

Church, and may have had some influence on him. The prospects of our country appear more favorable than they have at any previous period.

Let this idea, however, go for what it is just worth; still we believe it to be the solemn duty of our brethren, to turn their attention to Texas, and succor her from the danger, in which she now stands, of having the errors of popery to become the established religion of the land.—*Prop. Adv.*

For the Baptist.

Am. Baptist Mission Rooms.—New York, July 21, 1843.

PROGRESS OF BAPTISTS IN OHIO.
The Baptist Convention of Ohio has been, until the present year, under the necessity of drawing upon the treasury of the American Baptist Home Mission Society to aid them in the religious cultivation of that State. **THAT NECESSITY NO LONGER EXISTS.** By the formal action of the Convention at its last anniversary, that aid will no longer be solicited. It is an important event to the denomination, and very encouraging to the Society. It presents a most gratifying illustration of the benefit of Home Missionary efforts and deserves the special attention of the churches and their special thanksgiving to God.

Ohio is, in all essential respects, entitled to an elevated rank among the States of the Union.—With a territory of more than 40,000 square miles, a soil of great fertility, and navigable waters which give her easy access to the great commercial marts of the North and South, her population must, inevitably, become immense and prosperous. We rejoice therefore to know that due attention has been bestowed upon her moral and religious interests, and that incipient arrangements for the establishment and perpetuity of requisite collateral agencies have been made with care and discrimination. It is especially gratifying to us to know that in this good work the Baptist denomination have taken a leading part.

The population of Ohio, in 1830, was 937,637, and in 1840 it was 1,519,467, showing an increase of near 63 per cent. in 10 years, and placing it, in respect to population, the third in rank in the U. States.

The number of Baptist communicants in 1830 was about 9,000, and in 1840 they had increased to 21,579, which shows a gain of about 140 per cent. during the same 10 years. In 1830 there were but about 250 churches, 120 ordained ministers, and a very few houses of worship of any description. Now there are 519 churches, 300 ordained ministers and a large number of as commodious and ornamental meetinghouses as are to be found in the State.

Besides these, a flourishing College and Theological Institution have been founded; a well-conducted and patronized religious paper is issued weekly, a fund has been created for the establishment of the ministry in new and thriving villages; provision is made for the supply of destitute churches and settlements, and various other appliances are in operation for the greater extension of the cause. But the fact stated at the commencement of this article, furnishes the most pleasing evidence of the increased prosperity and strength of the denomination in that State. Their ability to conduct their domestic missionary operations, without drawing upon eastern funds places the subject in a most satisfactory light, and shows conclusively that God has blessed them greatly, and that the Home Mission Society has been signally honored by the Great Head of the Church as a principal agent in effecting these great and pleasing changes.

The following Report, accepted by the Convention at its late anniversary, shows the real estimate of the importance and benefit of the Society by the Baptists of Ohio:—

Committee on Home Missions Report.
The field of labor, assigned to the American Baptist Home Mission Society, is North America. This Society has been in existence for eleven years, and upon the churches, in no State of the Union, has she so richly and deservedly bestowed her benefactions as upon those in Ohio. The results of her patronage are seen in the many able ministers that have been sent to this State, the meetinghouses that have been built, the churches constituted, the Sabbath schools gathered, the souls converted, and the system and energy that have been diffused through all the denomination. In ten years, from infancy and were untutored childhood, under the fostering care of the Home Mission Society, our churches have acquired the strength of manhood. In respect to patronage, we now take our leave of this Society. We ask no more of her money, but still solicit an interest in her prayers, that we may ever cherish with gratitude her memory be thankful to God for what he has enabled her to do for us, and that we may speedily be enabled to return fourfold into her treasury.

Resolved, That we gratefully acknowledge the valuable aid which the American Baptist Home Mission Society has rendered to the cause of Christ in Ohio, and that we pledge ourselves to the extent of our ability to co-operate with it in this section of its vast and important field of labor.

Respectfully submitted. In behalf of the Committee, T. R. CRESSY, Ch'n.
It will be seen by this report, that while this Convention will, henceforth, relieve us of the necessity of appropriating directly from our treasury for any part of their territory, they still adhere to us as an auxiliary. Without doubt the principal we have invested there will soon be returned with generous interest, and be followed by benefactions in all coming years, worthy of a successful child, trained to liberal action.

Here, then, is a foundation laid for future good by Baptist hands, most honorable to their name, and encouraging to their future efforts. Who, with this convincing proof of past success in Home Mission efforts, can doubt their utility or hesitate to engage in them? Who, in contemplating the vast amount of moral and religious power now

exercised by our brethren there, can fail to be cheered in view of the great conflict of opinion already begun, and destined to find its principal theatre amidst the many millions of people who will one day occupy the Valley of the Mississippi?

BENJAMIN M. HILL, Cor. Sec.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, August 12, 1843.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Special Agents for the Baptist.

Rev. J. H. De VORIS.
Rev. S. HENDERSON.
Mr. A. H. VARRINGTON.
W. C. MORGAN.
Rev. B. HODGES.
Rev. L. M. CULLOWAY.

All Baptist Ministers are requested to procure subscribers.

Correspondence of the Senior Editor.

St. Louis, Mo., July 20, 1843.

Dear Brethren.—Here we are, safely arrived in the good providence of God, after a delightful trip of six days from New Orleans. But my last saw me on the Monmouth, leaving Mobile for the city just named. This same Monmouth carries the United States Mail, and in token of this proud distinction, must have our Star-spangled banner floating in the breeze; and not only so, but, as we are leaving the wharf, she must needs fire off a few guns. At the third report of our cannon, some powder which was in an open tumbler held by one of the gunners, caught fire, and communicated to a cartridge lodged for the moment in the bosom of another, and blew up both of the men, burning them severely. So much for a foolish practice, engaged very awkwardly, and managed in this instance, in a very foolish manner.

We had a very pleasant sail down the bay and through the Lake, touching at Pascagoula, and one or two other places. A stiff breeze blew right in our teeth, the whole way across the Pontchartrain, and drove some of our ladies to their berths with seasickness; but to most of us it was refreshing. Leaving the Monmouth four and a half miles from the city, we step into the cars, and in about fifteen minutes, are at the Depot. For the moderate charge of three dollars, a kind hack-driver will take us and our baggage to the St. Charles Exchange, a distance of four hundred yards. And now we are in NEW ORLEANS. But the influenza and the Yellow Fever are in it too, and we must not stay long in such company. First we go to the Levee to see what boats are bound for St. Louis. See, here's the Alexander Scott, a new and splendid steamer, sails this evening (is now 10 A. M.) "will make a rush of it," and go the 1200 miles in four days! She already has 200 passengers, has taken in several hundred cords of light-wood and forty barrels of rosin, for fuel, and, if she don't blow up, will make a grand business this time. Seeing the multitudes on board, the wood, the tar, and the rosin, and no place left for the ladies, we decide not to entrust our precious selves to such precarious keeping. We next find the Ben Franklin, a stout ship, good and free, burning ash-wood, like an honest steamer, as she is; with good state-rooms, both for ladies and gentlemen, and with only some fifty passengers engaged. Ah, this is the boat for us, so we down our names, to sail to-morrow at 4 o'clock, and then felt prepared to look about us in this great Babylon of the western continent.

Of the business done in N. Orleans, your neighbors who have been there in the winter season, can give you correct impressions.—When we were there (the 12th and 13th) there was absolutely nothing doing. There were only some ten or fifteen Steam Boats at the levee, and no briskness whatever. The growth of the city I am told, is very rapid, and it now stretches along the banks of the river for a distance of six miles, extending back from half a mile to two miles. Great numbers of the buildings are in the old French style, low, dark, dingy, and sufficiently miserable. Indeed, throughout the city, but few elegant mansions, few neat dwellings, even, can be found. The public edifices, churches, banks, hotels, insurance offices, are generally constructed of granite from the North, and denote the presence of wealth and taste in their projects. The streets are rather narrow, and often filled with stagnant water. When I saw ever present in all the inferior portions water covered with green slime, I wondered not that the fever spreads dismay among the wretched population.

In regard to the moral aspect of the city, we are informed a great improvement is visible within the last ten years. Assassinations and murders are less frequent than formerly. Americans for the most part, not all, however, close their shops on the Sabbath.—The churches of all denominations are well filled. Education is receiving considerable attention. Every body knows that the Sabbath is the gala day for military displays in New Orleans, but every body does not know that there is a regiment of five hundred men, embracing the finest light companies of the city, which will not go out on Sunday.—They are solemnly bound by their constitution, never to parade or appear in regimentals, on the Lord's day. The plan is a popular one, and bids fair to be adopted by all the volunteer companies in the city.

The number of churches is some fourteen, eight Catholic, six Protestant. And these are all the houses of worship opened for one hundred and thirty thousand people! Now

deplorably inadequate to the demand, even if all were places in which to dispense the pure word of God. Of these eight are built by the Catholics, the Pope of Rome, and one is Unitarian or Deistical, or anything you please but evangelical. The Presbyterian church, under the charge of Rev. Mr. Scott, late of Tuscaloosa, is large, efficient, and useful. Mr. S. has a salary of four thousand dollars per annum, with five hundred a year, for ten years, to his wife, in case of his death. The salary is derived from various funds, and is certain, not hypothetical. The Methodists are also accomplishing much good. But, what shall I say of the Baptists? I am pained to declare, that they are doing nothing, absolutely nothing, in comparison with what they ought. A portion of the Baptists, however, ought to be excepted from this remark; I mean the colored church. There is a large, very large church of our colored brethren, in charge of two free negro preachers, intelligent, devotedly pious, and eminently useful men. These sable sons of Africa, I am told, exhibit more of the spirit of Christ, and are more blessed in their labors, than any ministers in the city. And yet there is room, room, for a large and influential white church. Brother Clarke, who has been in N. Orleans for a year or two past, appears to labor under some disadvantages, and another man might be more successful.—Why will not Br. HOWELL visit N. O. this winter, and spend a month or two, at least, there?

But I must close.

Yours truly,

M. P. J.

We devote considerable space to day, to the exclusion of some editorial matter, to the Essay of our esteemed brother Hartwell, read before "The Mutual Instruction Society," the minutes of a meeting of which are prefixed to the Essay. It is an excellent article on a most important subject, and will be read with interest and profit.

By the bye, we need more "Mutual Instruction Societies" in other parts of the State.

POSTPONEMENT OF SALE.

We rejoice to learn from the Biblical Recorder that the sale of the new Baptist Meeting House, in Raleigh, has been postponed for two or three months; and that another effort is to be made to save it for the church. Surely our brethren in North Carolina will not fail to raise the contemptible sum of \$1500, (the balance needed) to save a sacrifice of their beautiful house.

The July number of the Philadelphia Christian World, a periodical which professes to be neutral in matters of religion, contains an engraving which is intended to represent the baptism of the Savior. Two figures are seen—one of them kneeling—the other in the act of pressing water from a sponge upon the knave's head. The passage of scripture, "And Jesus, when he was baptized, went up straightway out of the water," &c. accompanies the picture, together with quotations from N. P. Willis, &c. which are equally appropriate to the subject. Our brother of the Christian Secretary says: "We suppose the editor of the Christian World, in order to carry out his plan of publishing a Journal for all denominations, had, in this instance, got up a design suited to the tastes of one part of his readers, with notes to suit the other."

But, brethren of the Secretary, admitting the design, and notes are both intended to favor pedobaptist views, the editor of the World has done the very best he could.—The quotation is as applicable as any contained in the New Testament, not excepting "Suffer little children," &c.

For the Baptist.

KINGSTON, TALLADEGA CO., ALA.,
August 7, 1843.

CAMP MEETING.

A Camp Meeting will be held, at the well known Baptist Weeks Camp Ground, commencing the first day of September; our interesting brethren are particularly invited to attend. Also our brethren and friends generally.

I know I shall be excused for naming our special wish that brother Jesse Hartwell and brother Edward Baptist visit us at that time. The camp ground is situated, 5 miles south of Mardisville, on the head of Weeks creek. By request of the church.

O. WELCH, Pastor.

Town Creek Meeting House, Dallas Co. Ala.
Friday July 28, 1843.

The Mutual Instruction Society met pursuant to adjournment. The Introductory sermon was preached by brother J. D. Moodie from John 1: 16.

1. Reappointed brother R. Carson, Chairman, and brother D. Peebles, Jr. Secretary.
2. Read the minutes of the last meeting and the Constitution.
3. Gave an opportunity for persons to join the Society.
4. Requested brother Hartwell to explain the objects of the Society, which he did.
5. An Essay on the Origin of the Soul, by Br. Kirvin was read and discussed.
6. Invited persons present who are members of Baptist churches, and not members of the Society, to participate in the discussions of the meeting.
7. Brother Moodie having preached on the subject, on which he was appointed to write an essay, an opportunity was given for criticizing his discourse.
8. An essay on Rom. 2: 1-5, was read by Br. Hartwell.

Adjourned till to-morrow morning 9 o'clock.

Saturday 25th, met pursuant to adjournment.

9. An essay on the following:—*What evidence do we receive from the Bible as to the word of God? and what is meant by the inspiration of the Scripture?*—Which was discussed.

10. An essay on 1 Cor. 15: 29, by Br. Peebles was read and discussed.

11. Discussed Mat. 3: 11. Intermission. After intermission Br. Kirvin preached to a large and attentive audience from Ps. 119: 36.

12. Requested Br. Crumpton to write on the same subject on which he was appointed to write at the last meeting.

13. Appointed Br. Hartwell to write on "The call to the ministry."

14. Appointed Br. Moodie to write on the following: The second advent of the Savior; and to investigate the following questions viz:

1. Will the Savior come in person?
2. Will the destruction of the world precede the Millennium?
3. Will sin and wickedness be entirely done away during the thousand years, during which Satan will be bound?
4. What is meant by "the rest of the dead lived not again till the thousand years were finished?"
5. What is meant by the first resurrection in connection with this subject?
6. What is meant by Gog and Magog; and what will be the probable length of time between the end of the Millennium, and the final consummation of all things, or the day of judgment?

15. Requested Br. Sessions to bring forward at our next meeting his essay on Abraham's offering his son.

16. Appointed Br. Kirvin to write on, What constitutes the atonement of Christ?

17. Appointed Br. Peebles to write on 1 Cor. 15: 24, 28.

18. Appointed Br. Armstrong to write on Heb. 6: 1, 3.

19. Appointed our next meeting to be at Mt. Gilead on Friday before the 5th Lord's day in October next.

20. Appointed Br. Crumpton to preach the Introductory Sermon.

21. Request Br. Hartwell to have his essay on the evidence of the Bible and Inspiration published in the Alabama Baptist.

22. Ordered a copy of these minutes to be forwarded to the Alabama Baptist for publication.

Adjourned to meet at Mt. Gilead.

ROBERT CARSON, Ch'n.

DAVID PEEBLES, Jr. Sec'y.

For the Baptist.

AN ESSAY.

ON THE AUTHENTICITY AND INSPIRATION OF THE HOLY SCRIPTURES.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." is the direction of the Apostle Peter. "That we may be able to do this, we should understand the evidences of the genuineness, authenticity, and inspiration of the Holy Scriptures. Upon these depend our hopes. If the scriptures are established by good and satisfactory evidence, we may with confidence, rely on the things therein revealed; and may, with corresponding steadfastness, wait the fulfillment of the 'great and precious promises,' contained in them: A few of those evidences will be presented in the present Essay.

1. The New Testament exists, and has existed for about 1800 years. The same book which we use as our inspired volume, has been used as such in every age during the time above mentioned. We may trace it back through a multitude of writers, till we come to the Apostle Peter, in the year 66, 2 Pet. 3: 15, 16. History establishes this point so clearly as to leave no room to doubt.

Mr. Horne says, (vol. 1: 75.) "The books of the New Testament are quoted or alluded to, by a series of Christian writers, as well as by adversaries of the Christian faith, who may be traced back in regular succession, from the present time to the Apostolic age." "This sort of evidence, Dr. Paley has remarked, is of all others, the most unquestionable, the least liable to any practices of fraud, and is not diminished by lapse of ages." This book was read in three quarters of the world, translated into other languages as early as the second century, alluded to by friends and enemies, in different countries, among people of different manners and habits, and even hostile to each other.—It is exceedingly improbable that all these should unite in maintaining a forgery. "This argument is so strong that if we deny the authenticity of the New Testament, we may with a thousand times greater propriety reject all the other writings in the world,—'we may even throw aside human testimony,' Horne 1, p. 72. The circumstances alluded to, show the impossibility of a forgery arising from the nature of the thing itself.

Porphyry, born in 233, is universally allowed to be the most sensible, as well as severe adversary of the Christian religion that antiquity can produce. He possessed every advantage which natural abilities or political situation could afford to discover whether the New Testament was genuine or a forgery. But no trace of suspicion is anywhere found, that Porphyry supposed it to be spurious.

Clement flourished towards the close of the second century. He mentions by name, and quotes passages from the New Testament, as those in which we have the identical books used at this time. "While he accuses the Christians of having altered some passages, he, in no instance, questions the Gospels as books of history; and also draws his

arguments from the writings used by his predecessors, and that in no instance did he derive any of his objections from spurious writings."—H. 83.

Irenaeus succeeded to the bishopric of Lyons, about the year 180. He was a disciple of Polycarp, who was a disciple of John the Evangelist. We have his testimony, in one way or another, to every book of the New Testament, except 2 Peter, 2 John, and Jude. This again shows that the books then in use were identical with ours.

Tatian flourished about the year 172.—He composed a Harmony of the Gospels, called ΔΙΑ ΤΕΣΣΑΡΩΝ. The four. This shows that there were, in the earliest times, four Gospels, and only four, in esteem among Christians. His writings contain quotations from the Gospels.

Justin the Martyr, was born in the year 89; converted in 133. He was a learned man, and from the circumstances of his conversion, life, and death, we may judge him to be sincere and honest. His sincerity, learning, and antiquity constitute him a witness of the highest importance. He has numerous quotations from the Gospels, Acts, Romans, 1 Corinthians, Gal. Eph. Phil. Col. 2 Thess. 1 Pet. and Revelations.

Clement, the fellow-laborer of the Apostle Paul, Phil. 4: 3, wrote an epistle to the Church at Corinth, in which are several passages, exhibiting the words of Christ as they stand in the Gospels. He also cites most of the epistles. Of the many writings of Polycarp, the immediate disciple of the Apostle John, one epistle only remains. In this he has nearly forty allusions to the different books of the New Testament.

On the above we may remark, that, without any professed intention to ascertain the truth of the New Testament, they have most effectually ascertained it, by their quotations from its several books. It is of great importance to know that they used the same books which are now extant, under the same name. There is scarcely a book of the New Testament, which one or another of the Apostolic fathers, has not either quoted or referred to, and this undesigned testimony is far more decisive than a professed dissertation on the subject would have been. They uniformly quote them with the respect and reverence due to inspired writings; and they describe them as the "Scriptures," the "Sacred Scriptures," and "The Oracles of God." This establishing the position that they were acknowledged to be both genuine and authentic. In considering this body of evidence, it is to be remembered, that the witnesses lived at different times, in widely distant countries, as Clement at Rome, Polycarp at Smyrna, Justin in Syria, Irenaeus in France, and the enemy Porphyry of Tyrian origin. Thus philosophers, rhetoricians, divines, and adversaries, men of acuteness and learning, all concur to prove that the books of the New Testament were well known in distant countries, and received as authentic, by men who had no intercourse with each other.

And those were the identical books which are now received as the New Testament, and embraced as the foundation of our holy religion. This is a point of great importance to us, as it proves that the books were written at the time, and by the persons to whom they are attributed. One strong evidence of their authenticity.

Should an attempt be made to trace the New Testament further back, the attempt would be utterly fruitless. No trace can be found, that any writer, friend or foe, quoted or alluded to these writings earlier than the times of the Apostles. But evidence of the Old Testament exists in abundance. If, therefore, the New Testament did exist, it is passing strange that no one mentioned it, when such plenary evidence is afforded of the Old Testament, since the new is but the fulfillment of the predictions contained in the Old. There is no way by which this mystery can be solved, except by the very rational one, that the New Testament was written at the time, and by the persons whose name it bears.

The course of reasoning pursued in respect to the New Testament, may be pursued in respect to the Old, and the same arguments (mutatis mutandis) will prove the Old Testament to have existed, and to be the identical one now read and received. This point being established we have a confirmed, powerful argument in favor of the Bible.

By the following remarks, it will be seen that a forgery of these books at that time, and under the circumstances in which they appeared, was impossible. "It is impossible to establish forged writings as authentic, or true, in any place, where there are persons strongly inclined and well qualified to detect the fraud. Now the Jews were the most violent enemies to Christianity; they put to death its founder; they persecuted his followers with implacable fury; and they were anxious to stifle the new religion in its birth. If the writings of the New Testament had been forged, would not the Jews have detected the imposture? Would the inhabitants of Palestine have received the Gospels, if they had not had sufficient evidence that Jesus Christ really appeared among them, and performed the miracles ascribed to him? Or, supposing an impostor to have attempted the invention and distribution of writings under his name, is it possible that they could have been received without contradiction in all the Christian communities of the three several quarters of the globe? We might as well attempt to prove that the history of the reformation is the invention of historians, and that no revolution happened in Great Britain in the seventeenth century, or in France in the eighteenth, and beginning of the nineteenth century. Indeed, from the marks of integrity, simplicity, and facility, which everywhere pervade the writings of the apostles, we may be certain that they would not have been accepted as a forgery. The New Testament consists of several pieces, which are evidently the work of several persons. If the writers were honest men, they were incapable of a forgery; if they

were all knaves, they would have been labor to render men virtuous. They would have been honest, and the new testament would have been united in imposing a forgery on the world, and persisting in the imposture that they were all honest, even to the loss of friends, character, property, liberty and life. And as the New Testament was not calculated to advance the private interests of priests or rulers, it could not have been forged by the clergy or by princes. And as its teachers suffered in propagating it, and as it was not the established religion for three hundred years, it is perfectly absurd to suppose it the offspring of priestcraft, or mere political contrivance. For three hundred years after Christ, no man had anything to dread from exposing a forgery in those books; but on the other hand everything to fear on maintaining their truth, and practising their injunctions, it was, therefore, morally impossible, from the very nature of the thing those books could be forged. To resist, and overcome all these difficulties is a much more severe task than to believe them genuine and authentic.

Though there are some differences in the ancient manuscripts, yet they are so unimportant, that Mr. Horne says, "The very worst MS. extant would not pervert one article of our faith, or destroy one moral precept." We, therefore, may receive the Scriptures as the identical one used in the earliest age, and, therefore, genuine and authentic.

II. The credibility proved from the subjects to which they relate. We have shown that the Scriptures were written at the time, and by the persons to whom they are ascribed. These writers had a knowledge of the things which they related. They were mostly eye witnesses to the things they have related. This is evident from both the manner and matter of their writings. They speak as those who saw and heard the truths they relate. Moses speaks like one who knew well the things he recorded. The Gospels and Apostles appear to be the production of eye and ear witnesses. They speak of persons and places like those acquainted with them. Jesus could say to Pilate, "I know what I said." There were multitudes about him, and among them not a few who were hostile to his views, and enemies to his cause. They were both able and willing to detect the falsehood contained, if any such falsehood did exist. We have their testimony in one case. "What shall we do to these men, for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it." Acts 4: 16.

The things contained in the Scriptures were addressed to those who were able to contradict them. When Moses had given an account of several things, he appeals to them for the truth of his statements in the following language. "Ye know this day, for I speak not unto your children which have not known them; for your eyes have seen all these great acts of the Lord which he did." Deut. 11: 2, 7. Would he have made this appeal, if it had not been true?—Could Moses have asserted to the Jews that they were fed with Manna forty years, and that their garments did not grow old, if it had not been true? And so of the New Testament, would the writers, have named times, persons, places, events, and circumstances, if they were false, and then have suffered the loss of all things in confirmation of their testimony, if they had known those things to be false? They were capable of knowing, and capable of relating the facts, and incapable of being deceived themselves, or deceiving others. For it should be remembered that the Gospel of Matthew was published within eight years of the Savior's death. The actors in that awful tragedy were alive, and could have denied the statements, had they been false. Even the fact of the crucifixion of Christ is implicitly acknowledged, in the charge preferred against the Apostles. "Did not we straitly command you that ye should not teach in this name, & behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Acts 4: 28. Here the shedding of Christ's blood is acknowledged.—They were unwilling that his blood should be charged to them." But had the statement of the Apostle Peter been false, how easy would have been the proof, for he states that Pontius Pilate and their rulers had done this deed, and not one year had transpired since the event. At that time the evidence of the facts named were too palpable to be denied, and therefore, opposers regarded their character too important to be ruined by a denial of those things which were too evident to admit of successful opposition.—The boldness of the Apostles was initiated by their successors. They were ready to appeal to circumstances in proof, which were past all contradiction. In his apology for the Christians, which was addressed to their heathen adversaries, Tertullian expressly says, "At the moment of Christ's death, the light departed from the sun, and the land was darkened at noon-day; which wonder is related in your own annals, and is preserved in your archives to this day." The letter of the younger Pliny, in the year 107, proves the fact that Christianity had extensively spread, and that the facts contained in the New Testament were strictly true. The testimony of Josephus concerning the character, miracles, and doctrines of Jesus, is very important. He says, "Now there was about this time, Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was a teacher of so many as received the truth with pleasure. He drew over to himself many of the Jews, and many of the Gentiles also. This was the Christ. And when Pilate at the instigation of the principal men among us,

had condemned him to the cross, those who had loved him from the first, did not cease to adhere to him. For he appeared to them alive again, on the third day; the divine prophets having foretold these, and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, subsists to this time." 196. Here is testimony wrested from an enemy by the stern hand of truth, which cannot easily be resisted. Justin Martyr, in his first apology for the Christians, which was presented to the emperor Antonin Pius, and the Senate of Rome, about the year 140, having mentioned the crucifixion of Christ, and some of its attendant circumstances, adds: "And that these things were so done, you may know from the acts made in the time of Pontius Pilate." Afterwards, in the same apology, having noticed some of our Lord's miracles, such as healing the sick, and raising the dead, he says, "And that these things were done by him, you may know from the Acts made in the time of Pontius Pilate." 198. It would seem to be impossible that these appeals should have been made without the certainty of their existence, and we can account for their existence in those acts and archives, but on the principle that they were facts.

Celaus, one of the bitterest antagonists of Scripture, speaks of the founder of the Christian religion as having lived but a few years before his time. He mentions the principal facts in the Gospel history relative to Jesus Christ, and many of his miracles. That these miracles were really performed, he never disputes or denies, but ascribes them to the Magic art, 201.

General Intelligence.

INTERESTING FROM THE SOCIETY ISLANDS.

The Providence Journal contains two letters from Tahiti (Otaheite) from which it appears that a serious misunderstanding has taken place between the English and French naval forces in that quarter, growing out of the seizure of those islands by the latter. We make the following extracts:

TAHITI, Feb. 10, 1843.
The government has gone on regularly till within the last ten days, since which we have had nothing but rumors of war; and I have an idea that we shall have a serious disturbance here, if the tranquillity of Europe is not disturbed by it; for you must know that about twelve days ago we had an arrival here of H. B. M. ship, Talbot, Captain Sir Thomas Thompson, direct from England, and of the Bonshou, a French frigate. Sir Thomas brought letters from the English government to Queen Pomare; and as she was on the arrival of the frigate. Morea, he sent a boat for her to come, as she had never been to Tahiti since the French had got possession and hoisted their protectorate flag. But on the receipt of Thompson's letter, she came across in state, with the old Tahiti flag flying in her barge. She pulled directly on board of the frigate without landing, and they manned the yards, and ran the old flag of Tahiti to the fore, and saluted it with 21 guns, as they did also on her departure. This annoyed the French greatly, so much so that they issued a protest against the proceedings of the commander of H. B. M. ship Talbot in hoisting and saluting the old Tahiti flag, thereby disturbing the peace and tranquillity of the place, and in acting directly hostile to France. Sir Thomas then requested the Queen to call a meeting of all the inhabitants of the Island, to know whether it was their wish that the French should hold possession and govern the Island. The meeting took place yesterday in the Queen's enclosure, and was attended by about 10,000. When called upon to speak, they all agreed to a man in not wishing the French to remain on the Island, and they all wished the Queen to allow them to go and pull down the protectorate flag; but she would not allow them. Last night, however, the flag was hauled down, and the signal-balls were cut away. The captain of the Bonshou threatened to fire upon the place if the flag did not go up again, and the captain of the English frigate has threatened to fire upon the Frenchman the moment a shot is fired upon the town.

As the tenor of the English letter to Pomare was that England would protect her against any foreign power that should encroach upon her dominions, and both frigates at present lie all ready for battle, and as the Queen and most of the natives have fled to a distant part of the Island, there is no knowing how this affair will end, though I trust the Frenchman and the Englishman will fight it out, as they are equally matched. I care not which wins. I shall not have time to write you of the end of the affair, but will do so by the next ship that sails.

TABITI, March 24, 1843.
In my former letter to you I informed you of the manner in which we were situated here with the French and English; and I have now to inform you that the business wears a more serious aspect than ever: for on the 12th of last month, Commodore Nicholas arrived here in H. B. M. ship Vindictive, of 52 guns, bringing presents to this Queen from Queen Victoria, and having heard of the manner in which the French had gained possession of the Island, immediately made known in a public meeting of the natives his intention of lying here and protecting them against the encroachments of the French at all hazards. The next day, being the third day of his arrival here, he went on shore, and landed his baggage, and the natives, who were all French, and they intend to remain here till the arrival of the French Admiral, who is expected daily. We then shall have rumors of war, if not actual war itself, as neither party dare dispose to give way to the other; and

both parties have compromised their national honor so far that they cannot draw back without mutually conceding to each other, which neither at present appears disposed to do. My opinion is, that the small Island of Tahiti will be the cause of involving France and England in a conflict, for it is the island which they both want; not the improvement of the condition of the natives, as they pretend. Should the French Admiral, on his arrival here, take umbrage at the manner in which the English have conducted in his absence, no doubt we shall have the commencement of the row here, as the John Bull commander is a hot-headed and fiery old chap, and is in one of the most efficient ships in the English Navy.

A letter from the same correspondent furnishes an account of the comet, which was very brilliant and caused great alarm to the small Islanders. It was first observed on the 21st of March, when it appeared a vast mass of fire rising from the verge of the horizon to the height of 30 degrees, illuminating the ocean as far as the eye can reach. The natives at first thought a neighboring island was on fire. It measured 51 degrees in length, and 4 in breadth. It was supposed that the temperature had risen very materially from the proximity of the celestial visitor.

CAMBRIDGE OBSERVATORY.

We have before stated, that twenty-five thousand dollars had been raised in this city (Boston) for the erection of an observatory, and for the purpose of furnishing it with a suitable apparatus. The location of the observatory is on Summer Hill. The funds invested in the observatory, when it is completed, will amount, it is said, to thirty-five or forty thousand dollars, consisting, besides the above twenty-five thousand dollars, in the house and lands given by the college, the extensive magnetic apparatus given by the American Academy, a telescope for observations and eclipses from Francis Peabody of Salem, Mr. Bond's astronomical clock, transit telescope, telescope for occultations, and his other instruments; and lastly, the never-to-be-forgotten little comet-seeker belonging to President Quincy, with which Mr. Bond first discovered the head of the recent comet, and was enabled to make his observation of the 9th of March, and to which instrument we are largely indebted for the contribution of these funds. The new instruments which will probably be purchased if the funds should prove to be sufficient, are an equatorial telescope of the largest class, being of the same dimensions with the celebrated Pulaski telescope; a transit circle, a small equatorial of 6 feet focal length, a comet-seeker of the largest size, and a zenith sector. With these instruments the observatory will be as well endowed as any in the world, for the class of observations to which it will be principally devoted.

Christian Watchman.

ENGLISH SLAVERY.

The following remarks, concerning Slavery, are made by a writer in Frazier's (Eng.) Magazine, in the course of a long and severe review of Dickens' Notes on America: "It requires very little inquiry to satisfy one's self that thousands of our fellow creatures in England, who are not called slaves, are worse off than slaves abroad, even in America. There are men, women, and children, of our own blood and race here, in a much more dire and body-rattling and soul-crushing state than any slaves in the world. They are in an unjust thralldom in the eyes of God and man. They may be set free by legislation; the State would not be ruined by it. Owners of factories and coal mines, and other theatres of human crime and human misery, may suffer by it. But do not they who have engaged in so foul a traffic in human limbs, and the mind and soul of man, deserve to suffer? Who would pity them? Why not, then, begin in our generous effort at home?"

SINGULAR BEING.

Sometime since we gave an account of a man who had been confined in our workhouse for nearly forty years. He died a short time since at the age of about seventy. He was deaf, dumb, and blind, and for more than thirty years had been confined in the cells of the house, and during this length of time had no communication with a single individual, and lived more like a beast than a human being. He slept on nothing but hard boards, and wore only a shirt and pantaloons. His food was daily handed him, when he would rise, take it and eat, and then return to his board, where he lay curled up all another meal was brought in. In this manner he has lived, occupying but two cells—one in the cellar in winter, and another in an out house in summer, for this long period. How it was possible for human nature to sustain what this man has endured forty years we cannot conceive. Previously to his confinement in the poor house, he was for five years a tenant in the county jail. It is said that he was bright and active when a child, but severe sickness destroyed his speech and hearing. Possessing a violent temper, and depraved will, he committed various crimes, which induced his friends to confine him. He once set fire to his father's house. When taken to jail his anger was so intense, that he tore out his eyes with his own hands, and thus for forty years was deaf, dumb and blind. It is uncertain whether he retained his faculties long after this. If he did he has not made it manifest. But after nearly half a century of suffering, the miserable creature has died. Much of his wretchedness he brought upon himself, which should be a warning to the youth not to yield to the influence of brutal passion. When heated by rage, a single step may be taken, that will produce a lifetime of sorrow and repentance. —*Portland Me. Tribune.*

THE MILLER TENT.—The fanatical and misguided sect called Millerites, who are seriously looking for the destruction of Rome

by natural fire, and which will be followed immediately by the coming to an end of our world, on or before the 21st of March, 1844, are now zealously at work in Rochester, N. Y., where they have erected a tent of a size capable of holding five thousand people, under which they hold their meetings and proclaim their second advent doctrines.

O'Connell is damping the sympathies which would have soon ripened into assistance in the United States, by crying out against, and indirectly threatening our institutions. Such a course would sink a better cause when contending against the wary policy of England. Let O'Connell lose American sympathy, and the English Ministry will have him tried for treason. And when England dares to try him, he is certain to be executed.

The Grippe is taking a very extensive range. Its arrival is announced in the St. Louis, the Savannah, the Vicksburg and N. Orleans papers, at the same time.

Upwards of 20,000 emigrants arrived in N. York during the first 7 months of this year. More than 51,000 arrived in the same time last year.

Between three and four hundred hand some brick buildings are going up in Louisville, Ky., this season.

A community of Socialists have located themselves about two miles from Northampton, Mass.

There were about 200 visitors at the White Sulphur Springs, Va., on the 25th.

Mr. Samuel Appleton, of Boston, has presented \$1,000 to Dartmouth College.

DIED.

In Tuscaloosa county on the 24th of July, 1843, Mrs. MARTHA ANN HALEY, wife of Seabron Haley, and daughter of John and Elizabeth Butler. She was a native of Tennessee, Maury county, and was born June 11th 1814, and was joined in marriage with brother Haley on the 9th of January, 1832. She then left Tennessee and came to this county with her husband, and a short time after experienced religion and attached herself to the Baptist Church of Christ at Friendship. This sister was a loving and agreeable companion, a tender mother and a kind mistress, and was highly esteemed and much beloved by all who knew her.

On the 19th of this inst. she was violently attacked with the congestive fever, and on the 6th day after her illness she departed this life in full hope of eternal life.

The writer of this sketch visited her on the last day of her sickness, and found her perfectly calm and in full assurance of immortal glory. The only thing she appeared to regret was that of leaving her husband and her six little children.

After she was past conversing with her friends, some five or six pleasant smiles covered her face, when all the features of death left her, and in a short time the spirit took its flight to the mansions of glory, to the arms of the blessed Savior, who made the way possible and passable from earth to heaven.

W. B. HOOD.

On the 25th, the next day after her death, departed this life, MARY HALEY, infant daughter of Seabron and Martha Ann Haley, aged two and a half years.

W. B. H.

HARRIS GRIFFING, JOHN S. BATTELE.
GRIFFING & BATTELE,
WHOLESALE GROCERS.
No. 34, COMMERCE STREET,
Mobile, Alabama.

REFER TO
Rev. Alexander Travis, Conecuh County.
J. H. DeVotie, Perry "
Wm. H. Lamm, Esq. Wilcox "
David Carter, Esq., Bulder "
Capt. John Fox, Monroe "
Judge Ringold, Marengo "
Aug. 12, 1843. 23.

The Primary & Preparatory Department OF THE JUDSON INSTITUTE.
WILL be opened under the direction of Miss W. WERDEN, on the last Monday (the 25th) of August.
TUITION.
Primary Depart. 1st Div. \$2.40 for one month.
2d " \$3.20 " "
3d " \$4.00 " "
Prep. " \$4.00 " "
M. P. JEWETT, Principal.
July 4th, 1843.

THE MACDONIAN,
A SMALL MISSIONARY NEWSPAPER,
CHEAP, interesting, "full of electricity," adapted to go every where, to be read by every body, and to arouse the true missionary feeling—that purest and loftiest form of christian feeling—wherever it goes.
Published, once a month, in Boston, under the patronage of the AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS, under the editorial supervision of the Home Secretary of the Board, R. E. PATTERSON.
Republished in Cincinnati, Covington, Ky., and Madison, Indiana, with a small addition of matter adapted to Western circulation, under the editorial supervision of J. STEVENS, Agent of the Board.

THE TERMS ARE:
6 copies of 12 nos. each (i.e. 72 papers) for \$1.00
16 " " " (i.e. 192 papers) 2.00
50 " " " (i.e. 600 papers) 5.00
and at the latter rate for any larger number of copies.
Payment must always be in advance.
The papers are to be sent in packages (individual names not written on separate papers), each package directed to one person, who will attend to the distribution of papers to individual subscribers.

We hope the pastor, or some other one, with the encouragement of the pastor, in every church, will send for a supply without delay, and that no church will be satisfied with less than one paper for each four members. Let the order state simply the number of copies wanted, the name and address to which the package is to be addressed, accompanied in the margin, and be directed, "The Editor of the Macdonian, Cincinnati, Ohio."
The first number of the Western edition is now printed, the second will be out in August, the third in October, and then monthly.

J. STEVENS,
Western Editor and Proprietor.
July 15, 1843.

READING FOR ALL!

TO THE CHRISTIAN PUBLIC.
The Cheapest and Best Family Magazine in America!

"EDUCATION is the guardian of liberty, and the bulwark of morality. KNOWLEDGE and VIRTUE are generally inseparable companions, and are in the most, what light and heat are in the natural world, the illuminating and vivifying principle. Circulate good and cheap books, by the thousand and tens of thousands. Every effort ought to be made to encourage and patronize them. By so doing, we fortify our own free institutions; for all must admit that the great bulwark of our security is to be found in education—the culture of the heart and head, the diffusion of KNOWLEDGE, PIETY, and MORALITY."

IN JANUARY, 1843, WAS PUBLISHED AT NO. 122 NASSAU STREET, NEW YORK CITY, THE FIRST NUMBER OF SEARS' NEW MONTHLY

FAMILY MAGAZINE:

A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous Engravings. To be published on the first of every month, imports of 500 large octavo pages each, double columns, at 18¢ cl. per part, payable on delivery. Mail Subscribers \$2.00 per annum, invariably in advance.

IN OFFERING SUCH A MISCELLANY as the above Periodical to the Public, we wish to make it clearly understood, what is the object proposed to be accomplished by its publication, and what will invariably be the character of its contents; and by no species of disguise, or form of deception, attempt to make an impression, or gain favor, without possessing a legitimate claim to the respect and confidence of the public.

"SEARS' FAMILY MAGAZINE," is a periodical whose object is to collect, condense, and systematize the great mass of standard general knowledge, contained in works so numerous and voluminous as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it, by its cheapness and comprehensiveness, within the possession of all.

That a desire for information, and a taste for reading, have increased beyond all the most sanguine expectations of the men of the past generations could be predicted, is unquestionable; and numbers individual, taking advantage of this mental craving, have supplied, in overwhelming abundance, the most unwholesome and deadly food, rather than substantial and healthy nourishment. The mind has been nourished and invigorated by the hungry soul. The Press, at the present period, teems fruitfully with publications of the most demoralizing and ruinous tendency; the influencing nature of which, and their immoral character, may easily be traced in the conduct and dispositions of thousands among whom they are circulated. The object, then, of the present Magazine, is to furnish the heads of families, in the middle and humbler classes of society, as well as the youth of both sexes, with a work which will not merely possess the negative quality of not being injurious, but in which the positive one being really useful, will alone be found; so that while it provides them with pleasing information on a variety of subjects, it will at the same time be a real source of healing to their minds, and become instrumental, it is hoped, to rendering them more happy in themselves and in their families—more useful in the various relations of life which they sustain—better members of society at large, and prepare them for a state where all is also late perfection. 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