

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM JENNEY BRIDGEMAN, EDITOR.

VOL. II.] CHARLESTON, FRIDAY AFTERNOON, JULY 10, 1835. [No. 2.

SUMMARY.

There were 10 deaths in this city, from the 23d June to the 5th July: 4 whites, and 6 blacks and colored.

Rail Road.—During the month of June, 320 passengers were conveyed upon the Rail Road, and 3200 barrels of Cotton brought to Charleston open. The Receipts of the Company at the same time, amount to \$17,456 91, exclusive of the Mail contract.

Dors and Printers Excise.—The late instance of the oppressive action of the law of Excise in the case of the Liverpool Journal, has excited the almost universal indignation of the press of all parties. The action was in consequence of the simple statement that an insane man had threatened to fire at an individual at the Liverpool Agricultural dinner. The verdict was only 40 shillings; but the enormous costs of the proceeding attorney at London, amounted to £473, the remaining costs making the whole loss to the Journal \$1000.

The gross weight of the petitions sent out from Canada to parliament is 1500 pounds! We did not know there was so much paper in all Canada.

Abraham Van Wart, an inveterate drunkard, died recently in the Batavia jail, in New-York, in consequence of not receiving his usual allowance of two quarts whiskey per diem, for the stealing of a five gallon keg of which he had been imprisoned.

The Mayor of New York, has requested the co-operation of all good citizens, in enforcing the law, prohibiting the sale of ardent spirits on the sabbath.

The late Samuel Slater who spun the first cotton yarn in the United States upon machinery, constructed by himself, and was in fact the father and founder of the cotton manufacture in this country—has the father honor of having established at his own individual expense, the first Sunday School in the United States.

Frost.—There was a frost at Albany (N. Y.) on the morning of the 23d ult. "severe enough to leave its traces on vegetables."

Mrs. Hemans died in Dublin, May 16. The event is thus announced by the correspondent of the *Morning Herald*—

"I regret to add that the highly gifted and accomplished, the patient, meek and long suffering Felicia Hemans is no more. She died on Saturday night, and met her fate with all the calm resignation of a Christian; conscious that her spirit was winging its flight to another and a better world, where "the wicked cease from troubling, and the weary are at rest."

Forgery in High Life.—The New-York Transcript says—"A forgery to a very large amount has been committed on the Rev. Mr. Schrader of this city, by two young men of highly respectable connections, one the son of Bishop——, the other a son of the late Elisha Tibbets. Tibbets is now at Bellevue, awaiting his trial, and his companion is not arrested. The forgery consisted in affixing Mr. Schrader's name to a bank check, which they subsequently got cashed.

A writer in the American Presbyterian, (Nashville,) expresses the belief that there is not in all Tennessee a single congregation of Roman Catholics, or Unitarians, or Universalists—nor a single preacher for any of those sects. We have no organized

congregations, heads, of atheists or infidels; no Shakers or Mormons, or other wild perverters of religion, or factious forth of strange gods."

Rev. James Shannon.—The Montgomery Advertiser says, it is anticipated by arrival in Louisiana that the Rev. Mr. Shannon, of the Baptist denomination, and Professor of Theology in the University of Georgia, has been elected President of the College located at Jackson, Louisiana, and that he will enter upon his duties in the fall.

Emigration to Africa.—Our readers will learn from other parts of our paper the designation of Bro. Crocker and Mine for Africa. They, in conjunction with Dr. Skinner and his daughter, and Rev. Mr. Seyes and his family of the Methodist mission, will embark in the brig Susan and Elizabeth, on Tuesday the 7th inst.

There was received on one day at the Savings Bank, Chamber street, (viz. June 29th) \$23,000 from 318 depositors. This is extraordinary, considering that there are three other Savings Banks in the city. It also reflects much credit on the prudent habits of our industrious citizens.

Emigration to Liberia.—The ship Indiana, Capt. Wood, sailed from this port yesterday, for the Colony at Liberia, with the Rev. John B. Barton, of this City, Missionary to Africa, and sixty-three colored persons as emigrants for the Colony,—fifty nine of whom are from this City, Augusta, and the County of Bryan.

Otho, King of Greece, was to be crowned on the 21st June in the open air, the capital containing no building large enough for the purpose.

Wealth of London Editors.—The office of the London Morning Chronicle was lately robbed of £200 in gold and silver, and £250 in checks and bank notes.—We are very sure it would be difficult for any thief to find so much ready money in the coffers of American editors.

The "Ne plus ultra" of all "strikes" we have ever heard of, has at last taken place at Bedford. The paupers there struck and demanded wages in money; after which they attacked the house of the guardians, broke the windows, &c. and were not put down until an effective police was sent up from London.

The fleet of the Sultan which has gone to Tripoli, carries on board from 3 to 4000 troops.

Expeditious Travelling to Russia.—A passenger who arrived at Havre in the packet-ship *Charlemagne*, embarked the same day in the steam packet for Hamburg, which performs the passage in 50 hours; when they take the stage for Lubeck, arrive there in 6 hours, and then embark in the "General Steam Navigation Co." Packet for St. Petersburg, where they may arrive on the fourth day—thus making the voyage from New York to St. Petersburg in less than 25 days.

The Carlists had been very successful in the North of Spain. The Queen had called on the Quadruple Alliance to come to her assistance.

The cholera is prevailing to some extent at Madison, Indiana, and Alton, Illinois.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JULY 10, 1835.

The Christian Secretary, published in Hartford, (Conn.) contains the following editorial paragraph:

"Our readers will recollect that some months since we announced the reception of a new Baptist religious paper, printed in Charleston, S. C. We esteem it highly as an able auxiliary in that part of the vineyard, and cherish a cordial union of feeling with its editor, and the denomination of Christians surrounding him, and for whose prosperity he labors. But we cannot refrain from saying, that we have of late noticed three things in the columns of that paper with which we are grieved. The first is, a serious attempt to adduce divine authority for slavery, from the word of God and the Gospel. The second is the insertion of an article from a political paper of Cincinnati, purporting to uphold mobs, as proper instruments to suppress abolition discussion. The third is, an open attack upon Rev. Baron Stow, of Boston, implying strongly a demand, that he should resign the office of Assistant Corresponding Secretary of the Baptist Board, to which he was appointed by the late Convention at Richmond, and also an implied threat that if he does not so resign, Southern Baptists will withhold their funds for missions; and all this, because Mr. Stow is an Abolitionist, and the writer says he has an "invidious zeal." Grieved we are with these things, but not offended; and sincerely hope, and frequently pray, that this spirit will not induce an attempt to neutralize the missionary spirit in the Churches, and destroy united action in the great cause."

Our worthy brother of the Christian Secretary is grieved at our "serious attempt to adduce divine authority for slavery." Would he have had us to make the attempt otherwise than seriously? We think on such a subject we ought to have been serious, and hence we not only attempted, but did actually adduce divine authority for slavery. If we were mistaken in our interpretation of "the word of God and the Gospel," our brother of the Secretary ought to have, as a Christian brother, endeavored to set us right. He ought not to have been grieved with us, and then left us to our own false conclusions. With pleasure would we have given our attention to any testimony from the scriptures or from "divine authority," to which he might have called our notice. We did not sit down to an examination of the sacred volume for the purpose of wresting it to suit our preconceived notions, but that we might learn the will of the Lord, and having it directly in view to obey his will. If after a laborious, though not unpleasant, search through the Bible, we have been left perfectly satisfied in our own mind, that we have divine authority for slavery, was it not right that we should make a serious attempt to justify the South against Northern aspersions? When the religious community at the North are striving to move heaven and earth against us, must we look on as cold and indifferent spectators of the gathering clouds and the impending storm? Shall they be calling us barbarians and separating us from Christian communion, and must we be silent when we have "the word of God and the Gospel" in our favor? But if in this our judgment err, is it not the duty of those who have no beam in their eye to guide us aright? not indeed by expressions of feeling but by an appeal to the word and to the testimony which alone can shed forth truly enlightening beams to guide our erring footsteps into the path of duty? Our article headed, "Has man a right to hold property in man?" went out with our request that if any should attempt a reply, our argument should be met by testimony from the word of God. That article has been much noticed; but hardly a serious attempt has been made to refute it. It has gone forth to our readers clothed in the habiliments of the sacred text, having from beginning to end the word of the Lord to support its position. Our brethren at the North are shocked at what has been termed an "anomalous" attempt to justify slavery, and grieved the more especially because we adduce

the word of God in our defence. Yet they make no "serious attempt" to shew that our interpretations of the texts to which we have appealed are erroneous. They have spoken, but they have spoken the language of feeling or of passion, or dogmatically condemned us. The Boston Recorder and Christian Watchman are exceptions; these have exhibited some scriptural argument against us, but that far from conclusive. We shall be glad to see "the moral precept which forbids slave holding," if it be indeed in the Bible. Any thing of the kind will be worth infinitely more than all the rhetorical flourishes, or the soft and tender expressions of grief which have heretofore reached us, and when it comes, if it be what was promised by the Watchman, we will bow with submission to the will of God, and twenty-eight slaves shall be immediately emancipated.

The Secretary is also in grief because we published an account of some riotous behavior against an Abolitionist, from an Ohio paper, which the editor says purports to uphold mobs, &c. We are surprised our brother did not observe in the piece alluded to, the following language—"These outbreaks of popular resentment cannot properly be countenanced." As to what is said in the Secretary about Mr. Stow, we have only to remark that we do not regret having given a place in our columns to our correspondent "Union." At the South Mr. Stow's appointment could not be relished; but we are disposed to have a higher esteem for the Christian character of that brother since we have learned his readiness to resign his office for the good of the missionary cause, and for the sake of continued union.

We reciprocate the kind feelings expressed for us by the editor of the Secretary, and we hope that nothing we have written will be construed into evidence of ill will towards our excellent brother.

The students at Wake Forest have formed an Anti-Coffee Society; some substitute molasses and water, and others restrict themselves to water alone. We would not be astonished if in this age of Antis some should ere long be forming themselves into Anti-Water Societies, requiring their members never to make use of cold water immediately from the spring or well, and only to drink it after its modification by the caloric of the atmosphere, and that in very small doses as may be necessary for the purpose of supporting life. We have abstinence societies of a laudable and beneficial character, and we care not how zealously these are supported if judiciously; but we cannot but think it is stretching the figure too far when societies are formed to put down the use of coffee, bread, &c. Our fear is that these extremes will throw into disrepute and into contempt societies of a useful character, and will by many be considered a mere burlesque upon the spirit of the age. For our part we are disposed to think that God made coffee for just the use to which it is appropriated, and our taste inclines us to adopt the sentiment of Du Tour, that it is most admirably calculated to banish languor and anxiety, and to favor the social virtues. We would recommend to our young friends of Wake Forest to quit their society before they return home, or their dear old mothers will be dreadfully tormented by their abstinence from what they know is well calculated to assist digestion, and to prevent the headache.

We notice a long and spirited article in the Charleston Observer on the subject of the recent elections in the South-Carolina College. Without approving of all his views, we think, with the writer, that the Christian public will have no better reason to be satisfied with the present, than with the former arrangement. Happy should we be to discover any indications of returning prosperity for this institution, the fruitful mother

of so many distinguished sons: but for all that appears, *her sun is set to rise no more*. Every Carolinian must mourn such a prospect.

The Trustees have acted, no doubt, on reasons satisfactory to themselves; and we mean not to impugn their motives, nor to assail the character of any gentleman appointed by them. But we venture to suggest, that it will be difficult to satisfy the good people of this State of the propriety of introducing into any Professorship, a youthful stranger, over the head of a resident *matre*, who has filled a similar chair for years with distinguished honor and success, a gentleman of the highest attainments in his department, of enlightened consistent piety, and well established character.

Yet, that this was the case in one instance, we can aver.

FOR THE SOUTHERN BAPTIST.

"Say not unto thy neighbor, Go, and come again: and I will give; when thou hast it by thee."

And who is *my neighbor*? This question is answered by the Saviour in his parable of the good Samaritan. It is any one of the human family, even a deadly, national enemy. When he is in distress, or affliction, it becomes our duty to administer such assistance as is in our power. The words of the wise man above quoted, require that aid be rendered immediately. It is unreasonable, ungenerous, unkind, nay, even *criminal*, to defer the requisite aid, even for one day. "Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee."

The inhabitants of Burmah, of Siam, of vast China, of Siberia, of Tartary, of Persia, of Arabia, of Africa, of South America, nay, even of the whole world, are our neighbors. They are "*perishing without law*," and without the knowledge of God. (See Prov. xxix. 18—Rom. iii. 12—16, and x. 13—17.) They are living and dying in sin, and sinking down to the shades of eternal death. The possibility of the salvation of here and there one, according to the belief of some persons, alters not the fearful truth just stated. The abominations of the heathen are such as to forbid utterance in a civilized, Christianized community, much more do they render the guilty actors unfit for the kingdom of God. We have in our hands the remedy which infinite wisdom and goodness has provided, for the recovery and salvation of fallen, degraded man; and we have the means requisite for sending that remedy to them, with the solemn command of heaven's King, "*Go ye into all the world, and preach the gospel to every creature*;" and can we say, "*Go, and come again, and to-morrow I will give*," without incurring the most fearful responsibility, and involving ourselves in enormous guilt?

Many persons are calculating on giving largely at some future period. But at the present time they suppose it is not convenient. Some will defer till next winter; some, till next year; some, for four or five years; and some have made their "last will and testament," in which some bequest is contained, to be paid after their death, and thus for the present conscience is satisfied and quieted. But is the course pursued by either of these persons right? While the world is dying in sin and condemnation, and sinking down into unquenchable fire, and everlasting woe, at the rate of more than *sixty thousand daily*, is it right to say, "*Go, to-morrow I will give*?" Were an only son seized with the cholera, what father would say, to-day I cannot be interrupted in my ordinary business, to-morrow I will attend to him! What mother would say, the expense of calling the physician and pro-

curing the proper remedy is too great, we will wait till to-morrow before we make any application! while through this delay the precious life is lost. Would it be right to say to a starving man, "*Go, and come again, and to-morrow I will feed you*," when an abundance of provision is prepared for his sustenance! Is it right to hold with an iron grasp till next winter, next year, or till the uncertain period of death, that which it is in our power to give *now*, to the cause of missions, that the heathen may, at once, have the word of life! How many prayers are offered for the death of that man, whose *liberality*, in the cause of God, is to commence after his death!

One reason for this delay is, a desire to give *more* than we are now able to give. But, perhaps, the *little* we are able to give *now*, may be of more avail than the *much* we design to give hereafter. We well know the difficulties attending the commencement of an undertaking. The fears, the doubts, the uncertainty of success, as well as the large expenditure necessary before there is any adequate return. So with regard to missions, much is needed to commence operations. When they are in good progress, every one is ready to lend a helping hand. Even the *little*, which we can now give, may send out some Tracts, some Bibles, support some native preacher, or aid in sustaining some devoted missionary, so that there will be so much labor done sooner than if the indulgence of delay is allowed. For instance, two native teachers, at an expense of about five dollars per month each, went into the Karen jungle, in Burmah proper, where no missionary has gone, or can go, under existing circumstances, and labored for five or six months and returned with the cheering intelligence, that *two hundred and ten persons* gave evidence of conversion to God. The determination to delay may prevent many similar excursions, and thus many may be left to perish who might be instructed, and guided to the Saviour of lost sinners.

Besides, if we refuse to aid *now*, the Lord may visit us in judgment, so that at the time we propose to be liberal, it may not be in our power. We may meet with some sad catastrophe, which shall absolutely thwart all our expectations. Shall we withhold, because we have made a *bequest*, that when we die something noble shall be given to the aid of a perishing world! We, probably, hope to live twenty or thirty years. Might not that bequest be paid as well *now*, by the *testator*, as after death by his *executor*? Should the amount of his property be small, so that all the income is needful to support his family, this is the grand reason why he should give now, or not at all. If, with the active industry of the father, his family cannot be supported without employing all his income, much less can the widow and orphan children be sustained when he is removed. Certainly \$100 can be given by a man in his life time, when he is able to earn it, much better than by his family after they are bereaved of his aid.

And why should not a man enjoy the luxury of giving? Why should not he rejoice that the Lord is pleased to make him an instrument in the conversion of souls! Is he afraid it will make him proud! Is he fearful that it will cause him to forget God! Is he apprehensive that it will lead him to self-righteousness, and induce him to trust to his own works as the ground of his justification! Is he in danger of assuming some of the glory, which belongs only to our adorable Saviour! This reason would lead him to neglect every good work, nay, every Christian duty, lest

it should be the means of awakening some soul, and so expose him to those tremendous evils. There is no more danger, however, that a man will become proud by giving \$500 or \$1000 to the cause of missions, than by expending the same sum for a house, furniture, equipage, or any other piece of property. There is a strange fear that a man will become proud in the service of God, while little apprehension is felt that the same cursed passion will be excited by the service of mammon. There is far more danger that the results above named will accrue, by keeping money, increasing force, and making larger crops year after year, than there is in being content with what one has, and devoting the gains to the Lord. There is a morbid sensibility on this subject, which leads men to depreciate the motives of, and indulge jealousies towards them "who deviseth liberal things," as if it were almost criminal to be generous. But it is high time that Christians arise from their torpor and indifference, and in the name of the Lord exclaim, "I regard not what others say, I see the world is perishing without a knowledge of the Lord Jesus Christ; I hear the cry of dying sinners for the word of life; I have the command of the exalted Saviour, saying, 'Go, teach all nations,' and I am determined to do all I can in the cause. Time is short; what I do must be done soon, for soon the night cometh when no man can work." Thus he would advance, regardless whether the world frowns or frown, and like the Apostle of the Gentiles, he would not count even his life dear, that he might be instrumental in saving sinners from hell. And in imitation of the blessed Saviour, he would endure any contradiction and persevere steadfastly in the arduous and important enterprise, determined to spare no pains, remit no exertion, and indulge no inglorious ease, till the valleys and the hills, till continents and isles of the sea, resound the high praises of Him "who was delivered for our offences, and raised again for our justification"—till one universal hallelujah rise from all parts of the earth, and all nations join the everlasting song of "redeeming grace, and dying love."

In view of the whole we conclude with the text—
"Say not unto thy neighbor, Go and come again, and tomorrow I will give; when thou hast it by thee."

H.

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

In my last I addressed you on the subject of private prayer, and mortified your feelings by the exposure of those of your brethren who are delinquents in that important Christian duty. I now add to your mortification and the mortification of all those who are apt to mourn over the obliquities of their professing brethren, by assuring you and your readers that many, very many heads of families live in the habitual neglect of family prayer. There are fathers as regardless of the spiritual welfare of their sons and daughters, and so unconcerned about the salvation of their souls, that they never gather them about the family altar, to read to them that precious book which brings life and immortality to light, and to lift for them the voice of prayer to the Throne of Grace. It is a duty particularly neglected in certain portions of the State, and in some sections it is not even conjectured to be a duty. And some indeed object to it as undemanded by the Word of God. Strange Christianity that, Mr. Editor, which would make an express

command the only standard of duty. God makes known his will by other modes than revealed commands, and the duty is ascertained by the consequent of the action. If mornings' and evenings' domestic devotion prove a blessing to a family, the sanction of God thus made known proves the habit itself to be a duty. But it appears to me that in such cases a pious Christian would enquire, not what is duty! but what is my privilege! But it is not my purpose to write a homily. I only design to state the fact that this duty is shamefully neglected, and to signify to you that if I can secure your consent to publish them, I may make out lists of all those whom I find hereafter neglecting their family devotions, and will send them to you from time to time, that it may be distinctly understood that such and such professors are not to be regarded "as bright examples to our youth," or as proper standards of religious character.

I am yours faithfully,

CENSOR.

N. B.—I do not promise to send you the names of delinquents positively, because I wish to refrain from personalities, but as reformation is of the highest importance, I may find it necessary to break through the rules of decorum, for the purpose of accomplishing a praiseworthy object. I can at all events send you the names, and allow you to dispose of them as you see best.

C.

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

It is of consequence that every obstacle should be removed which is ascertained to be in the way of the complete success of the Gospel. We are oftentimes surprised that the very best and most eloquent and conclusive sermons fail of the end for which they are designed, and are apt indiscriminately to charge the blame of it to the hardness of the hearer's heart, when sometimes the truth of the matter is that the mysteriousness of the preacher's language is the secret cause of the failure to convict. I do not now allude to those preachers who seek out flowery words by which to give a flourish to their style, and which would require the help of a dictionary to understand, but to those who without proper reflection make use of words and phrases, which though of common use among Christians are of too technical a character to be understood by mere casual hearers. The term "regeneration" for instance, is one that requires no particular explanation among those who are accustomed to hear the Gospel, but to tell a man who seldom hears a Gospel sermon that he must be regenerated before he can enter the kingdom of heaven, is to give him an enigma to solve. It is to him mystic language. But if he is told that his heart must be changed from the love of sin to the love of holiness, the preacher will be understood and the effect may be a happy one. There is one phrase however, in frequent use in the pulpit, which I take particular exception to, and would be glad to have it removed from the Theological vocabulary. I mean the term *Free Agency*. Every one who uses it or hears it affixes his own meaning to this phrase, and although the preacher and hearer might be of the same opinion if the former were understood, under such circumstances he entirely fails of enlightening the understanding or affecting the heart of his auditor. I have for years been enquiring What is the meaning of Free Agen-

cy? But have failed to find an agreement as to its signification in any two writers or speakers. What then does any one gain by the use of the term? I should advise, Mr. Editor, that the preachers of the Gospel who wish souls to be saved would use such mystical language as seldom as possible. You may convince a man that he is an accountable being without telling him he is a Free Agent. That he is accountable is said in the scriptures, but the term Free Agency is not to be found in the lids of the Bible. We are under no obligation therefore to use it. And the technicalities of scripture even, such as *regeneration, new-birth, election, predestination*, and many others, ought always to be used in a definite and well understood sense.

I hope the above hint will be received and that our ministers will profit by the suggestion of

AN OBSERVER.

PREPARED FOR THE SOUTHERN BAPTIST.

PAUL BEFORE AGRIPPA.

SCENE—The Palace of Festus.

Enter King Agrippa, with great pomp, Festus, Courtiers and Soldiers with Paul in chains.

Festus. King Agrippa and all men which are here present with us, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him, of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O King Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Agrippa. Thou art permitted, Paul, to speak for thyself.

Paul. I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am innocent of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech you to hear me patiently.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which know me from the beginning (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them; and I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus, with authority and commission from the chief priests,

at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." And I said, "Who art thou Lord?" And he said, "I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the courts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should rise from the dead, and should shew light unto the people, and to the Gentiles.

Festus. Paul, thou art beside thyself; much learning doth make thee mad.

Paul. I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

Agrippa. Almost thou persuadest me to be a Christian.

Paul. I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

[*Exit Soldiers with Paul.*]

Festus. This man doeth nothing worthy of death, or of bonds.

Agrippa. This man might have been set at liberty, if he had not appealed unto Cesar.

[*Scene closes.*]

MISSIONS.

From the American Baptist Magazine.

Mission to Europe.

FRANCE.

Missionaries, Rev. Isaac M. Willmarth, Mrs. Willmarth, Rev. Antony Porchat.

Mr. Willmarth and his wife sailed from New-York, May 1, 1834, arrived at Havre May 31. They immediately proceeded to Paris, and made arrangements for commencing their missionary operations. Sickness and other obstacles have impeded their progress, but they have made a beginning. The Board have appointed the Rev. Antony Porchat, a French Baptist preacher, as their missionary, to be associated with Mr. Willmarth. The Board have also appointed two other French Baptist preachers, as missionaries in

France, but they have not yet accepted the appointment.

GERMANY.

The attention of the Board was drawn to Germany by several providential circumstances, which clearly made it their duty to commence measures for missionary labors in that great and important country. In the vast regions, comprehended within the name of Germany, there is comparatively little of enlightened, scriptural piety. The Catholic religion prevails over a large portion of the territory, and different forms of corrupted protestantism hold many millions in a darkness which is almost equally dismal. Germany needs another Reformation, and thousands of her inhabitants are sighing for evangelical instruction. The pure Gospel must be preached there with apostolical simplicity and fervor. The Board believe, that the Baptists of this country ought to aid in spreading the Gospel in that country. There are in and near Germany many thousands of Mennonites, who are Baptists, in many of their principles, but who have been affected by the corrupting influences which have existed around them. They may, undoubtedly be benefited by aid from the Baptists in this country, and perhaps they may be allured back to the old paths. Our pure doctrines and scriptural institutions are admirably adapted to rouse a nation like Germany from its apathy, dispel its errors, and revive what remains of true evangelical feeling.

God prepared the way for the operations of the Board, by raising up at Hamburg, a man, who seems to be well fitted to be a pioneer. He is thus described in a letter from Professor Sears, who was requested by the Board to make inquiries in Germany, respecting the religious state and wants of the country:—

"I know not that there is any regular Baptist Church in all the North of Germany. Of the Mennonites, I have nothing to say now; but aside from them, there are in Germany not a few individuals who are Baptists in sentiment. On my arrival in Hamburg, I called on Mr. Onken, whom I found to be in all respects an interesting man. He is a German, a little more than thirty years of age, married in England, has two children, is perfectly master of the English language, (which is spoken much in Hamburg), and though not a man of liberal education, has a very strong, acute mind, has read much, is a man of much practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828, he was a missionary of the Continental Society, and preached in Hamburg and vicinity, with very considerable success. Since that time he has been agent of the Edinburg Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract Society. He has the confidence of Tholuck, Hahn, Hengstenberg, and many other distinguished individuals of the evangelical party, and has their co-operation in circulating Bibles and Tracts. He has at length become so thoroughly a Baptist, that he cannot be satisfied without being a member of a Baptist Church, and the second day after my arrival he requested me to baptize him; but in consequence of his going to Poland as an agent of the Bible Society, to be absent two or three months, and also of a variety of circumstances connected with the formation of a Church, it was deemed advisable to defer it until spring."

On the 22d April, 1834, Mr. Onken and six other individuals were baptized by Professor Sears, and

were the next day formed into a Church, of which Mr. Onken was ordained as the Pastor.

The Church at Hamburg are very happily united, are unmolested by the government, and are in a prosperous state. Thirteen have been baptized in all.

Mission in Africa.

LIBERIA.

The Board feel grateful to God, that the prospects of our missionary operations in Africa are now brighter than at any previous period. Two white brethren, the Rev. Wm. Mylne, and the Rev. Wm. G. Crocker, have been appointed by the Board as missionaries to Liberia. Mr. Crocker, after completing his theological studies at the Newton Theological Institution, last August, commenced a course of medical studies, with a view to increasing his qualifications for usefulness as a missionary. These brethren will sail for Africa, by the first favorable opportunity.

The Board have made contingent arrangements for the employment of one or two persons, now in Liberia, as catechists and school teachers.

Dr. Ezekiel Skinner, who arrived at Monrovia in August last, has, though not connected with the Board, rendered useful services to the Baptist Churches in the Colony, and has communicated to the Board many valuable facts. In a letter dated Aug. 22, he says:—

"Since our arrival, brother Waring is dead. He died on the 13th, and was buried on the 14th of the month. In him I have lost a friend, his family an affectionate husband and father, the poor a benefactor, the First Baptist Church a beloved pastor, and Monrovia one of her most active and valuable citizens. He died, after an illness of fourteen hours, of cholera morbus, or cholera.

There are two Baptist Churches in this Colony, both in this village, though members of the first Church are spreading over the Colony. The second is composed of twelve members, under the pastoral charge of brother Teague. There are ninety-one members of the first Church at New Georgia, or Carey Town, distant four miles from this place, all recaptured Africans, and exhibiting a glorious evidence of what divine grace can do, in subduing the heart, and removing idolatrous superstitions from the mind. At Caldwell, distant eight miles, there are twenty-one members of the same Church; at Millsburg there are eleven members; at Big Town, near Cape Mount, among the Veys, two—one an exhorter, both natives—where brother Revey has taught a school, for a considerable time, and numbers have learned to read.

There are three ordained ministers here, of our denomination, and three licentiates. The morals of Monrovia are not so bad as I anticipated. I have not heard a profane word since I have been here, nor seen a drunken man, nor had a drop of spirits offered me, nor seen it used by others. There is a general and strict attention to the Sabbath. May God send a host of laborers into this field, and our denomination not be behind-hand. There are, of the Baptist denomination, in this Colony, 243."

In a letter dated Dec. 6, Dr. Skinner says,—

"Since my last, a Baptist Church has been constituted at Millsburg. It was done on the last Saturday in October. We had a pleasant season. We have reason to believe God blessed our meeting. Several were convicted of sin before the conclusion, which

was on Sunday evening, and have since obtained hope. Three, I am informed, have been baptized. On Saturday, Nov. 1st, I assisted in the ordination of brother Hillary Teague. He is a man of good talents, and good English education; has a wife, but no children. He is now engaged in trade, of all employments the worst for a minister in this Colony. I have conversed with him, and find that he would be willing to relinquish every thing else for the ministry, and would, with pleasure, engage in the missionary work."

The Board have adopted measures to employ Mr. Teague as a missionary, if no obstacle shall be found to exist.

Liberia.

DR. SKINNER TO DR. BOLLES.

MONROVIA, JAN. 10, 1835.

Dear Sir— I would inform you, that a Baptist Church was formed the last week in December, at Edina, of thirteen persons that came out in the expedition from Pennsylvania, to be settled at Port Cresson, in Bassa Cove, eight males and five females. This is the fourth Baptist Church in the colony. Five were baptized on Saturday, the 17th, at Caldwell, and a Church will be formed there on the second Friday in February, unless it should be thought best to do it before. Our present calculation is to form an Association on the third Friday of February, which will probably be the First Baptist Association ever formed in Africa. We are poor, and we want help. We want a white man of bright talents and good education; and I verily believe one may come with safety, if acclimated at Bassa. We have three men here that might be employed with advantage. The first organized Temperance Society in the Colony was formed at Edina, January 1. In twenty days including to-day, we have obtained two hundred and sixty-one signers to total abstinence. I obtained seventy-seven signers in a meeting at Caldwell, Tuesday evening last. There is some attention to the things of religion there. May God bless you, and the Board and Society with which you stand connected, and, if you do any thing here, direct you by his providence; to do it in the best manner for his glory and the advancement of truth, is the earnest prayer of your affectionate brother in Christ,

EZEKIEL SKINNER.

Rev. Lucius Bolles.

In a postscript dated March 3, 1835, Dr. S. subjoins:—

A Church has been constituted at Caldwell of twelve members, seven of whom have been recently baptized; fourteen or fifteen more, members of other Churches, we expect will join us soon. We have obtained to the total abstinence pledge in respect to ardent spirits, five hundred and three in two months and two days; and it is agreed by three vendors of that article, that for a month past they have not sold more than a ninth or tenth part as much spirit, as they usually have in the same length of time.

Burma.

Burman division of time.

April 1. Burman worship-day. This recurs at every change of the moon. It is a fact worthy of remark that, though their worship-day is not the same with any one day of our week, and though their year and month are not divided into weeks corresponding to ours, yet they name their days by *sevens*, as we do;

as if their week had once been the same with ours, but they had changed their worship-day, which always strongly marks a division in the time, on changing their religion. Their worship-day being changed agrees with no one day of their former week, rendering the old division obsolete, though the names of the days by seven still continues, Sunday being reckoned the first, and Saturday the last.

The days are named from the sun, moon and planets thus:—

Ta-ning-ga-nwa,	the Sun,	Sunday.
Ta-nin-la,	the Moon,	Monday.
Ing-ga,	Mars,	Tuesday.
Bod-da-hoo,	Mercury,	Wednesday.
Kyah-tha-ba-da,	Jupiter,	Thursday.
Mhounk-kya,	Venus,	Friday.
Tsah-na,	Saturn,	Saturday.

Query. Is this division of time into periods of seven days, derived from that which God made at the creation?

Ava.

MR. KINCAID TO DR. BOLLES.

Ava, August 13, 1834.

Rev. and very dear sir.

I am just now made acquainted with the fact, that a Government, mail is to be sent off tomorrow over land to Calcutta. My last journal accompanied with a letter was sent off on the first of July. At that time I was only just able to hold my pen, though I had continued to conduct worship every evening, and occasionally converse with inquirers; but about the middle of July my strength entirely failed, and I felt myself approaching the *home* of redeemed spirits. I was advised to leave Ava, but just as I was making up my mind to this a favorable change took place. For ten days past I have been getting out a little, and have visited Sagaing, Ummcrapoora, some neighboring villages and various parts of the city, partly with a view to benefit my health, and partly to give books and preach the Gospel. This morning I visited three villages west of the city. In two of them but few listened; but in the other a fine group came out of their houses, and sat down on the ground around me. After speaking about ten minutes, I perceived an old man apparently making signs for me to stop. I paused and looked him steadily in the face, when the venerable old man, partly rising, bade me go on, saying, "You teach new things, but what you say appears to be wise, and we would like to hear more." After preaching a few minutes longer, the old man said, "What will become of us who worship these pagodas!" "You will be punished for not worshipping the living God." "Why shall we be punished for worshipping idols?" "Does not the king punish rebels?" "Yes." "Why does he punish them?" "Because they despise his majesty, and break his laws!" "Just so you who worship gods of gold, of silver, and of stone, despise the great God who made you, and thus you transgress the divine law, which says, 'You must love God with all the heart, and love your neighbour as yourself.'"

I intend to make excursions every morning, and preach to groups of people. This I can do till 8 or 9 o'clock in the morning; after this the sun becomes too painful to be out. More or less visit the house every day. Now and then we have some who appear to be diligent inquirers after truth. There are four persons for whom I cherish a comfortable hope that they

have passed from death unto life. Two have been talking about baptism; but when (if ever) they will venture all for Christ, I cannot say. Baptism brings the faith of a convert to a severe test. The faith of primitive times is not shed abroad in Burmah, and I am confident that there will not be great accessions to the church in Burmah Proper, till there is more faith in us who preach and in those who become disciples. Those who have been baptized, appear very well; and this to me is an omen of future prosperity to the cause in Ava. Ko Kai is not second to any one in the Burman church; he is daily studying the Scriptures; and, in many respects, has become a valuable assistant. I could wish you was personally acquainted with them all. I know it would call forth sentiments of gratitude to God for this rich display of saving grace. However, as we do not expect to meet in time, we look forward to a more happy meeting, where the redeemed of every nation will assemble. In that blessed assembly, you will meet with some blessed souls who first heard of Jesus in Ava. You, my dear sir, and others who have, for so many years, toiled and prayed for the salvation of Burmah, must feel a peculiar thrill of joy, when you look over this great nation, and see the truth taking root. I sometimes think the day is not distant, when streams of living water will break forth in this long degenerate land.

I am happy to state that Government has manifested no hostile feelings for a long time. Perhaps it is because less has been done, for two months past, than what was done before. One of the princes frequently sends for me to visit him. At first, he seemed to be anxious only about science; but, of late, he has become a student in the Scriptures. He says, that St. Paul's Epistle to the Romans is wonderful beyond any thing he ever read. I found him one evening comparing several passages together; he had the places marked which speak of the law of faith. I said, "Your Highness will be much gratified in reading the Old Testament Scriptures." "Why?" he inquired. "Those writings give an account of the most wonderful events from the beginning of the world to the coming of Christ. 'Be it so; this divine law must be more important than any history.' He then inquired, "How is a person to know that he is a believer, and that he will be saved from all his sins?" I gave a short relation to my own Christian experience, particularly the peace I felt when the eyes of my understanding were first opened to see the beauty of the divine character. He listened with the most eager attention, to every word. I urged the importance of depending all on Christ, who alone can save us from our sins and present us pure and holy before the throne of God.

I have before written to you on the subject of schools. The one Mrs. Kincaid got up last October, encourages us to believe that much good might be done in this department. The whole number of scholars is fourteen, though only eight are now in school. Elizabeth Nelson is a fine scholar; and all kinds of plain sewing she does exceedingly well. Others are making good progress for the time they have been in school. It would be easy to obtain a large female school, if we could teach them needle-work as well as letters. We hope, before long, a box or two of such things as I mentioned in a former letter will come on for Ava schools. It is wonderful, sir, what influence our school children have over their parents and relatives. When they get permission to go home

for a day, they beg for some tracts to take to their friends, and they induce them to come out and hear the Gospel. The mother of Mary Connell comes frequently; and she says she can no longer worship idols. Mounng Oug, (12 years old) by repeating the Catechism to his parents, has induced them to come and worship on Lord's day. Could Christian females in America see the wants of this great metropolis, they would rejoice to have it in their power to do something to elevate the female character, and pour into their hearts the hope of future bliss.

Kindly remember me to the Board. I beg an interest in your prayers, that I may be guided in the path of duty. From your unworthy brother,

B. KINCAID.

To Rev. Dr. BOLLES.

P. S.—Since I have been in Ava, I have given away more than a ream of letter paper. If a prince or nobleman wants five or six sheets of paper, he sends a polite message, and asks the favor of a few. I cannot well refuse, and this is the way my paper has gone. I shall be under the necessity of doing the same in future, and will not some brethren who feel interested in the cause here, supply me with a ream now and then; also a few rolls of good sealing-wax. Paper is high in Bengal. A few days since, the queen's brother sent me for a pair of scissors. We had but one pair in the house, and was obliged to send him such word. A few trifling things of this kind would, I think, be serviceable, situated as I am.

AVA, Nov. 10, 1834.

* * * If you see my journal, you will know what we have been doing, and what our prospects have been; but just now a threatening storm hangs over us. On the 5th of this month, early in the morning, I was summoned before a high court of the empire. All the noblemen and an immense crowd of the common people were gathered together in the great court. As soon as I entered the great black book was called for, and chapter after chapter was read, in which they had attempted to draw a full length portrait of my character. I did not feel myself worthy of so good a character as this testimony would go to establish—in one word, they read from their record, that the American teachers had come to the golden city; had stirred up great numbers of the people to despise the gods and religion of Burmah; was disturbing the public peace; was preaching a law which the king, the princes, and the nobles did not approve, and was giving books which taught a foreign language—thus, and a good deal more, they read, and no voice was heard but the reader.

At length they read a chapter to which I could not listen in silence. In substance it was this: "About seven months ago the American teacher promised to preach no more, and give no more books; but, disregarding that promise, he had gone on ever since, preaching and giving the books in every direction."

I replied, I never heard of such a promise before; but that I had promised to give no more of the Investigator; and that the *Waongees* gave me permission to preach and give the sacred scriptures.

I had no sooner said this, than a *Waongee*, in a boisterous and angry manner, said, He knew nothing of our book, and that I had promised to give no books.

A *Woon Donk* then took up the subject—said; They knew nothing about the distinction I made, and were determined to 'put down' all preaching and all books which taught a foreign religion.

I remonstrated with them—told them about the Mahomedans and Papists, who are not molested; they became more vehement and rude, said these people did not preach and give books, and that I should not. Over and over again, they flatly denied ever giving me any permission to preach or give books. They then called upon me to promise that I would preach no more, and give no more books of any kind.

I replied, "I dare not promise."

They said, "You must promise."

I replied, "I cannot, I dare not make such a promise; I fear God more than kings; and if you cut off both my arms, and then my head, I cannot make such a promise."

One said, "Remain quiet, and you can stay."

I replied, "I dare not remain quiet; I came here to preach, and the command of God is, to preach in all the world."

Half a dozen cried out furiously: "Send him away! send him away!! he is not fit to live in the empire!"

I then made an appeal to the prince, the queen's brother; he listened to my story till I came to that part where I said the *Wongees'* promise induced me to rent a house at considerable expense. He then inquired how much money was expended, and said the owner of the house should pay back the money. I have omitted to say, in its proper place, that they called the owner of the house, and before me threatened the old man with *prison*, and *death*, and every thing that makes a Burman's blood freeze in his veins, for renting it to me. The poor old fellow prostrated himself before them, begging for his life. Though the old man was a great villain, I pitied him, and told the ministers they had no reason to blame him, for if they had not given him permission, he never would have rented me his house. "Do not punish him for what you gave him permission to do." The old man dared not utter a word in his own defence.

Thus I have given you a concise view of the affair; and what will be the result it is impossible to say. For two months past great numbers have been calling at the house, and an increasing interest to read our books has been very apparent. This, together with some things not connected with my doings, has probably aroused the government. We feel greatly distressed on account of the disciples here—there are also many promising inquirers, and a few who give evidence of piety. It seems to us like being driven from the field of labor to relinquish our footing here. O God! look in mercy on these millions. The cause is God's—this is a cheering thought; the counsels of men cannot overthrow the doings of God. But O, sir, I feel the need of having more of that wisdom which cometh from above.

One of the ministers said to me, "If we do not oppose you, we shall go to hell."

I said, "Do not I preach the divine law!"

He replied, "We dare not listen to you; we are afraid of hell!"

Thus, they would have you think that from pious motives they set themselves against you. I have some hopes that this fit of bigotry will wear off, and the sun of prosperity again shine upon our path. I know the day of opposition will come; I know the empire of darkness is not to be overturned without much toil and suffering. We must not be discouraged; if driven from one point we must seize upon another; and as good soldiers of the cross of Christ, we must continue struggling on the field of battle, till the triumphant shout is echoed through heaven and through

earth, "The kingdoms of this world have become the kingdoms of Christ." PRAY FOR US—pray for the little band of redeemed souls in Ava.

Your ever affectionate friend and brother,

EUGENIO KINCAID.

To Dr. Lemuel Cowell Paine.

Siam.

MR. JONES TO REV. H. MALCOM.

BANKOK, Siam, Jan. 16, 1834.

Dear Brother—In writing to you hitherto, I have written too much about ourselves. In this letter I wish to write of something more important. Still self is so sly it may insinuate itself even here to some extent. I wish to plead the cause of the heathen. It is true we have not been a long time in this country, but we have been long enough to perceive what heathenism is, not only in theory, but in practice. The daily and hourly degradations and abominations we witness, pain our souls. Humanity revolts, decency is outraged, natural affection, except in its basest forms, is unknown—humble poverty is oppressed, and iniquity triumphs. A full fed, insolent, indolent and almost innumerable priesthood riot upon the wealth of the country, and delude the people with a superstition which God abhors. Have Americans compassion! here is a field for its exercise. Do they love decency! let them try to implant that love here. Have they a regard for the ties of nature? let them teach that regard. Do they love freedom? let them compassionate the oppressed. Do they hate imposture! let them attempt its overthrow. Do they fear God! let them persuade their fellow beings to fear him too. But earthly circumstances and prospects are hardly worth mentioning here. The prospects of a future state to such beings, as they are disclosed to a believer of revelation, are appalling. An Apostle has said, "Now the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, variance, emulation, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings, and such like; and that they which do such things shall not inherit the kingdom of God,"—and I can safely add, that if such be the fact, for this people as a mass there is nothing but a "certain fearful looking for of judgment and fiery indignation." They know not God and our Lord Jesus Christ. In view of their character and prospects, and the commands of the Saviour, I ask, what *ought* Christians in America to do! Ought they to be contented with a trifling annual or monthly contribution, which they can spare as well as not, and a few stated prayers that God's kingdom may come! They cannot feel as we do who see the heathen in all their wretchedness, but they can read their Bibles. They can pray on their knees to God, and ask him what he would have them to do. They can contemplate the example and precepts of our blessed Redeemer, and ask what they require. They can look forward to the judgment day, and consider what the scrutiny of that day will demand of them. When I look back to the hours I spent in considering whether I should become a missionary to the heathen, I wonder and am astonished at myself. May God pardon me that I hesitated so long. What! love the Saviour and hesitate about making his salvation known to millions of benighted men! Love him, and hesitate to obey his last command! Situated as I am now, alone, in the midst of millions of idolaters hastening like myself to death and judgment, I want

to raise my feeble voice and let it resound till it should reach my antipodes, and cry, Brethren, awake! awake!—call upon God, that, as he has had mercy on you, and given you a title to heaven, he would also have compassion on your fellow beings, and save them from hell. The time is come when Zion must arise and shine, and if you altogether hold your peace, deliverance shall arise from some other quarter, and the delight of doing God's service shall be denied you. Awake, and come to our aid, ye young men who would part with life rather than the hopes you cherish. Do you believe God, when he says his "Son shall have the heathen for his inheritance?" The inheritance of the Saviour shall *believe* on him, but *how* shall they believe on him of whom they have not heard! and *how* shall they hear without a preacher!" Do, dear brethren, remember time is short. The heathen are dying by thousands, if not by millions, every year. What you do, *must* be done quickly. The work will require the utmost diligence not of one, or two or half a dozen solitary laborers, but of multitudes. It cannot be accomplished by contributions, be they ever so liberal, or prayers, be they ever so holy; *men must come*, men full of faith and of the Holy Ghost *must come*, and study, and labor, and preach, and, perhaps, suffer. When we think of the centuries that have rolled away since Jesus suffered, and the exceedingly limited extent of Christianity, while we most fervently implore God's grace for the heathen, we cannot but also beg of Him, to forgive Christians for their apathy and inactivity in an enterprise so dear to God, so immeasurably important to man. And while we beg forgiveness of what is past, we pray for guidance and activity in future efforts. We do not say cease your contributions, or cease your prayers—but while you give your property and your supplications to such a cause, give yourselves also. Pray for us, and *come* and help us.

Dear brother, I pray you, stir up the disciples of Christ to this enterprise, with all the might that God shall give. Have you not some men in your Church who love the Redeemer's cause, and the souls of their fellow beings, enough to come up to the help of the Lord against the mighty! Get them to consider it. There are many young men of sterling worth, who have just entered or are about to enter the ministry at home—who have never had *one serious thought* whether it was not their duty to become missionaries to the heathen. If men do not *think*, how can they act! When called to any important station at home, they *think*, and think deeply, whether they shall accept it. *Why will they not think about poor, miserable, deluded, perishing pagans!* I conjure them, by every thing that is sacred, not to ask where they can best enjoy themselves, and have most spiritual privileges, but where are they called by the command of Christ, the claims of humanity, and the awards of eternity! "The Lord give them wisdom."

Truly yours,

JOHN TAYLOR JONES.

Rev. H. Malcomb.

P. S.—In my opinion, it deserves very serious consideration whether laymen, in considerable numbers, ought not to devote themselves to the service of the heathen by a personal residence among them. A merchant, such as Mr. W. was in France, with a knowledge of the language, and Christian books in his hand, might have access to thousands whom a missionary would never see, and exert an influence

which a missionary could not, inasmuch as they (the natives) think the propagation of religion is a missionary's trade. An American merchant here would be regarded with much favor, as the Siamese are very fond of foreign articles; as cloths, hardware, &c., and are particularly desirous of seeing American vessels. Now would be a favorable time, as the Americans have just formed a treaty of unity and commerce with Siam. No fears need be entertained regarding success in their business.

RELIGIOUS MISCELLANY.

Extract

From the remarks of the Hon. Mr. Frelinghuysen, at the late Anniversary of the American Sunday School Union.

The Sabbath School approaches with its instructions just when they will sink the deepest and last the longest. It makes a sacred depository of the soundest rules of life, of public duty, or private conduct; rules which form the faithful friend, the upright citizen, the godly man; rules that will found our hopes on "the Rock of Ages;" that will raise a shield to guard our dearest earthly privileges, and train up a generation that we may hope will defend the cause of truth and civil liberty, when those who train them shall have done with the duties; and the toils of time.

Sir, such an agency is beyond all human estimates of its value. I would most cheerfully trust even the cold calculations of philosophy, for an approving award in behalf of a system, that from *Sabbath to Sabbath* brings more than 125,000 teachers, imparting instruction from every fountain of light and truth, and directing it upon more than one million of immortal minds—and this at the very season when impressions are most readily and deeply made. What madness of hard-hearted infidelity could doubt or oppose such an influence!

We want no verdict of the schools of philosophy.—Every heart feels, to-day, its value. Here, as we call up from the stores of memory the recollections and associations of childhood, a thought dropped on the heart 20, 30, or 40 years ago, rises to the mind—and as we perceive how *clear* and *strong* and *real* it is—how fresh its impression, how halloved by time, we all know by certain conclusive consciousness how unspeakably important are the lessons of childhood.

Here it was a father's faithful counsels—there it was the silent eloquence of a mother's tears. They made a lodgement here that neither the follies nor the sins of after years could impair or remove. Lately I read of a pious youth, who, on examination for the ministry, in the history of his life, at that interesting period of it when he trusted that he felt the power of religion, in some such terms as these referred to the leading means of his recovery to God. Said he, "I traced the causes, under God, to a mother's faithfulness to my childhood. Yes," said he, "the taking of my little hand within hers, (I can almost feel it still) as she led me to the closet where she poured out her soul for my salvation; the sound of that dear voice as I would pass her chamber door as she wrestled with the God of Jacob for her child. "These, these," said he, "I mark as among the effective means by which the God of mercy led my soul to himself."

And the *Sabbath School* is a kindred agency—it

ranges by the side of parental instruction—and more than 50,000 witnesses of teachers and children converted to God, from these nurseries of purity, demonstrate the blessed energy of this scheme of mercy.

Let every heart bid it God speed, and every hand be opened wide in its favor.

Deaf and Dumb.

As the education of this unhappy class is beginning to claim attention in South Carolina, we present the following extract of a lecture delivered in Cincinnati, by Mr. Gallaudet, for many years the Principal of the American Asylum for the deaf and dumb at Hartford. His opinion of the spiritual darkness of deaf mutes is confirmed by the experience of his worthy successor, Mr. Weld, who made similar remarks during his late visit to this city. (Ed.)

Now, continued Mr. G., of all the mutes that came under my instruction, from the old man to the child of ten years, I never found one who had the least notion of a God, the immortality of the soul, future accountability, or of any of the other great truths of morality and religion. Their dispositions and characters I have noticed to be often selfish, passionate, rude, untractable. They generally regard themselves as belonging to an inferior order of animals—hence their moral degradation. And nothing can be more surprising and affecting than the appearance exhibited by a class of some ten or twenty, when first given to understand that they are to live beyond the grave, that there another and a brighter world. Some would express their delight by a laugh; others would drop their heads and seem lost in thought, while a big tear would trickle down their cheeks; and others again would throw their arms back and upwards, and exhibit every expression of awe at the overwhelming idea of a future accountability. When these and other truths concerning God, and Christ, and their souls, and sin, and holiness, and heaven, were brought to bear upon their minds, it was wonderful to behold the change which ensued: what delicacy, purity, uprightness, and generosity of character they would exhibit in time to come. Conscience would awaken, the affections become elevated, and, in general, such a decided moral improvement be seen as would equally astonish and delight their relatives and friends. Some have given most unequivocal evidences of spiritual regeneration.

From the Boston Recorder.

Bishop M'Ilvaine of Ohio, made one of the best speeches that I have heard for a long time. And the audience could not refrain from expressing the great pleasure with which they heard his statements, by the emphatic *hear, hear*, as well as by repeated cheering, which however was rarely so loud as to drown the voice of the speaker. He told them, among other things, that he had lately visited both their great Universities, Cambridge and Oxford; and that he understood there were at this time, in each of them, a thousand young men preparing for the ministry in the established church. He said one of their own writers had compared these two ancient and venerable seats of learning, to ships in ordinary; and he called upon all who loved the Saviour, and loved the church, and loved the souls of men, to pray that the gales of heaven might speedily fill their sails, and bear them onward to bless the land and bless the world. He said, that nothing but the grace of God could ever qualify those young men, who were to be the future ministers

of the church of England, for that great and holy work, and he entreated all who heard him to unite in fervent supplications to God, for the outpouring of his Spirit upon Oxford and Cambridge. For a moment I saw the point at which he was aiming, I felt some anxiety in regard to the manner in which this solemn appeal might be received on the platform, and by the vast assembly before us. But it was only momentary. The response was instantaneous, and it was in perfect unison with the appeal itself. I hardly know how it could have been more so, either in Park Street or in Chatham Street Chapel; and I need not tell you, how delightful it was, to receive this unequivocal testimony, in the heart of London, and on a great public occasion, in favour of what we call revivals of religion in our public Seminaries.

In reference to America, Dr. M'Ilvaine spoke with great frankness and good judgment. He told the Society that in the church to which he belonged, and in his own diocese, there was a great want of preachers; that he was trying to build up a Seminary by which the deficiency might be supplied; that he had come to England, partly to persuade a few young men of the right spirit to go to receive their education there, that they might enter into those whitening harvest fields; and partly to solicit aid for the College over which he presided. Did any any ask 'why he called upon the friends of religion in Britain, to give money for such an object—why not take of your own Seminaries in America, and supply the destitute with adequate religious instruction without coming to us?' he would remind them that we had something more to do there, than merely to provide for ourselves. There is, said he, a great tide of emigration setting in upon our shores from other countries. There are now in the United States, at least 550,000 Roman Catholics, and tens of thousands are added to the number every year. And from whence, asked he, do they come! Who is it that is thus sending them across the Atlantic by hundreds of thousands to be taken care of! Remember, that the greater part of them are from your own Ireland. They are a part of your own population. You send them to us in America; and why should you not help us convert them from the error of their ways? or at least, if that cannot be done, why should you not assist us to protect ourselves from that anti-Christian influence which, if true to their principles, they must every where strive to exert!

I do not pretend to give Dr. M'Ilvaine's language precisely; but this was the substance of the appeals. It was well presented, and it was felt; and I doubt not, the 'letting down of the net,' to use Mr. M.'s own words, was attended with good success.

From the Glasgow Observer.

Committee Men.

Those who consent that their names go on the committees of our benevolent societies, without any perception of the responsibility they assume, or any purpose of active exertion, may take a hint from the following extract:—"A great number of the Do-nothing family have been nominated on committees. They are always respectable, both male and female, and therefore very likely to be put on committees, as it is frequently in proportion to a man's nose, or his purse, that he stands a chance of being put even on religious committees. Even when appointed on committees, the Do-nothings take care to maintain their consistency. Their most common plan to escape

duty is to absent themselves, this, however, is vulgar. If they can obtain any honorable sinecure post that will keep them above drudgery, well; if not, they know another trick, which is simply to watch their opportunity, when any piece of hard work is to be done, and move that Mr. Such-a-one, and Mr. Such-another—one an honest hard-working fellow, the other, perhaps, a vain, shallow fellow, shall be appointed to execute it. All the Do-nothings, of which there is a goodly number in almost every committee, catch the proposal in an instant; every one is glad that the burden has not fallen on their shoulder; the motion is put and passed *nem. con.*; and thus the old Greybeard Do-nothing, and all the younger branches, preserve their honour and their name untarnished."

The True Sublime.

A gentleman was once engaged in a controversy with a clergyman, and declared that no writer ancient or modern, rivaled Homer in the sublimity of his conceptions. To prove this assertion he cited the following passage:

"Jove frowns, and darkens more than half the skies." There! cried he, what passage will you find equal to this! A frown from my Heathen Omnipotent, overshadows half the skies with darkness.

The clergyman did not ruminare long for an answer. He opposed him by the following quotation of the 20th chapter of Revelations, verse 11th.

"And I saw a great white throne, and Him that sat on it from whose face the earth and heavens fled away, and there was found no place for them." Your fabled God he remarked, could only put half the heavens in a ferment by the distortion of his visage. At the bare appearance of the Christian Deity, creation trembles, and seeks annihilation for shelter.

Irish Emigrants.

During the past week, a vessel from St. Johns, N. B. landed upon one of our wharves, in a clandestine manner, under the cover of night, more than fifty Irish emigrants, of the most miserable class. The captain has been since discovered, arrested and put under bonds. A writer in the *Merchandise Journal*, has given the following description of a portion of these miserable fellow-beings, with some reflections that are worthy of consideration.—*Christian Watchman*.

In searching one alley, I found over twenty of these emigrants. Judging from their condition, I should suppose they were of the very lowest, poorest, and most thriftless class—ever landed in this city. Shall I tell you just how and where I found some of them?

I entered a small dark room in a ten foot building; there was but one window of perhaps six or eight panes of glass, so crusted over with dirt as to exclude most of the light. There were three or four broken chairs in the room, two or three old chests, and a few bundles of clothes lying about the door, which was covered with the accumulated filth of weeks and months. In the middle of the room lay a woman fast asleep, with nothing beneath her but the floor, and her two little children sleeping by her side, apparently worn out by fatigue, exposure and hunger. In a dark corner of the room lay a man fast asleep. On one of the old chests sat a poor woman with one child in her arms and four others around her, whom she claimed as her own, their countenances expressive of the deepest misery, and their whole appearance filthy

and squalid in the extreme. On another chest, sat another woman, of an interesting but wo-begone countenance, holding in her arms and fondly pressing to her bosom her little babe. She was a perfect representation of hopeless poverty and misery, and her only bond to life, seemed to be the poor babe that she held in her arms. I learned that this poor woman had lost her husband on the passage, and that she was cast on our wharf without a friend, or any food. There was another woman in the room, the mother, I think, of four children, in about the same condition with the others. Here were four families in this little, dark, stifled room, apparently as poor and wretched as they could be.

On inquiry I found that they were all Catholics, that none of them could read a word, nor could they speak our language intelligibly; that they were entirely destitute; had no friends, and knew not where to turn to get employment; that they had expected the Catholic Bishop and Priests would befriend them and counsel them what to do, but that neither the Bishop nor any of the Priests had been near them, and they were afraid they would care nothing about their wants and sufferings. One of them expressed a strong desire to get back again as she said—to *swate Ireland*.

Sir—What are Bishop Fenwick and the Catholic Priests doing in this city, except to keep alive and increase the prejudices of the Catholic emigrants against our literary, our civil and religious institutions? Why do they not seek out these ignorant and degraded beings, and do something to pour the light of knowledge and religion into their darkened souls? Have they no sympathy for the miseries and degradation of the poor of their own communion? The truth is, sir, that the Protestants of Boston have got to take care of the bodies of these poor creatures. They themselves expect it, and the Priests expect it, and they are willing, yes, very willing, that these emigrants should cast themselves on our charity to feed and clothe them, while they claim their earnings as an offering to the Church, to build Churches, and support themselves in ease and luxury.

Sir—I do not blame these poor, ignorant creatures, nor would I point the indignation of our citizens against them. I pity them from my soul—I cannot do otherwise when I see them in their utter wretchedness appealing to us for help. But I do blame those who invited these poor-beings to our shores, and then turn them over to Protestant charity, or starvation. I would sharpen the indignation of our citizens and direct it towards those who bring them here and cast them on us and our institutions for support, and then use all their influence to embitter their minds against us and our institutions.

But these emigrants, recently landed. Will no one help them? Must they starve? Must they die?

John Howard.

In noticing the memoirs of this devoted Christian and Philanthropist, the Editor of the *Cross and Journal*, states that he was an English Independent. In this statement brother Stevens is at fault, and we have no doubt that it will afford him pleasure to acknowledge his error, and place his readers in possession of more correct information. John Howard was a Baptist; at the time of his death, and for many years previous, a member of the Baptist Church in Little Wild street, London, under the pastoral care of Doctor Samuel Stennet, to whom many of the letters

in his journal, are addressed. The statement that Howard was an Independent, was first made in a religious periodical published in this State, by the late Dr. John H. Rice. As this statement was permitted to pass without notice or contradiction, until several years after its appearance, we are not surprised that many persons still entertain erroneous opinions on this point.—*Rel. Her.*

The Inquisition.

A curious publication, showing the number of victims that have been sacrificed by the Inquisition, has just appeared, and according to which, 105,259 fell under Torquemada, 51,167 under Cisneros, 31,952 under Diego Perez. Those who have suffered under the inquisitions who preceded these three monsters, amounted to 3,440,315. It is recovered that 31,912 been burnt alive, 130,579 have suffered the punishment of the statue, and 201,450 that of the penitentiaries; 500,000 families have been destroyed by the Inquisitions and it has cost Spain two millions of her children.

Apt Comparison.

In a discourse delivered before the Benevolent Fraternity of Churches, recently by Dr. Channing, the following comparison is found:

"When I compare together different classes as existing at this moment in the civilized world, I cannot think the difference between the rich and the poor in regard to mere physical suffering, so great as is sometimes imagined. That some of the indigent among us die of scanty food is undoubtedly true; but vastly more in this community die from eating too much than from eating too little; vastly more from excess than starvation. So as to clothing, many shiver from want of defences against the cold; but there is vastly more suffering among the rich from absurd and criminal modes of dress, which fashion has sanctified, than among the poor from deficiency of raiment. Our daughters are oftener brought to the grave by their rich attire, than our beggars by their nakedness. So the poor are often overworked, but they suffer less than many among the rich who have no work to do, no interesting object to fill up life, to satisfy the infinite cravings of man for action. According to our present modes of education, how many of our daughters are victims of *ennui*, a misery unknown to the poor, and more intolerable than the weariness of excessive toil! The idle young man, spending the day in exhibiting his person in the street, ought not to excite the envy of the over-tasked poor, and this lumberer of the ground is found exclusively among the rich."

Rev. Baron Stow.

This gentleman, as we learn from the Christian Watchman, declines accepting the appointment of joint Corresponding Secretary of the Baptist Board of Foreign Missions, to which he was appointed at the recent meeting of the Convention. We think Mr. S. has acted wisely in not accepting the appointment under existing circumstances.—*Rel. Her.*

John Howard the Philanthropist.

It has been stated in some prints that this remarkable man was an English Independent. John Howard was a Baptist. He was a member of the Baptist Church meeting in Little Wilk street, London, under

the pastoral care of the Rev. Dr. Samuel Stennett. Dr. S. in a funeral sermon preached for him from the text "He went about doing good," gives a masterly delineation of his character, and mentions some interesting facts of his religious history.

Rev. John Newton.

The late Rev. John Newton, rector of St. Mary, Woolnoth, London acknowledges, in his letters, how greatly he felt indebted to his kind mother for the pains she took with him when quite a child, to instil into him the principles of religion, particularly her storing his memory with many valuable pieces, chapters, and portions of scriptures, catechisms, hymns, and poems. These instructions, under God, seem to have increased the impressions made by other circumstances, though his heart does not appear to have been effectually brought to God the Saviour until several years afterwards.

TEMPERANCE.

Dreadful Effects of Intemperance.

No one can peruse the following afflicting article, which we copy from the *Dover, (N. H.) Morning Star*, without lamenting the baneful consequences which frequently arise from intemperance, Disease, insanity, suicide, and murder, follow in its train.—*Nat. Int.*

"Departed this life in *Hamburgh, (N. Y.)* on the 1st of April last, *JOHN ORLE*, aged thirteen years. The circumstances of his death were as follows:—A little past mid-day, the unfortunate boy obtained a rope, on one end of which was a ring, which he endeavored to conceal, and immediately hastened to a wood, a short distance from his father's house. But in spite of all his efforts, he was observed by some of his unsuspecting little brothers and sisters, who followed him to the fatal spot. He then climbed a small tree, and after waiting some time, made a noose by passing the end of the rope through the ring, which he put on his neck. He then fastened the rope to the tree and jumped off, and in a moment was in eternity! His little sister being under the tree shrieked aloud, saying her brother John had fallen. This brought to the spot her mother, and some of the other children, when a scene of sorrow and lamentation took place which can be better imagined than described.

This child was led to the perpetration of the rash and wicked deed by the cruel treatment which he received from a drunken father, who was at that time almost dead drunk at a neighboring grog shop. Some hours afterwards, with much urging and assistance, he was got home; but being in liquor, his presence only augmented the grief of his afflicted family. When under the influence of ardent spirits, he was often known to vent his madness on poor John; and on the morning of that day, before leaving home for the grog shop, without any provocation, he threatened him with a severe whipping. John was a bright and active lad, had the name of being virtuous, and was the main support of the family. Frequently, after having labored hard to obtain the means of support for his poor mother and her children, his drunken father would expend his earnings for rum. The dejected was often heard to say it would be better for him to die than live—that he had rather die than stay here, &c., always assigning as a reason the cruel treatment of his father."

AGRICULTURAL.

From the Southern Agriculturist.

A Method recommended to improve worn-out Lands in the Cotton Crops.

PENDLETON, May 20, 1835.

To the Editor of the Southern Agriculturist.

Dear Sir,—Having undertaken in your March number to point out, what I humbly conceive, to be radical defects in the cotton husbandry of the middle and upper country; I promised to suggest a change of system, by which the lands that are impoverished by frequent ploughing, and exposure to the sun, every alternate summer, may be restored, or preserved, without material diminution of the crop intended for market. The plan adopted in the old countries, and introduced into the Middle and Northern States, is too complicated for general use here; but an approach to the rotation system, sanctioned by the experience of ages, is certainly within our reach.

The first requisite for improving land is to diminish the quantity planted in corn and cotton; and to increase that sown with small grain, imported grasses, and improving summer crops; such as the cow-pea, and perhaps guinea corn. On a farm containing 200 acres of land under culture, 100 of which are planted in corn and cotton, and 100 in small grain; averaging about 10 bushels of corn and 50lbs. of cotton to the acre; and from 5 to 7 bushels of small grain; it is proposed to make three shifts or changes; cultivating one-fourth or 50 acres in cotton, one-eighth, 25 acres in corn, 75 acres in wheat, oats and rye, and the remaining 50 in peas, red clover, and any artificial or natural grasses adapted to the soil and climate. These last intended to improve the land by restoring a great portion of the product to the soil in the shape of vegetable manure. The cotton proposed to be planted is the same quantity as under the old plan, and may be estimated to produce larger crops after the first year, as it will grow in a less impoverished soil. The diminished quantity of corn is made up by the increase of pea-vines, straw, small grain, hay and other food for live stock; and by affording them abundance of such food in winter, their number may be increased, and arrangements for manuring extended so far, as to improve one-eighth of the land, or 25 acres, every year from the barn-yard. This process, with the aid of ameliorating or improving crops on double that quantity of land; and avoiding the loss of ploughing to disadvantage, by running all the furrows on a level, will gradually increase the production of our lands, and diminish, proportionably, the necessity of abandoning them. The rotation of crops may be as follows. The land planted in corn and cotton to be cultivated the following year in cow-peas, natural or imported grass, or guinea-corn. As much of these crops as can be spared from consumption should be turned into the ground with a bar-share-plough in September, October or November: and sown with wheat, rye, or oats. The small grain crops are all harvested by July. The stubble field produces an abundant crop of weeds and grass which should be turned in before a frost, with a bar-share-plough, throwing four furrows together for corn and cotton the next spring.

The most important part of a farm-crop is frequently most neglected with us. In Europe, the hay-crop is of the first importance; when taken from for the meadows, or low grounds, an abundance of food quadrupeds is produced with no other labor than mow-

ing, curing, and housing it. There are few farms in our well watered country which have not some low ground bordering on rivers, creeks, branches, or ponds. If these lands are cleared and cultivated for a year or two, in corn, to destroy the natural growth of weeds and shrubs, they produce abundant crops of natural grass that amply repay the labor of clearing and culture.

Having mentioned red clover, the objections to its use should be stated. The greatest, is the price of seed, averaging from \$8 to \$10 per bushel, two or three quarts are sufficient to sow one acre. In several instances, in this neighbourhood, it has succeeded perfectly, sown with oats in February or March, better, I think, than when sown with wheat or rye in the fall. It affords excellent pasturage, winter and summer, from the time the grain, with which it is sown, is harvested. It may remain for several years, producing large crops of hay, if not pastured. It is cultivated extensively in North-Carolina, Tennessee and the Western States, both for cattle and swine, the latter feeding on it, green and cured. With a few acres of land in red clover for pasture, and the *Leersia Orizoide*, or rice grass for hay, live stock of every description may be greatly increased, contributing both to the comfort of the farmer, and the improvement of his land.

Having in a former number objected to the use of the shovel and the gofer-plough, as injurious to the soil, because they do not turn in the vegetable matter on the surface; and aware, that the expense of purchasing and repairing the bar-share, will prevent their introduction into general use; I will merely add, that the jack-plough which turns the ground partially, may be used on the same stock as the shovel, and at the same cost. I have also heard of a plough in the neighbourhood of Milledgeville, Geo. said to turn the land over better than the jack-plough; it is formed by placing a mould-board on the gofer, using the same stock as formerly.

Your's, respectfully,

C. C. PINCKNEY.

GENERAL MISCELLANY.

How to Collect a Bill.

A FACT.

The late Walter Gibbs, Esq. of Charleston, whose name was a passport to respectable society, was, before the Revolution, a collector of money. A merchant who had an open account against the honorable Mr. Pa—n, counselor to his majesty, George Third, would pay nobody their just due if he could help it. Mr. Gibbs undertook to collect the debt, and said that he could and would do it. After calling frequently for the money, without being able to see the honorable gentleman, Gibbs bribed the servant with a piece of silver, who informed him that there was only one hour of the day during which he could find the counselor at leisure, and then he generally took a walk through the yard. Accordingly, the next morning the collector entered the yard of his majesty's counselor. "Who are you," inquired the lawyer in a voice of authority, "that dares to enter my premises through my gate without my permission!" "You are acquainted with me," said Mr. Gibbs, "I call sir, to see if your honor will pay this bill," (presenting it to him.) "No," said the lawyer, "I don't know you, nor your bill; I know no one who comes through my gates, but servants. If you enter through my door in style of a

gentleman, I will be glad to see you and pay your demand." Mr. Gibbs thanked him for his politeness and departed. Next day, he went on board one of his majesty's vessels that was lying in the harbor, and borrowed a full dress uniform, with which he equipped himself, and started for Mr. P's residence which was in Broad street, near St. Michael's Church. At the door he gave such a tremendous rap as to cause the councillor himself to peep at him from within, who immediately ordered the servant to invite the military gentleman in, whilst he quickly ascended to the upper room, and put on a full suit court dress, to meet the supposed stranger. Coming down in a great pomp he saluted the King's officer, and inquired if he had any commands from his majesty to be entrusted with him. "No," said Gibbs, "I call in the stile you desired me yesterday, for the money." "You shall have it sir," answered the councillor, "and I would be very happy to employ you to collect for me, if you are willing."

The following is Mr. Leigh's cure for stammering. The secret has been purchased by the Belgian Government, and has met with approbation in Prussia. As it may be valuable to some of our readers, we give it as published in the London Athenæum.

"The stammerer is to press the tip of his tongue as hard as he can against the upper row of teeth; is to draw a deep breath every six minutes, and is to keep perfect silence for three days, during which this pressing of the tongue, and the deep inspirations to be continued without intermission. During the night small rolls of lincn are placed under the tongue, in order to give it the required direction even during sleep. When the three days have expired, the patient is to read aloud slowly to his physician for an hour. During this exercise, care is to be taken that the stammerer is never in want of breath, and he must, therefore, be made to stop frequently, and inspire deeply. The patient is to be admonished to keep the tip of the tongue floating when he speaks, and never to allow it to sink into the anterior cavity of the lower jaw."

Woman.

Woman is the most important sex; and, if but one half of our race can be educated, let it be woman, instead of man. Woman forms our character. She is with us through life. She nurses us in infancy. She watches us in sickness, soothes us in distress, and cheers us in the melancholy of old age. Her rank determines that of the race. If she be high-minded and virtuous, with a soul thirsting for what is lofty, true, and disinterested, so it is with the race. If she be light and vain, with her heart set only on trifles, fond only of pleasure, alas! for the community where she is so—it is ruined.—*Richmond Compiler.*

Guns and Gunpowder.

The power accumulated within a small space of gunpowder is well known, yet some of its effects, under peculiar circumstances, are so singular, that an attempt to explain them may be excused. If a gun is loaded with ball it will not kick so much as when loaded with shot; and among different kind of shot, that which is smallest causes the greatest recoil against the shoulder. A gun loaded with a quantity of sand, equal in weight to a quantity of snipe shot, kicks still more. If in loading, a space is left between the wadding and the charge the gun either recoils

or bursts. If the muzzle of a gun that has accidentally been stuck into the ground, so as to be stopped up with clay, or even with snow or if it be fired with its muzzle plunged into water, the almost certain result is that it bursts. The ultimate cause of those apparently inconsistent effects is, that every force requires time to produce its effect; and if the time requisite for the elastic vapor within to force out the sides of a barrel is less than that in which the condensation of the air near the wadding is conveyed in sufficient force to drive the impediment from the muzzle, then the barrel must burst. It sometimes happens that these two forces are so nearly balanced that the barrel only swells—the obstacle giving way before the gun is actually burst.

Camp Meeting.

There will be a Camp Meeting, at the Baptist Church, at New Hope, Spartanburg District, commencing Saturday before the first Lord's day in August next. It is expected to continue several days. Ministering brethren are requested to attend. July 10

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.

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.

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, Dodridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calnet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. 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.

PRINTED FOR THE EDITOR,

BY JAS. S. BURGESS, 18 BROAD-ST. CHARLESTON.

CHARLESTON PRICES CURRENT, JULY 10, 1835.

ARTICLES.	\$	c.	ARTICLES.	\$	c.	ARTICLES.	\$	c.
BAGGING, Hemp, 42 in. yd.	26	a 30	American Cotton, yd.	35	a 45	OIL, Tanner's, bbl.	11	a 13
Tow and Flax	22	a 24	FISH, Herrings, bbl.	3 75	a 4	OSNABURGS, yd.	8	a 9
HALE ROPE, lb.	8	a 9	Mackerel, No. 1.	7 50	a 0 00	PORK, Mess, bbl.	18	00 a 00 00
BACON, Ham.	00	a 11 1/2	No. 2.	7 00	a 0 00	Prime,	15	00 a 00 00
Shoulders and Sides.	81	a 11	No. 3.	6 00	a 0 00	Cargo,	8 50	a 00 00
BEEF, New-York, bbl.	00	a 12	Dry Cod, cwt.	2 75	a 3	Mess, Boston,	14	50 a
Prime,	8	a 8 50	FLOUR, Bal H.S. sup. bbl.	6 75	a 6 87 1/2	No. 1, do.		a
Cargo,	11	a 41	Philadelphia and Virginia,	0 00	a 6 50	PEPPER, black, lb.		a 8 1/2
Mess, Boston,	00	a 12 1/2	New-Orleans,	0 00	a 0 00	PIMENTO,	9	a 9 1/2
No. 1,	00	a 11	GRAIN, Corn, bush.	1	a 1 07	Mustard,	3	00 a
No. 2,	8	a 9	Oats,	36	a 4 1/2	Bloom,	2	75 a 0 00
BREAD, Navy, cwt.	34	a 34	GLASS, Window, 100lb.	41	a 2	RICE, 100lbs.	1 25	a 0 00
Flour,	4	a 41	Powder,	5	a 6	SUGAR, Muscovado, lb.	7	a 10
Crackers,	7	a 71	IRON, Pig,	1 31	a 00	Porto Rico and St. Croix,	71	a 10 1/2
BUTTER, Goshen, prime, lb.	25	a 25	Swedes, assorted,	4	a 41	Havana white,	11	a 11 1/2
Inferior,	20	a 00	Russia, bar,	4	a 4	Do. brown,	74	a 81
CANDLES, Spermacet,	32	a 31	Hoop, lb.	61	a 61	New-Orleans,	6	a 7 1/2
Charleston made,	16	a 16	Sheet,	8	a 8 1/2	Leaf,	14	a 17 1/2
Northern,	12	a 13	Nail Rods,	7	a 7 1/2	Lamp,	12 1/2	a 11
CHEESE, Northern,	8	a 8 1/2	LARD,	9	a 9 1/2	SOAP, Am. yellow, lb.	6	a 6 1/2
COFFEE, inf. to fair,	11	a 11 1/2	LEAD, Pig and Bar, 100lb.	61	a 61	SHOT, all sizes,	71	a 8
Good fair to prime,	13	a 13 1/2	Sheet,	64	a 7	TURKS Island,	31	a 30
Choice,	14 1/2	a 14 1/2	LIME, Stone, bbl.	1 50	a 1 50	SEAGARS, Spanish, M.	14	a 16
Porto Rico,	13 1/2	a 14 1/2	LUMBER, Pitch Pine, rfta, Mf.	7	a 8	American,	1 85	a 1 87 1/2
COTTON, Uplands, inf.	16	a 17 1/2	Shingles, M.	3	a 5	TALLOW, American, lb.	9	a 9 1/2
Ordinary to fair,	16 1/2	a 17 1/2	Staves, Red Oak,	14	a 15	TOBACCO, Georgia,	31	a 4
Good fair to good,	17 1/2	a 18 1/2	MOLASSES, Cuba, gal.	25	a 26	Kentucky,	5	a 6
Prime to choice,	19	a 20 1/2	New-Orleans,	30	a 32	Manufactured,	8	a 13
Sanve and Maine,	32	a 40	Sugar House Trench,	30	a 30	Cavendish,	24	a 32
Sea Island, fine,	32	a 50	NAILS, Cut, fd. to 20d. lb.	61	a 0	TEAS, Bohem,	18	a 20
CORDAGE, Tarrad,	9	a 12	NAVY STORES.			Souchong,	30	a 40
Do. Manilla, cwt.	11	a 12	Tar, Wilmington, bbl.	1 62 1/2	a	Gunpowder,	75	a 80
DOMESTIC GOODS.			Turpentine, soft,	2 50	a	Hyson,	50	a 80
Shirts, brown, yd.	61	a 81	Do. Georgetown,	1	a 1 25	Young Hyson,	65	a 75
Bleached,	8	a 15	Pitch,	1 75	a 2	TWINE, Seim,	26	a 30
Shirting, brown,	8	a 10 1/2	Rosin,	1 37 1/2	a 1 50	Sewing,	26	a 30
Bleached,	10 1/2	a 17	Spirits Turpentine, gal.	45	a 50	WINE, Madeira, gal.	2	a 3
Calicoe,	9	a 15	Varnish,	25	a 25	Teneille, L. P.	1	a 1 35
Stripes, indigo blue,	8 1/2	a 16	OILS, Sp. winter strained,	1 05	a 1 10	Malaga,	45	a 50
Cherks,	7	a 11	Fall strained,	90	a	Claret Bordeaux, cask.	29	a 30
Flats,	8 1/2	a 11	Summer strained,		a	Champaign, doz.	8	a 15
Fustians,	12	a 16	Linseed,	1	a 1 05			
Bed Tick,	13	a 20						
DUCK, Russian, bolt.	15	a 21						

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	112 00	3 50
South-Carolina do.	45	60 1/2	1 75
State do.	100	121 00	3 00
Union do.	50	65 1/2	1 50
Planters' & Mechanics' do.	25	37 1/2	1 00
Charleston do.	25	51 00	2
Union Insurance do.	60	00	4 00
Fire and Marine do.	66	00	5 00
Rail-Road do.	100	125 1/2	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, 81 a 81 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 Office 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. discount.
 Spanish Doubloons, 154.
 Mexican and Colombian do. 154.
 Heavy Guineas, 65, and Sovereigns, 64 a 4 7-8.

Charleston Market.

COTTON.—The sales since our last report does not exceed 100 bales Uplands at former rates, and a few Sea Islands at 50, and Santos from 40 to 45 cent. Our market at present is perfectly quiet, there being no shipping in port.

RICE.—There has been no sales during the week. The holders of this staple are 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.

Baptist Ministers and Postmasters are requested to act as Agents.