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RELIGIOUS MISCELLANY.

FOR THE SOUTHERN BAPTIST.

Clarenda.

The man of rank easily finds a biographer; his virtues are engraved on a stone tablet, and the details of his life are passed through the press and published to the world. He may have been distinguished in literature, in science, in morals, or religion; he may have been an infidel or Christian; whatever he was, his rank will find surviving friends to record his virtues and excuse his faults; but the humble and the indigent leave no friends to trumpet their fame, and their virtues lie with them in the unenclosed burial ground of the poor. Yet among these, if merit should have its due, might frequently be found materials for useful as well as entertaining biography. The novel often contains infinitely more worth than the mansion of the great. And who is there that knows the worth of an immortal soul, who would not find more entertainment in the experience of the humblest Christian, than in the life of a Buonaparte or an Alexander!

These thoughts are suggested by the materials before me, for preparing a sketch of the Christian experience of Clarenda, a colored woman of the town of Beaufort, (S. C.) who, a few years ago, left this wilderness of sin to soar in the climes of glory. Clarenda died at the age probably of one hundred; perhaps she was still older. She was distinguished for her piety and exemplary character. At what age she embraced religion is not known to the writer. In her youth she was entirely regardless of the demands of religion, and as far as her condition in life allowed, she gave up herself to pleasure and sinful amusement. She learned to play the violin, and would gather her companions around her to unite in those festive amusements, which were best calculated to keep the soul from God, and the heart from repentance. But even on those occasions she found it difficult to struggle against the spirit of the Most High. Often was it sounded in her mind's ear, "Clarenda, God ought not to be slighted; God ought not to be forgotten." But these monitions would be treated with derision, and in the hardness of her heart she would exclaim, "Go, you fool, I do not know God—Go; I do not wish to know him." On one occasion whilst on her way to a dance these blasphemous thoughts in answer to the monitions of conscience were passing through her mind. In this frame she reached the place of appointment, and mingled in the gay throng. Whilst participating in the pleasures of the dance, she was seized with fits, and convulsively fell to the ground. From that moment she lost her love of dancing, and no more engaged in the vain amusement. She still, however, rolled sin as a sweet morsel under her tongue, and delighted herself in the pleasures of folly and wickedness. Although she became quite subject to

the afflictive convulsions like the instance just mentioned, she nevertheless allowed twenty years to elapse, ere she suffered herself to think seriously of making her peace with God. At length she lost a child, and for several months she was herself confided by severe illness. During a series of afflictions her mind was at length brought to experience the most awful convictions for sin. She now felt in all the bitter anguish of her soul that the great Jehovah was a sin-hating and a sin-avenging God. She continued for three months the subject of keen anguish and almost of despair. Restored to a little bodily strength she sought the garden and the wilderness, where she poured out in the spirit of self-abasement, her soul unto God, and in the language of penitence she sought his mercy. One evening whilst thus engaged in earnest prayer, and looking to God for deliverance, heedless of the darkness of the night, she continued with her soul humbled under a vivid sense of her sins, importuning the God of mercy to have mercy on her soul. To use her own expressive language, "rivers of tears ran down her cheeks whilst she ceased not to implore mercy of Him who can bind up the broken heart." Whilst thus spending the night, a voice seemed to answer her enquiry, Who is Christ? with this scripture reply, "Let not your heart be troubled, believe in God, believe also in me. In my Father's house are many mansions, I go to prepare a place for you, that where I am, there ye may be also. I am the way, the truth and the life, no man cometh to the Father but by me." Another pertinent passage was also addressed to her mind, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." It is worthy of notice that she was ever after persuaded that she had never before heard these words, and was, at the time, ignorant of their being the language of scripture. She was also reminded on this occasion of a remarkable dream she had had. She thought a person appeared to her and led her to a place into which she was permitted to look, but not to enter. He then gave her a phial and a candle, telling her to "keep the phial clear and the candle burning until he came." She now felt that the phial was her heart, and the candle the spirit of her Lord. When relating her experience, she was wont to expatiate on this point, and would urge the necessity of keeping the heart clear, saying, "the eyes see, and the heart lusts after the pleasures and possessions of this world, but the cross of self-denial must be borne; no outside religion will do." She now felt the love of God shed abroad in her heart, the overwhelming burden of sin was removed, she was enabled to sing the praises of the Lord on the banks of deliverance, and the following song was dictated to her:

"Sweet Jesus below,
Sweet Jesus above,
My Saviour divine, and my all,
My Lord and my God,

This, this the sweet comfort my soul doth enjoy.
 'Tis by the water and the blood,
 My soul is purified from sin,
 My Lord and my God and my all."

In these irregular lines she was afterwards in the habit of praising God. Having thus been permitted to see of the travail of her soul and be satisfied, she was made willing in the day of the Lord's power to bow in humble obedience, and, like one of old, to cry "What shall I do, Lord?" And, like him, she was commanded to be a witness of what she had seen and heard. Believing she had a commission to preach the everlasting gospel, she began to exercise the talent committed to her charge. This raised a host of enemies, white and black, and she underwent, for many years, excessive cruelty and persecution. To the day of her death she bore about in her body the visible marks of her faithful allegiance to the Lord Jesus. When she would mention this, her eyes were suffused with tears, and she would say with emotion, "I am thankful I have been found worthy to suffer for my blessed Saviour." Neither persecution, however severe, nor offers of reward could make her relinquish her practice of preaching the gospel. One circumstance she used particularly to relate. A person in whose neighborhood she lived, and who was much annoyed by hearing her sing and pray, offered, if she would desist, to provide her with a home and the comforts of life. Although in the greatest indigence, and almost entirely dependent on charity, she replied, "the Lord has commissioned me to preach the gospel, and I will preach as long as I have breath." Several ill-disposed persons one night surrounded her house, and commanded her to come out to them. This she refused to do. After threatening her for some time, they forced open the door, and, securing their victim, beat her most cruelly. At another time her relentless persecutors, after treating her with the utmost barbarity, left her apparently lifeless in the open road. Exhausted by the loss of blood, she was unable to recover herself for some time; nor did she recover from the effects of this cruelty for years.

Such were the trials which this poor but pious woman had to endure for righteousness' sake. Many circumstances may be related of a similar character, exemplifying both the spirit of the ungodly in that day, and the Christian fortitude and determined piety and zeal of this dear follower of Jesus; but materials sufficiently authentic cannot easily be procured at this time. In all her trials she took joyfully persecution for Christ's sake. Her sufferings, however, were so deserving of compassion, that she was taken to St. Helena as a place of refuge from persecution and cruel treatment. While there, in the family of the late Dr. George Moss, she enjoyed, in a remarkable degree, that religion for which she had previously endured so much suffering and cruelty. She there, with a little assistance, learned to read, and used frequently to seek out persons from whom she might learn hymns and portions of scripture. After learning to read, the Bible was her constant companion. It was her daily food.

But though relieved from persecution, she was still the subject of affliction. She continued for a length of time subject to convulsive fits, which so affected her that her sinews were much contracted, about her knees and fingers especially. During all that period of her life she went on crutches. But even in this state she would go from place to place to meet persons of her own color to warn them against their sins,

and to preach to them the glorious gospel of Jesus Christ.

During the paroxysms to which she was subject, she often seemed to be under the greatest religious excitement; and when she had the power of speech during the fit, which was sometimes the case, would pray most fervently, and exhort with the greatest power. She would seem at times to be conversing with the Holy Spirit, and would speak on the divinity of Christ, or on the Trinity, with remarkable fluency and in the most solemn manner. At times she would seem to labor under severe temptations of Satan, and exclaim, "Oh, Satan, you are now come to tempt me with your bag of gold; begone," she would say, and spit at, and spurn from her with horror the adversary of her soul, continuing, "I want none of your gold; I want my blessed Saviour." And then perhaps she would resume her communion with the Father, Son, and Spirit. During this scene spectators were reminded of the vision of which St. Paul speaks when he says he knew a man in Christ Jesus, whether in the body or out of the body he could not tell, such an one caught up to the third heavens. When she would recover from her insensibility, she appeared entirely unconscious of what had passed, except a suspicion that she must have been in a fit.

During the latter period of her life, she lived in the town of Bonafort, and was ever distinguished for her exemplary character and singular piety. She lived in a very small house, which was, however, the resort of the pious of all grades of society, and especially of those who were in distress on account of their sins and backslidings. The sin-stricken mourner would wend his way to the house of Clarendo to unburthen his soul, and to drink in the soothing words of promise and salvation. Her advice was sought with eagerness, for her judgment had the confidence of all. She was always anxious to enjoy the company of ministers, and whenever she heard of one visiting the town, she would invite him to preach at her house, and would, upon the shortest notice, have a congregation assembled. Her own exercises were astonishing. She preached and explained the scriptures with a power almost incredible for one of her limited information and extreme age. It afforded her at that late period of life great pleasure to revert to her early history, and she would illustrate many of her religious observations by incidents she remembered of her early experience. Frequently she would enforce her observations about the enmity of the world to Christ, by making her hearers feel the indentations in her head which she had received from her persecutors. When she closed the religious exercises of a meeting, she would often pronounce a benediction upon each individual separately, and most affectionately urge the ungodly to remember what they had heard. No one present on such occasions but must have felt himself in the company of a true disciple of the Lord Jesus Christ.

In her last illness she was asked, what she thought of her situation? and if she did not feel uneasy at the prospect of passing over the stormy Jordan of death? No: she replied, I know the time of my departure is at hand, my tabernacle is about to be taken down, but I have no fears at the prospect of death, in it there is nothing stormy. She requested the Pastor to lecture at her house. At another time, being much worse, she said, "my master is done with me here, and my Father calls me home; I shall soon see him, whom my soul loveth; thy will be done, oh Lord." To a kind sister

who enquired if she knew her, she did not reply, but took her hand, and when asked if a physician must be sent for, as she was very low, she said No, no, not a doctor, but send for our minister, let him pray for me, but I do not want to come back. Her Pastor was with her almost in her last moments. He asked her on his last visit, if she knew him, No, said she. He then asked her if she knew Jesus. Putting her hand to her bosom, she answered Yes. After this she revived a little, and requested her Pastor to speak to the people that surrounded her bed. She soon after breathed her last, and her soul rested in peace.

"Blessed are the dead that die in the Lord."

Home Mission Anniversary.

Monday, May 4.

The third annual meeting of the American Baptist Home Mission Society, was held at 10 A. M.

The President, Hon. Herman Lincoln in the chair. After singing and prayer, the Annual Report was read by Rev. S. H. Cone, (Dr. Going, the Corresponding Secretary, being unwell, and unable to attend on the occasion.)

Its acceptance was moved by Rev. R. Fuller, of South Carolina, seconded by Professor Eaton, of New York.

The Treasurer read his Report, by which it appeared that he had received only about \$8,000 during the year, and paid out about the same amount. Its acceptance was moved by J. Bacheller, of Massachusetts, seconded by Z. Ring, of New York.

Rev. A. Maclay, introduced to the President the Rev. Messrs. Cox and Hoby; delegates from England, by whom they were recognized in behalf of the Society.

Dr. Cox offered a resolution to the Society, indicating the part that Britain and America must jointly bear in the work of proclaiming salvation to a guilty world. His remarks were peculiarly interesting and appropriate to the occasion.

Rev. Mr. Hoby, seconded the resolution and delightfully enlarged on the scope for action, where churches were untrammelled by a union with the state.

Monday Evening.

The Society met according to adjournment.—Prayer by Rev. Dr. Chapin.

A communication was read by the President from Dr. Going, expressing his regret at being detained from the meeting, and expressing his strong attachment to the cause of Home Missions.

On motion of Dr. Chapin, a vote of sympathy for the illness of the Corresponding Secretary was passed.

Rev. Jesse Mercer, of Ga. moved that the Society endeavor to raise \$30,000 for Home Missions the ensuing year, and this was seconded by Professor Bacon, of New York, with an amendment making the sum \$50,000, which was carried.

Professor Bacon enlarged in animated terms upon the great want of active missionaries for the Valley of the Mississippi.

Several brethren spoke on this question, and all seemed animated with a desire that a new impetus should be given to the operations of this Society.

Rev. John Peck of New York, moved that all domestic Missionary Societies, Conventions and Associations that are engaged in home missions, should be respectfully invited to send reports of their operations, so that they may appear together in the annual Reports of this Society.

Monday Evening.

The officers of the Society were elected for the ensuing year. The list will appear next week.—And devotional services were held, this being the monthly concert for prayer.

Brother Samuel C. Smith, formerly a Popish priest, gave an interesting account of his conversion to the true faith.

Tuesday Morning, May 5.

The meeting was opened with prayer by Rev. Mr. Sutton.

Rev. Jerh Jetter, of Va. offered a resolution requesting single churches to engage the sum necessary for the support of a missionary. Brother Jetter's remarks on this motion were designed to exhibit the importance of churches being identified by a representative, supported by themselves in the cause of Home Missions.

Dr. Going, being present a short time, offered a resolution recommending the churches to obtain for the sacrament, wine without any alcoholic mixture, if possible. [See advertisement in another page.]

Rev. J. M. Peck, of Illinois, offered a resolution on the extent and necessity of Home Mission labor, especially in the Valley, and gave in a long, and interesting statement of the actual condition of the churches in that region.

Rev. Alfred Bennett, who has spent the past year in the Valley, seconded the motion, so far as deep and holy feeling were concerned in the result. His remarks had an unction in them that every heart felt. It was a delightful close of more than a delightful season. The Society adjourned sine die.

Pay Your Minister.

1. *Pay him*, because it is the ordination of God, "that those who minister at the altar should live of the altar." When God sent you your pastor, he laid you under obligation to yield him a support. The head of the Church is too just, to call a man away from secular labor, for his service, without giving a precept for his sustenance.

2. *Pay your Minister*, because you owe him, and the precept is, "owe no man." Having had the time of your minister, you can no more deprive him of his wages without sin, than you could "the reaper of your fields." The money you subscribe is not a charity, but a debt.

3. *Pay your Minister*, because in gaining an education to serve you, he spent seven or ten of the best years of his life, and not less than twelve hundred or two thousand dollars. You have been devoting all this period to laying up property. Don't begrudge, then, the pittance you have subscribed for his support.

4. *Pay your Minister*, that he may be worth paying. How can he give rich instruction, if poverty drive him out of his study to dabble in worldly business? How can he buy books and periodicals without means? How can he think and reason closely, if you allow his mind to be tortured with fears and debts and insolvency, and keep him running from neighbor to neighbor to borrow money? How can he go before the church as a pioneer in godliness if you compel him to be continually struggling with pecuniary embarrassments, which occupy the mind and heart from Monday to Saturday?

5. *Pay your Minister*, so that he can pay his debts. The world expect ministers to pay their debts punctually. Not to do this is to bring a reproach upon re-

ligion. Can the minister be punctual, if his people withhold the means? The shoemaker, tailor, mercantile, &c. &c. must have their money; and will you compel your pastor to defraud them!

6. *Pay your Minister, if you would keep him, or ever get another as good.* It is a bad thing for a church to get the name of "starving out their minister." We know of some churches—The curse of God seems to be upon them. Matters in them are growing worse and worse. They will soon become "like the mountains of Gilboa, without dew or rain."

7. *Pay your minister, because you have promised to pay him.* Not to do it is to forfeit your word. It is a debt of honor as well as of law. Your pastor has trusted to your word, and thrown himself and his dearest interests into your keeping. Will you prove unworthy of his confidence!—*A Western Paper.*

Extract

From the Journal of one of the Delegates to the Baptist General Convention.

WASHINGTON CITY, May 6, 1835.

"On arriving at the metropolis of the United States, we wandered over the immense pile of buildings devoted to the legislature of the country. A kind brother conducted us through the various apartments; and, of course, we sat down in the Vice President's chair, examined the painting, by Col. Trumbull, the sculpture, the lofty marble columns, and heard our own voices echo around the vast central dome 90 feet in height; ascended the dizzy elevation, and looked over nature's green and smiling aspect, with an awkward, scattered and dirty city of 24,000 inhabitants at our feet.

This work done, we repaired to the truly hospitable mansion of Rev. O. B. Brown, pastor of the first Baptist church, where, by invitation of Mrs. B. (her husband being out of the city) we took a cup of tea. Having ascertained the President would receive a visit from us at eight in the evening, we mustered our Convention friends to the number of about five and twenty, and proceeded to the "White House," a noble and beautiful structure built for the Chief Magistrate of the nation.

Rev. Dr. Sharp of Boston, introduced each of the brethren, and with a friendly welcome we took our seats for a little while. Several individuals conversed freely with the President and ladies of his family. A glass of wine was handed round, and then, in a respectful but dignified manner, Dr. Sharp proposed that, as we were nearly all ministers of Christ, it would be a delightful duty for us to commend our venerable President to God by prayer. This being cordially acquiesced in by the "Chief," Dr. S. led in the duty, and all retired; passing out through the famous "cast room," so gorgeously decorated as to have been the theme of congressional discussion."

From *Frazer's Magazine.*

The Youth, the Serpent, the Cow, and the Fox.

An Arabian youth, mounted, according to the custom of his country, on a fleet and sure footed camel, was journeying over the vast desert of Keramaun; he was in pursuit of the caravan, and arrived late one evening on the borders of a forest, great as the power of Allah, and extensive as the plain of destruction. The travellers had proceeded onwards, and on leaving this their last halting-place, some negligent wretch had

omitted to extinguish his fire. The sparks being still alive, and the western gale springing up, had fanned them into a flame; which, spreading from bracke to bush, and from bush to tree, speedily set the whole forest in a blaze. The youth, arrested in his progress, was gazing on the awful spectacle before him, when on a sudden the voice of lamentation reached his ear.

He looked about and beheld, at a little distance from him, surrounded by the all-devouring element, a large serpent, writhing, as it seemed, in the last agonies of death, bound and fastened as he was in the fetters of the flames.

On observing the approach of the traveller, the serpent lifted up his voice and said, "O youth! pity my miserable condition, and although we are, it is true, naturally enemies, yet extend a helping hand, and save me from the wretched fate which, without assistance, instantly awaits me."

The youth had drunk deep of the bitter cup of adversity, and from experience had learned the value of kindness and compassion. He said, "Although we are taught the maxim, that 'to serve the wicked is to injure the good,' yet thy condition is so deplorable, and thy destruction so sure unless I help thee, that I will for once act contrary to the advice of the wise." Having said this, he fired his wallet to the point of his spear; and stretching out the hand of assistance, desired the serpent to take speedy advantage of the means of escape offered to him. The serpent lost no time in coiling himself up in the bag, and was drawn safely out of his perilous situation.

"Go," said the youth, "wheresoever thy inclination may lead thee, and henceforward, out of gratitude for the service now rendered thee, abstain from injuring man."

"What!" asked the serpent, "dost thou require me to abandon the dictates of my very nature! Knowest thou not that there is an inherent principle fixed within me, which bids—nay, commands—me to do all the harm I can to every son of man! I cannot and will not give up that disposition, which was planted within me by my Creator; and stir I will not from this spot, till I have inserted my deadly fangs both into thee and into thy camel."

"Did I not but this instant," replied the youth, "render thee an important service! And among what class of God's creatures is it the custom to return evil for good! and with what tribe is it held right to sully the pure stream of kindness and affection with the foul dregs of cruelty and ingratitude!"

"It is the practice of you men," said the serpent; "and although to render service is, abstractly considered to do good, yet when misapplied, 'as in the present instance, it becomes a sin. I will therefore punish your presumption and folly, that your example may be a warning to others. I will sell you the very article I purchased in your own market; you will surely buy for once that which you sell all the year."

The youth, in great alarm, bent the knee in supplication to the earth; but compassion was a stranger to the adamant heart of the serpent, who called out, "Prepare quickly, and say whether I shall bite thee first or thy beast."

The youth repeated that it was most unjust and cruel to return evil for good, and defied the serpent to prove, by credible witnesses, that such was the practice of mankind; adding that if the snake should really produce evidence in support of his prophecies, he would cast aside the mantle of honor, and hold out the hand of despair to be bitten by him.

"Well, then," said the serpent, "let us refer our dispute to the cow grazing in yonder meadow."

They went, and had no sooner asked the cow what was the usual return for good, than she replied, "if you ask what is the practice of man, I must hesitatingly tell you it is evil. I myself was for a long time in possession of a man; morning and evening I supplied him unsparingly with milk and butter; year after year I brought forth a calf, which he sold to supply the wants of his family. At length from increase of years, my milk dried, and I lost the power of bearing young. My tyrant master no sooner perceived this, than, unmindful of my good and faithful service, he drove me from his yard, to seek for food and shelter he cared not where. I strayed into this plain, and being unfettered and at my ease, I have regained somewhat of my former fat and sleek appearance. It was but yesterday that my master passed this way, and observing the improvement in my condition, actually sold me to his butcher; and to-morrow I am to be led to the slaughter-house. Such is the return man makes for good!"

"Prepare thyself quickly," said the serpent.

"To condemn," answered the dismayed youth, "upon the testimony of a single witness, is contrary to our most holy law; produce another, and then act as you desire."

They were standing near a tree, and they appealed to it. The tree instantly gave its testimony against man, and said, "I have sprung up as you see me, in this desolate place; and here, standing upon one stem, and occupying but a small portion of God's earth, am ever at the service of passers-by. I spread out my branches in every direction, to afford shade and shelter to the scorched and weary traveller. Often have I saved a wretched, miserable man, who, but for my timely aid, must have sunk under the burning rays of the sun. Mark the result; he no sooner begins to derive the advantage of my assistance, and to recover from the fatigue of his journey, even while he is yet reposing under the shade I cheerfully give him, than he looks above and around him, saying, How gracefully bends you branch! it will serve me for a bow. This limb, how beautiful! how straight! I will have it for a handle to my spear. He then, utterly regardless of the injury he inflicts, severs them from my body, and so recompenses me for the service I have rendered him. I am thinking how I can best afford him shelter, while he is meditating upon the readiest way to tear me up by the very roots."

"There now," exclaimed the serpent, "are the two witnesses you required: prepare instantly to meet your fate."

"Life," answered the youth "is dear to all; give me one chance more, and if you produce yet another witness I will resist no longer, but will then submit to the will of God."

It happened that a fox was standing near, and was listening with great attention to their dispute. "We will ask the fox," said the serpent; "and when he pronounces judgment against thee, I will delay no longer."

Before the young man could put his question, the fox shouted, "Man always returns evil for good; but pray, sir, what service do you pretend to have rendered the snake, that you should have made yourself obnoxious to punishment?" The youth related all that had passed. "You appear an intelligent person," answered the fox; "why, therefore, do you state what is so contrary to reason and common sense? You know

it ill becomes a wise man to advance any thing that is opposed to truth and justice."

The snake assured the fox that the words of the young man were true, and directed his attention to the bag hanging at the saddle-bow; by means of which he had been drawn out of the flames. "Now," said the fox, "I know thou speakest what is false; for how could a serpent of thy great size be contained in so small a compass?"

The deluded serpent, bent on the destruction of the youth, was anxious to prove to the fox the truth of his assertion, and offered to convince him by again placing himself within the bag. The fox said, that if indeed he should witness it with his own eyes, he could no longer doubt; and would then fairly and impartially decide between them." Upon this the young man stretched open the mouth of the bag, and the serpent, deceived by the words of the wily fox, coiled himself up in it as before.

The fox instantly called, "O youth! thou hast now thy enemy in thy power; give him no quarter: he is in thy hand, spare him not."

The youth with all speed, closed the mouth of the bag; and dashing it with violence to the ground, preserved himself and the rest of mankind from the fangs of the ungrateful serpent.

The wise say, dimly indeed must burn the lamp of that man's understanding who suffers himself to be cajoled by his enemy.

AVA, August 9, 1834.

MY DEAR SIR—**** In February, I sent you a long letter, and some time after a short one. I should have written you again in May, but just at that time I was seized with an Asiatic bowel complaint, which continued for sixty days! Twenty-five days of the time nothing but blood passed me. I am now just recovering. I was never so completely reduced before. Epidemics prevail over all the country, and the inhabitants are swept off by thousands. Medical men among the Burmans are stupidly ignorant of any thing that pertains to the healing art.

Not long since, I forwarded a journal of considerable length; if you see it you will have the principal items of intelligence that I can have to communicate. Conversions, like angel's visits, are few and far between; yet I hope light is spreading. Truth will find its level—it will meet with opposition, but the struggle is unequal, and must ultimately end with the triumphant shout of "Glory to God on earth, peace and good will to men." I have the privilege of preaching the gospel to multitudes of people, and do not meet with much opposition, except that the government now and then threatens. Whether this threatening will finally end in expelling me from Ava, I can now say: my opinion, is, that they will not take this step. One of the princes is an exceedingly interesting man. Of late, when I see him, his whole inquiry is on the subject of religion. He says the divine law appears to him now a subject of far more interest than human science. I found him one evening reading St. Paul's epistle to the Romans. He had several passages marked, where the apostle speaks of the law of faith and the law of works, and he was very anxious to know how a person could tell whether he was a child of God by faith or not. I related to him my Christian experience, particularly the peace of mind I felt when by faith I looked on Christ the Mediator. He inquired, Would every one who believes have the same peace and the same hope?

Yes, for Christ has promised to send the Comforter, the Holy Spirit, to dwell in the hearts of his people for ever. There are a number of inquirers in this city, and fear, I think, is the reason that so few openly avow their attachment to the Lord Jesus.

At times I feel discouraged—feel myself unqualified for the work. There are times when the darkness of death seems to hang over every object; yet, for the most part, I feel contented, and even cheerful. I know the dawning of a better day is at hand—a day that shall reveal the glory of God in all lands: this hope inspires me to push on.

Yesterday I visited Umerapura, and a few days ago Sogoing, both populous cities. A good many heard the word of life. On my way to Umerapura, I visited *Shaw-let-yet*, [the scratch of the golden bird.] The ancient legend says, in former ages, when Gaudama was a bird, by his wisdom and virtue he arrived at the state of king of all birds; and in his flight through different and distant lands, he stopped to rest and scratch for food on this spot. Although this event took place some thousands of ages since, still the spot received such an impression of holiness that it is to be revered through all the periods of time that shall elapse before the appearance of another Bhood. It is a small conical hill on the margin of the Irrawaddy, about 100 feet high. A wall of bricks and chumam is built from the base to the top, and the summit is gained by flights of stairs on every side. Having reached the top, you find yourself on fairy ground. On every side of you are pagodas, idols, temples, and *zayats*, of all materials and all colors. The whole area is beautifully paved with slabs of grey stone and bricks. A balustrade of bricks and chumam, of three feet high, surrounded the whole area. Here I saw one of the largest idols, in a sitting posture, that I have ever seen in Burmah; the thumb was three feet long. I had no means of measuring the height or span, but it appeared to be well proportioned. In a small temple, I saw a number of white marble idols, two feet in height, of the finest polish. The head and arm of one of these will probably be in your next box, also the cup from which the little fellow drinks water.

From this summit you have a fine view of the surrounding country—Ava, and Sogoing, with their lofty spires and towers, at the west; Umerapura and its lake at the east; the broad Irrawaddy rolls along at its base; and villages are scattered over the ground in every direction. Just at the base of this hill are a number of monasteries; and as I was strolling about, near them, I could distinctly hear the priests chanting the sacred Pali, hardly a word of which they understood. I could not but sigh over the wretchedness of this great nation, so long under the reign of darkness and death. I feel that something must be done, and done in earnest, too. The gospel of Christ must be published, and this immense vale of death will feel the vivifying powers of the Holy Spirit.

Mrs. Kincaid has an interesting school of eleven scholars learning to sew and read. One of the girls Mrs. K. redeemed from slavery; we call her Mary Cornell, after *Grandma Cornell*. A great deal might be done if we had some little things necessary to learn and encourage girls, such as needles, thread, scissors, remnants of chints, &c. If we had such things many of the first families would place their girls in school; but they cannot be obtained. Mrs. K. reads, speaks, and writes the Burman language with ease; having previously a knowledge of the Tamil and of the Ceylonese languages, the acquisition

of another eastern language was rendered comparatively easy.

In May, just as I was taken down with sickness, I wrote to deacon Hewitt.**** The cheese, apples, and currants are all in primo order. We have apple pie once a week, and cheese once a week; so they will last a long time.**** I should be exceedingly glad to see you in Ava; I should take pleasure in showing you all the wonders of the golden city.**** We hear from Maulmein not much oftener than we do from America; in fact, we are in one of the most distant corners of the earth. From Mr. Dagg and yourself I have received papers, and some time ago from Mr. Tweed. Every thing directed to *missionaries in Burmah* goes directly to *Maulmein and Tavoy*; of course, I never get a paper or any article unless it has my name on it in black.***

You must not think of me as discontented and wretched; far from this. I never felt more happy than when, in the midst of hundreds of heathen, I am proclaiming the *way of life*. It is then that I count all things but lost for the excellency of the knowledge of Christ. I beg an interest in your prayers and the prayers of my Christian friends in Galway.****

Yesterday, while passing through one of the streets of Umerapura, which is inhabited almost entirely by Chinese, by chance, I went into a physician's shop. The physician was a tall, young, and rather interesting Chinese. I examined his medicine, (about forty kinds,) and found they all belonged to the vegetable kingdom. They are all prepared for use by decoction and pulverizing. I intend hereafter to send you a few assortments of Burman medicine, partly as a curiosity, and partly that you may see the state of medical science. I called into another house, and found two men smoking opium. They were unable to stand, and others sitting round were nearly as much intoxicated. I gave them a moral lecture, probably the first they ever had. I went into another, and found them (eight or ten in number) gambling. The Chinese gamble from morning till night, and great numbers smoke opium, which is a hundred times worse, if possible, than the habitual use of ardent spirits. You cannot imagine a countenance more haggard, deathly, and wretched, than that of an opium-smoker. Five or six years of smoking puts a period to existence.

Please say to all my friends in Galway, when you see them, that I remember them affectionately, and am anxious to hear of their prosperity. To Mr. Wilkins, the pastor of the church, be so kind as to say it is with the greatest pleasure I have heard that the blessing of God has attended his labors in Galway. From what Viletta wrote last, I suppose Esq. Cook has taken leave of time. It is well. He was a good man. He found the way of peace and holiness. * *

Mr. and Mrs. Cutter, who came up in January, are making preparations for returning to Maulmein. They will be off in five or six days; so we shall be left alone again. It is on account of Mrs. Cutter's ill health that they leave Ava. I have little expectation that they will return. Should any box for schools in Ava be sent from Galway, or any of the neighboring churches, let my name be *cut*, or so marked that it will not be rubbed off.

May the blessing of Heaven crown all your labors in public and private—is the earnest prayer of your ever affectionate brother and friend.

EVANGELIST KIRCAID.

Dr. Samuel C. Peine.

From the American Baptist Magazine for May.

AVA.

MR. KINCAID'S JOURNAL.

Ava, Feb. 5, 1834.

Dispute with an Atheist.

Had a long dispute with a man who has abandoned heathenism, and become an atheist in sentiment. The universe has no creator or governor—the earth, air, fire, and water, are four elements which have eternally existed, and are continually undergoing new and constant transformations, dependent on laws inherent in themselves—a misapprehension of these laws has led men to the adoption of sentiments contradictory in themselves and destructive to human happiness—the idea of a Supreme Being has originated from a misunderstanding of ancient legends, which only designed to extol the glory and virtues of kings and heroes! These are the sentiments which he advanced and defended with no small degree of skill. I admitted that all religions, in which visible objects were worshipped, had originated in the ignorance and depravity of mankind; and, on the other hand, I contended that the existence and universality of religion was a strong proof in favor of a Supreme Being; if not, why is it that these sentiments form the basis of all religions that exist! If there is no God, there is no law, there is no difference between vice and virtue; thus you sunder every bond by which society is held together.

Burman Prisoners.

13. The verandah has been well filled, nearly the whole day, with an assembly of listeners; some of whom appeared to receive a good impression. At evening, took a walk near the palace inclosure, and was affected at the sight of many poor wretches in chains, wandering about to seek a morsel of rice at the hand of charity. How widely different the situation of prisoners in America—furnished with food and raiment, kindly treated, and every effort made to instill into their minds principles of piety and virtue. Here, prisoners of all classes are thrown into one common prison, as completely horrible as any place can be, and perhaps exceeded by no other, unless it be the dungeons of the Inquisition. The keepers appear to be monsters in the form of men, divested of all the common properties of humanity.

Sabbaths in Burmah.

16. The dawning of another sabbath reminds us, most forcibly, that we are in a land under the dominion of the prince of darkness. The driving of carts, the trampling of horses, the incessant chattering of men, women and children, are deafening through the whole day. When, O when will the sublimity of the Christian sabbath be understood and felt in idolatrous Burmah! Several of our heathen neighbors understand us so well that they never call upon us on the Lord's day, unless it be to sit down and listen to the preaching. The Burman week is divided into seven days. The first day of the week is the Christian sabbath. The Burman worship-days are governed by the moon, and they occur every eight days. The day of the full moon is the most sacred among them; yet it is observed as papists observe the Christian sabbath—by committing more wickedness that day than on all others.

Errors about Infant Baptism.

19. About 12 o'clock to-day an Armenian merchant called and inquired for me. I came into the room; and, perceiving he was much distressed, inquired the

cause. He said an infant child of his had taken the small pox, and could not live many hours. He wished, therefore, I would go to his house, without delay, and baptize his child. I said, "Why do you wish your child to be baptized?" "That it may not go to hell." "Did not Christ come into the world to save men!" "Yes." "How, then, do you expect that baptism will save your child?" "Does not the word say, 'He that believeth and is baptized shall be saved?'" "It truly does; and if your child believes, I will baptize it immediately." "The child cannot believe, but I wish you would come. I will give any thing to have my child baptized." "I cannot do it, and it will do your child no good." "My church baptizes all children, and so does the English church." "I know they do. They took it from the papists, and it is hard for them to give up the tradition, just as it is hard for the Burmans to give up the traditions of their fathers." "I should feel better to have my child baptized before it dies." "Why should you feel better? Not because you find it in the word of God, but because your fathers practised it." "But I wish you would come. It will do no hurt if it will do no good." "I am sorry you are so distressed, but I can help you no other way than to commend you to the word of God." This man, with all his anxiety about the salvation of his child, lives, in all respects, like the heathen. Here, in Ava, intelligent Burmans are often alluding to this fact, when they feel the foundations of heathenism crumbling beneath their feet.

Views of the World to come.

23. Lord's day morning, had nineteen at worship, and eighteen in the evening. Three inquirers staid some time after worship, and repeated much of the discourse, which was founded on the parable of the rich man and Lazarus.

They appeared much struck with the idea that the joys of heaven and the miseries of hell will be eternal. In the mythology of the Burmans, transmigration is a prominent feature: chance is inseparably connected with existence; and he who enjoys the most perfect happiness to-day, is liable to be plunged into the lowest abyss of misery to-morrow; therefore, annihilation is the only supreme good.

ABSTRACT

of the 10th Annual Report, prepared by the Secretary of the Am. Bible Society.

Receipts.

The sum received into the treasury from all sources during the year has been \$100,806 26, being an increase over the receipts of last year of \$12,165 34. Of the whole sum received, \$34,919 23 were received in payment for books; \$3,873 26 from legacies; \$34,021 03 towards foreign distribution; \$27,983 76 ordinary donations.

Books issued,

Bibles,	47,703
Testaments,	75,533

Total,

123,236

(in 11 languages) being an increase of 12,464 over the issues of the previous year, and on an aggregate since the formation of the society of 1,797,365 copies.

Modern Greek Testament.

All of the first edition of this Testament has been forwarded to Greece, Smyrna, and Constantinople. Another edition is ordered to be put to press. A let-

ter just received from the Rev. Mr. Brewer at Smyrna informs the Board that nearly all of the 431 copies entrusted to him have been distributed in schools in that vicinity.

New Testament for the Blind.

The New-England Society for the education of the blind, through Dr. S. G. Howe, applied for aid a few months since to print the New Testament in raised letter for the use of the blind. Your Board have very cheerfully granted \$1,000 for this object, and have promised further aid. It is found that the blind pupils, after a little practice, read this letter with much facility.

Re-supply of the Destitute.

In the north and west parts of New York, this work has been prosecuted with much spirit through the year. Should all parts of the U. States be as destitute as the average of those lately re-explored, there would be found nearly or quite 30,000 households in need of the Bible. The managers would earnestly entreat the auxiliaries throughout the country to ascertain and supply the destitute around them without delay. The safety of Protestantism and of religion requires this.

Grants to Sunday School Unions.

To the Sunday School Union of New York has been made a grant of 500 Bibles and 500 Testaments; to the Sunday School Union of the Protestant Episcopal Church, 500 Bibles and 2,000 Testaments; to the Methodist Episcopal Sunday School Union of 500 Bibles and 2,000 Testaments; to the Massachusetts Sunday School Union 200 Bibles and 1,000 Testaments.

Scriptures for the Young.

The same motive which led to the above appropriations, together with a subject presented by the Maryland Bible Society, and which will be found in the entire report, have led the Board to lay before the society an important proposition, namely, *the furnishing every child in the United States, under fifteen years of age, with a Bible or a Testament, provided said child is destitute and can read.* Should this great measure, which will require large expenditure and much labor, be adopted by the society, it is expected that the auxiliaries will purchase all the books they can for the work, and furnish them to all the children within their limits, and that when all their resources end, they will call on the parent society for books as a gratuity. This work should be entered on with faith, prayer, system and energy.

Scriptures for Emigrants.

This is another subject which has attracted the attention of the Board and of some of the auxiliaries, particularly that of Pittsburg, Pa. 2,375 Bibles and 4,000 Testaments have been distributed among sixteen societies, so situated as to have facilities for meeting and furnishing the Scriptures to emigrants.

Scriptures for Seamen.

The Board are happy to find the demand for the Bible to increase among seamen, and also to witness an increasing disposition among the benevolent to supply them. Grants have been made during the year of nearly 3,000 Bibles and Testaments to societies along the sea-board, and near the lakes, for distributing among that long neglected class of men. Other grants have been made to seamen's chaplains and missionaries in foreign countries for the supply of destitute seamen.

Foreign distribution of Books.

To Mr. Wheelwright, in South America, have been sent 1750 Bibles and Testaments, mostly in Spanish, in addition to what he took with him, and 2000 copies of the Gospel of Matthew.

Other Spanish Gospels have been sent to Buenos Ayres, New Grenada, Mexico and Havana. They are designed for Spanish schools.

A small grant of English Bibles and Testaments were sent to the Bahama Islands, and were thankfully received.

From the books sent to Canada the preceding year, returns have recently been received. They have nearly all been distributed among eager, destitute readers. About 2000 families more remain to be supplied in the section of country between Vermont and the St. Lawrence. Most of these destitute families emigrated from the United States. Various other small grants of books have been made to places abroad, but which cannot be detailed in this abstract.

Grants of Money.

To aid in preparing and circulating the scriptures abroad, many appropriations of money have been made.

French and Foreign Bible Society at Paris,	\$1,000
Bible Society at Lyons, in France,	500
St. Petersburg Bible Society in Russia, in purchasing Finnish Testaments for a poor pastor in Finland,	300
Rev. Wm. G. Schauffler, for publishing the Psalms in Hebrew-Spanish, translated by Mr. S., who is desirous of having the whole Old Testament thus prepared for the 300,000 Jews in the Ottoman empire, who speak their tongue,	1,000
Towards the circulation of the Persian scriptures by the Rev. Mr. Merrick, in Persia, (being the amount of a donation for that purpose, from the Savannah (Ga.) Young Men's Bible Society, to be expended at the depot of the British and Foreign Bible Society of Constantinople,	500
For Arabic Scriptures, to be procured from the British and Foreign Bible Society, and circulated by the Rev. Eli Smith in Syria,	800
For the purchase of Syriac Scriptures for the Nestorians in Syria, to be distributed by the Rev. Mr. Perkins,	500
To the Western Foreign Missionary Society at Pittsburg, to aid the circulation of the Scriptures by its missionaries in Northern India, (the books required, to be procured at Calcutta),	500
Towards circulating the Scriptures at the Sandwich Islands,	3,000
For the same purpose in the Mahratta country,	3,000
Do. in Ceylon,	6,000
Do. in the Burman empire, by the Baptist missionaries,	7,000
For the circulation of the Bible in China,	11,000
Total,	\$96,100

Of the sum granted for the circulation of Bibles in China, \$1000 has been granted recently to the Protestant Episcopal Missionary Society, to be at the disposal of its missionaries, the Rev. Messrs. Hanson and Lockwood, who are about to embark for Canton.

In the entire annual report will be found various letters and communications from missionaries abroad, showing the propriety of the grants made, and that others and far greater will soon be required. It is perfectly obvious, in the language of the indefatigable Gutzlaff, that we have but just entered on a work of boundless extent, that the fields in every direction are just ripening to the harvest, and that henceforth our own love for the Bible is every year to be tested, by our willingness to impart the same blessing to those who are perishing without it.

CHARLESTON, S. C.

FRIDAY AFTERNOON, MAY 20, 1835.

The Communication from our Correspondent, on the subject of the Theological Institution has been received; but we prefer having the residue of his views before we publish the Article. In its present unfinished state, it may operate unfavorably to the cause, which our respected brother feels, in common with ourselves, deeply at heart.

Pedo-Baptism.

It becomes our duty, as the conductor of a religious paper, devoted to the interests of the Baptist denomination, to notice a sermon, recently published in this city, from the pen of Dr. Palmer. It is by no means grateful to our feelings, to have occasion to controvert the sentiments of our brethren in Christ, and especially of those whom we respect for their talents as well as their piety. Yet we would not shrink from our duty, either from excess of charity, or distrust of our ability to cope with those who have grown grey in the constant exercise of intellectual effort. We do not court a controversy, but God forbid that we should shun to defend the truth. Dr. Palmer has published, at the request of his congregation, a sermon, which, whilst it advocates infant baptism, is so far an attack upon the practice of Baptists, and as we are expected to watch from our position the Baptist cause, it becomes a matter of our concern to defend the practice of our Church. We hope therefore, that what we shall now say, will be received as it is dictated, in the spirit of Christian love.

We commence our review of this sermon with the title page. It is entitled "*The Children of Professing Believers God's Children: or the right of God's People to the Initiating Seal of the Covenant, asserted and maintained.*"

The baptism of children is either essential or not essential. The Doctor chooses the first horn of this dilemma, knowing if it be not essential it cannot be the Lord's institution, since he would not have established an insignificant ordinance. But we think, if it be essential or beneficial, as the Doctor maintains, it ought not to be restricted to the children of believers, especially to the children of only *professed* believers. God, it is said, is no respecter of persons; but it is yet more pertinently said, "They shall say no more; the fathers have eaten a sour grape, and the children's teeth are set on edge." Shall we draw the deduction from this, that because I am unconverted, nay, because I have not *professed* to be converted, my children are, on my account, to be debarred the privileges of God's house? Such is the doctrine advocated by Dr. Palmer; or, in other words, he teaches that the children of *professed* believers are more entitled to the means of grace than the children of unbelievers. But again: we are taught in the gospel that the children of God "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The children of God, God asserts in his own word, are *not* born of blood. But Dr. Palmer

makes them God's children by virtue of their descent, i. e. "by blood." Thus God's word and our respected brother are directly at issue.

But let us proceed to open the pamphlet and see how the author maintains his position. The text is, "Thou hast slain—My Children." If our readers will do us the favor to turn to Ezekiel xvi. 21, and read the whole passage, they will find that this text forms rather a motto for the sermon than a basis of the argument. From the manner in which the author has written this text, its appearance is favorable to the construction which he has given to it. By writing "My Children" with capital initials preceded by a dash, an emphasis is fastened upon the words, and upon this peculiar stress given to these words by the capitals in the pronoun and substantive, we at first were disposed to give credit to the Doctor's construction of the passage. It is upon this emphasis that he rests the application of the text. The passage as in the Bible reads thus: "Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" So far from any emphasis being laid upon "my children," there is nothing whatever to distinguish the mode of expression from the appropriation by God to himself of the gold and silver jewels which were used as ornaments of the person, and had been converted from that use to the construction of images. The appropriating of the gold, silver and children as his property, is all in the same connection. Yet from this passage does the author undertake to show that the children of the Israelites were peculiarly God's children, and as such entitled to church membership. It is a pity that it never struck his mind ere his selection of a text, to substitute *water* for *fire*, and to have permitted for a moment the passage to read thus: "Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through the *water* for them?" Its applicability to the poor defenceless children that have been sacrificed to a chimerical and fanciful interpretation of a most solemn ordinance of our Lord Jesus, our readers will doubtless appreciate.

But why does Dr. Palmer select such a text? Is it not to insinuate that it would be destructive to the children of believers to leave them unbaptized? Is it not to be clearly inferred that those children are *slain*? Let us Baptists no longer be accused of laying an unwarranted emphasis on the importance of baptism.

After taking some pains to prove that there is more intimate connection between Abraham and the Christian dispensation than between Moses and Christianity, the author undertakes also to show that the children of Abraham were initiated by circumcision into the church, and thence assumes that baptism is but another form of an ancient ordinance. But if the author in publishing his pamphlet desired to make such as we are, the penultimate to his faith, he ought to have taken some pains to prove that circumcision was an initiation into the Jewish church. This is a point we do not readily admit, and of course cannot see the force of his analogy. We have been under the impression that circumcision was designed as a national and not an ecclesiastical distinction. But if it be an ecclesiastical rite and an initiation into the church, then will the Doctor's argument in favor of confining the baptism of infants to the children of believers fall to the ground; for since vast numbers of the Jews were without that faith, by which they should be distinguished as *believers* according to the Doctor's own interpretation of this term, (regenerated persons) their children could not be entitled to the rite of circumcision; but as all Jews were required to circumcise their children, if baptism be only a substitute for circumcision, all children ought to be baptized, whether their parents are *professed* believers or not.

But we do not believe that circumcision was to be considered an ecclesiastical rite by which infants and others were initiated into the church. If the syllogistic reasoning be conclusive, we can logically deduce that circumcision was not the initiatory rite for church membership, as follows:

Females were initiated into the church.

Females were not circumcised.

Therefore circumcision was not the initiatory rite for church membership.

Nor can it be said that from the nature of the rite, females were necessarily excluded, for such is not the fact. Several Eastern nations practice circumcision with both sexes. It is astonishing to us that any one can read the 17th chapter of Genesis, and take the impression that circumcision is otherwise than nationally distinctive. As a sign of national distinction, not only infant but adult children, and even servants, were compelled by the head of the house to submit to the rite. Do *Pedobaptists* follow out the analogy? Dr. Palmer would himself condemn any such compulsion with adults.

God gave a promise to Abraham that he would "multiply him exceedingly," and, as in the case of his promise to Noah, he had constituted the rain-bow the seal of his covenant, so he instituted circumcision as an "everlasting" memorial of his promise to Abraham. But what if it should be granted that circumcision was an initiation into the Jewish church, and that infants were thus introduced, still it remains to be proved that baptism is in place of circumcision, or that infants are to be initiated into the church under the Christian dispensation. The old covenant it is said was faulty, the new is a better covenant, and admitting that under the old dispensation infants were initiated into the visible church, it must yet be open for proof, whether under this better covenant they are thus to be introduced into the gospel church. So far from there being any proof of baptism being the substitute for circumcision, we have positive evidence to the contrary. Jews who had already been circumcised were also baptized when they became believers in Jesus Christ. How then is baptism a substitute for circumcision? If one were really in place of the other, instead of the first disciples being baptized themselves, they would rather have been taught to omit the circumcision of their children, and to substitute their baptism in the place thereof. But again: after Timothy was baptized, he was circumcised by Paul—(Acts xvi. 3.) Did this look like regarding baptism as a substitute for circumcision? But this matter of circumcision was a bone of contention in the Apostles' day, and among the Apostles themselves it was a question whether the Gentiles should not be circumcised. Would this have been questioned had the Apostles known that baptism was instead of circumcision? Certainly not: Nor have we at any time the proof that circumcision, as far as the Jewish Christians were concerned, was abrogated. Will any one point out to us the direction for the Jews to cease this rite? On the contrary there is reason to infer that they continued to practice this ancient ceremony. But so far as the Gentiles were concerned, it was settled that circumcision was a burden not to be imposed upon them. And it was positively said that instead of imposing this rite upon them, they would be required to "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." How easy it would have been, had baptism been the substitute of circumcision, to have told these enquirers this! But the thought never entered into their minds. It was reserved for modern Christians, more wise than the Apostles, to settle the enquiry by this summary process.

The author having, as he thinks, proved the church membership of infants under the old dispensation, and that circum-

cision initiated them into the church, very readily concludes that they must as a matter of course be members of the church under the new dispensation, and then proceeds to show that baptism is but the counterpart of circumcision. This we have sufficiently refuted to our satisfaction in what is said above; but we cannot forbear quoting from the 13th page the following passage:

"Circumcision and baptism represent and signify the same thing. Circumcision represented, and signified regeneration. And the person who became circumcised, either was, or was bound to be, a renewed person. If an adult, he was morally obligated to be renovated at the very time he received the rite, and in order to be circumcised. If an infant, he was bound, as soon as of an age sufficient to understand the nature, and feel the obligation of the ordinance, to become possessed of the character which that ordinance signified."

Circumcision signified regeneration! and circumcision and baptism represent and signify the same thing; therefore baptism signifies regeneration. To this we must reply in the Doctor's own words found on his 18th page: "How many of these infants, that have been pronounced regenerated by baptism, have, ere they had well reached maturity, proved themselves the very children of the Devil and enemies of all righteousness, and have lost their pretended regeneration, ere they had progressed from childhood to youth." We have heard it asked "who shall decide when Doctors disagree?" But we have here to ask, how shall we decide when a Doctor disagrees with himself? But the author feels that this signification of baptism cannot set well on his mind, and therefore modifies his language by the introduction of an explanatory clause, by which, however, he makes circumcision, baptism, and regeneration to signify nothing. "The person," he says, "who became circumcised (baptized or regenerated) either was, or was bound to be, a renewed person." And what is gained by this? Is not a person uncircumcised or unbaptized "bound to be" a renewed person? Can these rites, especially imposed upon an unconscious infant, oblige the subject of them to be holy, further than man is already under obligation to sustain a holy character? It is a singular doctrine, if it teaches that the uncircumcised or unbaptized are not under obligations to be holy. But baptism, according to the author, does bind one to be a Christian, and yet in another place where he objects to the use of the word "Christening," (which by the bye to our mind is a very appropriate term) he says, "If by christening is meant being made a Christian, there is falsehood upon the very face of the expression: for such an office, baptism never did, and never can perform." Why then does he make circumcision or baptism to signify regeneration?

We pass over various things we might notice if our limits allowed, but cannot close this article without an examination of some passages exhibiting some speciousness, but which, with due deference to our Rev. brother's judgment, we cannot regard as sound argument.

To the objection that we have "no particular and definite case of the baptism of infants," the writer answers, "Female communion is a case of this kind. It is in vain to look for a *thus saith the Lord*, in the form of command or precept, authorizing the approach of that sex to this ordinance, and we shall be equally unsuccessful in our endeavors to trace a solitary example to authorize it." Now for the example—Acts ii. 41, 42—Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer." Here no exception is made, and women were in the church. "All that believed were to gather."—Acts ii. 44. Now for the precept. Gal. iii. 28—"There is neither male nor female: for ye are all one in Christ Jesus." Now for the command—"Drink"

ye all of it." What the writer says about the first day of the week, as being kept without a thus *with the Lord*, is equally weak. If as much could be produced in favor of infant baptism as is favorable to the Christian sabbath, our controversy would be at an end.

To give some idea of the author's mode of arguing, we quote the following entire from page 25:

"It may not be amiss, however, in order to give a still more complete view of the subject in hand, to notice a few of the corroborations of our doctrine which are to be met with in the New Testament scriptures. One is, the reception which Christ gave to certain infants, which were brought to him for his blessing, and the remark he made in connection with it. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." The phrase "kingdom of God," has principally two meanings—the visible church on earth, or the invisible church in heaven—the present militant, or the future triumphant church. Whichever signification we may attribute to the phrase in the present instance, the position in which Christ places certain little children, is unquestionably a very favorable one to our recognition or reception of them as his. But what little children were these? And what was the principle that induced their parents to offer them? Those inquiries will aid us in ascertaining the religious character of the transaction in question. We have reason to believe, that they were the children of truly pious persons, and that piety in the parents was the motive that induced the presentation. They were not sick children, brought to be cured of some disease that was upon them. Such an offering might have been made by many parents, who had no regard to the spiritual regimen or eternal welfare of their offspring. But these children in health were presented to Christ for his blessing, by parents who valued spiritual far above temporal good. Does any one ask why Christ did not on this occasion baptize them, or give directions that they should be baptized? The answer is, Christian baptism had not been yet instituted, for it did not commence till after the resurrection of Christ. John's baptism was evidently not entirely a distinct institution from Christian baptism. The piety of the motive of those who offered these children, indicated that they were Jews, not merely nominally or externally, but inwardly and really; with peculiar propriety in such a case might it be affirmed, 'of such is the kingdom of God.'"

We are surprised that an argument so weak can be adopted by a man of Dr. Palmer's good sense. But Doddridge, who is as good authority certainly as Dr. Palmer, says, it must be confessed this passage does not prove infant baptism. As to Christian baptism not being instituted until after the resurrection, we need only say that John iv. 1, must have escaped the Doctor's attention. "Jesus made and baptized more disciples than John."

The Doctor comments upon 1 Corinthians, vii. 14, as follows:

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy." The Apostle uses, as an argument, the fact, that there was something in the relative attitude and character of the children, that decided the question submitted to him, in favor of the continuance of the previously existing conjugal connection. "The children," says he, "are holy." This language I have ever been in the habit of considering as affording almost as plain and positive an attestation to the incipient church-membership, and consequently to the baptism of the children here spoken of, as if the language had literally been, 'the children you know are proper subjects of baptism.' What else can be intended by the expression 'the children are holy?' It cannot be meant that they are born in a holy state, in the moral sense of the term; for such a construction would be at variance with all scripture and all fact. Nor can it intend, that they have acquired holiness immediately after their birth, and while in the period of infancy. For this is nearly ever the case, and where it is, can never be known at the time, except to God; and therefore, can furnish no argument to man on any subject. The only consistent sense then, that the phraseology admits of, is, that such children are federally or institutionally holy—standing in a peculiar relation to God, his covenant, and his church, holy in the same sense in which God uses the appropriate language in the text 'my children,' embraced to a certain extent within the provisions of his covenant, and entitled to the privilege of its inditing seal."

It is strange that the author should have so readily drawn from this passage, the holiness of the children and their consequent fitness for baptism and church-membership, and yet overlooked the fact that the argument applies equally to the unbelieving wife or husband, entitling the infidel parent to church-membership, by the same rule that admits the children. But the truth is, the author has altogether mistaken the meaning of the passage. It evidently has reference to the legitimacy of the children, and not to their spiritual or moral character. It is as if the Apostle had said, the unbelieving husband is sacred in his wife, and the unbelieving wife is sacred in her husband, i. e., they have been sacredly joined together in wedlock; else were your children infamous (illegitimate); but now are they sacred (not bastards.) But if we must interpret the passage as the Doctor is pleased to consider it, surely the Doctor's argument is equally applicable to their right of place at the Lord's supper. Baptism is no more referred to than the other sacrament.

As to what the writer says about households, we have only to remark, that so far from any intimation being given of infants being among them, we have all the inference against it. Lydia was from her own home and a seller of purple. Is it probable she carried infants about with her? Is there any evidence that she was married? And it ought to be recollected that Paul and Silas are said to have "entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." Of the jailor's household it is said that Paul and Silas preached the word of the Lord "to all that were in his house." If they were all old enough to bear the word, they were old enough to believe. If in the household of Stephanas there were infants, they were astonishing infants, for it is said of them in 1 Cor. xvi. 15, they "admitted themselves to the ministry of the saints."

The Doctor quotes the language of Peter in evidence of his position "the promise is to you and to your children." But he quotes only a part of the text, leaving out "and to them that are afar off, even as many as the Lord our God shall call."

On another occasion we may notice the few observations the Doctor makes upon the mode of baptism.

Having thus exposed the weakness of Dr. Palmer's arguments in favor of infant baptism, we cannot forbear concluding this review in the language of the Doctor himself:

"The mere application of water to a human being, in connection with sacred forms or sacred words, without any warrant from the God of the Bible, can be of no more avail to the individual, than was the senseless appeal of those idolaters, who rent the air for hours together, with the cry of O Baal, hear us."

* And yet they are as good as any we have seen.

SUMMARY.

The Governor of Ohio has summoned the Legislature of the State to meet on the 8th proximo.

Speaking of Gen. Hampton's Sugar Plantations, a letter writer says: "The amount of sugar made is 1700 hogsheads, which was sold at the plantation at 7 cents per lb. producing about \$150,000!"

The Rev. Geo. White has been appointed the Minister of the Penfield Mariner's Church of Savannah.

Scarlet Fever.—This disease is very fatal in Chester District, S. C. Mr. McKee lost four children in one week.

We learn from the Camden Journal, that Capt. Charles Thorn who lived near Beckhamville in Chester District, was shockingly murdered by one of his mother's negro fellows on Friday evening, the 15th inst. and thrown into the river; his body was found on Sunday morning following. The negro confessed the

deed, after being taken up on suspicion and examined, showed where he threw him in the river, and produced his watch and other articles taken; and said he was induced by two white men to kill him. The negro was condemned by a Court of Magistrates and Freeholders, held on Monday, to be hanged. One of the men is taken, and the other is supposed to have fled.

From the 17th to the 24th inst. there were 7 deaths in this City.

On Tuesday week last, a young lady took the habit and white veil of the Ursuline Community in this city. She recently came from Ireland.

There are 13 Theological Students in the Roman Catholic Seminary in this City.

A respectable gentleman named Jackson, residing in the State of New-York, being on a visit to Philadelphia, lately called upon one of the Thomsonian doctors, on account of a slight rheumatic affection in one of his legs. He was accordingly steamed hot, and drenched in cold water; and dozed with cayenne and lobelia until his throat and stomach were literally scalded. He returned to his lodgings with difficulty, became delirious, convulsed and apoplectic, and died in a few days.

The Baltimore Convention have nominated unanimously Martin Van Buren, of New-York, for President of the United States; and Col. Richard M. Johnson, of Kentucky, Vice President, by a vote of 185 for Johnson, and 87 for W. C. Rives.

GENERAL MISCELLANEOUS.

The South Carolina Union report, that the progress of Sunday Schools in that State has been encouraging. At the opening of the last year, the American Sunday School Union had but one agent there. He visited most of the upper districts, with a view of establishing depositories, and forming local committees for the support and direction of the local agents. Four theological students established seventeen new schools in the interior of the State, in which 80 teachers, and 619 scholars were collected. Several ministers acted, for portions of time, as voluntary agents. The sales of books at the depository amounted to \$650. "Not less than fifty thousand white children, it is feared, are to be found in South Carolina, without Sunday School instruction; and at the present day it is hard to believe, that if not so privileged, they enjoy any efficient religious training."—*S. S. Journal.*

The Orang Outang.

One of the greatest curiosities in this country arrived at this port yesterday from the East Indies, and is now at Peale's Museum. We happened last evening to call there, and saw this extraordinary fac-simile, almost, of a human being, to all appearance a negro child in a red flannel night gown, comfortably taking its night's sleep on Mr. Peale's lap. The legs were thrown carelessly over Mr. P.'s knees, and the arms clung affectionately round his neck, while the head rested on his breast, precisely like a child on its mother's arms. The whole body is covered with short hair, and the face resembles that of an old negro man, with the nose indented, the forehead wrinkled, the eyes of hazel, and the teeth, lips, and chin, exactly similar to what we every day see in the African race, while the hands and feet are totally bare of hair, and have a most frightful resemblance to those of our own species, as have also the ears, which are quite large.

When disturbed, it cried out "Oh! oh! oh!" in as clear and perfect an articulation as it ever was uttered by "the human voice divine." The sight, indeed, is humiliating to the pride of our own race. No one, we should say, who would look upon this subject, would go away in doubt of its being a link closely connected with that of the human species, and nearer to us than the common monkey. We would advise the *Abolitionists* to visit it.—*N. Y. Star.*

Talleyrand.

The following anecdote is stated to have occurred during Talleyrand's late illness. The Prince having conversed with his physician in a tone of confidence approaching to intimacy, the latter was so far emboldened as to ask him what he thought of the affairs of Spain. "Doctor," replied the old diplomatist, "you must have remarked that I never give an opinion except upon subjects which I do not understand. I am very happy to talk about physic."—*Le Voleur.*

Fire.

Extract of a letter, dated

BARNWELL C. H., Friday, 1 o'clock, A. M.

A fire is still burning here, which broke out at 11 o'clock, and has already consumed three or four houses. There is no doubt, however, that it cannot extend any further. The only house consumed, of much value, was one owned and occupied by Mrs. Allen, a respectable widow lady, with a family of amiable daughters. She kept a private boarding house; and in the loss of her house, she lost her all. The greatest exertions were made to save her house, and the deepest sympathy is felt for her misfortune, which, I doubt not, will be manifested by the inhabitants of Barnwell, as well as the numerous visitors now here, in a more substantial way than bare words. The officers from the encampment covered themselves with honor, by their arduous, fearless and persevering efforts to extinguish the flames. The great heat, and rapid progress of the flames, made these efforts peculiarly dangerous; yet the officers were to be seen every where, on the tops of houses, almost enveloped in flames, making unavailing efforts to save from ruin the widow and the orphan. Where all exerted, and so many distinguished, themselves, it might seem invidious to name any to the exclusion of others, yet I cannot omit to notice one incident of peculiar interest. A colored man remained on the top of Mrs. Allen's house until he was so exhausted, by heat and fatigue, as to be unable to move; and when the shed was on fire, and the flames rapidly approaching him, the poor fellow could do no more than barely cling to the roof. In this situation, a ladder was produced, and Colonel Isaac W. Hayne, one of the Governor's aids, ascended, and, in the face of an almost insupportable heat, succeeded in saving the sufferer, who, on reaching the bottom of the ladder, fell senseless, and now lies dangerously ill. Col. H. escaped un-injured.

The encampment has gone off admirably. We have had near two hundred officers camped for five days. They have submitted to the most rigid discipline. The improvement, all admit, has been astonishing. The conduct of all has been most exemplary. We had colors presented to three volunteer companies by the ladies, yesterday, and a public dinner, by the citizens, to the Governor and Gen. Hayne, yesterday.

N. B.—The man injured at the fire, still lies dangerously ill, though hopes are now entertained of his

recovery. He is a colored man, the property of Col. Broun. Though from the lightness of his complexion, when exposed to a light flame, he was universally taken to be a white man.—*Mercury*.

Mr. Clayton's Effort—Disappointment—Miraculous Escape.

CINCINNATI, May 15.

Last evening, at half past 6 o'clock, Mr. Clayton, the unrivalled Aeronaut, made an effort to ascend with his balloon. The effort proved unsuccessful, but from no fault of Mr. Clayton's. The balloon was well inflated—the audience was large—the wind blew briskly towards the South—and every thing indicated a most successful ascent. The car was laden with a heavy mail, and the cordial blessings of the multitude for Mr. C.'s welfare, filled the air.

Every thing being nearly in complete readiness for a start, and whilst Mr. Clayton, (assisted by several gentlemen) was arranging the ballast, a sudden gust of wind struck the balloon, and forced it upwards with violence. At that moment, those who held the balloon, supposing there was a sufficiency of ascensional power, let go of the car, and the balloon suddenly rose thirty or forty feet. The ballast however proved to be too heavy, and the momentary gust of the wind subsiding, the car fell to the earth, outside of the amphitheatre, with great violence. Intrepidly intent on accomplishing his object, and apparently totally unmindful of personal danger, Mr. Clayton busily engaged himself in throwing out ballast. Meanwhile the balloon was dragging the noble Aeronaut over houses and fences, and part of the time through the streets.

Mr. Clayton by this time, succeeded in disburthening the car of a considerable portion of the ballast, the balloon again rose, and the car in its ascent struck against the top of a chimney with great force, which sundered the cords, and left Mr. Clayton on the top of the House, where he alighted with but little injury. A severe bruise on the right hip, and a slight scratch on the right arm, are all the injuries he received. The balloon now being freed from the car, cut all sorts of fantastic tricks aloft in the air, and soon disappeared from view. As it was seen to turn upside down, some hopes are entertained that the gas may have quickly escaped, and that the balloon may yet be recovered. It was an elegant article of the kind, and of very large dimensions.

When the multitude saw the car strike the chimney, and the balloon dash off without Mr. Clayton, painted in the extreme were the feelings which animated every bosom. Cries of "he is killed" ran rapidly through the crowd—but soon Mr. Clayton was discovered in full view on the top of the house waving his hat. A generous shout of joy now rose from the multitude, and a universal press towards Mr. Clayton ensued. He was taken in a carriage and carried to the Exchange, where he assured the people of his safety. A meeting of the bystanders was appointed to be held at the Exchange at 8 o'clock, for the purpose of devising measures to remunerate Mr. Clayton for his great loss. The balloon cost \$900, and its inflation about \$400. Throughout the whole Mr. Clayton appeared calm and collected. No blame for the unfortunate issue can be attached to him. The accident was entirely owing to the sudden gust of wind, driving the balloon violently upwards, and inducing those having hold of the car to believe there

was a sufficiency of ballast taken out, when in reality there was not. The supply of gas was ample. Mr. Clayton's escape was truly miraculous.

Should our citizens sufficiently remunerate Mr. Clayton for his loss, he will soon ascend again, and redeem his late unfortunate effort.—*Whig*.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.

AGRICULTURAL.

From the Farmer's Register.

A new mode of cultivating Corn, mixed with other Crops.

For several years I have practised a plan of saving my corn crop, in the execution of which, I consider myself much benefitted, viz., in diminishing the labor usually bestowed in preserving that important crop, securing a large mass of excellent forage that would otherwise be lost, and providing the means of making a mass of valuable manure, ("Arator's gold dust," and I find by experience mine also) and as you invite communications on agricultural operations, I will give you the detail. In addition, by my mode of cultivating my land, I find that my grain is much superior to my neighbors, who follow the old beaten tract, "the good old way."

Previous to commencing the pursuit of agriculture, I took a course which common sense would dictate in all human pursuits; I read all I could on the subject—reflected much—and observed the practice of practical men, and especially endeavoring to obtain from them the way and wherefore of all their operations. I pursued the cultivation of the earth because I delighted in it—and consequently I rarely "called on my man Tom," and became the "man Tom" myself, and directed and superintended all the operation of my farm—and among other notions I took up, there was this one, that the man appeared to me ridiculously inconsistent who would follow one pursuit, and try to excel in another; and in addition, such is my natural and acquired disposition, that if I had determined to follow picking up old rags, I would try to excel in it. I had but little business at the stores, less at the tavern or grog shop, and at elections I went merely to give my vote. My farm was and is the place that "gives me plenty to do," and to it I gave my time—my bodily and mental exertions principally.

At an early day I adopted as an axiom, that labor wisely directed, would endeavor to secure the best possible return from the earth, for that bestowed on it, and that any mode of cultivating the soil which eventuated in its depreciation, was, and should be with me, inadmissible; and if I could not succeed in a mode of cultivation that would yield me money-making crops, and permit my land to be advancing in fertility, I would abandon the pursuit. Fortunately for me, a little arithmetical adding and subtracting, made it perfectly evident, that however extravagant the interest I might be getting for the use of capital, yet if that capital was annually depreciating, it was a wretched business.

After forming this opinion, I need hardly add that it was determined by every means in my power, to get into a most efficient manuring system, combining every possible economy and convenience. I bought some good cattle, sheep, hogs and goats, and found that by a judicious management of them they became

a source of profit, and above all, they secured to me the basis of an accumulation of manure. Adopting also a rotation system, I found it added prodigiously to my means for the improvement of my land, and stock, and manure. To preserve in the best-manner, every thing that had the semblance of what is called "ruffage," (or offal matters of the farm) consequently became a desideratum, and here I put into full operation what is usually termed economy.

You could just as soon have found a large full car of corn lying on the ground around my barn or stables, as a shuck, and equally would you be puzzled to find a corn stock in my field. "Save all," was my motto. Following up this theory, I soon had large heaps of manure, and had the pleasure of realizing my productive system of husbandry. To arrive at that part of my theory, viz: that the mode of cultivating any given quantity of land that secured to the cultivator the greatest return for the labor bestowed, that the same quantity of land could be made to yield, was the one that sound wisdom would pursue—and certainly the one most profitable. I soon found that a correct system of mixed crops must be resorted to—and to make this mixture judiciously, was an important item in my agricultural course; and to secure the heavy crops or large returns for the labor bestowed, that I had anticipated, I had previously settled that manure must be given to aid in the production of this mixed cropping, as also to secure another of the two great objects which I kept steadily in view, viz: the improvement of the soil. On every view I took of the subject, I was always brought back to this point, and a complete manuring system presented itself uniformly as the key to all successful agricultural pursuit. In the language of that book which contains so many admirable maxims for the wise direction of human life, I went into a system of making manure "with all my might."

In my rotation cropping system, I manure only for the corn crops, and for this one with long slightly fermented, or rather decomposed manure, but heavily. If I can get the vegetable substances which principally enter into the composition of my manure heap, well saturated with the liquid produced by the animal excrement, and plenty of it into the soil, well turned under before any evaporation can take place, all with me is well—no after-cultivation of that crop brings it to the surface during that season. Pursuing the same system, I have each year one shift resting, after which year of rest, this field, going through the following course, has to work out my corn crop. During that year nothing goes on this field—it is a positive rest! and from the quantity of vegetable matter which grows on it, and which ultimately goes into the soil, it is also a year of restoration.

My corn field this year, 1834, was ploughed deep in September 1833, and the mass of vegetable matter then found on it well turned under, and rye sown on and harrowed in, the harrow going with the furrow, half a bushel of seed to the acre. The rye gave me fine bite for my young hogs, and sows with pigs, and calves, and a few milch cows, from the 15th of Nov. to the 15th February, when every thing was removed from the field. On the first day of April the rye was sufficiently rank, and was well turned in; an honest manuring from my dungstead having been spread on it previously, and on which also was put a decent coat of swamp mud—and well turned under; which last operation, from the previous management, was not hard to effect.

In spreading the manure at this period, the rank rye was pressed down, and with a well constructed bar-share plough, was easily turned under as deep as required. A coat of lime was now given, and which was mixed with the soil by a short wooden tooth harrow—the harrow going with the furrow turned under the manure, and which prepared the field for being laid off in straight rows, at five feet by three, running the three feet furrows first, just sufficiently deep to mark the ground, and not disturb the manure—the five feet furrow running with those that put under the manure, and as deep made with a half-shovel to receive the seed, it was done with care, so as to have the grains as nearly as possible in a row; and with little care after thinning, and permitting only the two best plants out of three propped to stand, made the after plough cultivation easy and convenient, the ploughman being enabled, without danger, to run close to the stalk, saving much hoe labor. After the corn was planted, (indeed while planting) a furrow was run in the middle of the rows, into which over one half of the field, rice was dropped thick in the drill, the other half retained for peas to be drilled in the same way. The corn and rice were covered with a small board, attached to a light Scooter plough stock. On the first ploughing of the rice, and the dressing that followed with the hoe, the earth was slightly drawn on the three feet intervals between the hills of corn, on two sweet potato sets, the rod or bunch, (the latter preferred on account of their having almost no vine) dropped and covered. In the hill of corn, one pindar (pea nut or ground pea) was dropped, and covered also. After drilling the balance of the field, between the rows of corn, in peas, my planting was now finished. It will now be seen, that I had nearly two and a half feet to plough in, or rather stir the ground in, between the rows of corn and rice, and corn and peas, one way of the field.

To prevent premature alarm to your readers, permit me here to say, that my security for success in all those plantings, was after the mode of managing the corn—and which I think, completely exhibits the value of this mode of cultivating land. Here I will anticipate another difficulty with some, viz: the prodigious trouble and labor I was at, in my manuring for their crop; by assuring them, in time, that this manuring was to serve three more years of heavy crops in my rotation system, and for that purpose was found ample.

The ground was well tended—the potatoes grow sufficiently until the corn was removed; the rice also; the pindars and peas were at home. The ground now easy to plough, or rather stir, (for with me no turning up or over in hot blazing sun season) from previous management, was stirred with small brisk walking mules, and careful ploughers, before each of whom, a premium for excellence of execution was held up. The hoe hands had the same inducement. The mules were well taken care of, each one and his driver being bound together by the strongest ties of interest—every thing, as well as the ground, was stimulated to struggle for success. In tending, the Scooter was the only plough used.

As soon as the first two or three blades on the corn seemed to invite the hand of economy to save, I went through the field and stripped and brought them home, throwing them in bulk under a large shed, turning twice over, and in a few days packing away, sprinkled with salt while stowing away. About the time

that I found the balance of the blades inviting to a pulling, the shuck on the corn assumed a yellow appearance, and the corn itself had become pretty hard, and I now prepared by one *coup de main* to "save all," and this I effected as follows. Four strong hands cut the stalk at the ground, each taking two rows, and laying down, evenly, as cut, (*vis.* the butts;) on going through they hung their knives in the scabbard, each man gathering his two rows, and placing in heaps along the centre row. About as fast as this was effected, a wagon with low wheels, and long coupled, on which was a frame fitted for the purpose, passing along, taking up the corn, and laying it carefully on the butts together each labor, and passed to the barn lot, which was well ploughed up, and where the corn was put in shocks, shoving the butts into the soft ground while stacking, spreading well at the bottom, putting the stalks of about sixteen to twenty hills to the shock—and let it stand ten days to cure. These small shocks, or stacks, were tied at the top by a wisp of rye straw. This business, as also the cutting, was not arrested by a moderate rain—if any thing, from experience, the latter preferred.

As soon as the field was thus cleared, I proceeded with the Scooter and hoe and left it in fine order, giving all a last dressing, after which all the remaining crops grow off rapidly. My corn was admirable, say fifty-two bushels to the acre. By the removal of the corn, the remaining articles had full and fair play, and as much room as they required, on such land as they were now found in. It must also be recollected, that about the time the corn was removed, was the usual time for potatoes and rice to grow off, as also the pea crop. The rice was cut in the usual time; it could not have been exceeded—having so much room after the corn was taken off, forty some odd bushels of shell rice were made to the acre. The potato hills universally cracked open—they were superior, and the pindars as usual. The bunch and red potato, produced by this mode of management, remarkably well, filling the ground around the hill, and finding the earth containing so much food for their roots, they spread astonishingly. There appears to be no interference between the pea and potato vines, judging from production, although such near neighbors. Better peas or rice, I never made by any other mode of planting. The pea crop I save by pulling up the vines, and curing in the fields, carrying home and putting in rail pens, sprinkling with salt as packing away—a good floor to the pens preserves the salt.

The prodigious advantage I derive from the stalks of corn saved in this way, as also the shuck, will be best understood by a communication in the Baltimore Farmer, to which I beg leave to refer, and which use of those parts of the corn crop amply compensates for a little shrinkage in the grain, if any. The manure heap fully settles the account, as also some fine steers, sold annually in the form of work oxen, a few pair of which I have trained to labor on arriving at the age of two years, and which article of sale I find goes off readily. The mass of offal I have from a twenty acre field, planted and tended in this way, is incredible, in stalks, shucks, fodder, peas, and pea vines, rice straw, and lastly, potato vines—and each, saved in my way, of superior quality. In addition, the advantage to the soil of being so much shaded during the intense summer heat, and the return of the pindar vines, and the rice stubble, and potato vines, if not cut up and carried home and fed away. The po-

tatoes I dig up with a three pronged hoe folk, carry home and feed away to my fattening hogs, who are by this time in a dung-stead of their own, yielding by being well littered, a rich contribution of the "gold dust." The pindars, and balance of the potato roots, go to the sows with pigs, young hogs, &c.—if a mast year, putting them in at night, and out in the morning, if no mast, putting them in all day, and penning on plenty of leaf litter during the night, and which makes them count something in the way of the next crop.

My corn remains ten or twelve days in shock, then stowed away under sheds, in barns, &c. For the after management, I beg leave to refer to the paper before alluded to.

It is on the succeeding crop, that my trouble, as it is called, will show itself, and which you can have if desired, from

AGRICOLA.

Clark County, Alabama.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835.—Benj. Brantly, Wesley Brooks, G. B. Montgomery, John T. Rawles, Mordaci Delashmit, Ely Aolige, John Blake, Demoy Blake, John Warren, J. G. Blewer, W. J. Duncan, Jas. Whitlock, Jno. Smith, A. Antilley, Elisha Tyler, Jno. H. Baker. Wm. Wilkinson, \$1 75.

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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.

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White Moleskin; Light Prints and Chintzes

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Rich Black and Colored Silks; Jaconet, Book, Cambric and

Checked Muslins

Huskin, Kid and Silk Gloves; Silk and Cotton Hosiery

Gauze and Sewing Silk Handkerchiefs; Pongee, Flag and Verona

Handkerchiefs

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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 15th

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. Warme, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

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CHARLESTON PRICE CURRENT, MAY 29, 1855.

ARTICLES.			ARTICLES.			ARTICLES.							
c.	s.	c.	c.	s.	c.	c.	s.	c.					
BAGGING, Hemp, 42 in. yd.	25	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's bbl.	11	a	13		
Tow and Flax	22	a	24	FISH, Herrings, bbl.	3	75	a	4	OSNABURG, yd.	8	a	9	
HALE ROPE, lb.	8	a	9	Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00
RACON, Hams	00	a	111	No. 2.	7	00	a	00	Prime,	15	00	a	00
Shoulders and Sides	81	a	11	No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	60	a	12	Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	00
Prime	8	a	8	50	FILOUR, Bel. H.S. sup. bbl.	0	00	a	6	No. 1. do.		a	
Cargo	41	a	41	Philadelphia and Virginia,	0	00	a	6	PEPPER, black, lb.		a	81	
Mess, Boston,	00	a	121	New-Orleans,	0	00	a	00	PIMENTO,	9	a	91	
No. 1.	00	a	11	GRAIN, Corn, bush.	1	a	1	07	RAISINS, Malaga, bun. box	3	00	a	
No. 2.	8	a	9	Oats,	36	a	43	Muscate,	3	75	a	00	
BREAD, Navy, cwt.		a	31	Peas,	48	a	00	Bloom,	3	00	a	3	
Pilot,	4	a	41	GLASS, Window, 100ft.	41	a	41	RICE, 100lbs.	3	00	a	75	
Crackers,	7	a	71	GUNPOWDER, kg.	5	a	6	SUGAR, Muscovado, lb.	71	a	101		
BUTTER, Goshen, prime, lb.	25	a	25	HAY, Prime Northern, 100lb.	1	31	a	00	Porto Rico and St. Croix,	71	a	101	
Inferior,	30	a	30	IRON, Pig,		a			Havana white,	11	a	111	
CANDLES, Spermaceti,	32	a	34	Sweden, assorted,	4	a	41		Do. brown,	71	a	81	
Charleston made,	16	a	16	Russia, bar,	4	a	41		New-Orleans,	6	a	71	
Northern,	12	a	13	Hoop, lb.	61	a	61		Leaf,	14	a	171	
CHEESE, Northern,	8	a	81	Sheet,	8	a	81		Lump,	121	a	121	
COFFEE, inf. to fair,	11	a	111	Nail Rods,	7	a	71		SALT, Liv. coa. sack, 4 bu.	1	431	a	1
Good fair to prime,	13	a	131	LARD,	9	a	91		In bulk, bush,	25	a	30	
Choice,	141	a	15	LEAD, Pig and Bar, 100lb.	61	a	61		Turks Island,	31	a		
Porto Rico,	121	a	141	Sheet,	61	a	7		SOAP, Am. yellow, lb.	5	a	61	
COTTON, Uplands, inf.	16	a	17	LIME, Stone, bbl.	1	50	a	7	SHOT, all sizes,	71	a	8	
Ordinary to fair,	161	a	171	LUMBER, Pitch Pine, rft., Mft.	7	a	8		SEGARS, Spanish, M.	14	a	16	
Good fair to good,	171	a	181	Shingles, M.	3	a	5		American,	1	85	a	1
Prime to choice,	19	a	201	Staves, Red Oak,	14	a	15		TALLOW, American, lb.	9	a	91	
Santee and Maine,	32	a	49	MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia,	31	a	4	
Sea Island, fine,	32	a	50	New-Orleans,	30	a	32		Kentucky,	5	a	6	
CORDAGE, Tarrad,	9	a	10	Sugar House Trache,	30	a			Manufactured,	8	a	13	
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 30d. lb.	61	a	0		Cavendish,	34	a	33	
DOMESTIC GOODS.				NAVY STORES.					TEAS, Bohas,	16	a	20	
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a		Souchoing,	30	a	40	
Shirtings,	8	a	15	Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Shirtings, brown,	8	a	101	Do. Georgetown,	1	a	125		Hyson,	50	a	80	
Shirtings, bleached,	101	a	17	Pitch,	1	75	a		Young Hyson,	65	a	75	
Calicoes,	9	a	15	Rosin,	1	371	a	1	50	TWINE, Seine,	25	a	50
Stripes, indigo blue,	81	a	11	Spirits Turpentine, gal.	45	a	50		Sewing,	25	a	30	
Checks,	7	a	16	Varnish,	1	a	25		WINES, Madeira, gal.	3	a	3	
Flannels,	81	a	11	OILS, Sp. winter strained,	1	05	a	1	10	Teperiffe, L. P.	1	a	1
Furniture,	12	a	16	Fall strained,	90	a			Mahara,	45	a	50	
Bed Tick,	13	a	20	Summer strained,		a			Charet Bordeaux, caak.	29	a	30	
DUCK, Russian, bot.	15	a	21	Linseed,	1	a	1	05	Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	112 00	3.50
South-Carolina do.	45	60	1.50
State do.	100	115 00	3.00
Union do.	50	62	1.50
Planters' & Mechanics' do.	25	35	871
Union Insurance do.	60	67	4.00
Fire and Marine do.	66	72	5.00
Rail-Road do.	100	108	3.00
Boston Canal do.	870	00	30.00
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 a 8 1/2 per cent. prem.
 France, 5/25 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and Philadelphia, 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 Office 1 per cent. and int.; North 1 per cent. and int.; Savannah 1/2 per cent. and int.; Checks on the North, par. 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 Doubloons, 154.
 Mexican and Colombian do. 151.
 Heavy Guineas, \$5, and Sovereigns, \$41 a 4 7/8.

Charleston Market.

COTTON—The sales during the week have been as follows: 1182 Bales of Uplands—20 at 191, 11 at 19, 28 at 184, 460 at 18, 290 at 171, 219 at 171, 6 at 171, 17 at 17, 4 at 161, 9 at 161, and 9 at 16 cents. In Long Cottons, a few Maine, from 31 to 39; Santee, 34 to 371; Stained, 31 to 28; and Saw Otn, 21 ct. The Market has been quiet during the week. Holders as well as purchasers are waiting further advices from Europe.

RICE—The stock remaining in all hands is very light, in consequence of which there has been a further improvement in the price. Good qualities sold for \$3 75 a \$3 871, and other descriptions are held higher.

Terms of the Southern Baptist.

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