

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

VOL. II.] CHARLESTON, FRIDAY AFTERNOON, JULY 3, 1835. [No. 1.

SUMMARY.

There were 18 deaths in this city, from the 21st to the 28th ult.—7 whites, and 11 blacks and colored.

The Hon. Edward Livingston, late Minister to France, arrived at New-York, in the Frigate Constitution, on the 23d instant.

Such has been the destruction of the orange groves in East Florida by the severe winter, that trees a century old have fallen a prey to it.

The engineers of the Baltimore and Ohio rail road, in examining the gorges of the Alleghanies for a suitable route, have discovered that the mountains may be passed without a stationary engine, and with as much facility as on the inclined planes, between Baltimore and Frederic, where it is proved that locomotives easily overcome an elevation of 100 feet in the mile.

The number of buildings destroyed or injured by the New Brunswick Tornado, is about 180. Estimated loss, about \$100,000.

Most of the gold mines in Virginia are, it is said, abandoned after many hundreds of thousands of dollars of unprofitable expenditure.

Two American citizens have been thrown into prison at Matanzas in consequence of having refused to conform to a religious ceremony.

Rival of Thom the Sculptor.—A young Baltimorean of the name of Griffin, has sculptured out of free stone a bust of the venerable Carroll, deceased, which is pronounced by the family a most admirable likeness.

Mission Ship.—Rev. Mr. Eastman stated, in his address before the Association, that within a few days past, from \$10,000 to \$12,000 had been subscribed, by several gentlemen in New-York, towards procuring a ship for Guizlaff and others, in missionary service.

By the returns of 1831, it is proved that the agricultural labor performed by oxen and horses in England and Ireland, is equal to 22,500,000 effective men. How much of this will become a dead letter by steam locomotives. The result will be to make food cheaper.

Doña Januaria, the young Queen of Portugal's sister, has been declared next heir of the throne.

Spain has not a single line of Battle-ship in Europe, fit to go to sea.

The number of drunkards in London have decreased by the efforts of Temperance societies, to nearly one half of what they were the present year—as is shown by the Police reports.

The Croup.—A plaster of dry Scotch snuff, varying in size according to the age of the patient, applied directly across the top of the thorax, in an early stage of the malady, is a simple, efficient, and almost infallible remedy for the croup.

A Cancer.—Mr. Thomas Tyrell, of Missouri, advertises that a cancer upon his nose, which had been treated without success by Dr. Smith, of New-Haven, and the ablest surgeons in the

Western country, had been cured in the following manner: He was recommended to use a strong potash, made of the ashes of red oak bark boiled down to the consistence of molasses, to cover the cancer with it, and in about an hour afterwards cover it with a plaster of tar, which must be removed after a few days, and if any protuberances remain the wound, apply more potash to them, and the plaster again, until they shall disappear; after which heal the wound with common salve. Caution; and the knife had been previously used in vain. This treatment effected a speedy and perfect cure.—*N. Y. Com. Adv.*

Old Age.—There is now living in St. Mary's County, Maryland, a negro man, belonging to Alexander Yates, Esq. who is 108 years of age, and walks a distance of five miles, twice a week, to see his wife, whose age is 85.

Liberal Bequest.—Mr. Pantalba, late deceased at New-Orleans, has bequeathed the whole of his property in that city, valued at 100,000 francs, to the corporation of Mont L'Eveque, on condition that the corporation shall erect a college for the education of sixty young persons, from Mount L'Eveque, Senlis, and New-Orleans—20 from each.

Ohio.—A correspondent of the Cincinnati Gazette writes from Columbus as follows: "Within the last twenty-four hours, Gov. Lucas has received an official communication from Messrs. Rush and Howard, U. States Commissioners, in which they are authorized to say, that the Ohio will be permitted quietly to run to her northern boundary line; and that Michigan will not attempt to enforce her late acts, relative to infringement of her territory. As events will now rapidly pass in review on this subject, we may expect a speedy, and I hope, peaceful issue."

Liability of Postmasters.—The Philadelphia Times has the following: The proprietor of this paper last week recovered judgement against a postmaster for a paper not taken from his office, of which he neglected to inform him. All postmasters who do so render themselves liable.

A company has been incorporated in Louisiana for the purpose of draining the marshes and lakes in the vicinity of New-Orleans. In the belief that that city would be essentially benefited by the operations of the company, the councils of New-Orleans took \$350,000 worth of its stock, considerably more than one-third of the whole. The State also took \$50,000.—*U. S. Gaz.*

British and Foreign Bible Society.—The 31st anniversary of the British and Foreign Bible Society was held at Exeter Hall, Lord Bexly in the Chair. There were upwards of 4000 persons present. The total amount of subscriptions received last year was £107,926, including 11,695 left by Henry Cock, and the 15,718 for the Negroes' Fund; and after paying all expenses and increasing the number of their establishments, the Society had a balance left, of £23,676.

A fire at Richmond, Va. has destroyed the Methodist Church and several adjoining buildings—loss \$20,000. A poor negro woman perished in the flames.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JULY 3, 1895.

With this number commences the second volume of the *Southern Baptist*. To our friends we feel grateful for their past patronage and support, and we take peculiar pleasure in acknowledging their kindness. By the exertions of our benevolent and unflinching brethren, our subscription list has been nearly doubled since we commenced our publication in January last. We are also happy to state that we have received many assurances of the favorable reception of the *Southern Baptist* wherever it is read, whilst some whose judgment we highly appreciate at all times, have expressed their approbation of our course and encouraged us much by their favorable opinion of the work of our paper.

In a retrospect of the past six months we have the happiness to perceive that we have embroiled ourselves in no quarrels, entered into no unhappy controversies; nor are we aware of having any personal offence whatever. 'Tis true we have freely and independently expressed our opinions, and sometimes in opposition to others, but have carefully avoided harsh and offensive language. Had we offended any, we presume we should soon have learned the fact.

We regret that the literary character of our paper is not just such as we desire, and we feel mortified that our enlightened and well educated brethren are so indifferent to our success in this particular. We had the promise of several friends of excellent literary attainments to contribute to our columns, but they have almost entirely disappointed us, and have left us to get through week after week in the best manner we could without their aid. We acknowledge with gratitude some exceptions. Two or three brethren have contributed as much probably as their time allowed, and we take occasion to return them our sincere thanks. It will, however, be necessary that some improvement be made in this particular, or our paper must go down. It is impossible to sustain it with much credit without the aid of those who are capable of contributing valuable articles to its columns; and we most earnestly call upon all such to take it into serious consideration whether they ought not to devote a portion of their time to the preparation of communications for the *Southern Baptist*. Such a course would be improving to themselves, useful to the community, and essentially augmentative of reputation to the paper. It is certainly not creditable to us when the only periodical for our denomination in the State does not exhibit in its columns the evidence of either literature or enterprise among us.

We find it necessary to insist upon advance payments in every case, and we must request our patrons to be punctual in transmitting to us the amount of their subscriptions. As we have to pay our printer for every copy that is struck off, we must adopt the rule that the paper for any subscriber must be stopped after a reasonable time allowed for making the advance; and an account in such cases shall be made out up to the time of stopping the paper, at the rate of ten cents per week, and the bill sent in to the subscriber. For further particulars we refer our readers to the terms on the last page.

Much has been said and written upon that portion of God's word which to some seems to confer upon the Apostle Peter a distinguishing prerogative in founding the Christian Church. And as we were requested a short time since to give our views on this subject, we now proceed to do so.

To have the subject completely before us, we shall first write down the text with the parallel passages as they occur in the New Testament.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples, that they should tell no man that he was Jesus the Christ."—(Matthew xvi. 13—20.)

"And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias, and others, one of the Prophets. And he said unto them, But whom say ye that I am? And Peter answered and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him."—(Mark viii. 27—30.)

"And it came to pass as he was alone, praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering, said, John the Baptist; but some say, Elias, and others say, That one of the old Prophets is risen again. He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God. And he straitly charged them and commanded them to tell no man that thing."—(Luke ix. 18—21.)

"Then said Jesus to them again, Peace be unto you; As my Father has sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—(John xx. 21—24.)

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth; shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."—(Matthew xviii. 15—18.)

Now there are two questions to be settled—*first*, Whether our Saviour meant to distinguish Peter from the other Apostles, and *second*, What is to be understood by the text, Whosoever thou shalt bind on earth, &c.

The first question admits of two divisions, the one referring to the foundation of rock, and the other to the authority to remit or retain sin.

Was Peter to be considered peculiarly the rock upon which Christ's Church was to be founded? Paul says, (Gal. ii. 9.) "James, Cephas, and John" "seemed to be pillars." He thus puts three Apostles as the principal supporters of the Church, and James is the first-named among them. In Ephe. ii. 20, the same Apostle, writing of the saints, says, they "are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Here is Peter not only

on a level with the other Apostles, but is even ranked with the Prophets. John in the Revelation xxi. 14, writes, "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." This last text we think settles the question, for it plainly exhibits Peter as only one of the foundations of the Church. It is true that the word *Peter* signifies *Rock*, but it is worthy of remark that the expression in Greek distinctive of that *Rock* upon which the Church is founded, is in the feminine gender, and not masculine, as we may have expected, had Peter been its antecedent, for as there are both a masculine and a feminine noun significant of the same thing, there arises a query in our mind, why the Saviour varied the gender. The language is, Thou art Petros (a rock) and upon this *petra* (rock) I will build my Church. Now, why did our Lord vary the language from *Petros* to *petra*? It strikes us that this fact is presumptive evidence, that our Saviour did not intend to contra-distinguish Peter from the other Apostles. Peter had very boldly acted as spokesman for the whole; our Lord therefore very naturally directs his reply to Peter, whilst he designed the remark for all. He says, Thou art Peter, it is thy name, truly significant of thy character, for thou art firm in declaring this great truth, and upon this truth as a rock I will build my Church. Now, what was the subject of the whole discourse? Christ himself says, "Whom do men say that I the son of man am?" "But whom say ye that I am?" The answer was, "Thou art the Christ, the Son of the living God." Here was the *rock*, even this sublime doctrine, thus firmly expressed by Peter, upon which the Church was to be built. And this is the prevailing sentiment of the whole passage. At the close of the conversation, Christ charges "his disciples that they should tell no man, that he was Jesus the Christ;" the time having not yet arrived for the full announcement of this glorious truth.

The next question is, Did the Lord design to limit the application of the succeeding verse to Peter alone, or did he intend that the words "Whatsoever thou shalt bind on earth, &c." should be equally applicable to the whole? This point is easily settled by the parallel passages. The personal pronoun in Matthew xvi. is the second person singular, but in Matthew xviii. and John xx. the pronoun is plural. The authority conferred, therefore, however extensive that authority, was given to all the Apostles; indeed Matthew xviii. shows that it was conferred upon the whole Church; and St. Paul in 2 Cor. ii. 10 confirms this idea.

Let us now ascertain what is to be understood by the text, "Whatsoever those (or ye) shall bind on earth, &c." A similar doctrine, or a parallel passage, is found in John xx. "Whosoever sins ye remit, &c." Did this confer authority on the Apostles to forgive sins? We think not. Why? First, Because we never discover the Apostles making use of such language as the Saviour made use of on those occasions when he forgave sins. They never said, "Thy sins are forgiven thee;" but their language was, "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." But in the second place, we think these texts so easy of application without involving the bestowment of authority so high as some suppose, that to make such a supposition is unwarranted and untenable. There is no more authority, as far as we can see, conferred upon the Apostles in these texts, than belongs to all the Ministers of the Gospel, or all the Churches of Christ on earth. Take this explanation, "Whosoever sins ye remit they are remitted; whosoever sins ye retain they are retained." This is as if the Lord had said, Ye are to remit those sins on earth which are remitted in heaven; and ye are to retain those sins on earth which are retained in heaven

"Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" i. e. Ye shall bind, or ye shall loose those things on earth, which are bound or loosed in heaven. But we may give an explanation yet more simple and distinct. Whosoever sins ye remit, or, in other words, are the means or instruments of remitting, they are remitted, and ye may assure them that their sins are most certainly pardoned if they truly repent; and whosoever sins ye retain, i. e. whosoever, notwithstanding all your labors, continue in their sins, they are retained, and ye may proclaim to them, that the wrath of God abideth on them. Again: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;" i. e. Whatsoever is the result of your labors among men on earth, shall be their fate in heaven. These explanations the text may very well bear, notwithstanding the strong phraseology in which it is written. It is well known that highly solemn annunciations are frequently made in language which cannot bear a literal construction; and the ancients were much addicted to emphasis of the kind. The Apostles certainly could not forgive sins themselves, for "Who can forgive sins but God only?" They could, as the ministers of God can now, proclaim forgiveness of sin to all who believe. That they were fully capable of judging the heart is evidently contradicted by the deception practiced upon them by Simon Magus. That they were, however, highly gifted beyond any who have succeeded them, in discerning the character of man, is not disputed, but that they had, if we may so speak, a *see simple right* to forgive sins, we do not believe.

FOR THE SOUTHERN BAPTIST.

BOSTON, JUNE 1, 1835.

Mr. Editor—

I promised to communicate to you, from time to time, some intelligence respecting the religious operations of our brethren at the North. I have been prevented hitherto only by the want of something specially interesting. The few last months have constituted one of those seasons, (not unfrequent in their occurrence) during which the tide of pious influence flows smoothly and steadily on, without any extraordinary ebullition to excite attention. It is surely a matter of devout gratitude to the Giver of all good, that the various streams into which Christian benevolence is ramified, are winding their way, although noiseless and unobserved by us, into every land, to bless and fertilize the moral wastes of our world.

The recurrence of the "Anniversaries" in this place, have given their periodical impulse to the religious enterprises of the day, and I thought it might not be uninteresting to you and your readers to have some account of them. The anniversaries of most of the religious and benevolent Societies in New-England occur during the same week, (the last in May.) These draw together a large concourse of ministers and laymen from every part of the country, who, by their joint counsels and efforts, originate and carry forward those glorious enterprises which are at once the characteristic and the glory of New-England. This annual intercourse of Christians is attended with the most happy effects, inasmuch as while it fosters mutual regard, it secures unity of purpose and concentration of effort. The interchange of kind and hospitable attentions is too little regarded at the North. A wider and more frequent intercourse would exert a very favorable influence upon Northern character, and would go very far to meliorate that frigid indif-

ference to the claims of hospitality, which has always been its stigma and its reproach.

The Baptist anniversaries commenced with the meeting of the Ministerial Conference, a society organized for the purpose of ministerial improvement. The Rev. Dr. Sharp (a name well known and loved at the South) read an able and instructive essay on the importance of practical wisdom to a minister of the Gospel. While remarking on the importance of prudence, he deprecated the conduct of those ministers who, in departing from the appropriate duties of their station to mingle in the strifes and agitations of the times, had compromised the dignity of the ministerial office. The essay will be published, and I hope it will receive a candid and dispassionate consideration from those clergymen of the North who have lent their influence to a cause which, by its ill-timed and misguided interference with the concerns of a distant community, has inflicted a deep wound upon Christian charity, and repressed, to a great degree, those kindly affections which should exist between different portions of the Union. Considerations of prudence, if they do not explode altogether their visionary enterprises, should at least "in the torrent, tempest, and whirlwind of passion, beget a temperance which will give it smoothness."

Means were taken, at the same meeting, to establish a Baptist Quarterly Publication, and to secure the services of the Rev. Professor Knowles as editor, a gentleman well qualified for the station, and extensively known as author of the very valuable memoirs of Mrs. Judson and Roger Williams. Such a publication is indispensable to the interests of our denomination, and every effort ought to be made to sustain it.

The anniversary of the Northern Baptist Education Society was one of great interest. A highly commendable degree of liberality was evinced. Voluntary contributions, to the amount of \$725, were received. I was much gratified to find, among other subscriptions, one of \$100 to constitute Rev. James B. Taylor, of Richmond, a life Director of the Society. This may be considered a tribute of respect to the South, and an evidence of the estimation in which we are held by our Northern brethren, notwithstanding the persevering attempts of some to depreciate and traduce us. When will the Baptists of South-Carolina awake to the importance of ministerial education? When will they feel as they ought, their obligation to contribute of their substance as God has blessed them, to the maintenance of his cause. In the cause of education they are almost half a century behind their brethren of the North, and unless they lay hold now, with all their might, they will be entirely outstripped and distanced. When I see the rapidity with which theological education is advancing here, I am mortified with the recollection of our repeated failures. With resources equal to the Baptists at the North, we fall far, very far below them, in our contributions to this noble cause. We have already suffered two institutions to die on our hands—the last a fair and promising child was actually starved to death. The ghost of that defunct institution should haunt every Baptist in South-Carolina night and day, until they all resolve, as one man, to resuscitate it, and provide for it a decent support.

The meetings in behalf of Sabbath Schools and Missions excited a deep interest; and no doubt the hearts of many were liberalized, and their hands nerved for action, by the disclosures and the appeals

which were made. We need some such meetings as these at the South to bring those important subjects to bear upon the public mind. The facts which are brought to light on such occasions, would startle many a fond dreamer from his "ease in Zion."

The "anniversaries" throughout were enlivened by the presence, the piety and eloquence of our Delegates from England, Rev. Dr. Cox and Rev. Mr. Hobby. The free and glowing style of their extemporaneous appeals presented a striking contrast to the stiff and frigid declamation which is becoming fashionable in New-England, attributable in a great measure to the unnatural and constrained habit of reading sermons. More anon.

Lorenzo

FOR THE SOUTHERN BAPTIST.

Fairfield, June 24, 1835.

Dear Brother—

I rejoice in the increasing zeal manifested by our brethren of different denominations in the cause of Foreign Missions. I presented, recently, some of the claims of the Burmans upon the charities of American Christians, to two of the congregations where I labour; one at the Fellowship Church, and the other at Chesterville. At the former of these a collection of \$18 37½, and at the latter of \$60, was taken up. Hence I have in my hands, \$76 37½, which I wish to pay over to some agent who will forward it to Burmah at the first opportunity.

Fifteen Dollars of the above sum was enclosed to me by a worthy brother from a different part of the State, with the following lines:

"Dear Brother—You will please give the within for the distribution of the Bible among the Burmans, and say not who is the giver to any one, but say it is from one whose heart's desire and prayer to God is, that he will breathe in him a constant spirit of earnest prayer for the dear heathen, two of whom he had the pleasure of seeing many months past; and that it is from one who desires not only to have more of the missionary spirit himself, but hopes God will give a double portion of that blessed spirit to his dear children, and send them to tell the Burmans and Karens what a dear Saviour they have found, and make them the instruments in persuading many who have not yet heard of Jesus, to come to him and be saved."

Please give the above a place in your very valuable paper. Your brother in Christ,

J. C. KEENEY.

MISSIONS.

From the American Baptist Magazine.
Missions East of the Mississippi.

VALLEY TOWNS.

[Among the Cherokee Indians, in North-Carolina.]

Missionaries, Rev. ETAN JONES, Mrs. JONES, Mr. COLUMBUS, F. STURGIS, Miss SARAH RAYNER. Ordained native preachers, *Jesus Bushyhead, John Wickliffe*. Licensed exhorters, *Dzulawi, Drusawala*. Interpreter, *John Timson*.

Mr. and Mrs. Butterfield have discontinued their labors at this station; but they propose to establish themselves at some post of usefulness, not very remote. The religious state of the mission at the Valley Towns, continues to be very encouraging. Mr. Jones and his associates have seven preaching stations, at most of which there are commodious log meeting-houses. At these places, the Gospel is

frequently preached, and the Holy Spirit has accompanied the word.

THOMAS.

[On Grand River, Michigan Territory.]

Missionaries, Rev. LEONARD SLATER, Mrs. SLATER.

In a letter, dated April 21, 1834, Mr. Slater says: Our meetings of late have been interesting to me, and evidently so to the hearers. Some have experienced religion recently. I had the pleasure, yesterday, of baptizing five willing converts to Christianity, viz. one Englishman, member of our family, and four natives. Never were the banks of Grand River lined with so numerous a company of spectators: Deep solemnity was obvious almost throughout the concourse. The predictions of our brethren are, that others will soon follow. O that it may be not only believed, but witnessed. Our inquiry meetings have been well attended, and cheering to the hearts of God's people. Our meetings on the Sabbath have been full. Previous to the natives' moving to their summer ground, I walked four miles to their camp, and held two meetings. They desire that I should hold three meetings with them each Sabbath."

SULT DE ST. MARIE.

[In Michigan Territory, near Lake Superior.]

Missionaries, Rev. ABEL BINGHAM, Mrs. BINGHAM. Mr. JAMES D. CAMERON, licensed preacher, and Miss HANNAH HILL, school teacher.

Miss Macomber left the station in May last, on account of ill health.

The prospects of this station have greatly brightened during the year past. In July last, when there were many traders and Indians at the Sault, a protracted meeting was held, and the Gospel was preached to a large number of persons, who had never before heard it. Some of these individuals came from a distance of more than a thousand miles. "We know not," says Mr. Bingham, "that there were any real conversions during the meeting; but from what we have seen and heard, we are led to believe that it made a very favorable impression on the minds of the Indians generally, and especially the strangers."

Mr. Bingham has been actively engaged in preaching, a part of the time, to the whites, and at other times, to the Indians, through an interpreter. He has examined Dr. James' translation of the New Testament, and pronounces it to be the best which has been made into the Ojibway language. Mr. Bingham is preparing a Spelling Book in this language. He and Mr. Cameron have adopted Mr. Meeker's system of orthography; and they think it a decided improvement.

The schools have been continued, except the Infant school, which was relinquished for want of teachers. The Sabbath school, also, has suffered, from a deficiency of teachers. In the boarding school, there were ten scholars, besides two little half-breed boys. The day school was, for a while, broken up, partly by the hostility of the Catholic priest; but, at the last date the scholars had again begun to attend, to the number of about twenty-five. The influence of the Catholics is found, at this station, as well as elsewhere, to be among the greatest obstacles to the progress of the truth. The priest, at the Sault, is very furious; and, on a recent occasion, in the midst of his sermon, he tore a copy of the Bible, and threw it into the fire-place, declaring it to be a great sin for his people to read it.

The Church now consists of about forty-five members. Mr. Bingham says, in a letter, dated August 6, 1834, "Numbers of these are absent; and we expect that several of them have, before this time, united with other Churches, but have not yet reported it to us."

TONAWANDA.

[Near Niagara, in the State of New-York.]

The missionary operations at this station have been retarded, during some time past, by a frequent change of superintendents; but the present teacher will, it is hoped, be permanent. Rev. Eli Stone, in a letter to the Treasurer, dated March 25, 1835, says: "We have two excellent females associated with the superintendent. Great harmony prevails in the missionary family. We have the best school, perhaps, which we can have in the station. We have had occasional seasons of despondency intermixed with rejoicing. We have a farm of 120 acres, valuable buildings and improvements. The farm contributes considerably towards the support of the station. The boys and girls are taught to labor. Public worship is regularly maintained, at the Indian meeting-house. We are exceedingly annoyed by two taverns, kept by the whites near the Indian village, (not on Indian lands,) which are very detrimental to our operations. But the Lord reigns. We can rejoice in view of good done at that place, to these degraded sons of the forest, believing, that ere long, this tribe will be reckoned among the nations ransomed of the Lord."

West of the Mississippi.

All the stations of the Board West of the Mississippi are within the "Indian Territory" as it is termed; i. e. the country assigned by the government of the United States for the future residence of the Indians. A considerable number of the Indians have removed thither from the East. In Mr. McCoy's "Annual Register of Indian Affairs," the following description is given of the Indian Territory:

"By the Indian Territory, is meant the country within the following limits, viz. beginning on Red River, East of the Mexican boundary, and as far West of Arkansas Territory as the country is habitable; thence down Red River Eastwardly to Arkansas Territory; thence Northwardly along the line of Arkansas Territory to the State of Missouri; thence North along its Western line, to Missouri River; thence up Missouri River to Puncak River; thence Westwardly as far as the country is habitable; thence Southwardly, to the beginning.

The scarcity of wood renders the remote regions towards the Rocky Mountains uninhabitable. It is supposed that the quantity of timber within the Territory is sufficient to admit of settlement for an average width, from East to West, of two hundred miles; and the country, as described above, is, from North to South, about six hundred miles.

There is a striking similarity between the parts of the Territory. In its general character, it is high and undulating, rather level than hilly, though small portions partly deserve the latter appellation. The soil is generally very fertile. It is thought that in no part of the world, so extensive a region of rich soil has been discovered as in this, of which the Indian Territory is a central portion. It is watered by numerous rivers, creeks, and rivulets. Its waters pass through it Eastwardly, none of which are favorable to navigation. There is less marshy land, and stagnant water in it, than is usual in the Western

country. The atmosphere is salubrious, and the climate precisely such as is desirable, being about the same as that inhabited by the Indians, on the East of Mississippi. It contains much mineral coal and salt water, some lead, and some iron ore. Timber is too scarce, and that is a serious defect, but one which time will remedy, as has been demonstrated by the rapid growth of timber, in prairie countries which have been settled, where the grazing of stock, by diminishing the quantity of grass, renders the annual fires less destructive to the growth of wood. The prairie (i. e. land destitute of wood) is covered with grass, much of which is of suitable length for the scythe.

The Choctaw, Creeks, Cherokees, Osages, Kausaus and Delawares, are entitled to land Westward, some, as far as the United States Territories extend, and others as far as the Rocky Mountains. But we choose to limit our description of all to two hundred miles, because the average width of habitable country cannot be greater."

Mr. McCoy adds a statement of the number of Indians within the country here described:

INDIGENOUS TRIBES.			
Osage about	5,510	Pawnee about	10,000
Kauzau	1,500	Punah	800
Otoe and Omaha	3,000		
			In all 20,810
EMIGRANT TRIBES.			
Choctaw about	15,000	Ottawa about	75
Cherokee	4,000	Delaware	800
Creek	3,000	Kickapoo	575
Seneca and Shawanoc of Neosho	462	Putawatonic	250
Wen & Piankasha	400	Emigrants	20,452
Peoria & Kaskaskia	140	Indigenous	20,810
Shawanoc of Kauzau river	720		
			In all 46,262

Among these Indians the Board have stations, of which some account will now be given.

SHAWANOE.

(Near the line of Missouri, and near the Kauzau or Kansas river.)

Missionaries, Mr. JOHNSTON LYKINS, Mrs. LYKINS, Mr. ROBERT SIMERWELL, Mr. JONATHAN MEEKER, preacher and printer, Mrs. MEEKER.

Of the concerns of the mission, Mr. Lykins makes the following statement:

"The Church among the Shawanoes embrace the Delawares. The whole number of members is twenty, of whom eight are natives.

The first number of a small periodical, of a quarter sheet, entitled the 'Shawanoc Sun,' is now in press, which such as have learned to read are anxiously waiting for. While this little paper may encourage the Shawanoc to seek for the knowledge which is necessary in common life, under the pleasant reflection that he, as well as the white man, is the reader of a newspaper, we trust that it will be made instructive in the better things of religion.

The press has been in active operation, under the charge of Mr. Meeker, whose labors have been very creditable to his industry and skill. Since March 5, 1834, besides attending several meetings, and occasionally visiting the Delawares, and Ottowas, he has printed, without any assistant, nine Indian books, in four different languages, containing 254 pages, which, multiplied by the number of copies, make 81,000 pa-

ges. Besides these, some alphabets, hymns, prayers, &c. have been printed, and some printing has been done in the English language. Mr. Meeker says, "The amount of printing to be done is increasing, so that one person cannot possibly do it all. Two men could now be kept busily engaged, and the probability is, that the amount to be done will continue to increase." The Board will, therefore, send another printer to this station, as soon as one properly qualified can be found.

Mr. McCoy resides, with his family, at this station; but he devotes his attention to the general concerns of the Indians, and derives his support from the Government.

He published, on the 1st of January last, the first number of "The Annual Register of Indian Affairs within the Indian (or Western) Territory," containing many valuable facts. He proposes to publish a semi-monthly periodical, to be called "The Indian Advocate, devoted chiefly to Indian affairs." No man better understands the condition of the Indians, or feels a more sincere desire for their welfare, than Mr. McCoy. These publications will, undoubtedly, be useful. They will have no connection with the Board, but will be issued on the individual responsibility of the editor.

Mr. and Mrs. Simerwell reside, for the present, at the Shawanoc station; but Mr. Simerwell visits the Putawatonic, and will establish his residence among them, when the tribe shall have taken possession of their lands.

DELAWARES.

(Near the junction of the Kauzau and Missouri rivers.)

Mr. IRA D. BLANCHARD, school teacher.

This station is near the Shawanoc station, and is under the superintendence of the Missionaries there. A small comfortable dwelling has been erected, for the residence of the teacher. Besides those who occasionally attend to receive instruction at his residence, Mr. Blanchard attends at three other places, and gives lessons.

His instructions, at present, are in the Delaware language, upon Mr. Meeker's new system. Number of scholars, 44; many of whom are adults. Twenty can read tolerably well, and two can also write.

Mr. Lykin says, under date of February 20, 1825, "Among the Delawares, books, hymns, and prayers have been introduced similar to those among the Shawanoes, and with similar success."

OTOES AND OMAHAS.

(At Bellevue, on the Southwest Bank of the Mississippi, six miles above its junction with the Great Platt.)

Missionaries, Rev. MOSES MERRILL, Mrs. MERRILL. Miss CYNTHIA BROWN, school teacher.

Mr. Merrill says, under date of January 8, 1835, "Thirteen months have passed since I arrived at Bellevue, the Upper Missouri Agency. Religious exercises in English for the benefit of the white residents, were commenced on the first Sabbath, and have been continued. A Sabbath school of nine children, most of whom are Indians, was commenced at the same time. It embraces all the children of the settlement. A Bible class of white adults was formed on the second Sabbath, consisting of six members. The exercises of this class have been, and still are, profitable to us. One member, a youth of twelve years, has given evidence of a change of heart, and was baptized in April. This youth holds on her way, although called to meet with much opposition from

her nearest relatives. A day school, embracing the nine children above referred to, has been in constant operation. These children have been punctual in their attendance; and consequently have made good proficiency in reading, writing, spelling, and singing.

I have made several translations on religious subjects, embracing hymns and prayers. My progress in the 'Otoe' language is slow, in consequence of not having a good interpreter. During the last seven months, I have occasionally had religious exercises in Otoe, on one part of the Sabbath. My translation is well received by the Otoes, particularly the hymns. I have recently visited three trading houses, two of which are more than a hundred miles distant. The traders of these houses informed me, that the 'Otoes' scarcely pass a night with them, without singing the hymns which they had learned at the Mission house.

I have visited the Otoes at their village, and at their hunting ground, and am uniformly well received. The chiefs are among the most friendly, particularly the first chief, who, in some instances, as I was informed by a trader, has called the children around him and led in singing the hymns. These are some of the most favorable things connected with this Mission. There is also a dark side, which at times rises up, and threatens ruin to all that is good. The Indians are excessively fond of ardent spirits; and notwithstanding the laws of our land to the contrary, they are plentifully supplied. They take their best furs on horses one hundred miles, and pay an extravagant price for their liquor. At the same time, they are begging for food and complaining of starvation."

PUTAWATOMIES.

The Putawatomes, as a tribe, have not yet arrived. About two hundred and fifty of them now reside among the Kickapoos, near Cantonment Leavenworth, and not a great distance from Shawano station. Mr. Simerwell visits them, and endeavors to instruct them. He has compiled a book, hymns, &c. in their own language, which have been printed at Shawano. The Government Agent for this tribe has declared himself favorable to the re-organization of the mission among them, and Mr. Simerwell will embrace the earliest opportunity to re-establish his residence among them. He says, under date of Jan. 23, 1835:

"I learn that the Putawatomes have their lands assigned them on the North side of the Missouri River, between the Notaway and the Boyer rivers. The Notaway empties into the Missouri, about eighty or ninety miles above this place, and the Boyer near the Big Platto."

OTTOWAS.

[Not far South of Shawano.]

Mr. Eynkins says:

"A few Ottowas only have arrived. These have lately commenced settling upon their own lands. It is expected that they will receive accessions to their number from their kindred in the lake country. The approbation of the Indians, and the requisite authority from Government, have been obtained for the establishment of a mission among them."

CREEKS.

[Not far from the junction of Arkansas and Verdigris rivers.]

Missionaries, Rev. D. B. ROLLIN, Mrs. ROLLIN. Mr. John Davis, native preacher, Mrs. Davis. Miss MARY ANN COLBURN, Miss MARY RICE, assistants.

Mr. Lewis, in consequence of the death of his wife, and his own ill health, removed from this station during the last year. Mr. Davis continued to preach in several different places; and a number of persons were baptized before Mr. Lewis left the station. The Church consisted, at the last dates, of about eighty. Mr. Rollin and family arrived at the station December 22, 1834. He says, in a letter dated December 26, "Yesterday, I attended meeting, four miles from here, at what is called the old Baptist meeting-house, and preached to an assembly of Indians and Africans. After the service, upon the request of brother Davis, all the Church present came forward, one after another, and gave me their hand. It was difficult to suppress the emotions of my mind, on this interesting occasion. It is rather a low time in the Church, as I learned from brother Davis; but I am not able to write particulars, for want of information. Brother Lewis has left the mission, and removed to Crawford County, as, doubtless, you will have heard ere this. I feel much responsibility, at this critical time, resting on me. After consulting brother Davis, we have concluded it duty to labor together, i. e. including sisters Rice and Colburn, with myself and family. Sister Colburn will go into the school, and I hold myself in readiness to render that assistance which circumstances will justify. I have notified the Indians that school will commence on Monday next.

Brother Davis received a letter, a few days since, from brother Lykins, desiring him to come immediately to Shawano, and assist in the translations that are to be printed for the use of this people. Although I regret his absence so soon after my arrival, I have encouraged him to go. He expects to start, in a few days, with the leave of Providence.

Our school has commenced. It was opened with five scholars; and the number has gradually increased to twelve. The probability is, it will continue to increase, especially when the weather becomes more settled and warm."

CHEROKEES.

[Within Flint District, near the Eastern Boundary of the Cherokee Country.]

Missionary, Rev. Samuel Aldrich.

On the 25th of August last, the Rev. Duncan O'Bryant died, of a bilious fever, after an illness of eleven days. In his last hours, he enjoyed the presence of his Saviour. He was a zealous servant of the Lord Jesus, and he enjoyed in a high degree the love and confidence of all who knew him. He has left a widow, and a number of small children, in a very destitute condition. May the Lord comfort and protect them. Mrs. O'Bryant, in a letter to the Corresponding Secretary, says, "When I remember, that our God has pledged himself to be unto the widow a husband, and a parent to the orphan, my heart is comforted within me." Mrs. O'Bryant will soon, it is probable, remove from this station.

The Rev. Mr. Aldrich arrived at this station Dec. 24, 1834. In a letter dated Jan. 17, 1835, he says, "I arrived here on the 24th ult., and was kindly received by the brethren. Yet I am sorry to say, that there is, with the Church generally, a want of holiness and spirituality. The number in the Church is twenty-one; two or three of whom are now under Church discipline, which will probably result in the exclusion of one or more. Nothing has been done in reference to them since my arrival. The people appear very desirous to have their children instructed. The pros-

pect is, that I shall be able to commence a school of 15 or 20 in about one week from this.

CHOCTAWS.

[At the Choctaw Agency, on Arkansas River.]

Sampson Burch, native preacher.

Mr. Wilson left this station during the year, and the Board have received no recent information from him.

Mr. Burch has been invited by the missionaries at Shawanoc, under instructions from the Board, to reside at that station, and compile books in the Choctaw language, to be printed at the mission press and distributed among his countrymen. It is probable that he will comply with this invitation.

From the *American Baptist Magazine*.
Burmah.

Journal of the Missionaries who sailed in the ship *Cashmere* for Amherst in Burmah, July 2, 1834.

MAULMEIN, Dec. 12, 1834.

Rev. and Dear Sir—We arrived at Amherst, Dec. 6, 1835, having been out to sea one hundred and fifty-seven days. Although the time we have been obliged to traverse the ocean has exceeded, by forty days, that which we had been encouraged to hope would be requisite to complete our passage, yet so signally and mercifully have the everlasting arms embraced us, that we experienced little difficulty in submitting the time of our arrival, and all our future concerns, to the righteous will of our heavenly Father.

Our passage was but little variegated by storms and gales. Indeed, it has been signalized by the almost entire absence of both. Two or three Sabbath evenings in succession, after having passed the Cape, we witnessed something like gales, and "shipped" a few small "seas;" but we were very little shut up in our cabin during the passage, in consequence of falling weather. There was scarcely one rainy day in all the time. On the 30th of July, we had the pleasure of speaking the ship *Sumatra*, Captain Roundy, of Salem, bound to Canton. She had been out only thirteen days, while we had been out twenty-seven.

While passing Eastward, between the latitudes of 30 and 40, we were almost daily attended by flocks of Cape pigeons and Albatrosses. They were seen generally sailing in our wake, seeking their food from the hand of the Lord, as he scattered it on the waters. Many a time have we been strikingly reminded of the following scripture, when watching these beautiful creatures:—"These wait all on Thee, that Thou mightest give them their meat in due season. That Thou givest them, they gather." And when we beheld how fitly they were attired, and how providentially fed, our faith was invigorated by calling to remembrance our Lord's instruction, "Behold the fowls of the air, &c." The Cape pigeon is about the size of the American wild duck, and formed much like it. Its prevailing complexion is white, being admirably adorned by spots of a dark slate color. Several dozen of these birds were caught on our passage, by means of a snare made of a single twine, with which they entangled themselves in flying. The Albatross are found to be no small "wonder of the deep." The largest one taken on our passage, when standing on deck, was ten feet high. It measured, from the extremity of one wing to that of the other, ten feet, two and a half inches. The jaws were the most curious part of the bird. They were nearly white, and nearly of the texture of horn. In length they were nine inches, and so constructed that the smooth, cutting

edges of the one shut close by the side of the other and cut on the principle of the shears. The upper jaw was hooked like that of a parrot. When provoked, the Albatross uses these cutting instruments with fearful power. The prevailing complexion of these birds is white, displaying elegant undulations of a slate color.

So far as health would allow, the several individuals of our company have been employed in studies preparatory to their future labors. Brethren Wade, Howard, and Vinton, and their wives, have attended to the Karen language, brethren Comstock, Dean, and Osgoor, with their wives and Miss Gardner, to the Burman; and brethren Bradley and Dean, their wives, and Miss White, to the Chinese. Some time has been employed in miscellaneous reading, and the brethren and sisters, much to their satisfaction and advantage, have taken daily lessons in medicine and surgery with Dr. Bradley. Some of the brethren have devoted considerable time to reading on these subjects, for which they expect a compensation in the privilege of administering to the suffering natives, from whom the missionary receives repeated solicitations for medical assistance. While on this subject, we would not fail to mention, with gratitude, Dr. Bradley's kind attention and successful administrations to the sick during the voyage.

Our relations to the officers and crew has been sustained with interest to us, and, we believe, with satisfaction to them. It is due to Capt. Hallet and the first officers, to acknowledge their unwearied efforts to render our condition comfortable, and our voyage agreeable. The ship owner, the Board, and other friends who contributed to the convenience of our passage, have our sincere acknowledgments.

Our religious exercises during the first part of the voyage, consisted of social prayers in the cabin, attended by the officers and crew, a public sermon and Bible class on the Sabbath, and a weekly prayer-meeting, besides the Monthly Concerts of Prayer, for seamen, Sabbath schools, and the heathen. Opportunities for private conversation with the impenitent were often secured; and, after gaining their confidence, we felt ourselves justified in addressing both officers and crew personally and pointedly on the interests of their souls. An increase of religious feeling on the part of Christians, and a spirit of anxiety among sinners being discovered, it was thought advisable to increase the number of our religious meetings. Consequently, on the 16th of September, instead of pursuing the course at first adopted, another sermon was added to our Sabbath services, and a course of meetings commenced for every evening of the week. These meetings were opened by reading a portion of scripture, which, after singing and prayer, was made the subject of remark. In these addresses from the brethren indiscriminately, and in the sermons of the Sabbath, our object was to show the sinner the inconsistency of his opposition to God, the imminent danger of his soul, and the necessity of immediate repentance, enforced by the terrors of the Lord, and the sufferings of the Saviour.

In observing the Monthly Concerts of Prayer, the attending circumstances have added much to their ordinary interest. In praying for the heathen, the expectation of soon beholding them in their own land, and witnessing their degradation and wretchedness, has given ardor to our supplications. In prayer for Sabbath schools, the interesting recollection of former associations, with the pleasing hope and con-

fidest expectation that these nurseries of piety were to furnish our successors in carrying the Gospel to the perishing and the lost, stimulated to fervency and faith; and, while praying for seamen, their actual presence with us, and a knowledge of their present condition and gloomy prospects, with the aid of a divine influence, enabled us to pray with the spirit, and with the understanding also.

Besides these, we have held a prayer-meeting on Sabbath morning, and the sisters have had frequent seasons for prayer during the week. The results of these efforts afford us occasion for humble and devout thanksgiving. Notwithstanding the serious inconveniences unavoidable connected with a voyage at sea, we can sincerely say that this has been the happiest portion of our lives; and, in consequence of the divine visitation with which we have been favored, we hope a character has been given to our religious feelings, which will prove lastingly advantageous in our labors among the heathen. The Cashmere will long be remembered as a witness to the goodness and pleasure of fraternal unity and peace, the sweetness and solemnity of the Saviour's habitation, and a thrill of interest which nothing could impart but the penitent's prayer and the song of the redeemed. In this season of solicitude and rejoicing, our Burman brethren have shared their portion with us, and exhibit a decided improvement of religious character. The entire results of this revival, in relation to the impendent, it must remain for the revelations of a future day to disclose. But we anticipate the pleasure of meeting some of our ship's company at the right hand of the Judge, while others give us too much reason to think that the punishments of the wicked will be their future inheritance. It will undoubtedly give you pleasure to learn that the captain, first mate, the steward, and two sailors, offered us encouragement to hope that they are forgiven and accepted of the Saviour.

Some of these friends, who were the most easily affected by religious truth, inform us that they accompanied the Rev. Messrs. Allen, Hutchins, and others, (missionaries to Ceylon) on board the ship *Israel*, bound to Madras and Calcutta. One of them, as we had reason to believe, then received those serious impressions which have now resulted in the conversion of his soul. It may not be unprofitable to submit to you a brief sketch of his religious experience, which, with little exception, we shall do in his own language. It appears from his account that he was born A. D. 1807, of respectable parents, in the city of New-York. While favored with parental superintendence, he was the subject of moral discipline, and enjoyed the advantages of Sabbath school instruction; but, at an early age, he was left a friendless orphan, to select for himself an object of pursuit, which has since exposed him to the dangers and temptations of those "who do business in great waters." He says: "When on board the *Israel*, I attended a Bible class in the fore-castle, and went to meeting on Sunday. Some would weep when they heard the missionaries tell about Jesus, but would not confess him, lest their shipmates should make game of them. Still, my heart was as hard as a flint stone; but I knew I had a soul to be saved or lost; and sometimes I would say to myself, Shall I save my soul, or shall I wait a little longer? I kept putting it off, till going round the Cape, when the wind blew a gale, and I unfortunately fell overboard. Though I came near losing my life, the first word I uttered, after coming on deck, was an

oath. The next Sunday I heard a sermon on the dreadful consequences of taking the name of God in vain. It made me feel deeply at the time, but it lasted but a little while. I sometimes wished to have a soft heart; then again I gave up all these notions, and concluded, (according to the sailor's proverb, 'that a man could not be a Christian in a ship's fore-castle.') One night after this, I was more alarmed about my soul than before, and promised the Lord that I would give myself up to him when I went back to Boston; but, when in Boston, I never so much as went to Church, though my conscience often smote me for my wickedness. When I heard the Cashmere was to take out missionaries to some place in India, I was glad of an opportunity to ship on board. Something seemed to tell me, all the time, that I should be the gainer by it. I resolved, from the first of the voyage, to attend all the meetings I could; but some of my shipmates laughed at me, and told me there was no reality in religion. Finally, I thought I would give up myself to the Lord Jesus Christ, let what would come; but again I thought that the devil had so many 'round turns and half hitches' about me, that I could not get away from him. Then I remembered how long God's Spirit had been striving with me, and thought it would soon leave me soon. Perhaps one year, one month, one moment, and I shall be shut up forever. O what feelings I had then! I thought of dying, which made me feel that I needed a friend, but I was so wicked that I thought the Lord could not be my friend. The next Sabbath I felt worse than ever, and, after meeting, I went down into the hold of the ship. There I made my poor petitions known to the Lord Jesus for deliverance, and he put words into my mouth. O what delight I found in praying and thinking of Jesus! I found that *trying* was the great thing. At last, after two or three hours, I came up out of the dark, and felt that the chains of master Satan were broken off; and I cannot express the joyful feelings I have enjoyed from that time to the present. I am now resolved to spend the remainder of my days in the service of the Lord Jesus Christ."

Another convert informs us that he received an irreligious education, and, from his childhood, has been an alien from his parents' home, and a stranger to the path of virtue. During a previous voyage at sea he was brought, as he supposed, upon his dying bed; when, for the first time, he seriously reflected upon his condition as a sinner, and felt his exposure to the wrath of God. Finally, the prospects of recovery banished his fears; and, when restored to health, he again returned to the paths of vice. He was the first from our crew who broke away from the tempter's snare, and manifested a resolution to seek the Lord. The first time he addressed us in public, he used the following language; "I am not ashamed to acknowledge before God and his children, and my shipmates, that I am a sinner; and I am resolved to serve the Lord the remainder of my days." He then fell upon his knees, and, with tears and groans, offered the publican's prayer. From that time to the present he has been forward to discharge religious duties, and evinces much interest in behalf of his neglected fellow seamen.

And here, from our acquaintance with the character and condition of seamen, we cannot forbear an expression of our deep regret, that this interesting portion of our race have so long been neglected in the prayers and efforts of the friends of humanity and religion. While these men of the seas stand the

nightly watch and encounter the threatening billows of the deep, to enrich the landsman with the productions of other countries, and while their aid is indispensable to the work of preaching the Gospel to the heathen, it is a lamentable fact, that few of our American citizens remember them with a grateful thought, and few of our American Christians, either in concert or in private, raise a prayer for their conversion.

In conclusion we wish you to partake in our joys, and our gratitude to God, for bringing us in safety to the continent where we expect to live and labor for the salvation of men. For this work our hearts have been much encouraged, by the conversation of our dear brethren at this station. We are happy to find them pleasantly and usefully employed, while we learn, with deep interest, that inviting fields for usefulness are opening on every hand. Surely, there is yet "much land to be possessed." These Eastern nations with their hundred millions of immortal beings, are waiting for the "bread of life." Why are they not supplied? Are there not means in our American Churches? Let them visit these temples of heathenism, which during the last year have been extensively repaired, and whose gilded images have been greatly multiplied, by people who gladly lessen their pittance of rice that they may maintain the imaginary deities, and learn their comparative want of zeal for the Lord of hosts. Are there not men in sufficient numbers, who have love enough to perishing souls and a once suffering Saviour, to forego the endearments of home and the delights of civilization, for the more Christian parts of pointing these sons of the East to happiness and heaven? Let them once enter the field, prompted by love to Christ, and they would look back upon their present supineness and wonder. In our estimation, the Lord has opened the field before the Church, has furnished her the means, and given her the men; and now says, "Go work in my vineyard."

Desiring that you may share richly in the consolations of the Gospel, and that wisdom from above may be given to guide in all your efforts to send its blessings to a perishing world, we subscribe ourselves your brethren and fellow laborers.

JONATHAN WADE,
B. D. BRADLEY,
WM. LEAN,
G. S. COMSTOCK,
S. M. OSGOOD,
J. H. VINTON,
HOSEA HOWARD.

RELIGIOUS MISCELLANY.

Pulpit Eloquence.

The two brief extracts published in the Star of Wednesday, from a Sermon of the Rev. J. Newland Maffit, at New-Orleans, although something too florid, were yet truly vivid and eloquent. If I am not in error, I recognize in the following extract from an excellent article in the May number of Knickerbocker, (descriptive among other things of Methodists and Methodist meetings,) a faithful specimen of the eloquence of a Sermon which I heard Mr. Maffit deliver, many months ago.—*N. Y. Star.*

"He commenced with the text!—'I have been young, and now I am old—yet have I never seen the righteous forsaken, nor his seed begging bread.' In his pictures of youth and age, and of the sole consolation—

'the one thing needful'—which should sustain both, he broke forth into the following sublime emblem.

My friends, as I look down from this advantageous eminence, upon the different mortal ages that appear before me—upon cheeks painted with the rosy bloom of childhood, and lips redolent with the fragrance of spring—when I contrast them with the corrugated lineaments and snow sprinkled temples of age, my mind labors with a fearful comparison. I contrast the full veins and fair, moulded features of childhood, with the thin and shrivelled aspects of declining years; and I liken them all to the scenes which we meet with, on the broad ocean of existence. In our better days, we leave the pleasant land of youth in a fairy bark; the sunshine laughs upon the pennon, and trembles on the sail; the sweet winds refresh our nostrils from the flowery shore, the blue vistas delight our eyes, the waves dance in brightness beneath our keel; the sky smiles above us, and the sea around us, and the land behind us, as it recedes; and before, a track of golden brightness seems to herald our way. Time wears on,—and the shore fades to the view. The bark and its inmates are alone on the ocean. The sky becomes clouded—the invisible winds sweep with a hollow murmur along the depth—the sun sinks like a mass of blood over the waters, which rise and tumble in mad confusion through a wide radius of storm,—the clouds, like gloomy curtains, are lifted from afar. The sails are rent, the tackle departs; broken cordage streams and whistles to the tempest; the waves burst like molten mountains upon the half-submerged and shuddering deck; masts are rent in splinters; the seaman is washed from the wheels. Cries of terror and anguish mingle with the remorseless dash of billows, and the howling of thunder and storm. The founder boat sinks as she launches—the deck is breaking. God of Mercy! Who shall appear for the rescue? Where fold the arms, the arms that are mighty to save! Men and brethren—aid is near at hand. Through the rifts of the tempest, beaming o'er the tumultuous waters, moves a pavilion of golden light. The midnight is waning; gushes of radiance sprinkle the foam; a towering form smiles on the eyes of the despairing voyagers, encircled with a halo of glory. It is the Saviour of Man. It is the Ark of the covenant! It moves onward—the waves rush back on either hand—and over a track of calm expanse, the Ark is borne. Who steps from its side, and walks over the deep as if upon land? It is the great Captain of our Salvation—the mighty to save! He rescues the drowning from death, the hopeless from gloom. He stills the fury of the tempest; and for the spirit of mourning, he gives the song of rejoicing and the garments of praise. Ark of the Covenant! roll this way! We are sinking in the deep waters—and there is none to deliver! Let the prayer be offered, and it will save us all!"

Such is a faint sketch of the exhortation I have mentioned. In illustrating this point, the preacher said:—"Let not this sketch be deemed the dream of a fanciful mind. We are the voyagers, ours is the danger, and God is the Power who guides the Ark of Deliverance. These things are not visible to the naked mortal eye, but their truth is the same. The things which are seen, are temporal; from them depend those momentous things, which are unseen and eternal. How shall I illustrate the boundless difference between the glories of the spiritual and temporal world? Some years ago, I remember I was in a town in the neighbouring State, when there chanced an

eclipse of the sun. I had forgotten the anticipated event, and was reading in my room unmindful of the pale and sickly twilight that had gradually stole over my page. A friend came in, and said, "Brother, are you aware that the eclipse is now taking place?" I answered no; and joining him, I walked down into the long broad street. It was full of people, and the houses of the town on all sides were covered with the population. I took a small fragment of smoked glass, and surveyed the sun. It was nearly obscured by the other sphere, and by the clouds which, clad in gloomy light, were sailing fitfully by. After a little while I retired to my apartment, but for nearly an hour was totally blind. Now, my beloved friends, that mighty orb, even when, as at this present, it sails in unclouded majesty above us, throwing its flood of light upon the off-far mountain, the arid desert, the fertile valley, or the heaving main, that glorious orb is but a faint spark at the foot of the Omnipotent,—a dimly lighted lamp, feebly glimmering on the outer verge of that transcendent world, whose glories are unseen and eternal!"

"To-Day, To-Day."

This expression is one often used by a little boy of my acquaintance; and if any treat is promised, which he is to enjoy at some future time, his cry is, "No, no; to-day, to-day." When told he shall do so and so, when he gets more of a man; he instantly calls out, "No, no; to-day, to-day." Now I do not by any means praise him for this, because it often shows a hastiness of temper, and an impatience of control, not at all becoming in a little child of his age. Children, above all others, should study to be meek and gentle, mild, humble, and easily managed. They should not always wish to have their own way, because their way sometimes is very contrary to what it ought to be—very silly and very perverse. However, "To-day, to-day," is a commendable expression in many instances. I will notice a few of them.

Some of you, when reproved for sluggishness, and want of application to your studies, reply, that you will try to learn by-and-by; now, on such an occasion it will be better to say, "Yes I will endeavour to do my best to-day." Then, again, there are many of you poor children, who, though young may be of great use to your parents and relieve them of many a heavy burden; but instead of this, you put it off, saying you will do so by-and-by. Now I would advise you to begin directly, and in earnest with a "to-day, to-day."

You have heard of the great tempter, Satan, who is ever watching to ruin souls; and though you cannot see him, yet he is constantly about your path, and he would have you defer all good thoughts till a further opportunity. Answer him with a "to-day, to-day." He would have you be taken up with this world, and cheat you with the hope of finding it all well at last. He whispers, "There is time enough yet; you may be careless and unconcerned now, and go on gaily and thoughtless now, and at last there will be time for repentance and prayer." O, I beseech you, shudder at such thoughts, and reply to him in the words of your blessed Saviour, "Get thee behind me, Satan." Tell him you are not to be tempted by him, for the God of all has commanded in his word, "To-day, if you will hear my voice, harden not your heart."

To-day, I'll to my Saviour haste,
And not a moment longer waste:
But seek, by fervent prayer.

To gain an interest in his love,
A fitness for the courts above.
A seat prepared there.

Though Satan for to-morrow pleads,
Yet Jesus kindly intercedes,
And I should watch and pray;
I would not then such grace despise.
To him my answer shall arise,
Yea, Lord, "To-day, to-day."

From the Children's Magazine.

The Miseducated Kitten.

A little girl in Paris had a kitten given to her, when it was very young. She would not wait till the cat had weaned it, and it was able to eat for itself, but insisted on having it at once. You may be sure she had no small trouble with it, and I imagine she could not have had much else to do, to be able to take the pains she did. However that may be, she seems to have been a patient and persevering child; for when she found that the poor little thing would not eat, and was likely to starve, she actually undertook to teach it to drink out of a spoon—not by lapping with its tongue, as cats usually do—it was too young to be able to do that—but taking the spoon in its mouth, just as a little baby might! And she succeeded too! the little kitten did learn to take its breakfast from the spoon, with which its mistress fed it, like a baby. But then, mark the consequence! By-and-by, this little kitten grew big, and its little mistress began to think it too much trouble to feed a grown-up cat with a spoon, and so left it to shift for itself, as other cats do. But the poor thing would not! It not only was unable to hunt about for its own provision, but it would not eat or drink what was set before it. The poor animal, not having learned at first to lap with its tongue, kept all the time thrusting its whole muzzle into the plate, and would never learn to do otherwise; it very soon died of thirst and hunger. Ah! thought I to myself when I read this, how many poor neglected children this story represents! How many there are, whose foolish parents, like the little girl, take pains to spoil them, while they are young and fit to be playthings; forgetting that when they grow up, this will be their ruin!

One thing more; observe how the kitten was taught to do what nobody would have thought a cat could do: this was education—"drawing out" powers which you would not have supposed it had. It was a *wrong* education for the cat—and so many a poor child gets a *wrong* education from a worldly parent: but the same pains would bring about good effects just as great and remarkable, if taken in a *right way*.

The Mother.

Who is it that moulds the character of our Boys, for the first ten or twelve decisive years of their life? Not their father: for such are his engagements, or such the reserve and stateliness of his manners, that his sons but rarely come in contact with him. No: it is the gentle and attractive society of the mother; it is in her affectionate bosom, and on her lap, that the blossoms of the heart and mind begin their bloom; it is she who bends the twig, and thus describes the character of the tree. How then, ought she to be accomplished, for this important office! How wide and diversified her reading and information! How numerous the historic models of great men, with which her memory should be stored! How grand and noble the tone of her own character!

GENERAL MISCELLANY.

From the New-York Traveller and Times.

Paddy McCann's Frigate.

Paddy McCann lived in the town of Killaloo, in the south of Ireland, and was notoriously the greatest drunkard in the Province of Munster. Sunday and Monday,—working day and holiday, all were alike to him, but then to be sure, he was never without an excuse in his mouth; for this was Saint Patrick's, that was Saint John's, and another was Saint Bridget's, and so on to the end of the calendar, until at last it was a bye-word with the neighbors, that every day was a Saint's day with Paddy. However, in his defence, I must say, that it was neither for the honor or profit of Church or King, nor even altogether for the sake of Barney O'Dowd's "dear devil," (which by the way was the best in the Parish) that Paddy could never find it in his heart to go to bed sober; but the fact was that a "lucky woman" who lived in a cell, at the fag end of Crooley Mountain, had told his mother, long before he was born, that her eldest son would yet make "a man of himself, by getting drunk," and indeed, it would be nothing but the sheerest slander, for any body to say, that Paddy did not do every thing that lay in his power, to the fulfilment of the prediction.

There was another cause, also, which perhaps, shewed its effect in the same way. About two years prior to the opening of my tale, he had tumbled head over heels in love with the prettiest girl in twelve baronies, but unfortunately she was the daughter of a "real Prince," although through some accountable revolution in his family, he was obliged at the time to pick up his living selling cabbages. However, he had still too much of the King in his composition to suffer the "Royal blood of the Grogans" to be impoverished by a beggarly McCann, whose grand ancestor, at best was nothing better than youngest son and stirrup-holder of Japet. Mary, it is true, would have waved all the difference of birth, and followed Paddy to the end of the world and after O! but just as they had come to the conclusion of the "running away with each other," old Grogan was sent for to take possession of some property in Spain, and so before our Hero could accomplish his design, his deary was dragged away from him—forever.

The renowned river Shannon, rolls between Killaloo and Belina, which is situated precisely on the opposite bank, and a stupendous and everlasting granite causerway join them at present, but in the days of Paddy McCann, which was during the reign of the redoubted Brian Borhoime, they were connected by a broad flat spring board of a wooden bridge, which ever rose and fell beneath the footsteps of a passenger, as if the supporters were made of elastic wires, and on the account, there was scarcely a boy or girl for five miles about the country (who knew the use of their feet with all) but used to flock to the dance, which, time out of mind, had been kept up there of a Sunday evening. Besides this there was a "Pattern" held on it once a year, which was called "Jig Fair," alias the "Piper's Jubilee," for it was an old saying throughout the country, that any man who could tell a "drone from a hog's pudding," might always earn as much at one "Pattern," as would support him decently till the next, and on this account, as may be supposed, there was seldom any lack of musicians at "Jig Fair," and yet to the glory of the ancient "millions" be it spoken, the

"devil a one of thim was ever known to leave it without a sore elbow."

The sun rose upon a very beautiful morning about two years after Grogan's voyage to Spain, and it might soon be discovered that it was the anniversary of the "Piper's Jubilee," by the hordes of men, women and children, bedizened out in their best "bibbs and tuckers," who from all sides were pouring in towards the bridge. The business soon commenced, and long before the wake of the morning, there was scarcely a foot or an elbow to be found idle. Such a whirl of piping and jigging—drinking and singing—kissing and fighting, &c., we of these degenerate and quakerly days, can form but little conception of, and even at the time in question, it was considered partly a *miracle*, for such was the increase of tents and customers, gingerbread stalls and apple-carts, with all the other appurtenances of an Irish fair, that it becomes a matter of speculation among many concerned, as to whether the old bridge would be able to bear them. However this was an affair of little moment, for what true Irishman would ponder a minute on the chance of breaking his neck, or being tumbled into a river, when the more impatient items of a four handed reel or a hornpipe, would be likely to be put to stand still by the reflection.

Our friend Paddy of course was up to his eyes in business, at least during the earlier part of the bustle, for before mid day it was discovered he staggered in his steps, which however was partly attributed to the motion of the "fairy ground," for it appeared for all the world, as if it was taking a jig to itself. But in a short time after, the whole truth was manifested, for while engaged in the most interesting part of the "Phoka's Runka," Paddy McCann lost his balance, and went finally head over heels under the table. Still, the piping and jigging continued, while our hero was all the time snoring in a corner, when all a sudden the old bridge began to groan and shake, as if indignant of the *extra weight of abuse* that was heaped upon it, and the next moment it fairly broke away from the banks and went triumphantly sailing down the river. Such a hurrabaloo—woman screaming—men cursing—dogs barking, and bagpipes uttering their expiring groans, was never before heard since the time of Malin O'Shea's wedding, when the two mountains closed over head, and left half of the country howling away in the middle. However it was of short duration, for they all succeeded in scrambling up the bank, or swimming to the shore with the exception of Paddy, who, little conscious of what was going forward, was still snoring away for the bare life under the table. In the confusion no one had thought of him, nor in fact of any thing else but saving themselves, and when they had a little time to look about afterwards—Lo! it was too late—bridge, tents, bread-stands, apple-carts, and all the paraphernalia with Paddy along with them, were fairly out of sight, for it chanced there was a very strong flood in the river at the time, so that all hope of recovering their runaway fair ground was entirely abandoned, those concerned making up their minds to finish the duties of the day on the good green banks of the Shannon.

All this while the bridge was making the most of its way for the Atlantic, which in consequence of the extreme breath and depth of "the pride of Erin's waters" aided by a stiff breeze in the belliness of the tents, which made excellent mainsails, it soon entered without accident, and fairly stood out to sea. It is

true sometimes fishing smacks and Revenue Cutters, (for Brian Borhoine had imposed a tax on whiskey at the time) attempted chase, but in fact it was only an attempt for the bridge had canvass enough to serve a British frigate in a dead calm, and in spite of all that was done to oppose it, kept cracking away at the rate of fifteen knots an hour, so that when Paddy awoke, which was about sunrise in the morning, as he himself expressed it, "the devil a bit o'land was in sight, barin' the sky and the weather."

"Och! taranges! did ever any body *hear* such a *silence*," were the first words he said upon rubbing his eyes and looking about him; "where the devil are the musicians and dancers—there's one comfort any way—they must have been all blind drunk when they sneaked on, or they'd never have thrown every thing into such a confusion; curse the ould bridge I believe its dancing of its own accord—bah, how sick I am, whiskey never had this effect on me before."

So saying he got up, but had no sooner placed his legs under him that his "Frigate gave a lurch to port" and pitched him head over heels back again.

"Saint Mary defend us, what's the meaning of all this, only that I know I'm awake, I'd think it was dreaming I was, and now that I look at it again; it's very strange what makes every thing be rowlin about like foot-balls on a common. Mercy on me what a mighty extraordinary thing it would be if we were all bewildered, and the faries, I mean the good people, playing at quoits with us. Here's try it again any way."

With this he made another attempt, and succeeded in gaining the door of the tent, but had no sooner looked an inch beyond it, than he gave a roar that absolutely burst a thunder cloud, and again took the measure of his back on the floor. On recovering however, he began to take a more moderate view of the matter, and as the sea was calm, considering the freshness of the breeze—his wherry tight, and plenty of provision on hands, he made up his mind that matters might be worse, and immediately commenced putting his vessel in order.

Month after month rolled away, and still Paddy could see no land, but however, there was more than one excuse for this, for he contrived to keep himself blind drunk nearly the whole time, thus at once proving that the whiskey which our forefathers used, was a very different concoction from that which we find in the same market at present, for while the one impaired the vision, it is a well established fact, that the other gives it the extraordinary faculty of seeing double.

On the morning which wound up the sixth month of his voyage, however, his last whiskey barrel told a dry tale, and so of course his eye once more resumed its proper avocation.

"Theres' something like land before us, any way," says he, "but, faith it looks like no part of our ould Ireland that I have ever heard of, unless it be the mountains of Cunnemara—who knows but its France or England, or some of them wild furrin parts, for indeed it appears to be too outlandish a place for any Christian people to live in."

Still his raft drove right for the land, for land it was, and he could soon discover crowds of half naked men, and women on the shore.

"Blood anouns? Paddy," he exclaimed to himself, "what an astrologer you are in geography, considering that you never learned arithmetic in your life!"—didnt I say it must be some of the furrin parts,

and now dont I see plainly the country people are all blacks—God help us! I trust they're not Turks or Grecians; for I understand them are all cannibals, and particularly fond of picking an Irishman's bones."

He had little time for reflection, for his frigate then just rounded a point, bearing him to the view of the savages, who with one accord, uttered a most startling yell and vanished in different directions over the hill.

"Tare anagers," exclaimed McCann, (who at once felt he was the cause of their flight) what a poor opinion they must have of themselves—a flock of geese would have shown more botton—but who knows but they saw I was son of an Irish King, and was afraid I was going to surround them."

By this time he had made his vessel fast to a rock, and was proceeding up the hill, when all of a sudden he heard somebody shouting out, "O Paddy aroo, dear Paddy save us or we're lost."

"That's the last I'll do my darlin, answered Pat, if it was only for sake of the bit of the Killaloo brogue you've got of your own—but where the devil are you?"

"Look among the Furze Bushes forment you—quick, quick."

Accordingly Paddy ran to the bushes and scattered them about when to his great confusion and greater joy, tied neck and crop underneath, he discovered old Grogan—Nelly his wife, and best of all his own beautiful little Mary.

"Och! in the name of every angel in heaven, from Saint Patrick downwards, what brought ye here, and what were these maneathers going to do with ye?"

"We were wrecked on this coast on our return to Ireland, and made prisoners of, and now our captors were going to cook us for supper."

"Mercy on me what connoisures they are; but saving your presence, I have a mind to turn Canibal myself and eat Mary here alive with kisses."

Paddy well knew the benefit of "striking the iron while it was hot;" but, however, he had little time for his galantry, for he espied some of the savages peeping over the mountain, and looking as if somewhat disposed to return to the feast.

"The devil a doubt of it," exclaimed our hero, "but they're the hungriest looking animals I ever clapped my eyes upon. I suppose by this, they are complimenting each other on the flourishing state of their provisions; but what devilries are these? (Here he stumbled over a row of golden idols, with diamond eyes and pearl necklaces.) Tare, annons," he continued, "but they must be moutharin rich, to go to such expense with their dolls."

Thus saying, he lifted one of them up, when the savages rushed towards him with a tremendous shout.

"To the bridge, quick—quick," roared Paddy, "as you wish to save your bacon; as for me I may as well be hung for a sheep as a lamb; so I'll secure all the dolls."

In an instant after he had gathered the golden treasures in his arms, leaped safely on board his barge, and pushed out to sea, just as the canibals gained the brink. Here fortune was at his back again; for the wind suddenly veered round, and sent him according to his own account, fifteen miles an hour, before it, in a backward direction. Then was the launching of canoes, and the sweeping of paddles, but all in vain the poor savages had just about as much chance of

catching the raft as the tide waiters and fishermen on a former occasion.

When Paddy had a little time for business, he began to overhaul matters with Grogan, and found him much more accessible, touching his daughter, than when he was living in his royalty, and selling cabbages, in Killaloo. Some may attribute this somerset in his sentiments to the nature of his situation, and the value of his deliverer's golden gods, and perhaps they might be partly in the right; but however, it was chiefly owing to Paddy's being able to prove to his entire satisfaction that the blood of the McCanns was the true stock, and that he himself was full forty-first cousin to the King of Balanadub, only twice removed.

Our frigate all the time kept cracking along at the rate of a hunt, and as Paddy could tell by the green color of the water, right for Ireland, too, as if anxious to regain its old location; and to make a long story short, sequel proved he was right; for on the very morning of "Jig Fair," which proved his voyage to have lasted just twelve months, taking precisely an equal number of days for the inward and outward bound passage, she again entered the mouth of the Shannon, and before twelve o'clock, Mr. McCann was dancing a hornpipe, to the tune of "Moll in the Wood," in Barny O'Dowd's cabin.

The fame of the bridge spread far and near; and in honor of its exploits it was again raised to its former dignity, which it upheld for many a year after.— Tradition does not particularly mention whether Mr. McCann became a sober man or not; but however, any body but a dunce and a blockhead, can easily imagine that he grew a very rich one; and shortly afterwards became the lawful property of Miss Mary Grogan.

Such is the authentic tale of Paddy McCann's frigate.

The Hetress.

A sprightly, rosy-cheeked, flaxen-haired little girl used to sit, in the pleasant evenings of June, on the marble steps opposite my lodgings, when I lived in Philadelphia, and sing over a hundred little sonnets, and tell over as many tales, in a sweet voice, and with an air of simplicity that charmed me many a time. She was then an orphan child, and commonly reported to be rich. Often and often I sat after a day of toil and vexation, and listened to her innocent voice, breathing forth the notes of peace and happiness, which flowed cheerfully from a light heart, and felt a portion of that tranquillity steal over my own bosom. Such was Eliza Hadly when I first knew her.

Several years had elapsed, during which time I had been absent from the city, when walking along one of the most fashionable squares, I saw an elegant female step into a carriage, followed by a gentleman and two pretty children. I did not immediately recognize her face, but my friend, who was by my side, pulled my elbow: "Do you not remember little Eliza, who used to sing for us, when we lived together in this city?" I did remember—it was herself.

She used to be fond, said he, of treating her little circle of friends with romance—and at last she acted out a neat romance herself. She came out into the circle of life under the auspices of her guardians—it was said by some that she was rich—very rich—but the amount of her wealth was not a matter of publicity; however, the current, and, as was ge-

nerally believed, well-founded report, was sufficient to draw around her many admirers, and among the number, not a few serious courtiers.

She did not wait long before a young gentleman on whom she had looked with a somewhat partial eye, because he was the gayest and handsomest of her lovers, emboldened by her partiality, made her an offer. Probably she blushed, and her heart fluttered a little, but they were sitting in a moonlight parlor, and as her embarrassment was more than half concealed, she soon recovered, and as a waggish humor happened to have the ascendant, she put on a serious face, told him she was honored by his preference, but that there was one matter which she wished well understood before, by giving a reply, she bound him to his promise. Perhaps you may have thought me wealthy; I would not, for the world, have you labor under a mistake on that point.—I am worth eighteen hundred dollars!

She was proceeding, but the gentleman started, as if electrified; eighteen hundred dollars, he repeated in a manner that betrayed the utmost surprise; yes, ma'am, says he, awkwardly, I did understand you was worth a great deal more—but—

No, sir, she replied; no excuse or apologies; think about what I have told you—you are embarrassed now; answer me another time; and rising she bid him good-night.

She just escaped a trap; he went next day to her guardians, to inquire more particularly into her affairs, and received the same answer, he dropped his suit at once.

The next serious proposal followed soon after, and this, too, came from one who had succeeded to a large portion of her esteem; but applying the same crucible to the love he offered her, and found a like result. He, too, left her, and she rejoiced in another fortunate escape.

She some time after became acquainted with a young gentleman of slender fortune, in whose approaches she thought she discovered more of the timorous diffidence of love than she had witnessed before. She did not check him in his hopes, and in process of time, he, too, made her an offer. But when she spoke of her fortune, he begged her to be silent; it is to virtue, worth, and beauty, said he, that I pay my court; not to fortune. In you I shall obtain what is of more worth than gold. She was agreeably disappointed. They were married; and after the union was solemnized, she made him master of her fortune with herself. I am indeed worth eighteen hundred dollars, said she to him, but I have never said how much more, and I never hope to enjoy more pleasure than I feel this moment when I tell you my fortune is one hundred and eighty thousand.

It was actually so; but still her husband often tells her that in her he possesses a far more noble fortune.

Comets.

The Comet of 1680, is said to have been followed by a tail exceeding in length the whole distance between the Sun and Earth; the tail of the Comet of 1769, to have extended 16,000,000 of leagues, and that of the Comet of 1811, thirty-six millions. The orbit of Biela's Comet very nearly intersects that of the Earth, and a month's advance of the latter in 1832 would have brought them in collision. This Comet, however, being very small, and like Encke's scarcely more solid than a cloud, astronomers infer that the rencountre would not have effected the Earth's orbit

but in all probability would have seriously deranged our atmosphere, and, consequently, produced injurious effects on animal life, and aggravated the pestilence which then prevailed.

The great planet Jupiter, is styled by the writer from whom we take these facts, "a stumbling block to the Comets." The Comet of 1770 actually got entangled among Jupiter's satellites, was thrown out of its orbit by his attraction, and forced to describe a larger ellipse than before. Owing to the small mass of that Comet, it did not cause any perceptible derangement in the motions of any, even of the satellites of the Planet, though it may be presumed that it caused fatal changes in the atmosphere.

HERSCHELL speaks of the zodiacal light as "loaded, perhaps, with the actual materials of the tails of millions of Comets, stripped in their successive perihelion passages, and which may be slowly subsiding into the Sun.—Mercury

The "Life" in an Oyster.

The liquor in an oyster contains incredible multitudes of small embryos, covered with little shells, perfectly transparent, swimming nimbly about. One hundred and twenty of those, in row, would extend one inch. Besides these young oysters, the liquor contains a great variety of animalcula, five hundred times less in size, which emit phosphoric light. The list of inhabitants, however, does not conclude here, for, besides the last mentioned, there are three distinct species of worm, called the oyster worm, found in oysters, half an inch in length, which shine like the glow worms. The sea-star, the cockle, and the muscle, are the great enemies of the oyster. The first gets within the shell, when they gape, and sucks them out.

When the tide is flowing, oysters lie with the hollow side downward, but when it ebbs, they turn on the other side. *Query*—How do those manage that are attached to rocks? Do they, like a cunning politician, go with the tide? What a moral might be drawn from the economy of the oyster? The loose ones, it seems, are always "on the fence."

Wonders of Chemistry.

Aquafortis and the air which we breathe, are made of the same materials. Linen and sugar, and spirits of wine, are so much alike in their chemical composition, that an old shirt can be converted into its own weight in sugar, and the sugar into spirits of wine. Water is made of two substances, one of which is the cause of almost all combustion or burning, and the other will burn with more rapidity than almost any thing in nature. The famous Peruvian bark, so much used to strengthen stomachs, and the poisonous principle of opium, are formed of the same materials.—*N. E. Farmer.*

Puzzle.

Two drovers taking sheep to market, met on a cross road. Says one, "Charley, give me one of your sheep, and I will have double the number you will." "No," says Charley, "but give me one of your sheep, and I will have as many as you will." How many had each."

India Rubber.—The coutchak business is spreading itself rapidly. One manufacturer has commenced making *India rubber coffins.*

Ordination.—Brethren J. Wheeler, and Wm. Nolen of the Orange Church, were ordained on the 28th ult., to the work of the ministry by prayer and imposition of the hands of the Presbytery. Rev. C. M. Breaker offered the introductory prayer. Rev. J. Nicholas preached an appropriate sermon from 1 Tim. iv. 12. The Pastor, Rev. T. Adams, proposed the usual questions and made the ordination prayer. Rev. James Griffith delivered the charge from Mark xvi. 15. The services were interesting.

Errata.—In the letter on "Restricted Communion," published in the Southern Baptist on the 19th ult., in the first line of the letter read *you* instead of *your*; in first column, page 392, 21st line, for *baptize* read *baptism*; second column, 21st line, Dr. J. should be Dr. G.; same column, 38th line, between the words *difference* and *also*, should have been inserted, "between them; yet there was no essential difference, or such difference as to constitute them 'two distinct ordinances.' But then, there was a difference" also, &c., page 393, column 1, 26th line for *inevitably* should be *inevitably*; same page, 2d column, 7th line, for *unwillingness* read *willingness*; same page, 2d column, 27th line, for *neglect* should have been *regulated*.

UNION MEETING.

There will be a Union Meeting held at the Baptist Church at Union, near the Upper 3 Runs, Barnwell District, commencing on the Friday before the fifth Sabbath in August next.

As no Ministers are appointed by the Association to attend the Union Meetings, and as those meetings are generally neglected by our ministering brethren, the Church has passed the following resolution:

Resolved, That we as a Church feeling deeply interested for the prosperity of Zion in our community, do cordially invite our ministering brethren to attend our meeting, which will be protracted if circumstances justify such a course.

Done in Conference, this 20th day of June, 1835.

Signed in behalf of the Church.

July 3

DAVID M. DUNBAR, C. C.

PROTRACTED MEETING.

In accordance with a resolution of the Willow Swamp Church, Orangeburg District, a Protracted Meeting will be held at that Church, to commence on Friday Evening, the 2d of October next, and we affectionately invite all our brethren generally, and our ministering brethren particularly, to attend.

July 3

ELISHA TYLER, Sen.

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

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

June 19

JUST PUBLISHED,

And for sale at the Office of the Southern Baptist,

No. 18 BROAD-STREET,

LETTERS ON UNIVERSALISM, by N. W. HODGES,
Minister of the Gospel. June 5

PRINTING,

Neatly and expeditiously executed by

JAMES S. BURGESS.

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Tow and Flax	22	a	24	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
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Shoulders and Sides.	8	a	11	No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	
Prime	8	a	50	FLOUR, Bal. H.S. sup. bbl.	6	75	a	6871	No. 1, do.			a	
Cargo	4	a	41	Philadelphia and Virginia,	0	00	a	650	PEPPER, black, lb.			a	81
Mess, Boston,	00	a	121	New-Orleans,	0	00	a	000	PIMENTO	9	a	91	
No. 1,	00	a	11	GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a	
No. 2,	8	a	9	Oats,	36	a	43		Muscate,	3	00	a	
BREAD, Navy, cwt.	4	a	31	Peas,	48	a	9		Bloom,	2	75	a	00
Pilot,	4	a	31	GLASS, Window, 1000.	4	a	00		RICE, 100lb.	4	25	a	00
Crackers,	7	a	71	GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.	25	a	10	
BUTTER, Goshen, prime, lb.	25	a	00	HAY, Prime Northern, 100lb.	1	31	a	00	Porto Rico and St. Croix,	71	a	101	
Inferior,	20	a	00	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		Russia, bar,	4	a			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,	12	a	14	
COFFEE, inf. to fair,	11	a	11	Nail Rods,	7	a	71		SALT, liv. con. sack, 4 bu.	1	431	a	156
Good fair to prime,	13	a	13	LARD,	9	a	91		In bulk, bush,	25	a	30	
Choice,	14	a	15	LEAD, Pig and Bar, 100lb.			a		Turks Island,	31	a		
Porto Rico,	131	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		SHOT, all sizes,	71	a	8	
Ordinary to fair,	161	a	171	LUMBER, Pitch Pine, rita, Mft.	7	a	8		SEAGRAMS, Spanish, M.	14	a	16	
Good fair to good,	171	a	181	Shingles, M.	3	a	5		American,	1	85	a	1671
Prime to choice,	19	a	201	Staves, Red Oak,	14	a	15		TALLOW, American, lb.	9	a	91	
Santee and Maine,	32	a	40	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, Tarred,	9	a	10	Sugar House Tracle,	30	a			Manufactured,	8	a	13	
Do. Manila, cwt.	11	a	12	NAILES, Cut, 4d. to 20d. lb.	61	a	0		Cavendish,	24	a	32	
DOMESTIC GOODS.				NAVY STORES.					TEAS, Bohea,	18	a	20	
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a		Souchong,	30	a	40	
Bleached,	8	a	15	Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Sheeting, brown,	8	a	101	Do. Georgetown,	1	a	125		Hyson,	50	a	80	
Bleached,	101	a	17	Pitch,	1	75	a		Young Hyson,	65	a	75	
Calicoes,	9	a	15	Rosin,	1	371	a	150	TWINE, Seine,	26	a	30	
Stripes, indigo blue,	8	a	11	Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	30	
Checks,	7	a	16	Varnish,	25	a	25		WINES, Madeira, gal.	2	a	3	
Flelds,	81	a	11	OILS, Sp. winter strained,	1	05	a	110	Teneriffe, L. P.	1	a	135	
Fustians,	12	a	16	Fall strained,	90	a			Malaga,	45	a	50	
Red Tick,	13	a	20	Summer strained,			a		Claret Bordeaux, cask.	29	a	30	
DUCK, Russian, bolt.	15	a	21	Linseed,	1	a	105		Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	111 50	3.50
South-Carolina do.	45	67 00	1.75
State do.	100	128 00	3.00
Union do.	50	68	1.50
Planters' & Mechanics' do.	25	38	1.00
Charleston do.	25	53 00	
Union Insurance do.	60	00	4.00
Fire and Marine do.	65	00	5.00
Rail-Road do.	100	125	3.00
Santee Canal do.	870	00	20.00
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	

EXCHANGE.

Bills on England, 84 a 84 per cent prem.
 France, 5f. 23 a 5 25 per dollar.
 New-York, } 60 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent and int.; North 1 per cent and int.; Savannah 1 per cent and int.; Checks on the North, 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.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 25. and Sovereigns, 841 a 4 7-8.

Charleston Market.

COTTON.—The sales since our last report have been 351 bales of Uplands as follows:—57 at 19, 204 at 181, 50 at 171, and 43 at 171 cents. We have had no transaction in Long Cottons. Our last advices from Liverpool are to the 20th of May. The market was firm at steady prices, and had we vessels in port, we believe that the remainder of our stock would readily be disposed of.

RICE.—The sales of the week have been from \$31 to \$4. There is but little enquiry. The stock is light and holders firm.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last Number in December will contain an Index for the two volumes. Payments always in advance. Annual subscription, Three Dollars. The paper will not be sent to new subscribers, unless payment in advance be made. The names of old subscribers will be erased from our list, if after a suitable time payment should not be made; and ten cents will be required for every number received up to that time.

Persons may order the paper any other time than July or January, provided they will take all the back Numbers from the commencement of the semi-annual volume.

Postage must be paid on all letters to the Editor, or attention to them must not be expected.