

THE SOUTHERN BAPTIST AND General Intelligence.

WILLIAM HENRY DEUBANE, EDITOR.

Vol. I.]

CHARLESTON, FRIDAY AFTERNOON, MAY 22, 1835.

[No. 21.]

RELIGIOUS MISCELLANY.

From the Christian Watchman.

Good News.

Safe arrival of the Cashmere, at Amherst—Missionaries well.

In spreading before our readers, the Letter of Mr. Hancock, addressed to the former Editor of our paper, and who promptly sent it to us for publication, we think we have a right to express our own pleasure, as well as to anticipate the joy it will diffuse over our land. As Mr. Hancock served his apprenticeship in our office, it was natural that we should feel an extra impulse of satisfaction in perusing his letter. But the emotion it will cause in the hearts of the dear kindred of the company of missionaries which sailed from Boston, on the 2d of July last, we will not pretend to describe. Each heart knows its own sweetness. Every friend of Missions will also rejoice in the glad tidings which the letter brings in reference to the state of the Mission, and the health of our missionaries. This welcome intelligence was brought to this port, by the arrival of the ship Mount Vernon, Capt. Saunders, on Sunday last, from Calcutta.

Maulmein, Dec. 1, 1834.

Brother L.—It is now a very long time since we heard from any of our American friends, and we sometimes feel as though we were quite forsaken by them, while they withhold from us what costs them so little, and will afford us so much pleasure: but perhaps they will make the same complaint of us, and they think, with as much propriety. Our hearts are encouraged, and our hands are strengthened in our labors by testimonies of the remembrance of our friends. We hope, however, they do not neglect to pray for us, though they do neglect to write. A circumstance has lately occurred in this part of the world, which will deprive them of many letters and of much news; and there may be a thousand circumstances on the other side of the globe, which are good and sufficient reasons why we do not receive communications oftener.

About two months since, a large Mail, of perhaps not less than 50 letters, was made up by the Missionaries at this station, for America; I myself wrote ten or twelve. They were put on board the Young Rover, a schooner, bound for Calcutta, which left Maulmein about the 20th of September. Nothing was heard from her until about the 1st of November, when a letter was received in town from Rangoon, informing us of her sad fate.

Three days after leaving this port, a part of the crew, (Malays, who are notorious for their piracies and murders,) rose, stabbed the Mate, forced the Captain and cabin boy into the cabin, where they were stowed, the pirates declaring their intention to make the Captain prisoner and take him to Calcutta.

They probably, however, had no such intention; for they soon run the vessel ashore, stabbed and threw overboard those who would not favor their designs, plundered and set fire to the vessel; the unhappy Captain and boy perished in the flames.

While they were carrying on their work of stabbing, &c. the Cook jumped overboard, swam ashore and communicated the circumstances to the authorities of the place, where they were seized on their arrival, but subsequently released in consideration of the payment of a paltry sum of money—(one of the beautiful features of a heathen government.) They proceeded to Rangoon, where they were again apprehended, examined by the English Resident there, and sent to Calcutta, where they will receive condign punishment. The vessel had about 60,000 rupees, or 27,000 dollars in silver, belonging to individuals in this place and Rangoon.

As I did not keep a copy of the letters I then wrote, I will embody the substance of them in this, which, hoping that all those who are expecting letters from me, under whose eye it may pass, will receive it as though written to them individually. My situation does not qualify me to write very particularly respecting the religious state of the Mission; being almost entirely confined to the Printing Office.

From all I hear and see, and from the amount of Tracts which have been issued, I may be allowed to judge, however, that light and truth are spreading. A letter has just been received from Bro. Kincaid, dated Ava, Oct. 15, 1833, saying that he wants 25,000 Tracts immediately. In the same letter he says, "there never was a greater call for Tracts than at the present time. How many of these applicants inquire from mere curiosity, is known only to Him who knows all hearts. In many places people will not take Tracts, though carried to their doors, and we therefore rejoice if they are willing to take them, though some take them from wrong motives." Bro. Webb, also writes from Rangoon, "Send me round a good supply of the Catechism and View; for new inquirers they are almost indispensable:" by which I infer that he has some new inquirers.

In Maulmein some have been added almost every communion: and besides the stated preaching in the chapel every evening, and twice on Lord's day, one or two natives are employed in preaching and distributing Tracts through the streets. The success among the Karens is not to be forgotten. When in America, I supposed, and I believe it is an opinion generally entertained, that the majority of the Karen nation are confined to Tavoy and its vicinity. But there are one or two small churches of Karens about 50 miles north of us; the principal of which is at Chum-mah where Miss Cummings labored; and in the vicinity of Rangoon, there are vast numbers of this interesting people. A spirit of inquiry has been lately excited among the Karens in Burmah Proper; and

some three or four of their fellow countrymen, belonging to the church at Chummerah, felt a strong desire to go among them, and communicate to them the Gospel; and they accordingly left their families, went and spent several months with them, set up schools, and preached to them Jesus. The consequence is, that inquiry increased, and in the judgment of charity, many have passed from death unto life. After laboring 5 or 6 months among them, one of the assistants *Pah Lah*, returned to this place, and gave us a particular account of the apparent work of God among them; they wanted a Teacher to come and baptize them, and teach them the way of life more perfectly. He said there were *two hundred and ten* who gave good evidence of grace, and wished to be baptized. This man, (*Pah Lah*) is considered one of the most judicious assistants. Since his return to this place, many have visited Rangoon, and have been baptized by Bro. Webb. Making unnecessary allowances for error in judgment, which a native may be supposed to make, there is evidently a glorious work going on among them.

The reader of this will naturally ask, Why does not a Missionary go among them? It is well known to all, that religion is not tolerated in the empire. It is but a short time since the little church in Rangoon were openly persecuted by government, and the native pastor was imprisoned and forced to pay about \$25. Were it known in Rangoon, under whose jurisdiction the Karen villages are subject, that a white Teacher was among them, the consequences might be fatal, both to the peace of the Karens, and also to the already fainting church in Rangoon. Persecution has indeed already commenced among the Karens themselves, and three individuals have been obliged to pay 117 Rupees, or \$50. The work seems to be progressing in its own strength, without the assistance of a foreigner; and until religion is tolerated, or at least until it is so far tolerated, that they will cease to lay violent hands on heretics, the present is thought to be the most prudent course. They are hopefully converted by the instrumentality of their own countrymen, and all is gained that we could desire under present circumstances. Thirty three have been baptized in Rangoon.

The Mission, and the Karens in particular, have sustained a great loss in the death of Miss Cummings. She was stationed at Chummerah, where she took the fatal disease which terminated her career on earth. Supposing herself but slightly ill, she neglected to use those means, which might according to human calculations, have saved her valuable life. She arrived here on the evening of July 29th, from Chummerah; and although at times she appeared likely to recover, the disease had so prostrated her strength, that all means were ineffectual, and she died Sabbath morning, Aug. 3, 10 o'clock. As she did not think herself dangerous, until within three or four days before she died, when reason fled, she said but little respecting the state of her mind; though I think there are but few persons who are better prepared for this solemn event than was Miss Cummings. She was a person of whom it might emphatically be said "She walked with God." From some things she wrote previous to her decease, it is evident she thought much of death. She had prepared an Almanac for 1854, for her own private use, in which she had made a few notes, and at the end of the Almanac she wrote the following lines, which have been translated into

Burman, and embodied in her Memoir, a copy of which I have sent you. "Thus have I completed an Almanac for 1854. I have written with the impression that some of the blank lines may be filled up with the record of my own death. If any, which I cannot tell, Lord Jesus, prepare me for thy coming! A vile sinner, I cleave to thy cross, and implore pardon through the merits of thy death. That I have hitherto lived no more to thee, is my pain, my grief. Thou hast by thy good providence led me into this wilderness; and here hast thou oftentimes spoken comfortably to me. I bless and adore thee for thy great goodness. Who, of all thy daughters, is more highly favored! And now, Lord, come unto me, and make thine abode with me. Without thee, I am a lonely being indeed; but with thee, none less so. Thou art my only hope; my only inheritance, my God, my all." Thus the ranks of our little Missionary band have been invaded, and one is snatched away who was eminent for piety,—whose literary qualifications would have rendered her eminently useful to that class of people with whom she was laboring. We all loved her, and severely feel our loss.

We have just heard, also, that Ko Ing, the native pastor at Mergui, is no more. He died on the 29th of October, and was buried in English form by a detachment of artillery stationed there. He is said to have been one of the Church's brightest ornaments in this heathen land. The past year has been distinguished also, by other changes.

Mr. and Mrs. Cutter have returned from Ava, on account of the ill health of Mrs. Cutter, of whom, however, I am happy to say, there are flattering prospects of returning health. The heat of Ava was too much for her slender constitution to endure. Brother Cutter has returned to Ava, accompanied by Brother Brown, in order to remove his goods. They have taken with them a large supply of Tracts which they intend to distribute on the way to the thousands of villages scattered along the river Irrawaddy.

Much is done in the way of schools. Bro. Simons and Bennett are both engaged in this department. Bro. Simons' school is wholly English, while in Bro. Bennett's school both English and Burman are taught. Besides these there are two schools, under the superintendence of Mrs. Cutter and Mrs. Hancock, *purely native*. These last are not much in appearance; the children are instructed in reading, writing and spelling their own languages; some of the boys have attempted to write composition; and although they make but poor work of it, there is a marked improvement in their productions. Great attention is paid to their instruction in the principles of religion.

Dec. 10. Last Saturday evening we received a note from the Master Attendant at Amherst, saying there was an American ship at that place. Bro. Bennett and myself immediately left Maulmein and came in sight of the American flag on Sabbath morning. We soon had the happiness of giving the hand of welcome to our dear missionary friends. You may be assured our hearts were filled with gratitude to God, for this accession to the cause. They are all apparently much devoted to the work in which they are about to engage; and my prayer is that they may all be useful in winning souls to Christ. We are all busy in getting their baggage and the freight on shore, and I cannot write much more. We should be happy to see many such ship loads coming to these heathen

shores, until the whole length and breadth of the land shall be filled with the light of life. I have received many letters from my friends, and must here ask their patience until I have time to notice them as their kindness demands.

Yours in the bonds of the Gospel,

R. D. HANCOCK.

P. S. Dec. 18. I have just received a bundle of books from you; and I cannot find words to express my gratitude for this testimony of your remembrance of me. I am sure I do not deserve it. I THANK YOU; to say more would not give you any better iden of my feelings. Mrs. Hancock also heartily joins with me in the above.

From the Christian Index.

MY DEAR BROTHER MERCER—I have just returned from an adjourned meeting of the Bethel Association. It was a meeting of considerable interest, and I trust will result in much good to the cause of the Redeemer in this country. Matters of first importance were brought under consideration, and were taken up and acted upon in a manner that shews there is but one spirit pervading that body. The brethren at a former meeting had formed within their bounds an Education Society, with a special eye to the benefit of ministers, and had applied for a charter. At the meeting just closed, that society was more formally organized, and a subscription taken up amounting to upwards of \$4000. Calculating on the liberality of certain of our brethren not present, we feel persuaded that four or six thousand more can be raised for that object.

Missionary and other benevolent purposes are viewed by the brethren of this association as having an equal claim on their regards; and I believe, as far as there is ability, will meet with equal support.

They may for the present consider it more advisable to lend most of their energies to the Education Society. For the unanimity of sentiment and feeling respecting these important objects, those who desire to see the kingdom of the Redeemer come, ought to thank God and take courage. When I look at this little band, when I estimate its numbers and then see what it purposes to do; and what in faith with divine assistance it can do; I am constrained to cry out, Oh that the Baptists were united as one man! What an amount of Christian energy might they bring to bear upon the world! What a vast weight of holy, of sanctified influence might they exert. They might enter the empire of darkness fair as the moon, clear as the sun, and terrible as an army with banners. Then what under the captain of their salvation might they not do!

They might encourage the hearts of those upon whom the mantles of a Carey and a Boardman have fallen. They might strengthen the hands of our Judson and his devoted band. They might plant the flowers of paradise in the midst of every tribe in the wilderness. They might enter Ethiopia and bid the sable sons of Africa stretch out their hands unto God. They might lift up the light of the Gentiles on every island of the sea. They might visit the dark places of Europe and Asia and build up the waste places of Zion. Thus they might prepare the way of the Lord. Thus they would fulfil his great command, "Go ye into all the world and preach the gospel to every creature."

The annual session of the Bethel Association is held in October. At the last meeting, a proposition

was made, coming from the Union Association, that a delegation be appointed to meet a similar delegation from that Association and the Yazoo, to consider consideration matters of difficulty existing among the three associations. This proposition was received, and a delegation appointed, with instructions to do all in their power consistently with truth and righteousness to bring about a better state of feeling among the brethren in these associations. Desiring to know what the result might be before the members of the Bethel were printed, the association determined to adjourn until March, and to have a called session.

The meeting of the three associations is over. I have often been at associations, and have enjoyed much satisfaction in the midst of my brethren, and I have often met them, when angry spirits and bitter animosities, when railings and jealousies have been more conspicuous than the spirit of Christ. I have seen brethren arrayed against brethren, earnestly contending, as I have thought, not for the truth as it is in Jesus, but like parties in politics for victory. But this was not the case in Palestine. The meeting was conceived in love, it was conducted in a Christian spirit, and it ended as Christians should end all their meetings, in a spirit of forgiveness and forbearance and love.

The associations that assembled by their delegates had difficulties to settle, and difficulties too, that had often wounded the Redeemer in the house of his friends, that had separated affectionate brethren from each other, but they met to make peace, not to contend for, and magnify trifles; and peace was made. How easy it is for Christians, when they meet together as Christians, to settle their difficulties, to forgive and to love one another. But if the spirit of Christianity is wanting, and an obstinate erroneous conscientiousness is substituted for it, what hard speeches, what animosities, what illiberality, what jealousies will prevail.

I have compared this meeting with some others I have witnessed, and have earnestly desired that its influence might be felt, not only in the Union, the Yazoo and the Bethel Associations, but in all Mississippi, not only in Mississippi but elsewhere. Would it not my brother, be well, if some of your associations would suggest that a meeting of a similar character be held in Georgia! Who can tell but such a proposition would be met by those associations in Georgia that have been so long at variance with one another, in a similar spirit and end in a similar manner. What Christian heart can love strife and confusion; he may be constrained by circumstances to mingle in it, yea, be identified with it, he cannot love it. It is not his native element; it is to him a polluted atmosphere. A Christian is a disciple of Him who came to promote peace on earth and good will among men. He is a subject and a soldier, but his King and his Captain is the Prince of peace.

As Baptists there are certain distinctive features which separate us from other denominations, but they are plain and obvious distinctions, which every Baptist understands, and about these we have no differences of opinion. There are also certain leading doctrines which, as a denomination, we all believe; and when the action of our minds and the disposition and feelings of our hearts are brought to bear upon these doctrines, we all come to the same point. It is not therefore about the doctrines themselves, or their practical or experimental tendency when properly held and explained, that we strive so often and so

nestly—but the phraseology of individuals whose technical theology does not so well agree. This is so much like striving about words to no profit, that it is high time for Baptists every where to leave it off, and in the stead thereof to contend earnestly for the faith once delivered to the saints. Then we should hear more prayers for the overturning of iniquity, and more preaching of the cross of Christ, which the apostles preached, and in which they all gloried.

Yours in the Gospel, LEE COMPARE.

Religious Instruction of Slaves.

The following is the Report of a Committee of the Baptist General Association of Virginia at their recent session in Richmond—

"The committee to whom was referred the subject of giving religious instruction to our colored population, beg leave to say, that they have had the subject under solemn consideration, and report the following as the result of their deliberations:—

The subject committed, is evidently one of deep and solemn interest. The deplorable state of ignorance upon the subject of religion and moral obligation which exists among this people, cannot but awaken the sympathies of all who love our Lord Jesus Christ, and have feelings of compassion for their dying fellow men. The very delicate relations, however, in which our colored population stand connected with society, remind your committee of the necessity of great caution in undertaking any measures for the special benefit of that population; especially as they feel every disposition to guard against even the most remote infraction of either the letter or the spirit of the laws of our State. Sensible of the delicacy of the subject, and at the same time deeply impressed with the belief that duty, interest, all combine to urge us into some active measures for enlightening the minds of these degraded people in religious knowledge, your committee would speak diffidently, and yet decidedly, in favor of making an experiment, trusting in God in this, as well as other enterprises, that He will bless and sanctify the effort to the salvation of multitudes.

In order that the laws of Virginia concerning the instruction of colored people may be fairly understood, so that none may apprehend from what may be purposed in this report, any danger of infringement upon the laws, your committee beg leave to present the following extract from the latter clause of the second section of the Act of Assembly, passed March 15, 1832, entitled "An Act to amend an Act entitled 'an Act to reduce into one the several Acts concerning slaves, free negroes and mulattos, and for other purposes.'" After prohibiting slaves, free negroes, and mulattos, from preaching, and slaves from attending meeting in the night time as follows—"Provided, That nothing herein contained shall be so construed as to prevent the masters or owners of slaves, or any white person to whom any free negro or mulatto is bound, or in whose employment, or on whose plantation or lot such free negro or mulatto lives, from carrying or permitting any such slave, free negro or mulatto, to go with him, her, or them, or with any part of his, her, or their white family to any place of religious worship, conducted by a white minister, in the night time: and provided also, That nothing in this, or any former law, shall be so construed, as to prevent any ordained or licensed white minister of the gospel, or any layman licensed for that purpose by the denomination to which he may belong, from preaching, or giving religious instruction to slaves, free negroes

and mulattos, in the day time; nor to deprive any masters or owners of slaves of the right to engage or employ any free white person whom they may think proper, to give religious instruction to their slaves; nor to prevent the assembling of the slaves of any one owner or master together, at any time, for religious devotion." It will be at once perceived that the law fully extends to all denominations the privilege of giving religious instruction to our colored population. Your committee would express their high gratification that such a law exists; they recognize in it an admission of the principle, that religious instruction can, at least, do no injury, with respect to the relations that exist between masters and slaves. This principle will readily be admitted by all; even by those who themselves see no beauty nor excellency in the Gospel of Christ. But your committee are prepared to assert more than this: they are prepared to assert from the results of experiments made by our own and by other denominations in this and other States, in instructing slaves on the subject of religion, that such instructions actually improves them in many qualifications which their peculiar relations make desirable, while no injury is done to any. Many facts might be referred to in confirmation of this assertion, had your committee more time to collect them. As the principle, however, that religious instruction improves the moral character and habits of all who receive it, must be admitted by those who believe the Bible, it will be unnecessary to enlarge upon this point here. Your committee will therefore close by recommending the adoption of the following resolutions upon this important subject, believing, as they do, that they come within the limits and design of the law above quoted, and are based upon principles fully recognized in the Divine word.

1. Resolved, That the ignorance of our colored population upon the subject of religion, calls for the sympathies, and prayers, and efforts, of all that love God and their fellow men.

2. That the attention of those who are the owners of slaves should be awakened to the importance of this subject, by the publication of, in the Herald, a suitable address, by our Board of Managers, stating such facts as may serve to illustrate the beneficial tendency of religious instruction to slaves.

3. That we recommend to all the Baptist churches in Virginia, to take this subject into prayerful consideration, and immediately adopt such measures as may in their judgment be most likely to accomplish the object proposed.

4. That pastors of churches be respectfully requested to bring this subject before the people, and occasionally to preach upon the duty of masters to give religious instruction to their servants; and to embrace frequent opportunities of preaching to the colored people.

All which is respectfully submitted.

W. F. BROADDUS, Chairman.

The Rev. Charles Gutzlaff, has been appointed "additional Chinese Secretary" to the English commission in China, with a salary of £800 a year. This is a strong and impartial testimony to his character and abilities. Mr. G. had previously consented to accept some secular engagements in order to furnish him with facilities of intercourse with the Chinese. Should he accept the appointment now offered, it will be without doubt from motives of a similar character.

Tract Meeting.

A meeting in aid of the Baptist General Tract Society was held at the First Baptist church, on Friday evening, May 1st, 1832, Dr. Sharp in the chair, W. Sands, secretary.

The meeting was opened with prayer by brother Furman, of S. Carolina.

Elder Ira M. Allen, the Agent of the Baptist General Tract Society, gave a succinct and lucid account of the past operations and present state of the Society. He adverted to the urgent and increasing demand for tracts in various foreign mission stations, and the inability of the Society to supply such demand without additional aid from the friends of the Redeemer. Besides Burmah, there was at the present great need for tracts in Germany, where as will be recollected by many of our readers, a small Baptist church has been constituted. Mr. Oncken, the pastor of that church, in a recent letter to brother Crosby of New-York, expressed an anxious desire that the Memoirs of that devoted missionary, Mrs. Judson, should be translated into the German language. Professor Tholuck had promised to write a recommendation to be prefixed to the work. Mr. O. was of opinion that such a work would be of essential service to the Baptist cause in Germany; and could not fail to elevate their character and standing with the public authorities, who were at present disposed to view them with a degree of jealousy and suspicion.

The Board of Managers of the Tract Society have determined to print a selection from their tracts, to be termed the Baptist Manual, containing Pengilly, Booth's Vindication, &c. for distribution in the Valley of the Mississippi.—It was proposed to do this by a separate subscription, in shares of \$5 00 each, of which several shares have already been taken.

On motion, the following resolution, offered by Elder John M. Peck, of Illinois, was unanimously adopted:

Resolved, That this meeting cordially approve of the effort of the Baptist General Tract Society to raise the sum of \$5,000 for the purpose of distributing the publications of the Society in the Mississippi Valley, and earnestly recommend it to the co-operation of the denomination throughout the Union.

Elder Hartwell, of South-Carolina, then addressed the meeting on the importance and beneficial results of the Tract distribution.

On motion of Elder Pratt, of N. H. the following resolution was passed:

Resolved, That efforts to assist the Baptist General Tract Society, are contributions towards the conversion of the world.

A collection in aid of the funds of the Society was taken up, and the meeting adjourned with prayer by Elder Webb, of N. J.

Besides the General Agent, the meeting was addressed by Peck of Illinois, Matthews of Indiana, Hartwell of South Carolina, and Pratt of N. H.

Elders Peck and Matthews strongly urged the importance of supplying the Western Valley with plain, practical, pungent tracts, as an antidote to the prevalence of popery.—*Re. Herald.*

Young Men's Bible Society.

Agreeably to the notice in our last, a meeting of the Young Men's Bible Society of this city (Boston) was held on Monday evening, in the Park-street Meeting-

house. We were sorry to see that the importance of the objects of the Society did not call together a greater number, particularly of young men.

The meeting was opened with prayer by Rev. E. S. Gannett, after which John A. Bolles, Esq. the Secretary, read the reports of the Treasurer and Managers, which were accepted. About \$515 have been expended for Bibles during the year, and a balance of \$115 74 remains in the treasury: which, however, is not sufficient to meet the demands against the Society for Bibles distributed by the Managers. It will be recollected that the Society voted some months since, to supply every destitute family in the city with a Bible. Considerable progress has been made in this work, and the Board recommended to their successors in office to complete the supply. One fact mentioned in the report ought to be known to every person in our community. It is this: Before the distribution was commenced, a member of the Board called on Bishop Fenwick, and asked if he had any objection to the circulation of the Scriptures by the Society among the members of his Diocese? He replied, that *no Catholic would be allowed to receive the Bible from them!!* Copies were therefore not offered knowingly to Catholics, as from their blind submission to the direction of their priests, it was believed that if any should be left with them they would be destroyed.

In order to increase the efficacy of the Society, the Board recommend the formation of auxiliaries in every congregation in the city: and as an example worthy of imitation, referred to the New York Young Men's Bible Society, which, in addition to its very liberal donations of Bibles in various parts of the United States, has raised \$10,000 for two years past to aid in supplying the heathen with Bibles.—*Watchman.*

Virginia Baptist Missionary Society.

The annual meeting of this Society as will be seen from the proceedings, was held on Monday Evening, the 27th ult. and continued by adjournment for four successive nights. The first was quite unfavorable; from 7 o'clock until after the close of the meeting the rain pouring down in one continued stream. Few persons consequently attended, and only some necessary preparatory business was transacted. On Tuesday evening the second Baptist church was crowded in every part. The annual report being read, several of the ministering brethren addressed the meeting with much zeal and animation, and were listened to with deep attention and delight by those present. The importance of the mission cause, its consonance to the spirit and design of the gospel; the duty of the Christian church to fulfil the injunction of her ascending Saviour, Go ye into all the world, and preach the gospel to every creature, were exhibited in strong and impressive language. Mr. Sutton, a missionary in the service of the General Baptist Mission Society of England, who has been labouring for many years in Hindostan, gave a thrilling description of the abominations of heathenism, and of the cruelties engendered by their idolatrous systems. The principal field of Mr. S's labors was the celebrated temple of Jugger-naut, the Molock of India. He stated that on their great festivals the scenes of cruelty, of suffering, and of vice and folly, were beyond description. The road to it for many miles was literally a charnel house—a second Golgotha or place of skulls. These festivals drew an immense concourse of pilgrims from every

part of the vast empire of Hindostan—many of them travelling more than a thousand miles. In this long and toilsome journey, thousands perished from hunger and fatigue; the roads leading to the temples were strowed for many miles with these wretched victims of superstition, dead and dying, left by their unfeeling companions to perish unnoticed and unattended. Husbands abandoned their wives, and parents their children, leaving them without succour; no one to hand them a drop of water to quench the thirst occasioned by a burning sun. Vultures and other birds of prey were frequently seen feasting on the yet living but helpless victims, unmolested by passing travellers. He stated that within a short space he had counted 140 dead bodies; and that for many miles they were nearly as thickly strewn. He found a poor woman in one of his visits, a short distance from the roadside, who had been left to perish with her infant, by her unfeeling husband. She was dead, and the poor infant was trying to draw some sustenance from her breast, as she lay extended on the ground. On his approach, the child cast such a piteous and imploring look, that he found himself unable to resist the silent appeal. He took it to the nearest village, and endeavored to procure some one to take charge of it. He was repulsed with the brutal reply, it is only a girl, let it die. He with some difficulty procured for it a little milk. That child is now living, and is at school in this country. When he has met with some of those wretched mothers, extended on the ground, and perishing for want of sustenance, and has endeavored to interest persons in their behalf, the general reply has been, she is only a woman, let her die. Truly the dark places of the earth are the habitations of cruelty, and those that go after strange gods multiply their sorrows. The address of Mr. S. made a deep and solemn impression on all present—the throne of grace was addressed in behalf of the heathen, by Elder Jeter, and a collection amounting to \$177 00 taken in aid of the funds of the Society.—*R. Herald.*

The Longest Prayer in the Bible.

The following is from the New York Baptist Register:

Mr. Editor: The following question and answer are from a Bible class in Whitesboro'.

How much time is necessary to read the longest prayer in the Bible?

The longest prayer the Bible contains is that of Solomon at the dedication of the Temple. It contains thirty-two verses and may be read in seven minutes. Five or seven minutes would allow from nine to thirteen seconds to the verse.

We have, then, no scripture precedent for praying more than seven minutes at a time. Now, brother editor, if some of our good brethren who pray half an hour in our short prayer meetings would think of this and remember it, and pray accordingly, they will very much oblige

MATTHEW vi: 7, 8.

Baptist Publication Society.

On Tuesday afternoon, the 12th inst. a meeting was held to take into consideration the propriety of forming a Baptist Publication Society. Elder Maclay in the Chair, Elder Meredith of N. C. Secretary. A resolution was adopted recommending the formation of such a Society to the Baptists of the U. S. We trust that speedy measures will be taken to organize

this society. We believe that if successfully prosecuted, it will be of essential benefit to our denomination.—*R. Herald.*

History of the Convention.

By a resolution passed at the late Triennial Meeting, Elder James D. Knowles was requested to prepare for publication a History of the Convention from its first origin, with brief biographical notices of the missionaries and other eminent individuals connected with the Convention. It could not have been committed to better hands, and we feel well persuaded that Professor K. will produce an able and interesting work—one well calculated to impart additional interest to the missionary cause.—*Ibid.*

Interesting Fact.

It was stated at the Monthly Concert on Monday evening, held at the Charles St. Church, that on the arrival of Moung-Swa-Moung, the Burman convert, who returned to his native country in the ship Cashmere, last July, he was greeted by the pleasing intelligence that during his absence to this country, his wife, who was an idol worshipper when he left, had become a convert to Christianity and had made a public profession of religion.—*Watchmen.*

The Supreme Power.

From an eloquent article in the North American Review.
BY EDWARD EVERETT.

"It has been as beautifully as truly said, that the 'undevout astronomer is mad.'" The same remarks might with equal force and justice be applied to the undevout geologist. Of all the absurdities ever started, none more extravagant can be named, than that the grand and far reaching researches and discoveries of geology are hostile to the spirit of religion. They seem to us, on the very contrary, to lead the inquirer step by step, into the more immediate presence of that tremendous Power, which could alone produce and can alone account for the primitive convulsions of the globe, of which the proofs are graven in eternal characters, on the side of its bare and cloud-piercing mountains, or are wrought into the very substance of the strata that compose its surface, and which are also day by day, and hour by hour, at work, to feed the fires of the volcano, to pour forth its molten tides, or to compound the salubrious elements of the mineral fountains, which spring in a thousand valleys. In gazing at the starry heavens, all glorious as they are, we sink under the awe of their magnitude, the mystery of their secret and reciprocal influences, the bewildering conceptions of their distances. Sense and science are at war.

The sparkling gem, that glitters on the brow of night, is converted by science into a mighty orb—the source of light and heat, the centre of attraction, the sun of a system like our own. The beautiful planet, which lingers in the western sky, when the sun has gone down, or heralds the approach of morning,—whose mild and lovely beams seem to shed a spirit of tranquillity, not unmixed with sadness, nor far removed from devotion, into the very heart of him who wanders forth in solitude to behold it—is in the contemplation of science, a cloud wrapt sphere; a world of rugged mountains and stormy deeps. We study, we reason, we calculate. We climb the giddy scaffold of induction up to the very stars. We borrow the wings of the boldest analysis and flee to the up-

permost parts of creation, and then shutting our eyes on the radiant points that twinkle in the vault of night, the well instructed mind sees opening before it, in mental vision, the stupendous mechanism of the heavens. Its planets swell into worlds. Its crowded stars recede, expand, become central suns, and we hear the rush of the mighty orbs that circle round them.

The bands of Orion are loosed, and the sparkling rays which cross each other on his belt, are resolved into floods of light, streaming from system to system, across the illimitable pathway of the outer heavens. The conclusions which we reach, are oppressively grand and sublime; the imagination sinks under them; the truth is too vast, too remote from the premises, from which it is deducted; and man, poor frail man sinks back to the earth, and sighs to worship again, with the innocence of a child or Chaldean shepherd, the quiet and beautiful stars, as he sees them in the simplicity of sense.

But in the province of geology, there are some subjects in which the senses seem, as it were, led up into the laboratory of divine power. Let a man fix his eyes upon one of the marble columns in the Capitol at Washington. He sees there a condition of the earth's surface, when the pebbles of every size, and form, and material, which compose this singular species of stone, were held suspended in the medium in which they are now imbedded, then a liquid sea of marble, which has hardened into the solid, lustrous and variegated mass before his eye, in the very substance of which he beholds the record of a convulsion of the globe.

Let him go and stand upon the sides of the crater of Vesuvius, in the ordinary state of its eruptions, and contemplate the glazy stream of molten rocks, that oozes quietly at its feet, encasing the surface of the mountain as it cools with a moist black and stygian crust, or lighting up its sides at night with streaks of lurid fire. Let him consider the volcanic island, which arose a few years since in the neighborhood of Malta, spouting flames from the depth of the sea;—or accompanying one of our own navigators from Nantucket to the Antarctic ocean who, finding the centre of a small island, to which he was in the habit of resorting, suuk in the interval of two of his voyages, sailed through an opening in its sides where the ocean had found its way, and moored his ship in the smouldering crater of a recently extinguished volcano. Or, finally, let him survey the striking phenomenon which our author has described, and which has led us to this train of remark, a mineral fountain of salubrious qualities, of a temperature greatly above that of the surface of the earth in the region where it is found, compounded of numerous ingredients in a constant proportion, and known to have been flowing from its secret springs, as at the present day, at least for eight hundred years, unchanged, unexhausted. The religious of the older world in an early stage of civilization placed a genius or a divinity by the side of every spring that gushed from the rocks, or flowed from the bosom of the earth. Surely it would be no weakness for a thoughtful man, who should resort for the renovation of a wasted frame, to one of those salubrious mineral fountains, if he drank in their healing waters as a gift from the outstretched, though invisible hand of an every where present and benignant Power.

There are but few faults that are not pardonable, when with humility we confess them.

American Bible Society.

The nineteenth anniversary of the American Bible Society was held in Chatham street chapel, on Thursday morning. The President, Hon. John C. Smith, took the chair at 10 o'clock. The meeting was opened with the reading of the 28th chapter of Matthew, by Rev. Dr. Crocker, of Rhode Island. The President then addressed the meeting; the Treasurer's report was read by Mr. H. Van Wagenen, and the report of the Managers by the Secretary, Rev. J. C. Brigham. Among the resolutions passed, were the following, for *supplying with a Bible every child in the United States, under fifteen years, who can read, and is destitute of the sacred volume.*

Impressed with a deep sense of the importance of the Sacred Scriptures to all classes of the community, and particularly to the young,

Resolved, That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to co-operate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume.

Resolved, That in effecting this contemplated supply it is desirable that the work be done, so far as possible, through the agency of local Auxiliary and Branch Bible Societies, they procuring books, and then furnishing them to all the Sunday Schools, of every religious name, within their respective limits.

Resolved, That the Auxiliaries be requested, so far as they are able, to purchase the books requisite for the supply of their respective districts, and when unable to purchase the whole number required, to make known their remaining wants to the American Bible Society for the purpose of obtaining gratuitous aid.

Resolved, That with such pecuniary assistance from benevolent individuals, and the more wealthy of the Auxiliaries, as may be reasonably expected, the A. B. S. will endeavor, in the prosecution of this enterprise, to furnish the Sacred Scriptures gratuitously whenever this course shall, on examination, seem to be proper and necessary.

The following gentlemen addressed the meeting: Rev. Rollin C. Neale, New Haven; Conn.; Rev. Dr. De Witt, New York; Rev. Danl. Clarke, jr. distributing agent of the Society for the Western part of N. York; Rev. Dr. F. A. Cox, London; Rev. Dr. Milnor, New York; Rev. Dr. Fisk, Middletown, Conn.; Rev. Amos Sutton, India; Rev. Mr. Abeel, American missionary to China, and Rev. Mr. Peck, of Illinois.

The meeting was closed with the benediction pronounced by Rev. Mr. Hoby, Baptist delegate from England.

Notwithstanding the rain, the house was filled. The interest of the meeting was sustained to a late hour.—*N. Y. Observer.*

Dr. Franklin's Opinion.

As to spirits and liquors that have passed through the tortures of fire, they are only of modern invention and *Ottoman* extraction; are of such use as the blowing up of a house in a universal conflagration to save some palace. Neither were they designed by nature or its author for an animal body as nourishment or common drink, and scarce deserves a place in the apothecary shop; spirits have made more havoc among mankind by far than even gunpowder.

POETRY.

From the Southern Ross Bud.

LINES

WRITTEN SUNDAY, MAY 10TH, AFTER WITNESSING THE IM-
MERSION OF THREE YOUTHS AT THE BAPTIST CHURCH.

"They remembered their Creator in the days of their youth."

I saw, and blessed them! From amid the crowd
I blessed them in the silence of my heart:
A troubled spirit fluttered there, and brought,
With a sweet tumult, tears into my eyes.

Up to God's temple, three fair boys had come,
And in the glow of young devotion stood
And a pure faith, to give themselves to Him.
Their white robes flowed around them, and their step
Was firm as if they knew they trod upon
The Rock of Ages. To the altar first,
Came one with brow upraised, and look intent,
And eyes made eloquent with serious joy.
Another bowed his youthful head; and but
That his clasped hands were tremulous with awe,
And on his cheek a flush would come and go,
He might have seemed, so motionless he stood,
A statue by some gifted sculptor wrought.
The third, as he had been my own fond boy
Far, far away, stirred all the mother's heart
Within me, for he seemed scarcely emerged
From infancy, and it was sweet to see
The innocent look of childhood blending with
Devotion's light: a dew-steeped violet
At early morn, touched with the sun's warm ray!

Children! once more I bless you: may your steps
In pastures green be found, and by the side
Of the still waters; for ye early seek,
And ye shall see the beauty of the Lord. A. M. W.

CHARLESTON, S. C.

FRIDAY AFTERNOON, MAY 22, 1835.

As we are frequently applied to by new subscribers for the back numbers of this paper, we take occasion to inform all such, that the extra numbers we had printed have all run out, our subscription list having increased much more rapidly than we anticipated.

Take Notice.

As we find, notwithstanding we require in our terms all communications to the Editor to be post-paid, that we have daily a considerable postage bill to settle, we have come to the conclusion to take nothing out of the office but what is franked or paid for. We therefore request our private correspondents to pay the postage of their letters to us, and we will return the favor by paying the postage on our answers.

A Church has recently been constituted in the vicinity of the Old Pipe Creek Meeting House in St. Peter's Parish, called Bethlehem. Query—To whom does the Meeting House belong, to the Pipe Creek or Bethlehem Church?

It is with pleasure we acknowledge the receipt of the \$5 enclosed by "A Subscriber" in the following letter. We publish it that others may "go and do likewise."

"Brother Bristol—Enclosed are \$5. It is for Barnab. It is a part of the proceeds of a small patch of cotton, planted last year upon the plan recommended by you, in your eighth number. Direct it to whatever object connected with the Bergeys Mission you may think best, and you will oblige

A SUBSCRIBER.

From the Boston Recorder.

Slavery.

The Southern Christian Herald does not bring us the editor's third article concerning slavery. We therefore place on our last page, an article from the Southern Baptist, another Carolinian paper, which takes the same ground. It is an important document. Our first intention was, to answer it in detail; but on further consideration, we shall defer it for the present.

Our readers will do well to examine the arguments for themselves. It will show them some of the work, which must be done in order that slavery may be abolished. These arguments must be answered, patiently, calmly, and thoroughly. There are slaveholders, who really think them good arguments; and they must be convinced of their error. It will be of no use, to deal in exclamations and reproaches, to accuse them of perverting scripture, and to express abhorrence or contempt for them on account of their belief. They are conscious that they do really believe their views to be scriptural; and accusations of hypocrisy, &c. from us, will only convince them that we do not understand their arguments, and do not deserve a hearing. We must study their arguments, till we can see their apparent force, and understand how a sensible man may be convinced by them. Then, and not till then, shall we be prepared to discuss the subject, with a reasonable hope of convincing them. It will doubtless be hard work, to deal thus with arguments, the fallacy of which is so very evident to us; but we should remember, it must be equally difficult for them to consider, patiently and candidly, our arguments, the fallacy of which they think they see with equal clearness. Let our readers, then, do by these arguments, as they would that Southern men should do by theirs.

Though we have no fears that the article in question will convince any of our readers, and though we leave the work of answering its arguments in detail, at present, for each one to do for himself, yet it may be well to add a few remarks by way of reply.

The editor of the Baptist wholly overlooks the distinction between "holding property in man," and "holding man as property." A parent holds "property," an interest, of pecuniary value, in his child; a master, in his apprentice; husbands and wives, in each other. But "holding man as property" is a very different affair. Much of the sensibility of this article, and of those from the Herald, arises from overlooking this distinction. Northern writers have led the way in this mistake. We have more than once adverted to it; but without exciting much attention. We think that the progress of the controversy will yet force writers to notice this distinction.

Paul says to the slave, "If thou mayest be free, use it rather." This teaches us, that freedom is preferable to slavery. The Baptist teaches the same doctrine, when it speaks of the predicted servitude of Ham as a "curse."

Our Saviour commands, "Whatsoever ye would that men should do unto you, do ye even so unto them;" and, as Moses had done before, "Thou shalt love thy neighbor as thyself." The Apostle again, commands, "Let no man seek his own, but every man another's wealth, or well-being."

Now, supposing that a state of society may exist, or may have existed, in which man might, without a violation of any statute, hold man as property; supposing, even, that such a state of society now exists in South Carolina; we ask, will not every one, who from the heart obeys these commands of God, ardently desire and industriously seek the deliverance of his "neighbor" from the "curse of slavery, and his elevation to that better station in life, which the apostle bids him to "use," if he may? Is it not perfectly evident, that no man can lawfully hold slaves any longer, than the shortest possible time in which Christian love can deliver them from the "curse" of bondage, and confer upon them the blessing of freedom? Must there not be some fallacy in reasoning, which leads to a different conclusion?

REMARKS.

We admire the course of the Recorder; and as we are firmly persuaded that the discussion of this subject must tend to moderate the tone of public sentiment at the North, we do not hesitate to transfer the above article from the Recorder to our own columns, in return for the place the editor of that paper has given to our lengthy argument in his columns. This reciprocation can do no harm, since "truth is on us and will prevail."

The distinction which the editor makes between "holding property in man," and "holding man as property," is a distinction without a difference. The former phraseology was adopted by us, not from any partiality, but because our piece was

originally designed in reply to a pamphlet from the North bearing the same title. We do not however regard our argument as at all affected by the change of phraseology. We think we proved, if the scriptures are proof, that man has a right to "hold man as property." The distinction assumed is a mere shadow, and however the editor of the Recorder may regard it as solid, we do not think his conditors will adopt his suggestion until they need it as a subterfuge.

The Recorder uses as an argument against slavery, the expression of Paul, "If thou mayest be free, use it rather." An examination of the whole passage turns the argument in our favor. "Art thou called being a servant? *care not for it*: but if thou mayest be made free use it rather." Use what rather? Is the antecedent of the pronoun *freedom or slavery?* "Use it rather" may possibly intimate that though freedom be offered, it is better to continue in servitude; and this construction certainly finds plausibility in the 24th verse of the same chapter—"Brethren, let every man wherein he is called, *therein abide with God.*" But our own impression of the thesis and anti-thesis in this quotation is that whilst "servant" alludes to the temporal condition, the term "free" applies exclusively to freedom in Christ, as though the apostle had said, *Are you a slave? so much the greater reason for accepting freedom in Christ.*

The fact that servitude was originally designed as a "curse" is no more an argument against our position, than the recommendation of St. Paul to abstain from marriage because of "distress" attendant upon it, is an argument against the lawfulness of marriage.

We are also reminded of the golden rule "Whatsoever ye would that men should do unto you, do ye even so unto them;" and also the commandment "Love thy neighbor as thyself," and the precept "Let no man seek his own but every man another's wealth." Governing our conduct by these rules, it is our imperative duty to sustain our present system. An abrogation of slavery would be ruinous to the prosperity of the South and productive of consequences that would subtract immensely from the aggregate happiness of our population, not exclusive of the slaves. When we can better the condition of our slaves, it will be our duty to do so, and if by their emancipation we can increase the sum of human happiness, we hope the South will not be reluctant to act in the spirit of true Christian benevolence. But under the present dispensations of God's providence, we are satisfied that the adoption on our part of measures to effect the revolution desired by Abolitionists, would bring down the heaviest judgments of God, and fill our whole land with ruin and dismay.

At the second annual meeting of the Anti-Slavery Society, held in New York on the 12th instant, several warm speeches were made, and resolutions adopted, in support of the Abolition doctrines. On that occasion it was expected that Dr. Cox, the Delegate from England, would have addressed the meeting, but this gentleman, to his honor let it be noticed, sent the following note declining attendance at the meeting:

"MAY 12, 1835.

Gentlemen—If I decline the honor of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted, but with regard solely to the political bearings of the question, with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.

I am, gentlemen, yours respectfully,
F. A. COX."

It was proposed to fill the blank left for Dr. Cox with the name of Rev. Baron Stow. This latter gentleman rose and offered the following resolution:

"Resolved, That this Society records with unfeigned joy and

gratitude to Almighty God, the triumph of Christian benevolence in the emancipation of 800,000 slaves in the British dependencies, and its happy results; and, animated by the prospect of a union between the philanthropists of Great Britain and America in Christian efforts to extinguish slavery and the slave-trade throughout the world, most fervently hopes that the delegates sent from Christian bodies in England to those in this country, will be men of uncompromising integrity, and ever willing to co-operate with the Immediate Abolitionists of this country."

"Mr. Stow said that in offering this resolution, he stood before the Society in circumstances which mantled his cheek with a most unpleasant blush. He had been requested to occupy, in presenting it, the place of another gentleman, (understood to be the Rev. Dr. Cox, from England,) of whose presence and co-operation the highest anticipations had been rationally entertained. It seemed the meeting was to be deprived of them. Mr. S. said he could not consent to occupy that gentleman's place: and he proposed that the proper space which was to have been filled with that gentleman's remarks, be left a blank. Let the gentleman himself fill it up with reasons for the omission, that would be satisfactory to himself, to his own country, and to his brethren throughout the world."

We have thought it proper to extract the above from the report of the proceedings on that occasion, that our readers may understand the allusion in the communication of our correspondent "Union." The rest of the proceedings of the meeting were highly inflammatory, too much so to find place in our columns.

FOR THE SOUTHERN BAPTIST.

Mr. Editor.

As a friend of the Triennial Convention, and an admirer of the Prudence and efficiency with which the acting Board at Boston have heretofore executed the will of the denomination, I cannot but regret the appointment of the Rev. Baron Stow, of Boston, as assistant corresponding Secretary, at the late meeting of the Convention. The Southern people are not ignorant of the course which that Gentleman has held in relation to a subject deeply interesting to them. Let any Southern member of the late Convention, read the record of the outrage which he perpetrated at the meeting of the Anti-Slavery Society, or the amiable and venerable Dr. Cox, one of the Delegates of the English Baptist Union, that recently cheered and delighted the meetings at Richmond, and let him consider it in connexion with the incendiary zeal he has heretofore exhibited on the same subject, and then say, whether the interests of the Mission will probably be promoted at the South by such an appointment. Our Southern churches were just beginning to awake to a lively interest in the Missions of the Convention. This appointment has weakened our hands, and cannot fail to operate with wide and extensive injury to the cause we all love. I cannot forbear expressing the hope that Mr. Stow, as he desires the more extensive diffusion of the missionary spirit, will resign, and let his place be filled, if there must be an assistant corresponding Secretary, by some one less obnoxious to the Southern people.

UNION.

FOR THE SOUTHERN BAPTIST.

It deserves to be extensively known through the state, that the Legislature of S. C. at their late Session, made an appropriation of \$2,500 per annum, for such indigent deaf and dumb persons, the children of citizens of the State, between the ages of 19 and 25 years, as might apply for the benefit of the fund. I sincerely rejoice that means are now provided, which are deemed ample for the relief of this most helpless and interesting portion of the community. As many

of those particularly interested may not hear of this provision, it will be a service to humanity, if benevolent persons would seek out fit objects for the charity in their own neighbourhoods, and encourage and assist them to make early application. By the provisions of the act, a commission of three persons is to be raised for dispensing the fund; of which the Governor for the time being is Chairman—and the other two are to be located, the one in the upper, and the other in the lower division of the State, to continue in office during the term of service of the Governor himself. I understand that his Excellency, Gov M'Duffie, has filled up the commission for his term with the names of the Rev. P. J. Shand, of Columbia, and Rev. B. Manly of Charleston. To either of these three gentlemen, application may be made on behalf of any persons desiring aid, accompanying their application, of course, with suitable testimonials to show that the party comes fairly within the description of persons contemplated by the act of the Legislature. I have had opportunity to witness the accuracy with which the Deaf and Dumb, are instructed at Hartford, whither it is proposed to send the pupils of this State; and do not know any occasion more suited to excite the feelings of pleasing grateful admiration than to see those whom Providence had seemed to shut out from knowledge and intercourse, introduced into a new world of society and intelligence, and rendered capable of all the business and enjoyments of life. It may perhaps satisfy some anxious parent to know, that we are able to speak, from the best authority, of the good discipline and kind parental treatment which all pupils meet in the American Asylum at Hartford. The pupils themselves, indeed, are so delighted with their situation, that even when on a visit to their parents, as we had opportunity to observe in this city lately, they are all the time anxious to return. I do sincerely hope, that every deaf mute child in the State, of suitable age and capacity, will now receive the benefit of instruction.

A CHARLESTONIAN.

FOR THE SOUTHERN BAPTIST.

Dear Sir—Ministerial education having become an object of interesting discussion in your valuable journal, permit me to request the insertion of the following extract, relative to the late Dr. Furman and his agency in that cause. It is from a manuscript which has been some years in my possession, and although a very imperfect sketch, was written by one who had means of correct information respecting the particulars detailed. Yours very respectfully,

A CONSTANT READER.

"To estimate the merit of an action or course of conduct, we should consider not only the worth or magnitude of the end achieved, but the means employed and the difficulties encountered in its accomplishment. At the commencement of the American Revolution, and for some time after, the Baptist Ministers in South-Carolina labored under great disadvantages. Scarcely one of them can be said to have received a complete and regular education. Several had acquired, by their own exertions and private study, a respectable share of general knowledge; and a small number with superior privileges, had added some acquaintance with the learned languages. But there was prevalent a disposition to condemn all attempts at improvement as savouring of a worldly spirit, and all attention to study as virtually discarding that divine teaching and aid which every faithful

Minister—every one truly called to the office—would seek and enjoy. The same temper censured as mercenary his conduct of those who, in preaching the gospel, thought it their due to live of the gospel. In too many instances the most devoted Ministers received little or nothing in the way of compensation, and were compelled to labor for the subsistence of their families, while they were themselves unfurnished with clothing suitable to their station. To conform to the prevailing style of speaking and acting on these subjects, insured a kind of popularity and influence, which not a few have been eager to seize and retain. With many this prejudice was an honest though not a harmless error: they had not been well informed, and it suited their convenience. But while Dr. Furman deeply cultivated and truly practised the grace of humility, he scorned the affectation of it. He ever thought respectability, not only of conduct, but also of appearance, as far as practicable, incumbent on professors of religion generally, and especially on its Ministers. He early saw and felt what was wrong on these particulars; his regard for the divine glory and the real good of the Churches induced him to encounter opposition; and the business of reformation was the labor of his life. The means employed were, his own example, the ingenuous arts of conciliation and persuasion, convincing arguments based on scripture, reason and experience, and, on some occasions, a faithful exposure of deficiencies.

Provision for ministerial improvement had been begun by the Rev. Oliver Hart, aided by Rev. Francis Pelot. It received the sanction of the Charleston Association in 1757, and a fund was commenced which was principally if not altogether expended in the purchase of books and the support of the Rev. Evan Pugh, in pursuing classical and other studies for the ministry. As a concern of the body, the business languished, and appears to have failed at an early period. But "the Religious Society" of Charleston, of nearly coeval date, was very serviceable, and did nearly all that was done for this object before the Revolution: besides affording assistance to some others, it was honored with providing for the education of Dr. Stillman and Mr. Botsford, names embalmed in the memory of Christians. Though not so restricted by its constitution, its beneficiaries were, it is believed, altogether from the Charleston Church. This Society was much on the decline, and no active measures in the general cause had been for some time pursued, when Dr. Furman brought before the Association his plan of systematic contribution and action for the education of indigent pious young men for the ministry, and obtained its adoption. By him it was sketched, and by him matured: and though too general an apathy prevailed, he was cheerfully seconded by a number, who, like him, had felt the want of more ample means of instruction, and who had taken some pains to remedy the defect.

Learning held a high place in his esteem, not only for its intrinsic worth as congenial to man's rational nature, and a source of exalted and refined enjoyment, but especially for the signal service it is calculated to render and has ever rendered to religion. Age and experience, far from impairing, strengthened his conviction of its utility, and in a degree its necessity, for a Minister. At the same time learning was not idolized. He abhorred the idea of making it a substitute for piety, and ever loved and honored his fellow laborers in the gospel, who, without the advantages of education, were yet diligent and faithful.

Exertions for its promotion were nearly commensurate with his lengthened ministry; commencing in a mere private individual capacity, and enlarging with his means, opportunities and influence. It is not unreasonable to conclude that his agency has given an impulse which has been felt in other channels, without any ostensible connection with the original mover. It is known that in his epistolary correspondence he brought the matter to the view of leading members of the Philadelphia and Warren Association, before the division of those bodies respectively,* and previous to any provision having been made by them for this object. His friend Rev. John Gano in his visit in 1783 was so much pleased with the plan respecting "the General Committee," &c., that he procured a copy of the constitution in manuscript to carry with him into Kentucky. Distinguished ministers of the Presbyterian and Congregational Churches were conversed with on the subject, and expressed their warm approbation of it, before any institution of the sort (as far as is known to the writer) was in operation in their respective communities. In regard to the simplicity of the expedient, it may be remarked that many of the measures which have already effected or are now effecting a meliorating change in the physical and moral condition of mankind, owed their origin, not so much to elaborate investigation and research, as to practical good sense and benevolence, discerning what was right, and steadily pursuing it, through opposing prejudice and habit."

*The Philadelphia Association comprised a number of Churches in New Jersey and New York, there being then no separate Association for these States; and the Warren, those which have since been formed into the Boston and Salem Associations, &c.

SUMMARY.

A new Theatre is about to be erected in this city, 70 feet wide by 160 deep. What a pity!

Private letters from New Orleans, dated 9th instant, state that the Cholera has broken out there with great violence. One gentleman, who arrived there about the 1st inst., with eighteen slaves, had lost eight of the number by this disease.

Two-story coaches have been introduced at New York and New Jersey.

A letter from Liverpool says, "You will, I know, be sorry to hear that Mrs. Hemans, the charming poetess, is beyond the hope of recovery—she has long been indisposed."

Three cases of Cholera are reported for the week ending the 29th ult. by the Natchez Board of Health.

Mobile is growing very rapidly. The Register states that within the last three years, the population had increased from four thousand to about six thousand five hundred souls; the exports this year will exceed fourteen millions of dollars, and real estate had advanced in price from one to three hundred per cent.

The ship Citizen, Captain Merchant, from Havre, brings Paris dates to the 11th, and Havre of the 13th. The indemnity question was under warm discussion. Mr. Bignon, whose active exertions defeated the old bill, revived a proposition which he made at that time to allow twelve millions as a maximum due to this country, and the debate was on the substitute.

In one Sunday school in Marietta, Ohio, forty-eight of the scholars are believed to have been converted during the last year.

The Triennial Convention will hold its next meeting in the city of New York, in the Oliver street Baptist Meeting-house. Rev. Basil Manly, of Charleston, S. C., is appointed to preach the triennial sermon, and the Rev. Baron Stow his alternate.

Col. Gasper J. Trotti, of Barnwell, has been elected Brigadier General of the 3d Brigade, South Carolina Militia.

The President of the United States has issued his Proclamation declaring that the discriminating duties of tonnage and impost on the vessels, produce, manufactures, or merchandize of the Grand Duchy of Mecklenburg Schwerin, were discontinued on the 13th day of April last.

A Presbyterian Church has been organized in the village of Orangeburg, and the Rev. J. S. K. Legare, a graduate of the Theological Seminary at Columbia, and a Licentiate of the Charleston Union Proebtery, ordained as its Minister.

Rail Road.—During the month of April, 4229 passengers were conveyed upon the Rail Road, and 3683 bales of cotton brought to this market by this channel. The receipts of the Company for the same time amounted to \$20,906 60. exclusive of \$833 33 for conveyance of the mail.

It appears by official documents, that within the last ten years the revenue of the State of Louisiana has been doubled, its population has been trebled, and its resources and commerce almost quadrupled.

The private fortune of Louis Philippe, King of the French, is said to amount to twenty five millions of dollars.

It is rumored that several cases of Cholera have recently occurred in Savannah.

An interesting meeting was held recently near Orangeburg, by Elders Nolin, Wheeler, Walker and Adams. Sixteen were baptized during the meeting, six of whom were of the same household. The meeting continued ten days.

POLITICAL INTELLIGENCE.

From the Charleston Mercury.

The seat of War.

MR. EDITOR. The intelligence that reaches us from the seat of war, is so irregular, and of such a desultory and ex-parte character, that it is very difficult to ascertain the exact position of affairs. There can be no doubt, however, from the accounts on both sides, that the controversy between Ohio and Michigan has led to something more serious than a mere war of words, and the latest information justifies us in believing that the actual collision which had then taken place, would necessarily be followed by results still more warlike and decisive.

It is well known that the dispute relates to a boundary line between the State and the Territory. The disputed section is said to contain a population of about three thousand souls. Ohio claims it as having been included within her limits at the time of her admission into the Union. Michigan claims it, because Ohio has never exercised jurisdiction over it, and because it has always been practically considered a portion of the Territory, and subject to its laws. Ohio, however, has repeatedly applied to Congress for a decision of the question. At the last session, a bill was passed by the Senate, confirmatory of the right of Ohio to the disputed soil: but a select committee of the House, to whom that bill was referred, reported against it, and in favor of the Territory. Congress, therefore, did nothing upon the subject: and, in consequence of that omission, the Legislature of Ohio,

despairing of relief from the government, determined for itself the mode and measure of redress, and immediately passed laws extending the jurisdiction of the State over the disputed territory, appointing officers in the name of the State, and forbidding individuals therein, under very heavy penalties, to hold office, or exercise power of any kind, under the laws or authorities of Michigan. The Governor was also directed to commence an immediate survey of the contested ground, and to take all suitable measures for bringing it directly within the jurisdiction of the State. These measures, on the part of Ohio, were met by corresponding measures on the part of the Territory. A proclamation was issued by the Governor, denouncing the usurpation of Ohio, forbidding the inhabitants of the disputed soil to hold office under her, commanding them to adhere to the Territory, under heavy penalties for disobedience, and ordering a large detachment of the military to be held in readiness to resist any movement on the part of the State, and to support the rights and authorities of Michigan. Notwithstanding this declaration of war, however, the Governor of Ohio proceeded with the survey, the laws of Ohio were extended over the debatable ground, and the inhabitants thereof readily acknowledged the right of the State, and accepted office under it. Indeed, it has always been understood that the inhabitants of the disputed ground considered themselves as rightfully belonging to Ohio, and hailed with pleasure the first intimation of the determination of the State no longer to allow them to remain subjected to the Territory. These proceedings and counter-proceedings on the part of the State and Territory, respectively, have given rise, as might have been expected, to the unpleasant occurrences that have recently taken place, and which, we fear, may be followed by others still more painful.

POST-OFFICE DEPARTMENT, }
4th May, 1836. {
NOTICE.

To Mail Contractors, and others who are or may be creditors of the Post Office Department.

The practice of accepting the drafts of persons in the employment of the Post Office Department, for services thereafter to be rendered, as also for moneys due, will be discontinued. No drafts drawn after promulgation of this notice will be accepted or paid, unless drawn in pursuance of some special arrangement.

It is intended to pay promptly, at the end of the present and each succeeding quarter, all just claims accruing against the Department, within such quarter, in such manner as will hereafter be made known.

As payments for services rendered will be promptly made, the performance of the services contracted for, will be rigidly exacted.

Fines will not be imposed without full inquiry and sufficient cause; but when imposed, they will not be remitted.

Arrearages of former quarters will be paid as fast as the Department acquires the means.

No retrospective allowances will be made for any regular service hereafter rendered, such as carrying the mails in another manner, or more speedily, or more frequently, than is stipulated for in the contracts. Improvements will be paid for only when they shall have been previously approved and ordered by the Department, and the rate of allowance fixed according to law.
AMOS KENDALL.

GENERAL MISCELLANY.

Modern Mummy.

A curious discovery has been recently made in a Swedish copper mine. On opening a gallery between the two levels, some miners found a body of a young man in a spot 140 feet deep, which had not been visited in the memory of man. The weak solution of sulphuric acid in water, with alkalis that had formed there, had petrified the corpse without at all robbing it of its youthful appearance. So unusual a sight collected the whole neighborhood together. An old woman soon came up and burst into tears, upon recognizing the features of her betrothed bridegroom, who had disappeared fifty years ago, but what had become of him was never known. The interval that had elapsed had wrinkled and furrowed the old dame's face, whilst the bridegroom, thus disinterred from his grave, appeared in all the fresh lineaments of youth. The body was exposed for several days, and at last interred with much ceremony; the funeral procession being accompanied by the whole body of miners.

From the Cumberland Presbyterian.

Tobacco—An Anecdote.

A pious friend of the writer has four little sons, the youngest about five years old, and the eldest about eleven. They had heard their father read, or speak of the self-denial of some children, in order to get money to assist in sending the gospel to the Heathens. Excited by this account, they all proposed to their father that they would abstain entirely from the use of butter if he would give each of them six and a fourth cents a week. He agreed to this proposal, and for several months they had persevered in voluntarily denying themselves the use of butter, that they may have money to put in the missionary box.

A young Cumberland Presbyterian preacher is boarding at the house of the father of these little boys. He has been long addicted to the practice of chowing tobacco. Not satisfied of the propriety of the practice, he has made several ineffectual attempts to abandon it; but when he perceived with what constancy and perseverance the little boys denied themselves of butter, that they might be instrumental in sending the gospel of salvation to the heathen, he grew ashamed of his indecision and want of constancy of purpose, and determined to abandon the criminal purpose—criminal, because the use of tobacco is injurious to the health of its votary, and because it incurs an expenditure of money, (to say the least) uselessly, which might be so appropriated that God would be glorified, and mankind benefitted.

The preacher now finds no difficulty in adhering to his resolution to abstain from his former habit.

How many preachers are there, who preach the doctrine of temperance, in all things, in the pulpit, and scarcely conclude their sermon before a vitiated taste must be pampered with the noxious weed.

N

Phrenology.

A rather laughable denouement took place as we perceive by the Rochester Democrat at that place a few days since. A professor, and who was literary nothing but a professor, who had been delivering a course of lectures, and who had been boasting of having successfully determined, while blindfolded, the

character of a thousand heads, was invited by a wag to accompany him to the jail as a proper theatre for the exercise of his talent. Accordingly after tying his eyes with a bandage, he was led into a cell, where were four or five most exemplary and reputable citizens of the town, placed there purposely, and on whom the doctor, presuming them to be felons, pronounced, of course very learnedly, touching their extensive protuberances of combativeness, acquisitiveness, &c. What was his astonishment afterwards to learn, on the removal of the bandage, the trick that had been imposed upon him. It was considered by the public of Rochester, a complete "floozer," and the doctor was looked upon "as used up." When empirics and impostors, for the sake of gulling the public and fleecing their pockets, meddle with "edge tools" they don't understand, they deserve to be cut and marked also.—*Evening Star.*

Is not this Election?

The late Rev. Dr. Winter, of London, being in company with an Arminian who spoke violently against the doctrine of election, said to him, "You believe in election as firmly as I do." "I do not," answered the other; "on the contrary it is a doctrine I detest." "Do you believe that all men will be saved on the last day, or only some?" "Only some." "Do you imagine that some will be found to have saved themselves?" "No, certainly: God in Christ is the only Saviour of Sinners." "But God could have saved the rest, could he not?" "No doubt." "Then salvation is peculiar to the saved?" "To be sure." "And God saves them designedly, and not against his will?" "Certainly." "And willingly suffers the rest to perish, though he could easily have hindered it?" "It should seem so." "Then is not this election? It amounts to the same thing."

Libel on Louis Philippe.

The editor of the Paris Quotidienne has been tried at Paris for a libel on the King of the French—the imputation of having jobbed in the American claims under the treaty, and being a large holder. He was found guilty, and sentenced to a year's imprisonment and a fine of a thousand francs.

From the United Service Journal for February.

Discovery of a Sinking Vessel. DRUNKEN FRENZY.

The Eddystone light was just dipping on the verge of the horizon, when the bright flash of a gun was seen broad on her starboard bow, which was quickly succeeded by another. Old Blowhard had the watch, and it was immediately reported to the Captain. "Can you make out any thing with your glass, master?" inquired the skipper. "No, sir," returned the old man; "nor have we heard the reports, which makes me think it must be some vessel in distress." "What rate is she travelling at, Mr. Blowhard?" asked the Captain. "The rate of the watch has just hove the log, sir," replied the Master; "and she was going eight and a half; but I'm thinking, sir, with a head sea, we cannot give her more than eight knots." "By hauling up a point or two, it will throw us more to the windward, certainly," said the Captain, speaking to himself; "and if those are fellow creatures in danger, it would be cruel to leave them to perish. Still my orders are positive not to be turned out of

my course for any thing. Do you really suppose, Mr. Blowhard, that it is some craft in distress?" "It is not possible for man to say for sartin," answered the Master; but I've been all my life upon the ocean, sir, and it seems to me as if the Creator had given the creatures he designs to witness his wonders on the deep, a natural instinct to discover many things that are not altogether revealed to the outward eye; and so when I saw the flashes, it seemed to strike my mind that they came from one who needed a friend." "Haul up in the direction, Master," said the Captain; "I'll be on the deck directly." "Aye, aye, sir," replied the old man; "we shall soon make out what it is." He closed the cabin door, and ascended to the deck. "The watch trim sails—starboard cat-head there! have you seen any more flashes?" "Yes, sir," answered the man; "and there seems to be a sail in that direction." "Why, where else should a flash come from, you lubber!" grumbled the Master; "you may run upon that course till the card of the compass slices itself end for end, and never touch a bit of land large enough to grow a gooseberry bush! Brace up the yards!" he vociferated through his speaking trumpet; "get a pull of the main and fore sheets; trim the jib there, forud! and after-guard, haul in the boom-sheet. Port, boy—port a little." "Port it is, sir," replied the man, putting the tiller to leeward; "shall I bring her to the wind, sir?" "Yes, luff her up, boy! full-and-by; remember so as to let her walk. Forud, there! steady the weather leeches bow the bowlines—head taut, d'ye hear! Keep a good look out before for the stranger; and don't let your eyes get plugged up with your night-caps." At this moment the Captain made his appearance on the quarter-deck. "We must have the hands up, Mr. Blowhard; for if we hug the wind, we shall want another reef in the topsails. Quarter-master, how does she head?" "W. N. W., sir, clean cap full," answered the man; "and I just seed a flash about a point to leeward of the bowsprit end."

The hands were turned up: every soul took his station; and as mine was on the fore-castle, I directed my eager gaze towards the point where the stranger was supposed to be; but I could make out nothing, so very dark was the night. The top gallant masts were bending like coach-whips, and the sweet little brig was dashing along through the seas, and throwing aside the waters like a grampus in sport. "Do you see any thing of the stranger, forud?" hailed the Captain. "No, sir," replied I; but at the very moment I had answered, another bright flash broke out of the gloom, and the heavy report of a gun came sullenly booming over the dark waters, and was borne away to leeward on the gale. "There's another gun, sir," I exclaimed, "and she must be about a point and a half under our lee, as we are heading now." "Keep her W: by N.," cried the Captain to the helmsman; "and, Mr. Derrick, let them give her a foot or two of the sheets." The brig felt the freedom she was enjoying, and bounded away at a more rapid pace. "Man the fore and main clew garnets, and the t' gallant clew lines," continued the skipper; "and before the watch is called again, Mr. Derrick, we'll double-reef the topsails. A good look-out, before, there!"

The "aye, aye, sir," had scarcely been uttered, when I discovered a dark log-like object occasionally appearing and disappearing as it rose on the summit of a sea, or sunk into the hollows between the rolling waves: it lay directly ahead of us, and we neared it so rapidly, that I had barely time to sing out, "Up

with the helm—keep her away!" and have the order obeyed, before we had shaved the hull of a large vessel so close, that our weather-quarter was struck by the stump of the bowsprit—the only remnant of a spar they had left standing. The shock staggered us for a moment or two; but the Captain's voice shouting "Up courses—in top-gallant sails—square away the main yard," aroused the people: the sails were reduced, and the brig came up to the wind on the starboard tack; but having ranged a considerable distance away from the stranger, we wore round, and banded under his lee. "Ho, the ship a-hoy!" bellowed the Captain. "Halloo!" was the response. "From whence came you?" inquired the skipper. "From Goree, on the coast of Africa," was the reply. "Where are you bound to?" continued the Captain; "Mind your weather-helm, boy, she's running up into the wind's eye. Where are you bound to?" "To the bottom unless you'll take us aboard," answered the person addressed; "our hold is falling fast, one of the pumps is choked, and the men are completely worn out." "Hoist the boats out, Mr. Derrick, and come aft here, and lower the jolly-boat down," said the Captain. The orders were promptly obeyed, and I was directed to board the stranger and act according to circumstances. There is something peculiarly affecting in viewing a mastless vessel rolling her heavy sides in the trough of the sea, with nothing aloft to steady her: it is a melancholy spectacle, awakening the most painful emotions in the mind of a seaman; and I felt it so when I had reached her deck, and found the sky every where above me without a rope-yarn to checker the dreary monotony of the blackened clouds that few noiselessly on the wings of the wind. The seas beat over the devoted vessel as she rolled her gun-wales in, and the phosphoric light of the salt water glistened like a thousand stars, as if the waves in mockery would array their victim in bright gems previous to the sacrifice. Yet what a strange compound is man! In the midst of this devastation, whilst the grim king of terrors was threatening to break the hour-glass of time to many a hapless being, the man who, above all, should have retained his self-possession—the master of the ship—was beastly drunk. The mate informed me that her name was the Neptune, of Liverpool; they had visited the coast of Africa, and had collected a valuable cargo of ivory, some sort of wood (I forget the name) used in dyeing, and gold dust, and they had lost their masts during the gale of the preceding days. "And is there no chance of saving her?" said I; "whereabout is your leak, and how much water have you in the hold? A lantern there, my lads, and bear a hand with it." "It's of no manner of use, sir," replied the mate. "Hark for a moment and you'll soon discover she's near her flurry, if you are any way skilled in the death-moans of a sinking ship." There certainly was something extremely appropriate in the term "death-moans," for the struggling of the water against the pent-up wind in the hold did produce sounds which may be supposed to proceed from a strong giant in the last convulsive pangs of expiring existence. Nevertheless I was determined to examine into the state of the vessel myself, as I had heard much of the tricks employed to cheat the underwriters, though in the present instance there certainly was nothing to lead any one to entertain the least suspicion but that the whole had been caused by the violence of the weather, to which might also be added the neglect of the Master, through confirmed habits of intempe-

rance. Calling Peters to my side with a lantern, I went down below, had the hatches removed, and found the hold was fast filling from the pumps having been totally deserted. "Well, I'm blessed, Mr. Old-junk," said Peters, "but I should like to get a little gold-dust, for they tells me it's a capital thing to clean the teeth with; and, talking about teeth, my dear eyes do look at them elephants' tusks, and 'what not'; as Mr. Warner would say. Ar'n't it a pity they should all go to the bottom! Well, I'm blowed if old Davy won't have enough in his locker to set up a dentist's shop for whales and such like; and there's some on 'em big enough for the kraakens off the North Cape. Do, pray, sir, let me take half-a-dozen aboard for Mr. Blowhard, he's rather short of ivories, and I could pick 'em out just to fit his jaw." "Be silent, Peters," said I; "and attend to your duty; this is no time for cracking your jokes!—see the water rises fast. Away there on deck all of you, and bear a hand into the boats." I soon became sensible of the utter impossibility of saving the ship, and, therefore, directed the whole of my attention to the preservation of the men, especially as the greater part of them were more or less in a state of intoxication, and with the characteristic recklessness of sailors, were getting up their bags, instead of thinking about the immediate danger that surrounded them. I had not seen the Master, but descending the companion, I entered a very handsome cabin panelled with mahogany, against which the bright cutlasses, bayonets and pistols, were arranged in exact and pretty order; a noble pier-glass was affixed to the rudder case, and the curtains of the bed-places, as well as those of the stern windows, were tastefully festooned with green-silk. The Master was on his knees scrambling against the bulk-head (and receiving many a severe bruise as the heavy vessel rolled,) endeavoring to get hold of one of the numerous weapons, and at the same time muttering blasphemous curses against himself, his men, and even his Creator. He had contrived to pull down a bayonet, which laid by him on the deck, the point having become fixed in the timber, which secured it from fetching away. I directed some of the people to remove him upon deck, and he grasped the bayonet, and tried to raise himself up, swearing, "No man-of-war's man should usurp his authority;" and that his men were a set of mutinous dogs, who had deserted him; he then called to the mate, and ordered him "to hoist the jack forud for a pilot." To reason with a wretched creature in his state was useless, and, therefore, I had him seized and carried up the companion. Nothing could exceed the horror of his look when the light from the lantern flashed upon his face; and, supported by two men who seated him on the skylight, he beheld his vessel—that beautiful creature which a few hours before stemmed the waves in grandeur—now a complete wreck; it sobered his reason for a moment; a yell of bitter anguish escaped him, and reason took her flight, so that he became a perfect madman, and his ravings were dreadful to hear, whilst the violence of his paroxysms rendered it very difficult to hold him fast. Under all circumstances I did not think it prudent to secure his arms and legs by lashings, as, in case of accident, he would have been entirely deprived of the powers of self-assistance; but I determined to pinion him the moment we had got away from the ship, as his unceasing struggles might endanger the safety of the whole; but his own conduct rendered my intentions unavailing. I was holding on at the gang-way, and hurrying the

ship's crew into the boats, when a cry from Peters aroused my attention, and, turning my head a little, the wind from a heavy blow aimed with a handspike, came rushing down upon me, and the next instant the maniac Master, overpowered with the force of his own exertions, and missing the resistance which he would have met with had his design taken effect, darted over the side head foremost into the sea—the roll of the ship throwing him beyond the boat that laid alongside. Every exertion was made to save him, but without avail; he rose at a short distance, as we could judge by the commotion in the water, and then disappeared forever. The spectacle that had just been witnessed rendered the ship's crew more tractable, and, after some difficulty, I got them all into the boat except one man who could not be found, and it was conjectured he had fallen into the hold and been drowned; but shortly after we had shoved off we could hear the most piercing shrieks, and I was about to put back when the heavy mass rolled into the trough of the sea, an explosion like the discharge of artillery succeeded, and the following wave curled up its head unburthened—she had gone down. We were soon on board the sloop—the boats were hoisted in, and the brig kept away to the S. W. with as much canvass as she could stagger under, and by daylight we were well in with Ushant, running at the rate of ten knots an hour.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835.—Rev. Thomas Ray, Jesse Norman, Levi Burk, John Norman, Dr. Wm. J. Bobo, Robert Martin, H. H. Furman, E. H. Peeples, Peter Windham, Wm. K. White, Wm. White, Hiram Seymer, Elizabeth Hodge, George B. David, L. B. Davis, John Reeder, Cary Pitts, Richard Brockington, George Rhodes, Joseph Trowel, jun., Rev. W. H. McIntosh, James M. Smith, Wm. G. Robins, Wm. Gaffney, Viddeo A. Rich, R. James, Mrs. Bishop, Thomas Rabb, John W. Robertson, Willis Whitaker, Thomas Ross, John Gooch, John Peuy, John Ferguson, John Murdoc, Jackey Perry, Richard Stratford, Rev. P. T. Hammond.

David M. Smith, \$1 in full.

**HEAD QUARTERS.)
COLUMBIA, May 10th, 1835. }**

THE Brigadier Generals of the 1st, 2nd, 5th, 6th, 9th and 10th Brigades of the S. Carolina Militia, will be respectively assemble the Commissioned Officers of their Brigades, each at some convenient place therein, on the days hereinafter specified, equipped and prepared to be encamped for 5 successive days; agreeably to the act for the "military organization of this State." The officers of the 2d Brigade will be assembled on the 27th of July next; of the 1st Brigade on the 10th of August; of the 9th Brigade on the 19th of August; of the 10th Brigade on the 27th of August; of the 6th Brigade on the 2d of September; and of the 5th Brigade on the 10th of September.

The Colonel or officers commanding the 8th, 4th, 37th, 41st, and 26th Regiments will muster their respective Regiments for Drill, Inspection and Review, on the days following, viz: the 8th Regiment on the 4th of August, the 4th Regiment on the 6th of August, the 37th Regiment on the 18th of August, the 41st Regiment on the 25th of August, and the 26th Regiment on the 5th of September, on which day Col. Smith will muster his Regiment of Cavalry on the same parade ground with the 25th Regiment.

Punctual and general attendance at the Encampments is enjoined upon the officers, as the law will be rigorously enforced against all those, who, by being absent without sufficient cause, shall prove themselves as unworthy of the Epulettes they wear, as they are destitute of the spirit of a citizen-soldier.

By order of the Commander-in-Chief.
J. B. EARLE,
Adjutant and Inspector General.

May 20

Bank of Charleston South Carolina.

BOOKS for Subscriptions to the Bank of Charleston, South Carolina, will be opened at the Office of the Fire and Marine Insurance Company, on the first *Monday and Tuesday* of June next, from 10 A. M. to 2 P. M. on each day, being the 1st and 2d days of said month; the present Capital to consist of Twenty Thousand Shares of One Hundred Dollars each.

The Commissioners, apprehensive that it might create delay and embarrassment to count a large sum of money in so short a time, have concluded to receive Checks (on any of the City Banks) only, which will be presented on each succeeding day, and should any of them be unprovided for, the Subscription based thereon will of course be void.

As the Charter provides, that in case of an excessive Subscription, all shall be proportionably reduced, therefore Subscriptions for one or two Shares, will be divided by lot if needful.

Extract from the Charter.

Twenty five per cent, or twenty five dollars on each share shall be paid at the time of subscribing, and the balance of seventy-five dollars shall be paid as follows, viz.—on the first Monday in November next, twenty five dollars on each share, and the remainder being 50 dollars on each share, shall be paid within six months thereafter, at the discretion of the Directors, they giving one month's notice in the Gazette of the State.

**JOHN HASLETT,
DAVID ALEXANDER, } Commissioners.
KER BOYCE,**

May 5

D. L. THOMSON,

**IMPORTER AND DEALER IN DRY GOODS,
151 KING STREET.**

HAVING received by late arrivals, his supply of **SPRING AND SUMMER GOODS**, offers them for sale at very reasonable prices.

- HEAVY SCOTCH OSNABURGS, AND DOWLAS,
- 4-4 IRISH LINENS, BEST FABRIC,
- 3-4 AND 7-8 LAWNS, BIRD EYE DIAPERS,
- 7-4, 8-4, 9-4, AND 10-4, DIAPERS AND DAMASK,

Super White Linen Drill; White and colored Marseilles Jeans; Crape Camblet; Princetta; White Satteen White Moleskin; Light Prints and Chisettes Fancy and common Ginghams; Bombazines 3-4, and 5-4 Bombazines; Foulard Muslins Rich Black and Colored Silks; Jaconet, Book, Cambric and Checked Muslins

Hoskin, Kid and Silk Gloves; Silk and Cotton Hosiery Gauze and Sewing Silk Handks.; Pongee, Flag and Verona Handks.

Best Spool Cotton, Needles and Pins; Umbrellas and Parasols **SOFT AND FINE WELCH GAUZE FLANNELS,
4-4 AND 5-4 HEAVY INDIA FLOOR MATTING.**

A full supply of Domestic Cotton Goods.

As D. L. T. imports his British Goods direct, he can supply Planters and others "Wholesale and Retail," on as good terms as any in the City. May 15 th

THE

COMPREHENSIVE COMMENTARY,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calnet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Ward, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

Any one obtaining and becoming responsible for 10 Subscribers, and transmitting their names to W. H. Brisbane, Charleston, shall be entitled to a copy for himself, or its equivalent in cash.

CHARLESTON PRICE CURRENT, MAY 22, 1835.

ARTICLES.			ARTICLES.			ARTICLES.					
c.	s.	c.	c.	s.	c.	c.	s.	c.			
BAGGING, Hemp, 42 in. yd.	36	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	19
Tow and Flax	32	a	24	FISH, Herrings, bbl.	3 75	a	4	OSNABURGS, yd.	8	a	9
RALE ROPE, lb.	8	a	9	Mackerel, No. 1.	7 50	a	0 00	PORK, Mess, bbl.	18 00	a	00 00
RACON, Hams,	00	a	111	No. 2.	7 00	a	0 00	Prime,	15 00	a	00 00
Shoulders and Sides.	00	a	11	No. 3.	6 00	a	0 00	Cargo,	8 50	a	00 00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	2 75	a	3	Mess, Boston,	14 50	a	00
Prime	8	a	50	FLOUR, Bal. H.S. sup. bbl.	0 00	a	6 50	No. 1. do.			
Cargo	41	a	41	Philadelphia and Virginia,	0 00	a	6 50	PEPPER, black, lb.	9	a	81
Mess, Boston,	00	a	121	New-Orleans,	0 00	a	0 00	PIMENTO,	9	a	91
No. 1,	00	a	11	GRAIN, Corn, bush.	83	a	00	RAISINS, Malaga, hun. box.	3 00	a	
No. 2,	00	a	9	Oats,	36	a	43	Muscadel,	3 00	a	
BREAD, Navy, cwt.	4	a	31	Peas,	48	a	00	Bloom,	2 75	a	00 00
Flour,	4	a	71	GLASS, Window, 1000.	41	a	9	RICE, 100lb.	3 00	a	3 75
Crackers,	7	a	71	GUNPOWDER, keg.	5	a	60	SUGAR, Muscovado, lb.	71	a	10
BUTTER, Gunbar, prime, lb.	25	a	30	HAY, Prime Northern, 100lb.	1 00	a	00	Porto Rico and St. Cruz,	71	a	101
Indisr.	90	a	30	IRON, Pig,				Havana white,	11	a	111
CANDLES, Spermaceti,	32	a	44	Sweden, smotted,	4	a	41	Do. brown,	71	a	81
Charleston made,	16	a	13	Russia, bar,	4	a	61	New-Orleans,	6	a	71
Northern,	12	a	13	Sheet,	8	a	81	Leaf,	14	a	171
CHEESE, Northern,	8	a	81	Nail Rods,	7	a	71	Lump,	131	a	14
COFFEE, inf. to fair,	11	a	111	LARD,	9	a	91	SALT, Liv. com. sack, 4 bu. 1	431	a	156
Good fair to prime,	13	a	131	LEAD, Pig and Bar, 100lb.				In bulk, bush,	25	a	30
Choice,	14	a	15	Sheet,	61	a	7	Turks Island,	31	a	
Porto Rico,	131	a	141	LIME, Stone, bbl.	1 50	a	00	SOAP, Am. yellow, lb.	5	a	61
COTTON, Uplands, inf.	16	a	17	LUMBER, Pitch Pine, rls, MA.	7	a	8	SHOT, all sizes,	71	a	8
Ordinary to fair,	164	a	174	Shingles, M.	3	a	5	SEGARS, Spanish, M.	14	a	16
Good fair to good,	171	a	181	Staves, Red Oak,	14	a	15	American,	1 85	a	1871
Prime to choice,	19	a	201	MOLASSES, Cuba, gal.	25	a	26	TALLOW, American, lb.	9	a	91
Santes and Maine,	32	a	40	New-Orleans,	30	a	38	TOBACCO, Georgia,	31	a	4
Sea Island, fine,	32	a	50	Sugar House Treacle,	30	a	30	Kentucky,	5	a	6
CORDAGE, Tarrad,	9	a	10	NAILS, Cut. 4d. to 80d. lb.	61	a	0	Manufactured,	8	a	13
Do. Manila, cwt.	11	a	12	NAVY STORES.				Cavendish,	24	a	33
DOMESTIC GOODS.				Tar, Wilmington, bbl.	1 681	a		TEAS, Bohoa,	18	a	20
Shirting, brown, yd.	61	a	81	Turpentine, socd.	2 50	a		Souchong,	30	a	40
Bleached,	8	a	15	Do. Georgetown,	1	a	1 25	Gunpowder,	75	a	80
Shooting, brown,	8	a	101	Pitch,	1 75	a	2	Hyson,	50	a	80
Bleached,	104	a	171	Rosin,	1 371	a	1 50	Young Hyson,	65	a	75
Calicoes,	9	a	15	Spanish Turpentine, gal.	45	a	50	TWINE, Seine,	26	a	30
Stripes, indigo blue,	81	a	11	Varnish,	25	a	35	Sewing,	36	a	30
Checks,	7	a	16	OILS, Sp. winter strained,	1 05	a	1 10	WINES, Madeira, gal.	2	a	3
Plaids,	81	a	11	Fall strained,	90	a		Tenorio, L. P.	1	a	1 35
Fustians,	13	a	16	Summer strained,				Malaga,	45	a	50
Red Tick,	13	a	20	Linseed,	1	a	1 05	Claret Bordeaux, cork.	29	a	30
DUCK, Russian, bolt.	15	a	21				Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	119 00	2.50
South-Carolina do.	48	60	1.50
State do.	100	115 00	3.00
Union do.	80	62	1.50
Planters & Mechanics do.	25	36	871
Union Insurance do.	60	87	4.00
Fire and Marine do.	86	72	5.00
Rail-Road do.	100	105 107	2.00
Santee Canal do.	870	00	90.00
State 6 per cent Stock.	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 8 s 81 per cent. prem.
 France, 5c. 25 per dollar.
 New-York, 100 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, per. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Dollars, 131.
 Mexican and Columbian do. 151.
 Heavy Coins, 6s. and Sovereigns, 641 a 4 7-8.

Charleston Market.

COTTON.—The sales of the week have been 2738 Bales of Upland Cotton, as follows—105 at 20, 63 at 191, 150 at 191, 135 at 19, 374 at 184, 44 at 181, 14 at 181, 751 at 18, 315 at 171, 180 at 171, 186 at 171, 173 at 17, 64 at 161, 6 at 161, 89 at 161, and 6, very inferior, at 15 cents. In Long Cotton, Sea Islands from 40 to 50. Santes 33 to 35, and Stained from 25 to 30 cents. There was a good demand until Tuesday Evening; on Wednesday the enquiry became limited, and but few sales have been made since. Further advices from Europe are anxiously looked for, as that Market governs our own.

RICE.—There has been an animated demand for this staple and prices for every description have advanced. Prime brought \$3.75, and it is contemplated that higher prices will be obtained.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payment protracted 6 months, \$3.50; Payments protracted over 6 months, \$4.

All communications must be post paid or charges will be made accordingly.

Remittances may be made by mail at the risk of the Editor, and a certificate from a Post-Master will be a good receipt.

Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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