutions, which were unanimously adopted:—

The success of the Louisville, Cincinnati and Charleston Rail Road, being deemed of vast importance to this City, and the State at large, we cannot but look with great anxiety to the measures necessary to *ensure its completion*. The small amount of the subscription in the other States, makes it the more necessary that South Carolina should put forth all her strength, to prevent the failure of this great work. Influenced by these views, the Stockholders in this City, are induced to adopt the following Resolutions:

Resolved, That an application be made to the Legislature, in behalf of the citizens of Charleston, praying that such measures may be adopted by them as may ensure the speedy completion of the proposed Rail Road, and that for this purpose *a liberal subscription be made in behalf of the State.*

Resolved, That should it be found necessary to the success of the work, to raise more money than may be obtained by a direct subscription to the Road in the mode provided for by the charter, this meeting is satisfied that any additional capital can be obtained, that may be required, by a grant of *Banking privileges*, to those who have subscribed, or may subscribe to the Road, under such arrangements, limitations, and restrictions, as shall be, at once safe to the community, and profitable to the stockholders.

Resolved, That these resolutions be forwarded to the President of the Senate, and Speaker of the House of Representatives, to be laid before their respective Houses, in order that they may take such measures as circumstances may require, on this subject; and we do hereby invoke them, by every consideration of patriotism and duty, to resolve in the name of the State, in no event to suffer the work to fail, but to be prepared to do what ever may be found necessary to ensure its success.

Resolved, That a Committee of Stockholders be appointed, residing in various parts of the State, to consult with the Stockholders generally, and to devise and carry into effect such measures as may, in their opinion, be necessary and proper to further our object, and ensure the success of the Road.

In accordance with the fourth resolution, the Chairman appointed the following gentlemen as a Committee: Gen. Edmondston, Ker Boyce, Gen: J. Hamilton, J. L. Petigru, Col. A. Blanding, Gen. W. Hampton, Gen. T. F. Jones, Col. W. F. Davis; and on motion, it was resolved that Gen. Hayne should become one of the number.

LOUISVILLE, CINCINNATI & CHARLESTON RAIL ROAD.

We understand (says the Knoxville *Register*, 16th inst.) the Commissioners have transmitted the amount of stock subscribed, to Gov. Cannon for the purpose of obtaining his subscription on behalf of the State—and we are happy to learn that the Governor will promptly subscribe for one third of the estimated cost of constructing the road within the limits of this State—this third will probably be about a million of dollars, and when added to the amount already subscribed, secures more than five millions to the capital stock. We saw a letter a few days ago from a highly respectable gentleman in Kentucky, stating that two millions more might be confidently expected from that State. North Carolina, we have no doubt, will also contribute a portion of her surplus, and South Carolina, whose zeal and liberality never permit any thing to fail which she undertakes, will make still nobler efforts if it be necessary to complete the work.

The following is the total number of Shares taken in the different States in which subscriptions have been opened. South Carolina, 31,336½; North Carolina, 1026; Tennessee, 3,554; Kentucky, 1871; Ohio, 122.

The Legislature of Tennessee, at its recent session, appropriated five thousand dollars for the purpose of surveying through that State the route of the Louisville, Cincinnati and Charleston Rail Road.

The New York Commercial Advertiser, of Saturday last, says.—Within the last three days twenty thousand five hundred bushels of German wheat have been sold in this city at from $2 to $2.25 per bushel.

It is reported, by the passengers in the Narragansett, who arrived in Boston on the 17th inst. that the boat took fire during the passage from New York to Providence, in consequence of the condenser becoming over heated. There were over two hundred passengers on board, and the boat was obliged to lay to some time, before the fire was got under and she was able to proceed.

Mr. Alphonse Pageot presented his credentials to the Secretary of State, on the 19th inst., and was received as Charge d'Affaire of His Majesty the King of the French near this Government.

SAVANNAH, Nov. 21.

FROM FLORIDA.

By the steam boat Florida, Capt. Hubbard, arrived yesterday, we have received the Jacksonville Courier of Thursday last.

Capt. H. informs us that an express arrived at Jacksonville half an hour before he left, from Gen. Call, stating that the army had crossed the Withlacoochee—no Indians were discovered—all their villages had been found deserted;—and that the army had marched for Volusia, where a supply of provisions had been ordered.

From the Jacksonville Courier, 17th inst.

The army left Fort Drane, the Head Quarters of Gen. Call, the 12th inst., for the Withlacoochee.

The following letter received from Col. Mills, contains some particulars of their situation and prospects:

"CAMP (near Fort Drane,) Nov. 18, 1836.

"We arrived here with our Battalion last night, and are ordered to be ready to march this morning.

"The force at present is about 2200 men, including the Creek Regiment. Gen. Read has reported to Head Quarters that he has succeeded in getting a steam boat over the rapids of the Withlacoochee, and is confident that he can ascend to the famous cove; if so it will be important.

"The army will have twenty-five days rations so that our chance of success will be better than it has been before.

"No news of Gen. Jesup. Gov. Call's health is improving."

By the kindness of Col. Dell, we have been permitted to make the following extract of a letter, addressed to him by Gov. Call, dated the 10th inst. at Fort Drane.

"I march to-day. I shall be at the cove of the Withlacoochee on the day after to-morrow. I hope you will hear a good account of us. I had an express from Gen. Read yesterday. He had passed the shoals of the Withlacoochee in a steam boat. He will ascend the river to-morrow, and I hope meet us the next day at the cove. If he does he will be entitled to the first honors of the war. When he conquers the Withlacoochee, he subdues the enemy, by breaking down their strongest barrier.

GREENVILLE, Nov. 19.

Meteors—again.—We learn that the people in the neighborhood of Mayfaint, Newberry District, witnessed the fall of an immense number of meteors which made their appearance at about 12 o'clock on Saturday night last and continued their descent until day light the next morning. It is said their number was not near so great as at the "falling of the stars" (as it is usually termed) three years since; but the spectacle is represented as having been very brilliant and unusual. It will be recollected that the last Sunday was the 13th; and that this last Meteoric display of nature's fire-works took place on the same day of the month and about the same hour, as in 1834. We have not learnt whether these meteors were visible any other place than the above, but presume they were.

The Meteors.—We see it stated that on the night of the 13th inst. being the anniversary of the brilliant shower of meteors in 1834, the same phenomenon was observed in various places, though in a more moderate way. The fact is now pretty well established, that an annual repetition of the phenomenon may be expected on or near the 13th of November in each year.—*N. Y. Jour. Com.*

From the Boston Recorder, Nov. 11.

DEPARTURE OF MISSIONARIES.

The following reinforcements of Missions are expected to set forth for their respective fields of labor before the close of the present year.

1. A company for South India, to embark for Madras in the ship Saracen on Monday, Nov. 21st. The company consists of six clergymen, one physician, and their wives. They are all to be in Boston by the 15th.

2. A company for the Sandwich Islands, to embark at Boston on Monday, Dec. 5th. The contracts for the passage are made, but the ship is not yet engaged. This company consists of four ordained missionaries, (one of them a physician,) one physician not ordained, ten lay teachers, and their wives, and two unmarried female teachers. All to be in Boston by Wednesday, Nov. 30th.

3. A missionary and lay teacher, with their wives, destined to the Nestorians, and a missionary and wife destined to the Greek island of Scio. Passage not yet engaged, but they are expected to embark about the middle of December.

4. A missionary and wife, destined to South Africa, and expected to embark about the same time.

5. Two male and two female teachers, destined to the Choctaws west of the Mississippi, are expected to take their departure from the 1st to the 15th of December; probably from New York, by water, for New Orleans.

The Rev. David White and wife sailed from Baltimore for Cape Palmas, in brig Niobe, on Monday, Oct. 30th. An Episcopal missionary sailed in same vessel.

From the Recorder.

PORTLAND, Monday, Nov. 7. 1836.

Sir:—I should feel greatly obliged to you if you would insert the following additional particulars in relation to the loss of the Royal Tar, in your paper.

I was passenger on board the Royal Tar, and took particular notice of every thing that passed, and I think the following statements I have seen, are not exactly correct.

At 2 P. M. the engineer reported to the Captain that the water was all out of the boiler; the Captain immediately ordered the anchor to be let go, without first ascertaining whether there was any danger of the boiler being red hot, which was then the case. Some men were then sent down to pump water into it; in a few minutes the black boy came running on deck, crying out *fire!* Captain Reed was heard to tell him to hold his tongue. The boats were immediately lowered: fifteen got into one, and Capt. Reed and four men into the other, and both rowed towards the shore. The scene was now truly awful. Men, women and children, running in all directions, with their clothes in their hands. In consequence of seeing the captain leave the vessel, I was quite paralyzed. The fire was now raging through the deck—the mate gave orders to slip the cable, but there being no captain on board, it was sometime before it could be accomplished. The jib was now hoisted, and we moved slowly ahead, but such was the confusion on board, that it was impossible to obtain order. Several by this time were seen some distance from the boat on pieces of wood, and I fear were drowned. I endeavored to exhort the people to be calm, and to meet the then approaching fate with calmness, and to trust in God, and his Son Jesus, as our only hope of being saved; reminding them that they had been sinful creatures. With some it appeared to have great weight, and I hope they obtained pardon through the blood of Christ. As the fire raged, the scene became truly awful—men, women and children were seen taking their last farewell of each other—some lashing boxes to their backs loaded with dollars, and some casting their property into the sea. A sail was at last seen behind the land, which, on bearing in sight, bore away for us—the boat Capt. Reed was in, immediately made for her—all eyes were now directed on her as the only hope to rescue them from a watery grave. Several by this time had caught fire and jumped into the sea, and some were holding on the stern. The fire had now taken possession of the waist and prevented any communication to the stern.—I recollect passing over the cages of wild beasts when they were on fire, and well might I say with the Psalmist David, "My soul is among lions, even those that are set on fire." The cutter had now nearly reached us, and every one preparing to jump on board; but what was our surprise and grief, we beheld the cutter heave in stays and stand for the shore; but she was boarded by Capt. Reed, who put what men he had into her, and rowed for the steamer and took some off the stern. The cutter's boat rowed round the stern, but was afraid to come near, as was the cutter, forgetting they could have thrown their powder overboard. The boat now continued going to and from the wreck, taking the people off, I was three hours on the wreck, and was taken off by the captain. The moment I got on board the cutter I begged Capt. Dyer to carry her alongside, but he refused, saying the elephant would jump on board, I then requested him to sail the cutter under the bows, and ask the keeper to lash his leg to the windlass, but it was of no avail—he ordered me to go below, which I did for a short time. I again went on deck and helped the people out of the boat as they came alongside, remarking every time that they brought no women with them. About 6 o'clock the boat came with only 3 persons on board—a Mr. Brown, late steward of the boat, and a colored sailor, that belonged to the steamboat, who was the means of saving a great many lives, having been in the boat a long time. He requested me to take his place; the cutter master said he could stay no longer—I however jumped into the boat and rowed away; on reaching the wreck there was one woman holding on the bowsprit with a child in her arms, and another in the water with her clothes burnt off, holding on by a piece of rope; she let go and was drowned before I could get to her, as did the child, but we saved the woman, who was nearly dead—but after using the means which is generally adopted, she revived. The cutter stood for the shore, where he landed the survivors, except the last woman; Capt. Dyer and myself setting up all night, endeavoring to bring her to, which we did.

I cannot conclude without expressing my sincere thanks for the kindness we experienced from the inhabitants of the islands—to Miss B. Crocker, for supplying the females with shoes and other articles—and to persons whom I do not know. At Vinalhaven, the Messrs. Thomas's, brothers, who were very kind; and also to Capt. Dyer, for taking the females to his house and dressing their wounds. At Thomaston, Mr. Allen, of the Marble works, and others, treated us extremely well, subscribing to assist me in getting the females to Portland by the stage.

Such a dreadful sacrifice of human life I think has never occurred before through neglect and want of coolness and courage on the part of those who had the management of the boat. But let me conclude with David's 50 Psalm—"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him."

WILLIAM MINGHAM.

Passenger on board the Royal Tar.

From a brief obituary notice of the late Rev. Luther Rice, published in the Worcester Spy—communicated as we suppose by the surviving members of his family—we learn that he was born March 25, 1783. He died Sept. 25, aged 53 years and six months. A memoir of his life is in contemplation. Most of our exchange Baptist papers have taken a respectful and becoming notice of this solemn and affecting event by which a great and good man has been taken from the ranks of our ministry.—*Watchman.*

Steam Plough—Lord Henniker stated at the East Suffolk Agricultural Dinner in England, that he had received a letter from a friend in Lincolnshire, informing him that in that neighborhood there was already a steam plough, which would harrow 30 acres and plough 8 acres per day.—*N. Y. Express.*

The Public Deposites.—The Rhode Island Legislature on Friday afternoon passed a bill providing that the portion of the public money which shall be received by the State of Rhode Island, shall be deposited in the several banks of the State which have complied with the laws of the State, and which will agree to receive the same, and pay to the State interest at the rate of five per cent. The interest is appropriated *to the support of public schools.* An attempt was made to amend the bill, in such manner that each town should be entitled to receive a part of the money, in proportion to its population, but the amendment was rejected by a vote of 35 to 29.

FEMALE INFLUENCE.

It is known to our readers that Mr. Finney has both males and females at his college at Oberlin. A correspondent of the Cincinnati Observer gives the following account of the method there employed of *breaking in the rougher boys.*

"All the grossness and vulgarity so often witnessed in college commons, is here excluded; and the matron informed me that if some new comers happened to manifest a disposition to coarseness, when placed beyond the immediate eye of the young ladies, the stationing of one or two of the most discreet near them, never failed at once to suppress it."

OBITUARY.

Died, at the residence of Mrs. Acker, near Pearce's Ford, in Anderson district, S. C., on the 5th instant, ELIZABETH HALBERT, widow of William Halbert, Esquire. She departed in full faith of enjoying the rest prepared for all the faithful. She has been a worthy member of the Baptist church for sixty or seventy years. She was a mother in Israel to a large circle of friends, and has raised large families, and are scattered over the States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Indiana and Tennessee. In her lifetime she accounted her children by two hundred and forty descendants, who in the last ten years have greatly increased, to what extent is not now known. She lived to see most of her children, with many of her grand and great grand children, members of the Baptist church. Had she lived till January next, she would have been ninety years of age. Her pious and untiring zeal for the cause of the Redeemer will long be remembered by all who knew her.

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary. She departed in in full faith of enjoying the rest prepared for all the faithful. She has been a worthy member of the Baptist church for sixty or seventy years. She was a mother in Israel to a large circle of friends, and has raised large families, and are scattered over the States of South Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Indiana and Tennessee. In her lifetime she accounted her children by two hundred and forty descendants, who in the last ten years have greatly increased, to what extent is not now known. She lived to see most of her children, with many of her grand and great grand children, members of the Baptist church. Had she lived till January next, she would have been ninety years of age. Her pious and untiring zeal for the cause of the Redeemer will long be remembered by all who knew her.

PROSPECTUS
OF THE
FIFTH VOLUME
OF THE
SOUTHERN ROSE.

THE Fifth volume of this Periodical will commence on the third September, 1836. In many will be very considerably enlarged by the employment of finer type. The labours of the present editor are secured, together with Correspondences of a large circle of friends, of both sexes. The work has been constantly rising in public esteem, and extending in circulation. A specimen of the fourth volume may be obtained, and the publisher will spare no pains to render the ensuing volume in every respect superior to its predecessors.

BURGESS & 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. 26.

ARTICLES.				
BAGGING, Hemp, 42 inch, yard	.34	a	.36	
Tow and Flax	.18	a	.20	
BALE ROPE, lb.	.10	a	.12	
BACON, Hams,	.9½	a	.12	
Shoulders and Sides	.7½	a	.11½	
BEEF, New-York, bbl.	12 00	a	15 00	
Prime	8 50	a	9 00	
Cargo	6 75	a		
Mess, Boston	14 00	a	14 50	
No. 1.	10 00	a	11	
No. 2.	9 50	a	10	
BREAD, Navy, cwt.	5 00	a		
Pilot,	.6	a	0 00	
Crackers	7 50	a	8	
BUTTER, Goshen, prime, lb.	.28	a	.31	
Inferior,	.25	a	.27	
CANDLES, Spermaceti	.33	a	.34	
Tallow, Charleston made,	.13	a	.14	
Northern,	.13	a	.13½	
CHEESE, Northern,	.10	a	.12½	
COFFEE, inferior to fair,	.12	a	.12½	
Good fair to prime,	.12	a	.14	
Choice,	.14	a	.15	
Porto Rico,	.14	a	.14½	
COTTON, Uplands, inferior,	.14	a	.15	
Ordinary to fair,	.15	a	.15½	
Good fair to good,	.17	a	.18½	
Prime to choice,	.18½	a	.19	
Sanlee and Maine,	.33	a	.45	
Sea Island, fine,	.45	a	.58	
CORDAGE, Tarred, lb.	.10	a	.11	
Do. Manilla, lb.	.11	a	.12	
DOMESTIC GOODS.				
Shirting, brown, yd.	.8½	a	.10½	
Bleached,	.9	a	.18	
Sheeting, brown,	.11	a	.13	
Bleached,	.13	a	.18	
Calicoes,	.10½	a	.20	
Stripes, indigo blue,	.12	a	.16	
Checks,	.11	a	.20	
Plaids,	.11	a	.16	
Ticking,	.14	a	.18	
Bed Tick,	.15	a	.22	
DUCK, Russian, bolt	.15	a	21	
American Cotton, yd.	.35	a	.45	
FISH, No. 3. mackerel, box,		a		
Mackerel, No. 1.	10 00	a	10 50	
No. 2.	9 00	a	9 50	
FISH, No. 3.	0 00	a	0 00	
Dry Cod, cwt.	3 75	a	3	
FLOUR, Baltimore H. S. sup. bbl.	7 37½	a	7 50	
Philadelphia and Virginia,	7 37½	a	7 43	
Canal,	7 75	a	8 00	
GRAIN, Corn, bush.	.75	a	.00	
Oats,	.00	a	.00	
Peas,	1 20	a	1 25	
GLASS, Window, 100ft.	4 25	a	9	
GUNPOWDER, keg,	.5	a	6	
HAY, Prime Northern, 100 lb	1 75	a	1 87½	
IRON, Pig,		a		
Swedes, assorted,	.4	a	.41	
Russia, bar,	.4	a		
Hoop, lb.	.61	a	.61	
Sheet,	.8	a	.81	
Nail Rods,	.7	a	.71	
LARD,	.16	a	.17	
LEAD, Pig and Bar, 100 lb.	.7	a	.7½	
Sheet,	.9	a		
LIME, Stone, bbl.	1 50	a		
LUMBER, Pitch Pine, rafts, Mft.	.14	a	15	
Shingles, M.	3 50	a	4 50	
Staves, Red Oak,	13 00	a	14 00	
MOLASSES, Cuba, gal.	.33½	a	.37	
New-Orleans	.44	a	.45	
Sugar House Treacle,		a		
NAILS, Cut, 4d. to 20d. lb.	.6¼	a		
NAVY STORES.				
Tar, Wilmington, bbl.	1 87½	a	2 00	
Turpentine, soft,	5 00	a	0 00	
Do. Georgetown,		a		
Pitch,	.0 00	a	0 00	
Rosin,	.3 00	a	0 00	
Spirits Turpentine, gal.	.70	a	.72	
Varnish,	.25	a		
OILS, Sperm, winter strained,	1 10	a	1 15	
Fall strained,	.1	a	1 5	
Summer strained,		a		
Linseed,	.1 30	a	1 35	
Linseed, bbl.	.15	a	.20	
OSNABURGS, yd.	.8	a	.10	
PORK, Mess, bbl.	.23	a	.24	
Prime,	.19	a	.20	
Cargo,	.0 00	a	0 000	
Mess, Boston,	.00	a	0 00	
No. 1. do.		a		
PEPPER, black, lb.	.8	a	.8	
PIMENTO,	.9	a	.9½	
RAISINS, Malaga, bunch, box,	3 87½	a	3	4
Muscatel,	2 62½	a	2 75	
Bloom,	2 50	a	2 75	
RICE, 100lbs.	3 87½	a	3 62	
SUGAR, Muscovado, lb.	.9	a	.12	
Porto Rico and St. Croix,	.9½	a	.12	
Havana white,	.10	a	.12	
Do. brown,	.10	a	.10½	
New-Orleans,	.9	a	.11	
Loaf,	.16½	a	.30	
Lump,	.13½	a	.14	
SALT, Liverpool coarse sack 4 bush.	1 62½	a	0 00	
In bulk, bush.	.37	a	.40	
Turks Island,	.30	a	.35	
SOAP, American yellow, lb.	.5½	a	.8	
SHOT, all sizes,	.8½	a	.9	
SEGARS, Spanish, M.	.16	a		
American,	1 85	a	1 87½	
TAPE, American, lb.	.9½	a	.10	
TOBACCO, Georgia,	.0	a	0	
Kentucky,	.8½	a	.9	
Manufactured,	.8	a	.12	
Cavendish,	.24	a	.33	
TEAS, Bohea,	.18	a	.20	
Souchong,	.30	a	.40	
Gunpowder,	.75	a	.80	
Hyson,	.50	a	.80	
Young Hyson,	.65	a	.75	
TWINE, Seine,	.36	a	.30	
Sewing,	.26	a	.30	
WINES, Madeira, gal.	.8	a		
Teneriffe, L. P.	1 05	a	1 10	
Malaga,	.00	a	.00	
Claret, Bordeaux, case	.22	a	.30	
Champaign, doz.	.8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	125	3.50
South-Carolina ....do.	48	68	3.00
State ....do.	100	126	3.50
Union ....do.	80	70	1.50
Planters' & Mechanics' do.	24	40	1.50
Charleston. ....do	100	155	5.00
Union Insurance. ....do.	50	79	4.00
Fire and Marine. ....do.	60	94	2.00
Rail-Road ....do.	100	125¼	4.
Santee Canal. ....do.	200	345	17.
Stock 6 per cent Stock.	100		
State 5 per cent ....do.	100		
City 6 per cent ....do.	100		
City 5 per cent ....do.	100		

EXCHANGE.

Bill on England, 7s 7½ per cent. pren. a
France, 5f 37½ a 5f 32 per franc.
New-York, 60 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 and int.; Western Offices 0 per ct. and int.; North 1 per ct. and int.; Savannah 0 per ct. and int.; North of the North, 0 dis. and int. 1 per.
Savannah and Augusta Bank Bills, par.
All other Georgia Bank Bills, 1 per ct.
North Carolina Bank Bills, 1 per ct.
Spanish Doubloons, 16f.
Mexican and Colombian do. 15f.
Henry Guinea, 25, and Sovereigns, 24f a 24 6

Charleston Market.

COTTON.—The sales of the week have been 4,000 Bales of Uplands of the ordinary to fair quality, at from 14c to 15c. Prime, 17c a 18c. The sales for the last half a week on Uplands, where our last quotations, the 16th of October, from 15c to 17c, are in history.

RICE.—The Sales of the week have been 1,000 tierces, from 3c to 4c.

POETRY.

[FOR THE SOUTHERN BAPTIST.]

LINES

Addressed to Mrs. C., of N. Y. on the occasion of her visit to her afflicted friends in the wilds of Alabama.

What do'st thou lady fair
In the distant west,
In a cottage seated there,
Cheering the distrest?

Thy splendid city left behind,
Thy dear and cherish'd friends;
The world may ask, how canst thou find
Aught here to make amends.

The gentle heart,—the world knows not
That beats within thy breast,
Where selfish care is all forgot,
In others interest.

May that pure heart a pang ne'er know,
Where'er affection leads thee;
But Heav'n above and earth below,
The choicest bliss afford thee!

Prairie Cottage, Alabama, Jan. 14, 1836.

TO C

O say not gentle being,
Fair ruler of my heart,
That time is swiftly fleeing
And I no verse impart.

To note in song thy goodness rare,
Thy love both deep and true!
Thou art *this hour* to me as fair,
As when I *first* thee knew.

Nay fairer far,—I never knew
In days of young delight,
Aught but the eye which gently shrew
On all its rays of light.

The downy cheek, the ruby lip,
The graceful, modest air;—
Yet these remorseless time might nip,
And leave no remnant there.

The jewelled mind, the honest heart
Where light and love are blended,
These their hallowed bliss impart,
And *lent* till *life* is ended.

To C——, on the anniversary of our wedding day, 3d April, 1836.

Our wedding day! our wedding day!
A welcome warm to thee,
I'll greet thee with an *honest* lay,
Tho' fine it may not be.

Eight circling years have passed away,
With many a joy and sorrow;
But the *sun of love* that rose *that day*,
Has gilded every morrow.

Yet dim the light of earthly love,
And barren all its bliss,
If unenlighten'd from above,
By the sun of Righteousness.

And O sweet whose genial ray
The humblest flower may bloom;
Do thou know the sun of day,
Whose beams are *life* to me.

THE NEW ZEALAND MISSIONARIES.

"We cannot let him go. He says he is going to return—he will return—he will come back to us shortly. But no,—we will keep him and make him our slave; not our slave to fetch wood and draw water, but our talking slave. Yes, he shall be our slave to talk to and teach us. Keep him we will."—*Speech of the Rev. Mr. Yates at the Anniversary of the Church Missionary Society, London, May,* 1835.

'Twas night, and in his tent he lay,
Upon a heathen shore,
While widely on his wakeful ear
The ocean's billows roar.

'Twas midnight and the war-club rang
Upon his threshold stone,
And heavy feet of savage rage
Came fiercely trampling on.

Loud were their tones in fierce debate
The chieftain and his clan,
"He shall not go—he shall not go,
That missionary man;
For him the swelling sail doth spread,
The tall ship ride the wave,
But we will chain him to our coast,
Yes he shall be our slave:

Not from the groves our wood to bear,
Nor water from the vale,
Not the battle-front to stand
Where the proudest foemen quail,
Nor the great war cause to guide,
Where chrystal streams turn red;
But he shall be our slave to break
The soil its living bread."

Then slowly peared the rising moon,
Above the forest height,
And bathed each cocoa's leafy crown
In tides of living light;
To every chief's grassy thatch
A gift of beauty gave,
And with a cross of silver cheered
Poor's nation wave.

But o'er that gentle scene, a shout
In sudden clamor came,
"Come forth, come forth, thou man of God
And answer to our claim;"
He down to those dark island men,
Who bowed him as he spake,
"Lo! I come at your call, O chiefs,
For Christ my Master's sake."

MRS. SIGOURNEY.

MISCELLANEOUS.

From the N. Y. Weekly Messenger.

ESTABLISHED PRINCIPLES.

Dr. Abbott, the editor of the Moral Reformer, asks, if his readers sound, good, advice, [illegible] intended to, would certainly be useful. [illegible] not of his principles, many would [illegible] be reformed. As article appears [illegible] Dr. Abbott, under the above head. [illegible] does not mean to say, that none of [illegible] have been controverted. They [illegible] to some constitutions, un[illegible] principles, but he maintains, that [illegible] established principles, as that two and two [illegible] four, and contradict the Doc[illegible] Constitutions to judge for them-selves, without forestalling them with our opinion. Nevertheless, if the principles were not good, we would cut out, to copy them.

It is sometimes said that health is important, but that there are no established principles concerning it;—all is "afloat." The wisest men, it is said, disagree in the plainest and very first principles of what shall decide, which doctors differ! Now we say that there are established principles—principles as well established as those of mathematics; and we have resolved to prepare a list or chart, one of these days, and begun it below, and shall extend it hereafter, as we have time and opportunity.

DRESS.

1. Our clothing should be always loose.
2. There should be as few ligatures as possible on the body or limbs.
3. While in good health, we should always dress as cool as possible, provided we do not feel uncomfortable.
4. All clothing should be changed occasionally, and our linen frequently.
5. The head dress should be as cool as possible.

EXERCISE.

1. Health requires that all the muscular parts of the body should be exercised.
2. Violence and excess of muscular action are injurious.
3. Sitting long in a crouched position is hurtful.

PURE AIR AND CLEANLINESS.

1. The air of our rooms should be kept pure.
2. A dry atmosphere is better than a damp one.
3. Our skins should be kept clean at all times and seasons.
4. We should neither sit nor sleep in currents of cold air.

SLEEP AND REST.

1. Night is better for sleep than day.
2. We should retire early and rise early.
3. The stomach requires its seasons of entire rest.
4. The mind should be kept always tranquil.

FOOD.

1. The best food is least exciting.
2. We should select the best food, if possible.
3. We should eat slow.
4. Our food should be well masticated.
5. Hot food is less healthful than that which is only moderately warm.
6. We should seldom eat without an appetite.
7. The fewer the kinds of food at the same meal, provided it be good, the better.
8. That is not always the best food which contains the most nutriment.
9. We require most food when we have the most proper amount of bodily and mental exercise.
10. Heavy suppers, especially when we are fatigued, should be avoided.

DRINK.

1. We should use the best drink, when we can get it.
2. The best drink is pure water.
3. Very hot and very cold drinks should be avoided.
4. We should never drink to cool ourselves.
5. We should never drink merely to wash down our food.

MISCELLANEOUS DIRECTIONS.

1. The earlier we form good bodily habits, the better.
2. Neither the reddest nor the palest faces indicate the best health.
3. Colds are the foundation for other diseases, and might, if more pains were taken, be avoided.
4. Prevention is better than cure.
5. Medicine, unless indispensably necessary, is always injurious.
6. If you consult a physician at all, do it seasonably.

From the New York Observer.

DR. HUMPHREY'S TOUR.

PARLIAMENTARY SPEAKERS.

This is not the golden age of British eloquence, either at the Bar, or in the Senate.—Great orators, as well as great warriors, are made by circumstances. There is always talent enough in such a nation as Britain, for every emergency, some French or American revolution—some mighty and perilous struggle—some Philip of Macedon, or Catalinian conspiracy, to bring it out. You will look in vain, for such impassioned and commanding orators as Demosthenes and Cicero, as Chatham and Burke, in peaceable and prosperous times. The same fire may be latent in many a bosom—the same electrical energies may be slumbering around you; but you will never know it. Probably there are as many fluent and skilful debaters in the British Parliament, and as many occasional flashes of genuine eloquence, as could reasonably be expected, after so many years of peace and unexampled national prosperity. Pursuing the plan, which I originally marked out for myself of describing what I saw and heard, and passing over a thousand objects and incidents, simply because they did not fall under my own observation, and which might, perhaps, have been more interesting to the reader, I shall offer a very rapid sketch of some half a dozen members of Parliament, whom I happened to hear in the house and out of it.

MR. HUME.

Mr. Hume is a man of middling stature, rather corpulent, and has a sedate and intelligent countenance. He is a ready speaker; but has more plain, practical good sense, than power or brilliancy. He does not eschew political discussions when they come in his way, but his fort lies in another quarter. Political economy is obviously one of his favorite studies; and he understands the financial state of the country so well that the Chancellor of the Exchequer would evidently rather be in his good graces, than otherwise. Let who will be in power, Mr. Hume is sure to be found watching at the door of the treasury; and he suffers no man to pass without explaining the object of his coming and showing what he means to do with the public money.—Of course. He is frequently up, upon the appropriations; and though often defeated in his efforts at retrenchment, I have no doubt that his vigilance and great experience in detecting, exposing, and cutting down unnecessary expenditures.

LORD JOHN RUSSEL.

The nobleman who has for some time held so prominent a place in the British cabinet, is the son of the Duke of Bedford, and heir to his title and his vast estates. The most illustrious of his ancestors was Lord William Russell, who, in the reign of Charles Second, violently opposed the succession of the Duke of York to the throne, and perished on the scaffold, a martyr to the cause of British freedom, five years before the accession of William and Mary. From that time down to the present, if my recollections serve me, the Russels have leaned strongly to the popular side in all the struggles which have taken place between the Commons and the Aristocracy.—Lord John it will be remembered, distinguished himself in behalf of the great Bo-rough Reform, under the administration of Earl Grey; and when Lord Althrop was raised to the peerage in the eyes of the whigs, both in and out of the Parliament, turned towards him, as their favorite leader in the Commons. When he came in, the ultra Tories affected great contempt for his talents, and I cannot suppose him to be the ability, that could have been selected by the Melbourne administration, to sustain them against a powerful and disciplined opposition. But in addition to his being in great favor with the people, his high rank and still higher prospects gave him some advantages, which but few could have enjoyed, and certain it is that he has proved himself worthy of the highest trust reposed in him. Under the circumstances in which he has been placed, watched at every step by the most experienced tacticians in parliamentary warfare, with a bare majority to lean upon in the most perilous seasons, it would have been impossible for a weak man to have stood through half a session.

Lord John Russell has few of those personal and popular endowments which some men of far inferior talents possess. He is below the middling stature, very slender and almost feminine in his appearance. When he rises to speak, there is nothing like pretension about him; and though he seems free from embarrassment as from coldness, a stranger is ready to ask, "What can the stripling say! Surely he is of too fine a mould to stand foremost in the thrusting and parrying of a house nearly balanced. Why does he not leave contested legislation to sterner and rougher spirits, and consult his own comfort in the calm sunshine of polished society!" His voice is small, and he enunciates with that kind of effort which indicates a consciousness that he is scarcely heard in the remote parts of the house, and which always puts sprightliness and inflection entirely beyond a man's reach.—But although he is not a parliamentary orator, and never can be, he is, upon the whole, rather an interesting speaker. His attitudes are not ungraceful, his articulation is distinct, and he makes you listen to him with pleasure by the neatness and perspicuity of his style, the clearness of his statements, and the ingenuity of his reasoning.

However much anonymous scribblers in the Herald and Time s may affect to despise him, it is sheer affection after all. They know and feel his power. No impartial judge, I am sure, can listen to him an hour without seeing that he has talents of a high order, and that he is an able and practiced statesman. To stand where he does, and not to be smitten under the fifth rib' every night, by one or another of the scientific fencers in the opposition, a man must be armed and ready at all points; and not a few who have long known them both, are of opinion, that as a ministerial leader, Lord John Russell is quite equal to Sir Robert Peel himself.

O'CONNELL.

When I was in O'Connell, more eyes were turned upon Daniel O'Connell, and he was the subject of more political discussion and speculation than any man in the three kingdoms.—Every word that he uttered, any where, was eagerly caught up, and all his movements were watched with as intense an interest as if the fate of the empire had depended upon his high and uncertain behest. Of the Romanists, he was the Pontiff, and the Prime Minister, and the Tribune, and the Demagogue, and the Priest, assisted him with all the vituperation which their ponderous vocabulary could furnish.

For this extraordinary notoriety, he was chiefly indebted to the political state of the country, and to his unbounded influence over the Catholics of Ireland. The Peel Administration had just been outvoted by a small Irish Majority, because nearly all the members from Ireland took the opposition benches, with O'Connell at their head; and because, without their votes, the majority would have been on the other side, and would have sustained the ministry. Though this change once more placed Lord Melbourne at the head of his Majesty's government it was manifest to every one, that he could not hold his place, without the aid of the Catholic delegation, which was the makeweight which compelled Sir Robert Peel to resign. This delegation, it was supposed, would adhere to O'Connell, whatever line of policy he might think fit to pursue and that of course the new ministry virtually held their places by his sufferance. This was vehemently reiterated, not only by the Conservative press, but in the debates of Parliament.—Ministers were charged with having sold themselves for places and power, to the popish and wily agitator of Ireland. It was true they had not taken him into the Cabinet; but their enemies said, it was because they dare not do it, and insisted, that he was behind the scenes, wielding a far more tremendous and fatal influence, than he could have done with any one of seals in his keeping. This was so often and so tauntingly cast in the teeth of the Premier, in the House of Lords, that he thought it necessary to deny the charge in toto; and he retorted upon the opposition with great boldness and severity, that when they were in power, they were ready enough to court that very alliance, the groundless suspicion of which in another quarter now struck them with so much horror.

That the ministry had made any direct pledges, or overtures to O'Connell, to secure his support, is not at all likely—nay, that their policy with respect to Ireland was in many respects very wide from his, is certain;—but that they wanted his vote and his influence, no one can question; and that his opposition might have been fatal to them, is not at all improbable. It was his fortunate position, therefore, between the two great political parties in the Commons, which enable him to turn the scales either way. It was this, independently of his talents, that made him the object of universal attention and solicitude. And yet O'Connell is a man of great abilities. He would be known and have influence in any supposable state of the country. He is, in the Emphatic sense of the term, exceedingly clever. As a bar-room orator, he has perhaps no superior; and as a parliamentary speaker, he has but few equals. I heard him more than once, under very favorable circumstances to judge of the character of his elocution, and the versatility of his powers. He is a stout athletic man, with a raven black eye—full face—regular features, and a shrewd jesuitical cast of countenance. He has a good voice and commands it perfectly, in the largest public hall of the metropolis. There is a good deal of the Irish vehemence in his manner, especially when excited, as he often is—but even then, he rarely loses the command of himself, in any perceptible degree—his manner is commanding—sometimes graceful—often insinuating, and always earnest and forcible. His quick and piercing eye speaks—every muscle of his face speaks—a sort of half dubious smile commonly plays upon his lips; and the lurking sneer is ever ready at his bidding. No man I think can beat O'Connell for half an hour, without perceiving that he has profoundly studied human nature, and knows better than almost any other man how to touch the great springs of emotion and action, in a popular assembly; and he certainly has a wonderful power of adapting himself to all classes of his hearers. He can reason, if he pleases, with great power of argument and felicity of illustration—or he can charm with the classical elegance of his diction. He can draw blood with the keen edge of his satire, almost without seeming to touch his opponent, or he can overwhelm him with a torrent of ridicule. Few can rise higher in strains of real eloquence, and none can descend lower in a coarse and vulgar abuse.

No man in any country, talks louder about liberty and equality, than Daniel O'Connell; and he may be a true patriot. That he loves Ireland, and would be glad to see it independent of the English crown, I have no questions; but that he would refuse the Dictatorship himself, is a good deal more than I should dare to say in his favor. One thing I like in him. He is never ashamed of his religion. He is ready everywhere, and on all occasions, to avow his attachment to the Romish faith. With his sincerity I have nothing to do. His professions are decided and consistent. I wish I could say as much, of all men in public stations, who embrace a purer faith. It is impossible for the Protestant Dissenters of Great Britain should have any religious sympathies with Daniel O'Connel; and it is extremely doubtful whether, as a body, they have any confidence in his political integrity; and yet, they invite him to great dinners in Edinburg, Glasgow, and elsewhere, and they cannot refrain from cheering him, when he comes into their meetings, for the diffusion of popular education, or the protection of religious liberty.

Yours sincerely.

From the Reader's Guide.

THE STORY OF A HUNTER.

The following story comes to us from a friend, who actually heard it related by a person in the manner herein described. About thirty-five years ago I moved into this country, which was then nearly a wilderness; no settlements had been made, excepting in a few places on the borders of the lake. I arrived in the spring of the year; and commenced a clearing on the farm I now occupy. By fall, I had built a good log house, and temporary stables for my cattle, had put into the ground ten acres of wheat, and looked forward to the ensuing year for the reward of my labors. My wife and child, for I was married, was all my family; neighbors, there were none nearer than five or six miles, so that visiting or amusements were entirely out of the question. You may, therefore, suppose, that on the approach of a long northern winter, I had ample time to gratify my love for hunting, for which I had always a great fondness. Winter had set in early, and all my cares were confined to keeping a sufficient stock of wood on hand for fuel, which you may imagine was not difficult, when the trees stood at my door,—and taking care of the few cattle of which I was then owner. It was one day, I think in the forepart of December, when, having finished my morning's work, I took down my rifle, and told my wife that I would, on my return, please her with the sight of a fat deer. Deer are now very plentiful in this part of the country; but then, they were so much more so, that there was little merit or difficulty in achieving what I had promised. I took my departure about a northwest course from my cabin, which led me direct into the forest. The snow was about a foot deep, and the wind blowing hard from the north, it drifted much in openings; yet this I thought was in my favor, as the noise made among the trees by the wind, prevented the game from hearing my approach in still hunting. I was mistaken in my calculations; for I had travelled five or six miles from home, and had not got a shot at a single deer, though I had seen numbers of them; but they were always on the run, and at too great a distance, and all the trees which I saw showed that they had scarcely walked during the day. I was then a young hunter, but I have since learned that this animal is always on the move, and generally runs throughout winter days; probably, from the apprehension of danger from wolves, which follow its scent through the snow. At length I arrived at a large cedar swamp, on the edge of which I was struck by the singular appearance of a large stub, twenty-five or thirty feet high, with its bark off. From its scratched surface, I had no doubt it was climbed by racoons or martins, which probably had also a den in it from its appearance. I judged it was hollow. The stub it is true might have been seven or eight feet through, but eight or ten feet higher up its size was much diminished, so that I could grasp sufficiently to ascend it, and accordingly I commenced. My gun and great coat were deposited in a secure place, and being an expert climber, I soon gained the top. As I anticipated, the stub was hollow, the aperture being about two and a half feet in diameter. The day, you will observe, was dark and cloudy, and looking down the hollow, I fancied I could see the bottom at no great distance; but having nothing to put in to ascertain its depth, I concluded that I could reach it without danger. It seemed to affect me with a sense of suffocation, such as is experienced in dreams under the effects of night mare. Rendered desperate by my feelings, I made a violent attempt to extricate myself, when the edge of the wood to which I was holding, treacherously gave way, and precipitated me to the bottom of the hole, which I found extended to a level with the ground. I cannot wholly account for it, but probably from the erect position in which I was, my body was necessarily kept in so narrow a tube, and my landing on my feet on a bed of moss, dried leaves, and other soft substances, I sustained little or no injury from so great a fall; nor were my clothes but little deranged in my descent, owing probably, to the smoothness of the surface, produced by the long and frequent passing of the animals, to and from their den—for a den I found it to be. After recovering from my fright, I had time to examine the interior. I lay down flat, and putting out my hand to feel the way, they came in contact with the cold nose, and then the fur of some beast, which I immediately knew was a half grown cub, or young bear. Continuing to examine, I ascertained that there were three or four of those animals, which, aroused by the noise made in my descent, came around and smelt of me, uttering a mourning noise, taking me at first, no doubt, for their dam; but after a little examination, snuffing and snorting as if alarmed, they quietly betook themselves to their couch on the moss, and left me to my own gloomy reflections. I knew they were too young to do me any injury, but with that knowledge came the dreadful certainty that the mother, whose premises I had so heedlessly entered, was quite a different personage, and that my life would date but a short period after she arrived, as arrive she certainly would before many hours could pass over my head. The interior of the den grew more visible after my eyes became accustomed to the darkness, and aided by a little light from the top, I discovered that the den was circular, and on the ground, was five or six feet in diameter, its circumference diminishing, at the height of seven or eight feet, to a diameter of less than three, owing to the singular formation of the roof. I had ample time for this, and I was do very well for the present, if I could but find a hole, sufficient to let out my body, with a small pocket knife, the only one I had, would have been the work of many weeks and even months, as from the examination which I had made of both the exterior and interior, I knew that it could not be less than a foot thick. The knife was the only weapon which I possessed, and a hug of my tremendous adversary would deprive me of the power to use even so contemptible an implement; and even if I succeeded in killing the bear —which was not to be expected—my case was equally hopeless, for I should only exchange a sudden death for one, if possible, even more horrid, a lingering one of famine and thirst,—for my tracks in the snow I knew were long since covered by the drift, and there was no possibility of my friends finding me, by searching in a wilderness of many miles in circuit. My situation was indeed hopeless and desperate. As the shades of evening were now fast approaching, I thought of my cheerful home; my wife seated by the fire with our child in her arms, or preparing our evening meal, looking out anxiously from time to time, expecting my return. These, and many more such thoughts, rushed through my mind, and which way soever, they were teeming with horror. At one time I had nearly determined to wreak my feeling upon the cubs by destroying them, but the wanton and useless cruelty of the act, as they could be of no service to me, then prevented me. Yes, I would be merciful. Oh! you know not how merciful one is when he feels that he himself would willingly be an object of mercy from others. Two hours had probably elapsed, and to me two of the longest that I ever experienced, when suddenly the little light which had illuminated me from above was gone, I looked up and could no longer see the sky. My eats, which at the time were peculiarly sensitive, were assailed with a low, growling noise, such as a bear makes on discovering an enemy, and preparing for an attack. I thought that my fate was at hand, as this was the mother descending to her cubs, having, by a acute organ of smell, discovered that her den had been entered by some enemy. From the time I had ascertained my true situation, I had opened my knife and held it ready in hand for the encounter, come when it would. I now, therefore, braced myself for a death grapple with my terrible antagonist, feverishly awaiting her descent. Bears always descend in the same manner as they ascend trees; that is, the head is always upward, consequently, her most assailable part was opposed to me. A thought quick as lightening rushed through my mind, that escape was possible, and that the bear might be the means. Just as she reached that part where the hollow was wide and where by a jump I could reach her, I made a desperate spring, and with both hands firmly caught hold of the fur which covered her extremities, giving at the same time a scream, which in this close den sounded a thousand times louder than any human voice in the open air. The bear,—and she was a powerful one—taken by surprise, and unable to get at me, frightened, too, at the hideous and appalling noise which I made, scrambled for life up the hollow. But my weight, I found, was an impediment to her; for about half way up, I perceived that she began to lag, and notwithstanding I continued to scream, at length came to a dead stand, apparently not having strength enough to proceed; knowing that my life depended on her going on, I instantly let go with the hand in which I had my knife, driving it to the hilt into the flesh, and redoubling the noise which I had already made. Her pain and fears gave her new strength, and by another effort she brought me once more to the light of day, at the top of the stub; nor did she stop there to receive my thanks for the benefit which she had conferred on me, but hastily descended to the ground, and made her way with all speed to the swamp. I sat for some time on the stub out of breath, and hardly realizing the reality of my escape. After giving thanks to that Providence which had so wonderfully preserved me, I descended to the ground, found my coat and gun where I had left them, and reached home after a fatiguing walk through the woods, about nine o'clock in the evening.

INGENIOUS REBUKE.

A general officer, who was early in life much addicted to profane oaths, dated his reformation from a memorable check he received from a Scottish clergyman. When he was Lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties with abundance of impious language. The clergyman passing by, shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble: "Oh, John, John! what is this I hear! you, only a poor collier boy, and swearing like any lord in the land. Oh John, have you no fear of what will become of you! It may do very well for the gallant gentleman (pointing to the Lieutenant) to hang and swear as he pleases, but you—you John! it is not for you, or the like of you to take in vain the name of him in whom ye live and have your being." The turning to the Lieutenant, he continued, "You'll excuse the poor man, sir, for he is an ignorant body, and kens no better." The young officer shrunk away in confusion, unable to make any reply. Next day, he waited on the minister; but found that his remarks had not been resented, and was ever after an example of correctness of language.

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