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AND

General Intelligencer.

WILLIAM HENRY BRISBANE, EDITOR.

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MISSIONS.

From the American Baptist Magazine.

Missions in Asia.

BURMAH.

MAULMEIN.

Missionaries, Rev. Adoniram Judson, Mrs. Sarah B. H. Judson,* Rev. Thomas Simons, Mrs. Caroline J. Simons, Rev. Nathan Brown, Mrs. Brown, Mr. Cephas Bennett, printer and school teacher, Mrs. Sarah Bennett, Mr. Royal B. Hancock, printer, Mrs. Abigail B. Hancock, Mr. Oliver T. Cutter, printer, Mrs. Harriet B. Cutter, Mr. Sewell M. Osgood, printer, Mrs. Elvira B. Osgood. Native Assistants, Ko Myat-kyan, Ko Swa-ba, Ko Dwah, Moung Shway-Moung, Moung Zah, Ko Shan, and family, Moung Doot, Ko Sah.

As Maulmein is the principal and central station, it is the temporary residence of most of the missionaries, till they can make preparations for resorting to other posts of labor. It is also visited, at various times, by missionaries from other stations, for the sake of health, for consultation, and for other purposes. We need not, in this Report, take notice of these temporary visits. We may class the transactions at this station under several different heads.

Translations.—Mr. Judson, as stated in the last Report, returned from an excursion among the Karens, April 9, 1833, and devoted himself exclusively through the remainder of the year, to completing the translation of the Old Testament. On the 31st of January, 1834, this great work was completed. He says, in a letter under that date, "Thanks be to God, I can now say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour Jesus Christ! Amen."

The Board need not express the feelings which must fill every heart, in view of the glorious fact, that the whole Bible is now translated into the language of Burmah. The word of God is now accessible by her numerous population in their own tongue. Praise be to God that he has preserved the life of Mr. Judson to finish this work, and that he has honored this Board as an instrument in furnishing, to the millions of Burmah, this precious gift. Mr. Kincaid says, in a letter to Mr. Judson, dated Ava, April 12, 1833, "We were much gratified to learn, that the whole Bible is now

in the Burman language. Auspicious day! what a flood of glory is to roll down to future ages, through the instrumentality of this blessed book. The thought overwhelms me. I think of that day, when Burmah, proud and haughty as she now is, will rise up, and, amidst the rush of empires, strive to be the first in crowning the Saviour 'Lord of all.' I dare not, I cannot feel discouraged. The translation of the word of God has cut asunder the chains of mental bondage, under which all Burmah has groaned, from time immemorial. Now, it is our duty to take that word, and preach deliverance to the captives. Let the world laugh: we do not aim at impossibilities. All heaven is on our side. 'My word shall prosper in the thing whereto I sent it.'"

Mission to the Karens.

TAVOY.

Missionaries, Rev. Jonathan Wade, Mrs. Deborah Wade, Rev. Francis Mason, Mrs. Ellen M. Mason, Miss Ann P. Gardner, school teacher. Native assistants, Moung Sha-too, Moung Kya, Moung Seek-kee.

Mr. and Mrs. Mason have been much afflicted by sickness, and by the death of one of their children. Yet their labors have been successful. Mr. Mason has preached to the English congregation, and in the zayat,* there has been preaching by the native assistants. Mr. Mason had the pleasure of baptizing, during the year 1833, twenty-four individuals, of whom three were Europeans, one a Burman, one a Tavoyer, and nineteen Karens, making the whole number connected with the church, at the close of the year, one hundred and ninety-four, two of whom are Burman, two Tavoysers, two Indo-Chinese, one a European, and one hundred and eighty-seven Karens. The spirit manifested by the members of the church is such as the Gospel requires.

RANGOON.

Missionaries, Rev. Abner Webb, Mrs. Catharine W. Webb. Native pastor, Ko Thah-a. Native assistants, Ko Shan, Ko Thah-byoo, Moung En, Moung Zoo-thee. Karen preachers, Taunah, Pahlah.

On the 19th of February, 1834, Mr. and Mrs. Webb arrived at Rangoon, from Maulmein. On the 23d, Mr. Webb administered the Lord's supper to fifteen communicants, eleven of whom were natives; after which four Karen women were received for baptism, and others presented themselves for examination. On the 26th, Mr. and Mrs. Bennett left Rangoon, for Maulmein, where they arrived March 1st.

The Church at Rangoon consisted, at the last date, of about fifty seven.† One member of the Church, Moung Dan, died June 8th, 1833. He bore his suffer-

* A building for public worship.

† Recent letters inform us of the baptism of twenty-two Karens, by Mr. Webb, making the present number of the Church sixty-nine.

* Late Mr. Boardman, to whom Mr. Judson was married, at Tavoy, in April, 1834.

ings patiently, and enjoyed his reason till the last moment. He often said, that "he was not afraid to die; that he trusted in Jesus, and believed that he should, through him, be received into heaven."

The operations of the school at Rangoon have been much interrupted by the persecutions which have been experienced. Ko Thah-byoo has a school of fifteen or twenty Karens in Manbee.

AVA.

Missionaries, Rev. Eugenio Kincaid, Mrs. Barbara Kincaid. Native preachers, Ko Shoon and Ko San-lone.

The prosperity of the mission is dependent, to a great extent, on capricious political changes; but the Lord reigns, and we may be sure that he will overrule all events for the ultimate promotion of his own glory. The whole number baptized, up to April 13, 1834, was seven. A small female school had been opened, and there was a favorable opening for a school for girls, belonging to the highest families in Ava. At the last dates, Mr. and Mrs. Cutter had left Ava, on account of Mrs. Cutter's health, and had arrived at Rangoon. The station at Ava is so immensely important, that the missionaries will doubtless feel it to be their duty to maintain it as long as possible. It is probable that some of the missionaries at Maulmein have already taken the place left vacant by Mr. Cutter.

CHUMMERAIL.

This station, which is sixty miles above Maulmein, on the river Salwen, has been occupied by Miss Sarah Cummings, with some aid from native assistants.

There is at Chummerail a Karen Church, which contains about one hundred and thirty or forty members; eight were recently added by baptism. There is also a boarding school taught by a native Christian.

[Since the Report was prepared, accounts have been received from Burmah, that on the first Sabbath of August, 1834, Miss Cummings died at Maulmein, of the jungle fever.]

NEWVILLE.

This village appears to be in the Karen country, East of Maulmein, though the Board are not informed of its precise situation. There is a Karen Church at this place.

MERGUI.

Ko Ing, native pastor, Ko Man-poko and wife.

From this station no recent information has been obtained.

[Since the Report has been prepared, information has arrived that Ko Ing died on the 29th of October, 1834.]

BAPTISMS.

The following tables of baptisms connected with the Burman Mission, were furnished by Mr. Judson.

FIRST TABLE.

Persons baptized in Burmah previous to the year 1833.

	Burman.	Karen.	Foreigners.	Total.
Maulmein,	68	83	129	280
Tavoy,	7	174	1	182
Mergui,	3	—	—	3
Rangoon,	50	—	1	51
	128	257	131	516

SECOND TABLE.

Persons baptized in Burmah in the year 1833.

	Burman.	Karen.	Foreigners.	Total.
Maulmein,	10	16	18	44
Tavoy,	2	13	3	24
Rangoon,	5	6	1	11
Ava,	2	—	—	2
	19	35	22	61
Add first table,	128	257	131	516
Total,	147	292	153	592

N. B.—Of the Burman converts eight have been excluded, two in Rangoon, two at Tavoy, and four at Maulmein; besides three or four in Rangoon on whom sentence has not been formally pronounced; of the Karens, two have been excluded in this district, and a few others stand suspended. Of the foreigners, most of whom have removed to other countries, and are destitute of proper pastoral supervision, many, it is said, have fallen into sin, but not many cases of actual apostasy have been ascertained.

ARRACAN.

Missionaries, Rev. Grover S. Comstock, Mrs. Sarah D. Comstock.

Mr. and Mrs. Comstock were instructed to establish a mission station, at some suitable place on the coast of Arracan. As the Burman language is spoken in Arracan, as the population is numerous, and as the province is under the sway of the English government, it has been thought desirable to commence a mission there. It is hoped that Mr. and Mrs. Comstock are now engaged in their labors at this new station associated, probably with one of the missionary families from Maulmein.

Siam.

BANKOK.

Missionaries, Rev. John T. Jones, Mrs. Eliza G. Jones, Rev. Wm. Dean, Mrs. Matilda C. Dean. Native Chinese assistant, Bun-Ty.

It was mentioned in the last Report, that Mr. and Mrs. Jones arrived at Bankok, on the 25th day of March, 1833. They have since directed their chief attention to the Siamese language, but their labors have been frequently interrupted by sickness, by the death of two of their children, by difficulties in obtaining a convenient residence, and by other causes. But they have been enabled, notwithstanding these obstacles, to make some progress in their work as missionaries, as well as in preparation for their future labors.

They have had a considerable number of visitors, among whom were several Burmese priests. To these visitors tracts and portions of the scriptures were given and some instruction was imparted in conversation. Most of the visitors, however, have come for the purpose of obtaining medical aid. Mr. Jones, in a letter dated September 14, 1833, says:

"Notwithstanding our great ignorance of medicine, we are obliged to continue its practice. The practice of the natives is either by conjuring, or the use of a few such simples as are wholly inadequate to the emergencies of a settled disease. To-day we have had more than 30 patients—18 China-men, 7 Arabs; 2 Peguans, 2 Burmans, 1 Lao, 2 Portuguese. Besides these patients, there are other friends who accompanied them. This number is greater than usual. We

generally have more on Sunday than other days."

This extract shows how heterogeneous is the population of Bankok. The city is said to contain four hundred thousand inhabitants. Of these, a large proportion are Chinese, and among these, the mission has, hitherto, had its chief success. Worship in the Chinese language was early established at Mr. Jones' house. It was conducted by Bun-Ty, a Chinese, who had been converted, under the ministry of Mr. Gutzlaff. By the blessing of God, two other Chinese became believers in the Saviour, and on the 8th of December, 1833, the first baptism was held.

SUNDAY SCHOOLS.

From the Churchman.

Supply of Missionaries.

It is a pleasing fact, and one which speaks loudly in praise of the present system of Sunday School instruction, that since its adoption, almost all those who have gone to preach the Gospel to the heathen, have been Sunday scholars. In many instances their first religious impressions were received at the Sunday School: there was the seed sown which afterward ripened into so glorious a harvest.

The noble principles of the Gospel, and the practical illustration of its effects in the life of the Redeemer and his first followers, presented to the young mind in the Sunday School, have often inspired the wish and the resolution to follow *their* example and to obey *his* commands. Such is the natural result of faithful Sunday School teaching on the minds of children. They will comprehend the leading principles of the Gospel with as much readiness, and follow them out with much more prompt consistency, than older persons. This is the reason why so many of the missionaries now in the field have been Sunday scholars; and it is the reason why those who are now Sunday scholars will hereafter become missionaries. This fact, of the susceptibility of the young mind to deep impressions from noble and disinterested sentiments such as the Gospel exhibits, should encourage every Christian, and especially every Sunday School teacher, in his labors; and may afford a useful hint for the direction of his efforts.

It is estimated that the whole number of children in the world is about 130,000,000. Of these about 1,300,000, or one in a hundred, are Sunday scholars. Let us suppose that one-fourth part of the present number of children in Sunday Schools should adopt and carry into effect the resolution, that each one would proclaim the Gospel to 400 Pagans, and what would be the result! The world would be evangelized as soon as the present race of Christians and their contemporary Pagans should have passed off the stage. Let the number of Sunday scholars in proportion to the whole number of children in the world remain the same as it now is—let one-fourth of them become missionaries, and each one agree to make known the Gospel to 400 of his fellow-men—let this principle be acted upon until the present race of men are dead, and the world will then be evangelized. Surely it is not impossible; and if it be not, the speedy conversion of the world is possible. This glorious result may be accomplished in a short time if no other means are employed to incite men to enter on the work than Sunday Schools. And if this be so, how is the office of the Sunday School teacher magnified! He moves a

power which will move the world. He is exerting an influence on which the destiny of millions depends. If this be true, how is his responsibility increased! The moral power now put into his hands, if exerted aright, might, by the blessing of God, reform mankind; but if it be neglected, or unskillfully applied, consequences the most disastrous and inconceivable must result. Let the teacher remember that, for every four whom it is his privilege to instruct, there is as it were committed to him 400 heathen. Let him labor for their conversion, and strive through them to reach the destitute of other lands. Considered in this light, how great is the amount of good, and how vastly is the influence, which a single teacher may exercise, multiplied! If there is a thought which can cheer and elevate the Christian, it is that there is so much reason to believe that the means are now ready, the minds are now training, which, by the blessing of God, will effect the renovation of our fallen nature. How inspiring is the consideration, that the moral world, now so dark and deformed, shall be enlightened, and that noblest part of creation be changed and made beautiful! What a theme is this for our contemplation—what an object for our exertions—what a motive for our prayers!

The following extract is taken from the Rev. Mr. Kirk's address, delivered before the American Education Society, upon the solemn responsibility of the Church *rightly* to perpetuate the Gospel ministry. We trust the appeal to Christian mothers will stimulate them to a holy ambition in training their sons for leaders of the armies of Jesus.—[Ed.]

"All, especially mothers, should feel the importance of leading our youth into the ministry. If the office of an ambassador for Christ were rightly regarded, we should feel more holy ambition to consecrate to it the dearest objects of our affections. It is true, some are entering it, impelled by an unholy love of power and fame. But that is no reason why the holy and powerful inducements should not be urged. It is true, we want pious lawyers and merchants. But we want pious ministers most of all. If the conversion of souls be honor, true honor; then any man who seeks for the most of that honor which comes from God, may reasonably expect it in faithfully discharging the duties of the ministry. Let mothers believe, and feel this. Here lies the deepest defect on this whole subject. Christian mothers are more responsible than any others for perpetuating the race of preachers, and for supplying the world with religious teachers. Let there be more Hannahs in the Church, dedicating their little Samuels to the temple service. By solemn dedication of their sons, by constant prayer for them, by giving a right direction to their minds, by arranging all their studies and associations with reference to it; I have no doubt it is in the power of the Church within the next generation to supply the world as far as they can find fields of labor. Did Hannibal's father lead him to the altar and kindle in his soul the very spirit of the Carthaginian war, when only nine years of age! and cannot Christian parents, under God's blessing, kindle in their sons the spirit of our holy war? For, whatever men may think of youthful conscience and constancy, an impression was made on his mind at that age, when he swore eternal hatred to the Roman name, which a ripening manhood only developed in perfect strength. And cannot our sons be led to hate the works and

stratagems of the prince of darkness! Can they not catch the spirit of Apostles and Prophets? yea; we believe they can. But there remains yet in some maternal hearts too much wordiness; too low an estimate of the dignity and value of the office of a minister. Are you afraid he will be called to the Foreign Service? then go and draw back your vow, and tell the Redeemer you did not mean to make an unserved surrender; there was one expression of his will which you did not intend to regard. Oh that there was as much holy zeal in Christian mothers, as there was of unholy patriotism in Spartan matrons—when the mother presented her son a shield, she said—do not come back from the war without it: either bring it, or be brought upon it. Will it not be shameful if the war of Immanuel must be stayed because there is no such zeal in the mothers of Israel? What do mothers desire for their sons? A life of glorious ease? Surely not. That they should live for their own temporal comfort? Surely not. That is unbecoming in them who should count it their privilege not only to believe in Christ; but also to suffer for his name." But do they desire wealth? Here it is—rich in the power and opportunity to do good to man and to glorify God. Do they want fame? Here it is—the fame which will fill the courts of heaven and the trump of angels with their names; the fame of saving souls; the fame of him whose name is tenderly remembered in the prayers of God's poor and afflicted ones, to whom he has been a son of consolation. Does he want good society? Here it is—the society of the prophets of God; the companionship of the noblest men that ever breathed on the earth; the everlasting companionship of thousands who will acknowledge him as the chosen instrument of their salvation. Certainly, if any will shine as stars in the firmament of God, it will be they who have turned many to righteousness. Mothers, aspire to true honor for your sons. And yet even these are the lowest inducements we can offer. Turn your eye in another direction. Bend your ear and hear the cry of millions ready to perish. Hark, ye tender-hearted mothers. It is the shriek of the soul, plunging from pagan darkness and pollution into hell. Does it not touch your heart? Have you no hero whom you would train to rush to their rescue, that they may be delivered out of the hand of the oppressor? Ministers living in our cities are constantly receiving the most affecting applications from our destitute Churches—the cry is, send us ministers. One thousand Presbyterian Churches, and four thousand in all, are now wandering as shepherdless flocks. But what are these to the pagan world? And look to the Valley of the Mississippi, where Rome is pouring in her hundreds. If it were an invasion of hostile Indians, we could furnish men enough for soldiers and for leaders. But have we not enough for the spiritual war?

We urge still farther this point, by the regard all should have to the glory of Christ. His blessed name ought to be sounded through the earth. His generous love to man, his costly sacrifice, his precious salvation, should be told, and taught, and described, in language and tones of the richest eloquence which sanctified man can exhibit. What mother in the United States would think it too great a sacrifice to give up her son to this government, to be sent as their ambassador to the king of Siam? Would it not be honorable to go and represent this great people, to tell the wonderful story of our sufferings and our triumphs? But what is that, compared to an embassy from

Christ, to tell the story of his sufferings and his triumphs? Mothers in Israel, Christ wants heralds. Will you give up your sons, will you with much painstaking and prayer, train them for it?

It is a remark of Baxter—"If the duty of religious education were faithfully performed towards the young, the public preaching of the word would no longer be the principal means of bringing men to the knowledge of the truth; for they would be under its influence before their minds were sufficiently matured to understand the import and bearing of a sermon."

How can we most successfully prosecute this work?

The Holy Spirit alone can change the heart, but God has appointed means which he has promised to bless. In teaching the gospel to children we must use *simplicity of language*; unless this is done, instruction will be ineffectual; but where plain language is employed, almost any truth can be made intelligible to a child. Bishop Heber, on his passage to India, found that if he could make his language plain, it was easy to communicate any doctrines to the sailors. So with children: it is not their *range*, but their *vocabulary* that is contracted. Two or three unintelligible words in a sentence are like two or three broken links in a chain. Use the words which children use, and the phrases with which they are familiar.

2. Make a judicious use of *illustrations*. It was in this manner that Christ made his instructions plain to the lowest class, whilst they were lofty enough for the most intelligent of his hearers. Why is it that children take so little interest in the catechism? It is almost impossible to induce them to learn it. The reason is, because it is composed of abstract truths only. Its definitions are unintelligible to them. But give them such a book as Mrs. Sherwood's illustrations of the [Episcopal] catechism, where every truth is exemplified and illustrated, and they will understand it, and take pleasure in it.

So the most abstract doctrines of the Bible can be made plainer by comparisons and illustrations. Thus, in speaking to a child of the Trinity, you may refer to the light, heat, and flame of a candle, as a demonstration that there may be a union of three separate and distinct particulars in one inseparable whole.

3. An important method of presenting instruction to the young, is by showing the excellence of holiness, and the evil of sin in their different aspects—the fruits of obedience and of disobedience. Connect, for instance, the commandment to keep the Sabbath with the advantages and blessings it produces to man, and the provision it makes for the good of the animal creation. Show the blessedness of doing good, by drawing the attention of the young to the happiness of a poor family relieved from their distress. Thus may the sacred precepts be impressed on their feelings and hearts, as well as on their memories.

So, on the other hand, warn them against evil by exhibiting the effects of transgression in this life and the next.

To render sabbath school instruction profitable, abstract truths should be simplified and illustrated. To accomplish this, *teachers* must be *students*; they must clearly discern the truth to be inculcated; for the views of the pupil will correspond with those of his instructor.

TEMPERANCE.

Drunkenness is a vice that cannot bear the light, nor harbour but where there is "thick darkness, a darkness to be felt" grievously at last, even by the drunkard himself, in sickness and in sudden death; or, at least, by his unhappy family, in confusion and poverty. Where there is even natural reason, the light is too strong for such a monster of deformity. A reasonable soul cannot but abhor its foulness, and loathe the senseless and low enjoyment it affords. It even seems to be sensible of its own ugliness, and therefore always carries its cloak with it. It conceals its foulness in the stupidity it raises. It screens itself from shame, by banishing all sense of shame; and is the only vice that can be said to hide in itself. But if it cannot bear the star-light of common sense, how shall it endure the brightness of the Gospel, whose precepts tend so directly to refine our sense of pleasure, to improve our understandings, to discountenance all intemperance, particularly this, from whence vices of all other kinds, and of the blackest nature, such as lust, violence, and murder draw their fuel!

If he who is drunk looks not like a man, how shall he look like a Christian! What a figure must he make, when viewed by the light of Christianity, whose face, pale and distorted, resembles death; whose eyes goggle like those of a fool, or stare like those of a madman; whose limbs totter under his body, and whose reason staggers under his soul! And all this which, if sent upon him by Providence, would seem a judgment sufficient to punish all his other sins, the effect of his own choice, frequently his own deliberate act and deed, in which he rejoices, in which he triumphs, as if it were a glorious exploit.

It is wonderful that such sights do not make more converts to sobriety, and that what looks so abominable and so shocking in others, should ever please in ourselves. It is amazing that creatures, who are so unable to govern themselves when in the enjoyment of all the little reason they have, should hasten to strip themselves of that little, and plunge into a condition, which, before they are thoroughly drunk, they are ashamed to be seen in, by those who are not absolutely brutes as themselves; for all are to be turned out of company, who will not shake hands with reason and humanity, as well as they. This is that darkness, that night, of which the Apostles speak, when he says, "They that be drunken, be drunken in the night, which night of their pleasures shall flock according to the burden of Babel's, turn into fear; and then shall come upon them the saying of Isaiah, Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. Woe unto them that eat evil good, and good evil; that put darkness for light, and light for darkness. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink! They may for a time look upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. But at the last, it will bite like a serpent, and sting like an adder. Their eyes shall behold strange women, and their hearts shall utter perverse things. Yea, they shall be as he that lieth down in the sea, or as he that lieth upon the top of a mast. They have stricken us, shall they say, and we were not sick; they have beaten us and we felt it not! When shall we awake! Wo, wo, seek it yet again. Yea as the dog does his vomit; but

however, ye shall perceive at last that wine is a mocker; and that whosoever is deceived thereby is not wise.—*Skellon.*

RELIGIOUS MISCELLANY.

Aburdities of Atheism.

From Dr. Beecher's Lectures on Scepticism.

Sometime ago, after chaos and old night had reigned undisturbed from eternity, and matter had fermented, and tossed, and rolled into almost infinite forms, it happened to fall, for the first time, into just those relations which constituted the volcanic power; when, in a moment, an explosion took place, loud as ten thousand thunders, which sent out innumerable suns, flying in fusion through space, streaming athwart the darkness their balful light, till they stopped and became fixed stars in the glorious firmament above. But they carried in their bosom the sad accidents which gave them birth; and new throes ensued, sending out around them comets, and planets, and satellites, all moving in elliptic orbits, with arithmetical accuracy, so that for ages past, and for ages to come, the almanac discloses their movements with as exact accuracy as the clock tells of time. What chance it was which checked their flight and by a resolution of force, wheeled them round in their elliptic career—or why, the centripetal power exhausted, they did not fall back, with accelerated momentum, into the horrible crater whence they sprang—or where that mass may be, which could furnish matter, of which to make the universes, and sustain the reaction of sending it out; that mighty cannon, whose shot are suns and worlds; our philosophers have not yet discovered. But so it happened—they were exploded, and as yet they have not fallen back.

And now, leaving the suns and orbs, and other systems, we descend to trace the history of our own mother earth, whom we most reckoning from her recent explosion, her waves of fire tossing and raging; which as they cooled, crustal and stood upright as an heap, and became the perpetual hills and everlasting mountains. The weightier masses sunk downward, towards the centre, with lighter and lighter deposits above, leaving the crust when pulverized for fallow ground and harvests.

At first, however, the earth was without form and void, and a hideous nakedness spread over its late burning surface. When, strange to tell, grass and trees sprang up and began to ornament the hills and carpet the valleys—and hard on the footsteps of this wonder, trod another: the waters teemed with organic life, which lashed with oar the pliant wave, and sported in the deep;—and suddenly the hills sent down to the valleys, and the valleys sent back to the hills, the bleating of flocks and herds; while the groves sent forth the joyous notes of birds and insects. All these, in grand concert, burst out upon the silence of nature, and all, as they needed, waited on almighty chance, who gave them their meet in due season.

The organization of this delighted choir, was such as demanded respiration, and the flowing of a warm blood, for which an elastic atmosphere was needed; and it happened, as the earth cooled, and consolidated, that several gasses escaped from confinement, so exactly of the same specific gravity, and blessed with such social and friendly dispositions, that they agreed to exist in partnership, and to surround the earth, and

most benevolently to volunteer their aid for respiration. Each, alone, deadly to life, but united, its sustaining power.

This world of breathing animation, rose up with optics—camera obscura in the head, to pencil inside the images of objects without. When, lo, the orb of day, when he fled from his heated prison, forgot not in his panic to take with him stores of light, manufactured for immediate use, which ever since he has been pouring out unexhausted, in marvellous abundance. Light so dexterously compounded of seven colors, as to be colorless, and well adapted to the purposes of vision.

But amid this exuberance of animated being, there was not a man to till the ground or admire the beauties of nature. Behold then another wonder—the fortuitous concourse of atoms, before the earth so cooled as to stop fermentation, produced a human skeleton; around which with kind affinity, came the sinews and the muscles, and took their place. The lungs for breathing, and the arteries and the veins to carry around the vital fluid, offered their aid, and were accepted. The nervous system—semi-animal, semi-spiritual—took its middle place, as arbitrator between the soul and the body. And to cover what otherwise had been unsightly, kind nature provided a blanket, and with kind sympathy threw its velvet covering over the whole. The eye, too lit itself up accidentally, just at the moment it was wanted, and the socket stood excavated for its reception; and the mucus warm to make it easy, and the ligament to tie it in. The mouth opened at the right time to prevent suffocation, and in the right place for speech, and ornamented with double rows of ivory for mastification.

While nature's self, with pencil dipped in the colours of heaven, stood by, well pleased to put upon her beauteous workmanship, the finish of the sparkling eye, and rosy cheek, and ruby lip. All this, however, had constituted only a beauteous animal, but for the glorious accident of a machine for thinking, which happened to pass that way, and consented to stop a little, and make an experiment of its powers in the upper department of this marvellous product of chance. It took its place and swung the pendulum, and has continued to go, with surprising accuracy though lately, in some instances, it has seemed to be out of order, and to stand in need of some little rectification in respect to its reasoning powers.

From the New-York Observer.

British and Foreign Bible Society.

This society held their 31st anniversary meeting at Exeter-hall, May 6th. The meeting was more numerously attended than any former meeting; the great room was crowded to suffocation, and a smaller room in the lower part of the building was filled with the overflow from above stairs. Lord Bexley was in the chair. The business commenced reading of the report by the secretary, the Rev. E. Brandam. From this report it appeared that the receipts of the past year, amounted to £107,926, 1s., being the largest amount ever received in one year since the formation of the society. This amount, however, includes the sum of £11,695, a bequest of the late Horatio Cock, Esq. and a sum of £15,000, which had been raised expressly for the purpose of supplying the negroes in the West Indies with the word of God without interfering with the general funds of the society. When these were deducted, the amount was left nearly as

great as that of any former year. The free donations from auxiliaries were £20,185.

The whole number of Bibles and Testaments issued during the year is not given, but it is stated that the distribution by the Paris Bible Society had, in the year, amounted to 62,104 Bibles and Testaments. The accounts from Paris contained also gratifying intelligence of the progress of the society in Switzerland, in some parts of which a distribution to the amount of 27,000 copies had been effected by two of the society's colporteurs. From Dr. Pinkerton's report of the distribution of Bibles and Testaments in the north of Europe, it appeared that 27,635 copies had been distributed last year in the Hebrew, Greek, Latin, German, Polish, and other languages, and that a considerable number of these had found their way into the hands of the Roman Catholics.

Among the persons present on the platform were Bishop Mellvaine of Ohio, and Rev. Dr. Spring of New-York.

Public Worship.

Extract From the Memoirs of H. Langdon.

"One summer's day, when sitting in my house, after dinner, looking out of my window, I saw a person at a distance, seated on a log of wood, looking attentively towards the house. I was a little surprised: and looking in the same position. Thinking it was a person in distress, I went to him to make some inquiries, and found he was one of the society of Friends, who believed he had a call to visit me, and was waiting there for a farther opening. I gladly received him into my house. As he sat some time in silence, I concluded he had no special message to me, and ventured to break the silence, by asking him how he thought we could best spend an hour to our mutual edification. He said, 'perhaps thou hast a plan to propose.' 'I have been thinking,' I replied, 'that if we could tell each other with good temper and sufficient freedom, what appears to us to be the leading defects in Quakerism and Methodism, we might learn something of importance.' 'Perhaps thou wilt begin the first,' he said: which I did, and continued for some time declaring my indissimulated sentiments. When I had finished, and he heard me patiently without any reply, he began with the same freedom, as follows:—'I have frequently observed, when thy people go to worship, they talk about buying and selling, or any other worldly project, till they arrive at the very threshold of the meeting; but when thou seest a Friend going to meeting, he walks in silence, inattentive to all that he sees and hears; seeking a preparation in the temple of his heart, to wait upon God, who is a spirit. When thy people come out of meeting, it is like the disturbing of a beehive—every one has his calls to make, his message to deliver, or instructions to receive. When all this is ended, some friend is waiting for him according to appointment, to inquire how he liked the preacher, &c. The reply probably is, 'He is an excellent preacher! what a flow of language! how zealous he is! this is one of the best sermons I ever heard,' &c. Whereas, if thou wert to see the Friends, when they come out of meeting, thou wouldst remark, each retires in silence; for though he is not in the meeting-house, he is conscious of the presence of that Being who filleth immensity, and who maketh the heart of the contrite his habitation. And if any remarks be made on the speaker among us, they are of this kind—

'I think friend——has been favored to-day: ascribing all the praise to him to whom it justly belongs.' I exclaimed 'Guilty, guilty, the naked truth! I am the man! and by the grace of God, I hope I shall be benefited by what I have heard.' I only knew of one thing more to make this a Christian meeting, and that was, uniting in humble, hearty prayer to God, for his blessing upon our conversation. But the mention of prayer made him very uneasy, and he remonstrated against it, lest their people hearing of it, should reprimand him. At length, after I had promised secrecy, he consented. While we were thus engaged with God, we were much affected, melted, and blessed; and we parted rejoicing that we met in the name of the Lord. Ever since my interview with this friend, his remarks have had their proper influence upon my conduct. Soon after I took a sitting in a pew down stairs, that I might retire as soon as service was concluded, without uttering one word, if it could be avoided. Some of my brethren may have thought me reserved and singular, when going to the house of God, and returning from it; but but they knew not what this pious Quaker had said to me, and the consequent conviction which yet habitually remains upon my mind; and which I hope will continue to influence my conduct to my life's end.

From the Advocate and Journal.

Education Appreciated.

AN ANECDOTE.

At a meeting of a little band of preachers who labour on the other side of the Atlantic to spread the Redeemer's kingdom, the subject of education came under consideration, the want of it deplored, and a motion made that a regular course of study be pointed out to the young men, that they might be the better qualified for the sacred office. Much was said on the occasion. An old man of deep piety, but rather inclined to belittle with some, that "ignorance is the mother of devotion," argued, that if such a step was taken as was then contemplated, the young men, knowing more than the old ones, would become proud, lose their piety, and then find that much learning had proved their ruin. One shrewd and serving man, of few attainments himself but much experience, contended warmly for the education of the rising generation showing how cruel it would be to keep others in the same state of mental barrenness with those of riper years.

"I remember," says brother——, "that a great many years ago, before I emigrated from——, there was a great revival of religion in the place where I resided. Among the converts there was a woman who appeared exceedingly happy. 'Glory to my King! glory to my King!' she exclaimed she has converted my soul. 'I am happy.' One of the ministers of the gospel drew near to her. 'Do you really feel the pardon of your sins?' 'O yes, glory to King George, he has forgiven my sins!' 'King George?' said the minister, 'why, you are mistaken, You mean Jesus Christ, he alone has power on earth to forgive sins.' 'Is that true? Why now really I was thinking all the time that it was King George who had forgiven me.'

On making the most of life.

The facts contained in the latter part of the following extract will be new and interesting to many, and throw new light over the character of an eminently

glorious band of Baptist ministers. May others be stirred up to go and do likewise—*Bap. Register.*

In the contemplation of his history, likewise, it is obvious to consider how much with such a character may be effected within a brief space of time. The whole period of his active usefulness, after he received license to preach the gospel, scarcely five years; yet, by consecrating himself wholly to his work, and in a spirit of simple dependence on God, earnestly aiming, and desiring to accomplish much, and, in short, by making the most of his time; his gifts and faculties, his acquisitions, his influence, his prayers, his faith, and his hopes, he effected, and was the means of, great and permanent good in different places; exerted a wide and salutary influence, and exhibited a character and an example alike credible to religion and beneficial to men.—Had he aimed at less, and given but a wavering and divided attention to his great object, his life, had forty years been added to it, might have been less valuable to himself and the world than it has actually been.

While considering his high aim, and the constancy of his purpose, the writer has been reminded of what was related to him some years ago, by the late Rev. Dr. Ryland, of Bristol, respecting the peculiar development of character, and superior attainments and usefulness, of his early associates, Carey, Fuller, Sutcliffe, Pearce, and others; namely, that when they were obscure, and without learning or influence, they agreed together and resolved, after much consideration of the state of the world and of the cause of religion, to endeavor, by the utmost efforts in their power, respectively to "make the most of life;" to make the greatest possible attainments in holiness, and to glorify God and benefit their fellow men in the highest possible degree. In pursuance of his resolve, one of the leading objects, which appeared most important to be undertaken and which best suited his character, was referred to each to be the engrossing object of his exertions. To Carey, it was assigned to lead the way as a missionary to the heathen; to Fuller, to exert his great power as a Biblical student and theological writer; to Ryland, himself, to occupy the distinguished office of training young men for the Gospel ministry; to Pearce, to rouse the public mind to the subject of missions, &c. The extraordinary attainments, influence, and usefulness of these individuals are, without doubt, owing in a great degree to the purposes and aims which they thus solemnly resolved to pursue with indelible constancy and zeal through life.—*Memoirs of Rev. Joseph S. Christmas.*

The Crown of Thorns.

The mockery of robes and robe, and crown
Of plated thorns upon his temples pressed.

There still exists a plant in Palestine, known among botanists, by the name of the "Thorn of Christ," supposed to be the shrub which afforded the crown worn by the Saviour at his crucifixion. It has many small sharp prickles well adapted to give pain, and as the leaves greatly resemble those of ivy, it is not improbable that the enemies of the Messiah chose it from its similarity to a plant with which emperors and generals were accustomed to be crowned; and thence that there might be calumny, insult, and derision, meditated in the very act of punishment.

It is better to be sick of love to Christ than at once in love to the world.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JULY 17, 1835.

To Correspondents.

"John Peter Michael" is received, and is reserved for the consideration of the Editor when he returns. The paper meanwhile, would receive from the esteemed writer, a well-drawn article on the point in question, (the danger of making an approach towards a violation of temperance pledges by those who have given them) in a form so varied as to relieve it from the responsibility of publishing what may inflict personal injury on the writer or others.

Our readers must excuse all errors and mistakes, as in addition to the absence of the editor, the publisher is also gone to New-York for a few days.

"Ston" has been received and shall appear.

In looking over the advertisements in the New-York papers, we are surprised to see notices of Sunday-Evening Concerts. These are called sacred, but it is easy to perceive that it is only a scheme for money making, and the exhibitions are given the appearance of religious character only to secure the attendance of those who would be ashamed to visit a place of mere worldly amusement on such a sacred day. The charge for admittance to these Concerts is usually fifty cents. The fact that such exhibitions on the Sabbath receive countenance, reflects but little credit on the moral character of the city, but that these meretricious Concerts should be recommended in their public gazettes on the ground of their favoring morals is matter of additional discredit. But this is no less discreditable to the moral or religious character of that city, than the publication of a Sunday Political Newspaper, which also receives support, and is recommended as conducive to the morals of the people.

It is also a notorious fact that in Tammany Hall in New-York, a congregation assembles on the Sabbath, formed of the most respectable classes of society in the city, to hear Infidel preachers inveigh against and abuse the Christian religion. For this exhibition also, admittance money is required. Alas! how powerful is the influence of the vicious, when vice has such dominion in a city abounding in Orthodox Churches and Evangelical Ministers!

It is unquestionable that the success of Missions depends in a great measure upon the interest which Christians in general feel in behalf of the missionary cause. It is very apt to be thought that upon the missionaries themselves rest entirely the responsibilities of the Mission. And hence it is wondered why men so devoted meet with so little success in establishing the Gospel in heathen lands. But this wonder may cease when we recollect that their responsibilities are devolved among the members of Christ's body, and that the Missionaries are to a very considerable extent dependent upon their brethren at home for the facilities by which the Mission is to be carried on, and for the means of its support. It has been observed that when Christians here have been most active and zealous in the support of the Gospel and in sending it to the pagan world, the work of evangelizing the heathen has been comparatively easy, and the Missionaries abroad feeling renewed encouragements from the facilities afforded them, have felt also renewed strength to progress in their arduous and toilsome labors. Encouraged by their brethren at home, and sustained by their prayers and contributions, they have been enabled to persevere in the midst of all other discouragements. But when left to struggle alone not only against paganism but poverty, nothing but a heart de-

voted to their glorious work could possibly sustain them. How important therefore is it that we should never forget that we have Missionaries among the heathen, who look to us under God to strengthen their hands. If there be a privilege for which Christians should entertain the highest value, surely it must be the opportunity of giving the glad tidings of salvation to a perishing world. But how is it with us? For the most part we have little or nothing to do with Missions. Many never think they have any part or lot in such matters; many others seem very well satisfied if they happen occasionally to mention the subject in their heartless prayers; and many who contribute to the object, do it merely to save appearances, and by giving a few cents, ease their consciences. It is evidence of the wonderful grace of God that amidst so much to discourage, there are still found not a few who are willing and who do devote themselves to the Missionary work; and it is a cause of gratulation that the work goes on, and in sustained despite of the cold-heartedness of the majority of religious Professors. There are some who rather participate in the pleasure of doing good, than in acquiring the honors, and the riches of the world, or enjoying the ephemeral pleasures of sense. And the devotedness and sacrifices of these happy few keep up the spirit of our Missionaries, while the Mission is sustained by their joint exertions. Would that we could induce our brethren every where to interest themselves in an object so replete with blessedness to those who give and to those who receive. And, dear brethren, why do you not disrobe yourselves of all those selfish principles which hinder you from enjoying religion yourself, and conferring the blessings of grace upon your fellow immortals? Oh! rouse up for shame; our fellow beings are falling by thousands into the lake that burns with fire and brimstone; they are perishing for lack of vision; you can enlighten them; you can point them to the Lamb of God that taketh away the sins of the world; you are required to communicate to them the tidings of salvation. Oh, if you have Christian hearts, do your duty to the heathen; do what you can to save their immortal souls. When you read this, ask your God, Lord, what wilt thou have me to do?

FOR THE SOUTHERN BAPTIST.

Episcopalians virtually acknowledge Baptist Ministers to be properly ordained.

Episcopalians insist upon it that there can be no ordination except by a Bishop, by which they mean the head clergyman of a Diocese. They also say that Baptism is an initiation into the Church, and their Ministers only are empowered to administer the ordinance. Of course the administration of baptism by one whom they do not consider an ordained minister, or who has not been ordained by one of their Bishops, ought to be in their view a nullity. But how stands the case? A Baptist minister baptizes one who is immediately after admitted into the Episcopal communion, and thus the validity of his baptism is acknowledged, and of course there is also a virtual acknowledgment of the right of a Baptist minister to administer the ordinance. It is therefore in that case granted that he is an authorized minister of the Gospel, though he has not received Episcopal ordination. But why should not this hold in every case or under other circumstances? Why should Baptist ministers be regarded as possessed of authority to administer a right which initiates the candidate into the fellowship of the Episcopal Church, and yet deny them the use of their pulpits because they cannot be considered as ordained Ministers of the Gospel? The answer is plain. They will neglect their own rules,

and give up their own principles rather than not gain a member to their Church. **CONSISTENCY.**

FOR THE SOUTHERN BAPTIST.

In looking around us and beholding the pleasing and comparatively rapid progress of the various enterprises of benevolence which distinguish our day, we cannot feel otherwise than fortified in the truth of the prophecies of scripture, and perceive that they are in the full tide of thorough fulfilment. The Christian is privileged even now to look through the vista of futurity, dim though it be, and behold "in beauteous prospect rise," that glorious sun, with "healing in its wings—that blessed, long-expected day, when the heathen shall be given unto Christ for an inheritance, and the uttermost parts of the earth for a possession. How cheering the prospect!—how blessed the privilege of being permitted to behold it, and to assist, in however humble a degree, in speeding so noble an enterprise as that of disseminating throughout the world the glorious light of the gospel, and converting the abodes of cruelty, into fit temples for the worship of the living God! Yes, Christians, this is your privilege. And is there no emotion of heartfelt gratitude inspired in your bosom by the thought! What happiness so pure—what tranquillity so perfect as that which arises from a consciousness of doing what we can to promote the dearest interests of men, and of witnessing the fruits of such efforts! What pursuit so ennobling—so expanding and elevating to the feelings—so well calculated to make the common occupations of men dwindle into utter insignificance, and appear as the darkness of Egyptian night, in contrast with the full blaze of meridian day. The pursuit of honor or emolument in contrast with the effort to illuminate with the light of the Gospel the dreary abodes of superstition and idolatry, and to fill heathen lands with the knowledge of the Redeemer.

I am led to these reflections by a resolution of the late meeting of the Triennial Convention at Richmond, which proposes within the current year, to raise at least one hundred thousand dollars for the cause of Foreign Missions. I rejoice that that resolution has met with a hearty response in some of our Churches, and that they are now moving with cheerfulness and energy in this great work. I cannot of course speak of the Churches of our denomination generally, but I trust it will soon be found that there are none holding back their hands—none denying themselves the exalted privilege of a share in this matter. The Churches to which I allude have pledged themselves for given sums, and resolved to raise by subscription as much more as they may be enabled to do, in their respective neighborhoods. Should all the Churches take hold of the matter, I feel confident that the proposed sum will be far exceeded. Let that sum however, small as it is, be raised, and who can tell the benefit which may result to untold millions of our race. We know too that the work is progressive. Every successive year will usher in with a field more extended than the last, and a demand for men and money proportionably greater.

It is hoped, in the mean time, than the feelings of our people will become more and more enlisted, their hearts more and more engaged, and as a consequence that they may receive the "gift of giving." What so well calculated to produce the desirable result as frequent contemplation of the multiplied and unspeakable privileges which the good providence of God is permitting us to enjoy—the moving recitals we so

frequently have of the practices of abominable cruelty which characterize the dark abodes of the heathen—of the multitudes that are daily going down to the shades of death in utter hopelessness, and of the thousands to whom the thick darkness which surrounds them has been made visible by the light already disseminated, and who are inquiring for the true God—who are holding out their hands for the bread of life, and imploringly begging for the messages of salvation.

In view of such soul-stirring facts, how paltry does the proposed sum appear! With what resistless power is the obligation pressed upon Christians to nerve their arms and enter upon this grand and glorious enterprise with determined, persevering energy. Are there any who are ready to devote their lives to this work, and *who* will withhold the helping hand! Are there any who will go down the well, and who will, who can forbear to hold the rope! T.

FOR THE SOUTHERN BAPTIST.

Protracted Meetings.

Mr. Editor,

The period is drawing near, when the servants of God will marshal their hosts and take the field. The summer is considered the most favourable portion of the year for holding protracted meetings: the plough-shear is laid by, and the farmer's expectations are from above, he must wait for "the early and latter rain." God has abundantly blessed these meetings, which should encourage us again to bring all the tithes into the store-house and prove him; evils however, have resulted from them, which demand prayerful consideration; these are, the introduction into the church of many 'stony-ground hearers,' an increased hardness of heart among the unconverted. These are serious ills for which ministers and churches are responsible to a great degree.

Whence do these ills originate! I propose to examine what appears to me to be some of the causes.

1st. The style of preaching. Addresses upon such occasions, are generally directed to the passions, the great desire being for *visible and violent* excitement. Here brethren mistake; though there *cannot* be religion without feeling, violence of emotion may lessen proper feeling. We are so constituted, that violent emotion of any kind, if continued but for a short period, impairs mental strength; hence, men under such excitement often feel and act improperly; the mind having lost its balance, judgement has no control, and the *violence* of feeling is supposed the *ardour* of piety. All addresses therefore, which produce such a state of mind, violate our mental constitution, for the passions are in subjection to the judgment, and will remain so, though they may get a temporary sway, hence an uninformed, "unprepared" mind, will constitute one a 'stony ground hearer,' the word may be received with joy, but the joy will be spurious. Convince a man, and though his feelings may be opposed, they will return to their allegiance. Feeling cannot *long* exist, if *principles* do not accompany it; and the goodness of that man who has them not, will be as the morning cloud, and early dew. The deep and silent grief accompanying conviction is more permanent, than an ebullition of the most excited state of mind. A proper distinction should be made between *depth* and *violence* of emotion, the *fury of passion* and the *calmness of judgment*, for let it be remembered, that the gospel addresses man as a rational creature; he must be reasoned with, about temperance, righteousness, and

judgment to come,' as well as excited to 'flee the wrath to come;' you must show him the avenger of blood, before you point to the city of refuge. If excitement be the desideratum among ministers and people, men may be expected to be half-awakened, to attend to effects and not to causes, to have hope without being able to 'give a reason,' to be angry with themselves for feeling so much for so little reason. Endeavour to impress the mind before you excite it.

2nd. There is too much preaching. Sermons, exhortations, prayer meetings, &c. succeed each other so rapidly, that there is little time for reflection and private prayer. Such a course might answer to keep a mob in excitement, but not for that man who is called upon to "consider his ways." All that a sinner can conveniently do at such meetings, is to attend preaching, exhortations, go up to be prayed for, eat and sleep. The strong points in a sermon, the arguments by which they are supported, are easily forgotten, too much is attempted and too little retained. The scripture cannot be read, nor can the mind scrutinize its emotions. Is it to be wondered at, that there should be many deceived souls under such circumstances, with such stimulants given as are usually employed? Few can calmly count the costs before they begin to build and the wonder is that any should believe to eternal life. We entertain good hope of that man who after deliberation, examination, and prayer, agrees to venture all for Christ; because he has examined his condition and obligations. But if one is prevented doing this, we may as well look for stability in a mob, as for permanent feeling in him. Give time for private prayer, reflection and attendance upon that excellent means, *inquiry meetings*, (preachers may collect here skeletons for good sermons,) and we may expect under God, more permanent results.

3d. The hasty examination of candidates for baptism. This is an evil which cannot be too deeply deplored. It injures the cause of Christ, affects the denomination, and places individuals in spiritual jeopardy. The cause is injured by the introducing individuals as the Lord's 'witnesses,' who cannot give any testimony to the blessedness of his grace, thereby giving testimony against it; by causing others to neglect the 'great salvation,' when they see the hopes of professors so soon wither. That the denomination will be affected, is a necessary consequence. The safety of individuals will be jeopardized, from their deception. Satisfied because the church have been satisfied, they may lean upon a worthless experience, and 'final perseverance,' until they hear the Lord say 'I never knew you.' *Hinc* shall we answer Jesus Christ for 'healing the hurt of his people slightly,' for crying 'peace, when there is no peace.'

Faith and repentance are not the results of feeling, but of correct views of 'him whom we have pierced.' These are the works upon which through the Saviour, our safety depends. Surely the hopes of men should be closely examined, and the 'probe' be freely used. In our anxiety for the administration of the ordinance typical of the believer's hope, the resurrection of Christ, we are often the subjects of future sorrow and vain regrets.

4th. Converts and inquirers are left at too early a period. I would suggest the propriety of ministers not having their appointments to succeed each other so rapidly, but to remain a few days for the special purpose of instructing inquirers and converts. When the time of departure shall come, solemnly commit to the church the souls for whom you have been labour-

ing. Select with the aid of the church men of faith and judgement, charging them by the Lord Jesus, to carry on the work, which you have begun.

I would father suggest to my ministering brethren the necessity and propriety of addressing the churches at the conclusion of such meetings, upon the educating of ministers, the securing and supporting pastors, and the claims of a dying world.—The time would be suitable; for ministers feel most delicately upon one of these points, at least, and will leave their flocks or suffer much before they ask for their just demands. God bless you, dear brethren, and make you 'wise as serpents, harmless as doves,' that his beloved Son may be glorified in you.

WM. J.*

GENERAL MISCELLANY.

From the Boston Mercantile Journal.

The Unlucky Ship.

A Mournful Incident—Mutual Astonishment.

A few days after this accident, we fell in with a vessel from New-York, bound to Gibraltar, from whom we procured a topmast and a few other spars, and the ship began to look like herself again. Nothing extraordinary happened after this until we neared the land. The ship was ahead of her reckoning, for Chronometers were not so common in those days as at present, and our Captain never thought of using a thermometer when in the Gulf Stream. One morning when day broke, the ship was running along with a cracking breeze from the eastward, and a following sea. The second mate had the morning watch. As daylight increased, he went forward to rouse the men to wash down the decks, when he saw breakers ahead. "Call all hands," said he. "Star-board your helm—lay aft, men, and brace up the yards." All hands run on deck in a moment—the yards were braced sharp, and when the Captain hurried up from below, the shoals off Cape Roman, with the foaming waves dashing over them, were within a few cables' length distance. Then there was hurry and confusion on board. It was necessary to take in the light kites, which were streaming and fluttering in the wind. The poor fellow who was sent up aloft to furl the main royal, by some means lost his hold, and fell from the top-gallant-mast head into the water.

"A man overboard!" was the dreadful cry. No combination of words strike such a chill to the heart of a sailor; and every man of course left the work he was engaged in, and ran to the side of the vessel. The poor fellow rose to the surface, and stretched out his arms imploringly towards the ship. The plea could not be resisted, and although we were in imminent danger of being drifted on the shoals, and were anxious to claw off as fast as possible, yet the word was given to "back the maintop-sail, and lower away the quarter boat." Captain Gray sprang into the boat and cut away the lashings. He was soon followed by four young and fearless sailors—and, regardless of the heavy sea, which sat heavily towards the shore, they pulled away after the poor fellow. His head could be seen occasionally bobbing up above the waves, and it was not long before they seized him by the hair of his head and hauled him into the boat. Meanwhile the ship was drifted rapidly towards the breakers, and the Captain was pacing the quarter

deck with rapid strides, every now and then waving his hat to the men in the boat, and by other gestures, urging them to make haste. But although there was not much difficulty in reaching the man who was lost overboard, yet it proved a serious undertaking to return. The boat fell rapidly leeward, and the anxiety of the Captain increased.

"Give way, my good fellows," shouted he through his speaking trumpet. But they were far out of hearing and exerted themselves with all their power. We saw that they rather lost ground, and were drawing near the verge of the breakers.

"Hard up the helm," said the Captain. "Shiver the after yards. We will make a desperate attempt to save them."

Before the order was executed, and as the ship was falling off before the wind, the conviction came across his mind that the attempt was useless, and would only risk the lives of others.

"Hold on men," said he. "Shift your helm, Jarvis, we cannot run down to them without getting among the breakers, and losing ship, cargo, and the lives of all on board. My good fellows," added he, with startling energy, "if I could save your lives by sacrificing my own, Heaven is my witness I would do it in a moment."

He had hardly concluded the sentence when a long rolling wave, which increased in magnitude as it neared the shoal water, struck the boat, which filled and capsized. It is now twenty-seven years since I first went to sea, and I have never witnessed a scene which made such a dismal impression on my mind. The five seamen were not seen after the boat swamped—but Capt. Gray, as the coming wave rushed towards him, was seen to spring upon the gunwale of the boat and jump towards the ship. He was an excellent swimmer, and struggled long and powerfully for life; but we could render him no assistance—and as the captain gave the necessary orders to fill away the maintopsail, for we were close upon the breakers, we saw the noble fellow sink beneath the waves.

In a few days after this sad disaster, which cast a gloom over the ship's company, we arrived off the harbor of Charleston, passed over the bar without striking, and made the ship fast along side of Magwood's wharf. The story of our disasters got abroad, and the Hope was soon known as the unlucky ship. A freight soon offered for Liverpool, but when ready for sea it was found exceedingly difficult to procure a crew. I liked the ship and the usage on board, although the chiefmate was a thick-headed and sleepy fellow, and concluded to try my luck in her again, thinking all this talk about lucky and unlucky ships to be mere fol-de-rol. After being detained a few days, a crew was shipped on extra wages, and we sailed for Liverpool.

We had fine weather for about three weeks, and met with no misfortune, and I began to think that the ship would perhaps prove a lucky one at last, when one afternoon off the Western Islands, the ship was jogging along on a wind with a light breeze from the Eastward and drizzling rain, a man on the forecath-sung out that there was a whale on the lee bow. We looked in that direction, and there sure enough, at the distance of two or three cables' length, reposed upon the surface of the water an enormous whale. He seemed to have very little motion, and perhaps was taking a nap, or ruminating on some important project. A sudden whim seized the mate.

"Keep her away, Jack," said he to the helmsman, "and let us wake up that fellow."

"Ay, ay, sir."

"So steady—that will do—we'll plump him just a-bast the shoulders." And the thoughtless fellow rubbed his hands with great glee, and chuckled at the idea of astonishing the huge monster.

The ship being kept off the wind gathered fresh way, and in a few moments went stem on to the broad-side of the quiet unsuspecting animal, and the shock was tremendous. The ship trembled in every part, and the momentary recoil was near carrying away all our spars.

The whale was astonished. The design of the mate succeeded to a charm. He was completely aroused, and probably being an honest whale, and not willing to remain in our debt, he resolved to astonish us also. He accordingly lifted his flooke when going down, and gave us a gentle tap across the bows, which served as a lasting lesson to every man on board, never to disturb a sperm whale for the purpose of gratifying a malicious or mischievous propensity.

The greatest weight of the blow fell on the star-board side and cut through the gunwale, plank shear, and timbers, nearly to the waters edge—carried away the lashings of our sheet anchor, which was never seen afterwards, nearly unshipped the bowsprit, parted the mainstay, started every seam in the fore part of the deck, and rendered the fore-castle untenable for the remainder of the passage. But the greatest sufferer was our poor mate, who was looking over the bows, laughing heartily at the time the blow was struck. The whale, as if the animal knew who was the cause of such uncivil treatment, struck him with his tail in an oblique direction, with such force as to send him half a cable's length from the ship, into the water to leeward. The poor fellow sunk to rise no more, paying a heavy penalty for his mistimed pleasantry.

We reached Holyhead in about a fortnight after this accident, which strengthened the prejudice against the ship in the minds of the crew. In going into Queen's dock, the pilot run us on to the pier head, in the most clumsy manner possible, and carried away our cut-water for the third time. After the cargo was discharged and the ship repaired, we left Liverpool, bound for Boston.

On the passage home, we met with head winds and heavy gales. We had a long passage, and lost overboard an unfortunate chap, who was furling the jib in a squall. We arrived at Boston at last with a ship strained and leaking badly, sails split, hull rusty, and rigging out of order.

From the Mobile (Ala.) Register.

The fate of Mrs. Alston, the accomplished lady of Governor Alston, of South-Carolina, and daughter of Aaron Burr, has been shrouded in mystery for more than twenty years. Occasionally, indeed, some gleams of light have been thrown around her melancholy end, and the belief is, that she fell a victim to piratical atrocity. Some three years ago it was currently reported that a man, residing in one of the interior counties of this State, made some disclosures on his death-bed, which went to confirm the confessions previously made by a culprit on the gallows, that the vessel in which Mrs. Alston sailed, was scuttled for the sake of her plate and effects. The following article, which we copy from the Alabama Journal, goes

to throw some additional light on the subject. The fact mentioned in it, are new to us, and will be probably to most of our readers.

Confession of a Pirate.

The public no doubt remembers the story of the daughter of Aaron Burr, who was the wife of Governor Alston, of South Carolina. On the return of her father from Europe, about the year 1812, she embarked from Charleston on a visit to her father in New-York, on board a privateer built vessel, and was never heard of afterwards. It seems that her friends at first thought that the vessel had fallen into the hands of the pirates and afterwards concluded that it was wrecked and lost. It appears from the statement of a respectable Merchant at Mobile, that a man died in that city recently, who confessed to his physician on his dying bed, that he had been a pirate, and helped to destroy the vessel, and all the crew and passengers, on which Mrs. Alston had embarked for New-York. He declared, says this gentleman, that after the men were all killed, there was an unwillingness on the part of every pirate to take the life of Mrs. Alston, who had not resisted them, or fought them, and therefore they drew lots which should perform the deed, as it was to be done. The lot fell upon this pirate, who declares that he effected his object of putting the lady to death, by laying a plank along the edge of the ship, half on it and half off or over the edge and made Mrs. Alston walk on that plank till it tilted over into the water with her. The dying pirate requested his physician to make this story public, but his surviving family will not permit or consent that the name of the deceased should be known.

The above tale was repeated over and over by the merchant before mentioned, in the presence of a number of gentlemen, whose names can be given. He said he received it from the physician himself, with no other injunction or secrecy than that he should not disclose the name of the physician for the present. On being asked if the physician was a man of respectability, he replied there was no one more so in Mobile. The merchant was warned that his story would get into the newspapers, to which he made no objection.

From the National Intelligencer.

The English the Primitive Language of the World.

Such is the title of a humorous chapter in the miscellanies of that strange creature, Dean Swift. It is above eighteen years ago since I read it, and was only recalled to my mind the other day by reading some of the articles of your grammatical correspondents. I am not one of those who affect to despise the learned labors of etymologists; who, not satisfied with drinking of the stream, must trace it to its source. It is a laudable curiosity, and there are more unprofitable "hunting excursions" than his

"Who starts a word and hunts it in the dark,
Through Greece and Rome, and into Noah's ark."

But the Dean of St. Patrick sat down every thing as fair game, and showed as little mercy to etymologists as he did to any other class of worthies. He commences his chapter, I remember, by stating as a probable fact, that neither the Hebrew nor the Welsh was the primitive language of our race, but the English. And he then proceeds to adduce his proofs—some of them sufficiently droll. It may not be unamusing to your readers to give them, from memory, a specimen of these proofs.

Moses (Mow-seas.) He cut the Red Sea into two parts.

Isaac, (eyes-ache.) Having been troubled with such pain in his eyes, previous to his total blindness.

Again in the Greek:

Andronarche (Andrew Mackie) was called after her parent, a Scotchman.

Alexander the Great (all eggs under the grate.) The Emperor was very fond of poaching eggs, and when the servants of the kitchen saw him approaching, they were wont to exclaim, "all eggs under the grate."

Bucephalus, (busy fellows.) Alexander's favorite steed was attended by a vast number of grooms, who were always busy about him, and hence the term which described the hostlers, came to be applied to the horse itself—busy fellows.

Pel-gon-meeus, (Pail up and ease us.) The inhabitants had to fetch their water in pails, from a considerable distance without the city. Whenever they met with a stranger, they put down their pails, and addressed him with this phrase, "pail up and ease us!" Hence the place was so called by foreigners.

Strabo, the traveller and geographer, was exceedingly fastidious in his dress and manners, and for this reason was denominated in his travels, as a *stray bean*.

Misanthropus, (pure English, mice and throw puss.) The individual thus designated was a splendid churl, who, having quarrelled with all his neighbors, till he could get no one to quarrel with him, even resorted to the following experiment to gratify his malicious inclinations: He had an empty attic in his house, into which, by dint of force, and other mouse-like temptations, he succeeded in congregating every week a great number of mice. He would then bring up the cat, and suddenly opening the door, throw it in amongst them. His neighbors, hearing of this, bestowed on him the appellation of *mice and throw puss*, which other pretended scholars would pretend to be derived from *mice* and *anthropus*.

I conclude with one more instance which the Dean gives:

Archimedes (hark'ee maids.) Every one knows that this great philosopher was exceedingly abstracted when at his studies, and every one knows equally well, that noisy servants have but little consideration for quiet philosophers. Such was the case with the great mathematician. Every five minutes he had to leave his interrupted studies and call out to the vociferous population of his kitchen, "hark'ee maids!" "hark'ee maids!" And in revenge they called him *Archimedes*.

I will, in conclusion, repeat that I intend no disrespect to those who admire the diversions of Purley, in thus narrating the "Etymological Diversions of the Dean of St. Patrick."

The Wife.

It is not unfrequent that a wife mourns over the alienated affections of her husband, when she has made no effort herself to strengthen and increase his attachment. She thinks because he once loved that he ought always to love her; and she neglects those attentions which at first engaged his heart. Many a wife is thus the cause of her own neglect and sorrow.

That woman deserves not a husband's generous love, who will not greet him with smiles as he returns from the labors of the day—who will not try to chain him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand so unfeeling as to withstand such an influence, and break away from such a home.

Beauty.

Let me see a female possessing the beauty of a meek and modest deportment—of an eye that bespeaks intelligence and purity within—of the lips that speak no guile;—let me see in her a kind and benevolent disposition—a heart that can sympathize with distress—and I will never ask for the beauty that dwells in "ruby lips," or "flowing tresses," or "snowy hands," or the forty other et ceteras upon which our poets have harped for so many ages. These fade, when touched by the hand of Time, but those other enduring qualities of the heart shall outlive the reign of Time, and grow brighter and fresher, as the ages of eternity roll away.

A Xantippe but not a Socrates.

The New-York Gazette states that a man in that city committed suicide on Saturday last by jumping out of a high window; and that he was led to the commission of the desperate act by the conduct of his wife.

SUMMARY.

There were 17 deaths in this city from the 5th to the 13th of July—5 whites and 12 blacks and colored.

Incendiarism.—It is said there were two attempts to fire this city on Sunday night last; one of which occurred on the premises of Mr. Judd, at the N. W. corner of King street and Swinton's lane, the other at the residence of Mr. Goldsmith, next door to the above. On Wednesday evening last, two more attempts were made in Wintworth street, near East-Bay. We should employ an Argus-eyed watch in every direction of our city. Such repeated attempts demand serious consideration and vigilance.

The income of the Religious Tract Society was \$248,000. Of this sum \$226,000 were for publications sold.

The Receipts of the Church Missionary Society were \$310,000, including a legacy of \$50,000 from the same individual who bequeathed about the like sum to the Bible Society. There are twenty-five students in the missionary institution at Wilmington.

The receipts of the Wesleyan Missionary Society were about \$266,000, including a legacy of the same person mentioned above, of \$23,000.—*England.*

It is stated that Nathaniel Smith, a member of the Society of Friends, who lately died at his residence in Flushing, Long-Island, has bequeathed about \$50,000, being the half of his estate, to benevolent purposes. Besides several legacies to the Friends for different purposes, he left to

The Methodist Missionary Society,	\$3000
The Moravian Missionary Society,	3000
New-York Orphan Asylum,	2000
Society in New-York for indigent and aged Females,	2000
To the poor in Flushing,	4000
Colored Methodist Church in Flushing,	500

The residue of his estate, after all the legacies are paid, is to

be divided among the American Bible, Friends' Bible, and American Tract Societies. We are informed that for several years Mr. Smith has scrupulously expended all his income beyond his expenses, in charity.

Cotton Seed Oil is likely to supercede, to a very great extent, the use of whale oil for burning, and linseed oil for painting. Those who have fairly tested its qualities, give it a decided preference; and the article already commands a high price, and is not made in sufficient quantities to satisfy the demand for it.—*N. O. Am.*

Chinese Mulberry.—The Chinese subject the Mulberry seed going to other countries, to some process which destroys its germinating qualities, and this through jealousy of rivalry.—*Salem Obs.*

The last person executed at the Old Bailey was convicted of the Burglary in Barlitt's buildings, and underwent his sentence April 23, 1833. It is, two years since the scaffold was erected in London or Middlesex. This lapse of time is without a precedent in modern days, in a city where sometimes nearly one hundred have perished by the executioner's hand in a single year.

The traders to Santa Fee, are, we learn, collecting at their rendezvous, Independence, in the Western part of Missouri, from whence they will soon take up their line of march across the prairies of the West.

In Dartmouth College upwards of twenty students have recently become hopefully pious; and in Yale College, fifty or sixty; Amherst College, twenty; in an Episcopal Seminary at Bristol, Pa. ten or more.

Clayton's balloon has been found fifteen miles from Cincinnati, quite mutilated. The woman, nothing intimidated or disheartened, was to have made another ascent on the 4th inst. in a new balloon.

Church Rates.—The inhabitants of Nottingham last week strikingly exhibited their attachment to Church reform, having in each of three parishes elected Church-wardens who will not impose a Church rate upon those who do not attend the Church.

A destructive hail storm passed through the counties of Cumberland, Sarason, Bladen and Robeson, N. C. on the 20th ult., which tore up many of the fields of corn and oats by the roots.

The cholera has broken out at Magalore. Up to the 17th of April, none but the Moors and Jews had been attacked. The European crews had escaped. Tangiers, on hearing the news, adopted strict quarantine.

The Jacksonville, (Florida) Courier of the 25th ult. says:—"An attempt was made at St. Augustine, on the night of the 17th, to take the life of the Hon. Thomas Douglas, U. States District Attorney, for East Florida. While preparing to retire to bed, a gun, loaded with buck shot, was discharged, the contents of which passed through the glass of the window in his sleeping apartment, but fortunately injured none of the family. The villain who thus aimed to take the life of our most estimable and peaceable citizen, is as yet undiscovered."

A curious robbery has taken place in Exeter Hall. Exeter Hall is situated in London, in the Strand, and has been built for the purpose of holding public meetings on religious subjects. On the day in question, the meeting of the London Missionary Society was held, and the sum of £500 was collected in cash, besides as much more in checks. The moneys were put into a bag, placed on the table behind the chairman, and while the assembly were singing the doxology, some one quietly bagged the bag. It must have been some of the movers or seconders of the resolutions, for some one were allowed on the platform with the chairman.

Valuable discoveries of lead have been made on the Merri-
mac (Missouri) adjoining the 16th section. The ore is of the
first quality.

Anti-Slavery Almanac.—Webster & Southard have in the
progress of publication, an Anti-Slavery Almanac, to embrace
a great amount of statistical and other information on the sub-
ject of slavery, and efforts for its extermination.

Retrospective movement of the Bar.—A motion was lately made
in the Bail Court to strike an Attorney off the rolls because he
had taken holy orders. What an affront to the profession.—*Eng.*

A gentleman at Providence had last 4th of July four silk
worms, which have in one year produced 700,000 now feeding
in his cocoonery.

The American Home Missionary Society have under their
patronage 719 pastors.

More than \$125,000 have been received at the Land Office,
Springfield, Ill., since January 1st, showing the rapidity with
which that State is being settled.

The White Sulphur Springs, in Virginia, are rapidly filling,
and promise to become a crowded and fashionable resort. The
splendid hotels of Saratoga, in New-York, are also attracting
numerous visitors.

A Mr. Lecanu has discovered that by exposing tallow to five
or six times its weight of boiling ether or turpentine: it is com-
pletely dissolved, and on being then evaporated, deposits stea-
rine, which is inodorous, and burns less quickly than sper-
maceti.

The Hampshire Gazette says, that the Canal which termi-
nates in that town is "still afflicted with the hydrophobia."
The Greenfield Gazette adds that the ground through which it
is cut is as porous as a sponge, and is of so peculiar and thirsty a
nature, that a deluge would hardly suffice to satisfy its bacchani-
al propensity.

Sir Robert Peel's is the shortest administration ever known
in England—only 118 days.

Imprisonment for Debt.—New-York, Massachusetts, Tennes-
see and Kentucky have abolished this barbarous usage. But
in Connecticut, New-Jersey, Pennsylvania and Maryland, a
man may be imprisoned for a cent, and many are in prison for
some under a dollar.

The county of London, in Virginia, with a population of
20,000, has not had an indictment for crime in more than three
years.

Two negro men were burnt to death near Mobile, Alabama,
not long since, for the murder of two children, under circum-
stances of most shocking barbarity.

Edward Livingston is spoken of as successor to the late Chief
Justice Marshall.

The ship Indiana left Savannah, June 22th, for Liberia, with
the Rev. Mr. Barton, missionary, and 63 colored emigrants.

AGRICULTURAL.

From the New-England Farmer.

Important Facts to be observed in Rearing Stock.

Mr. Editor,—I have never seen in your work an
account of M. Giron's experiments, which have
brought forward some new and highly important laws,
that regulate the form and sex of animals. A brief
notice of them will be useful to all who are interested
in improving stock.

M. Giron de Busareingues is an agriculturist in the

South of France. His work contains two separate
propositions, supported by experiments most nume-
rous and satisfactory. The first is—that in animals
mature age and perfect development, the influence
of the sexes on the external form crosses in generation,
the male being more like the dam, and the female
progeny more like the sire. The second is—that in
regard to sex itself, the influence is direct, the sex of
the progeny corresponding with that of the parent
which had the strongest constitution, and was in
soundest health at the time of union.

The first of these propositions is deduced from an
observation of a vast number of cases which cannot
be detailed in this brief notice. After remarking
then that they are sufficiently strong to convince every
one of the correctness of the inference, I will proceed
to state a few facts by which this second proposition
is supported by M. Giron.

His first remark was, that, flocks and studs, those
females who were at the most vigorous age, general-
ly produced females whether united to strong or weak
subjects: whilst those females that had either not at-
tained, or had passed the prime of life, produced males
when united to prime subjects, and females, when
united to very old males. To ascertain whether this
discovery corresponded with general observation am-
ong practical farmers, M. G. made inquiries of the
neighbouring agriculturists, who informed him that
they had constantly remarked that when the male
was young, and the female vigorous, the product of
their union was female; while the contrary had as
uniformly happened when the conditions were re-
versed.

In order to test this matter still further, M. Giron,
announced, in 1825, to the agricultural meeting of
Severac, that a part of his flock, already remarked,
would give him, at the next agnelage, more females
than males. The society nominated two commis-
sioners to ascertain the fact, and it turned out that
the proportion of males to females was 1000 to 1472.

At a subsequent meeting, M. Giron offered to effect
the production of a majority of males or females in a
given flock, at the choice of the society. Two flocks
were immediately furnished by members of the so-
ciety.

The first flock was divided into two equal parts
without reference to age or constitution. The first
part being supplied, with very young rams gave a
product of 30 males to 76 females: the second part
being supplied with strong and vigorous rams four or
five years old, gave a product of 55 males to 31 fe-
males.

The second flock was also divided into two sections,
but with more regard to the other conditions referred
to. The first section composed of strong sheep four
or five years old, was sent into rich pasturage and vi-
sited by yearling rams; it produced 15 males and 25
females. The second section, composed of feeble
sheep under four and over five years of age, was placed
in dry pasturage, and received two strong rams over
three years old; the result was 26 males and 14 fe-
males. In both experiments it was observed that the
lambs produced by the young rams were equal in ap-
pearance to those produced by the most vigorous.

The experiments were continued on other classes
of animals, birds and insects, with the same results.
In the poultry yard, e. g. where the preponderance of
maturity and vigour was on the part of the hen, there
resulted 725 males and 1000 females: and where the
male parent was most vigorous and of ripest age,

there resulted 1415 males and 1000 females. Among horses, his experiments were particularly clear and conclusive.

It happened to be most profitable to M. Giron, to have more females than males. With a view to effect this he took care, in the year 1824, to furnish his mares good pasturage, and to give none to foal who had suckled the same year, or borne the year previous. "Elles ne furent presentées à l'étalon qu'après qu'elles eurent donné des signes de chaleur." Five mares thus prepared produced 5 females; and of 15 foals procured from 1824 to 1827, there were 13 females; and 2 males. In accordance with the same law, it is generally true, I believe, that southern horses (particularly Arabian) produce most female colts when united to the more vigorous mares of a northern climate.

So far as M. Giron extends his comments to the human race, they are not within the design of this brief communication, which is intended for the particular benefit of farmers. This benefit may be easily and plainly deducible from the above statement so far as they relate to horses and poultry. Permit me to allude to the manner in which advantage may be taken of both propositions in rearing horned cattle.

Suppose you have a cow that is a remarkable milker, and wish to procure from her a progeny with the same excellence. Now the common way is, to send the cow to bull, and if she has a heifer calf, it is raised with high expectations, and the owner is invariably disappointed. The reason of this is, as we now see, that the heifer calf partakes of the external form and peculiar properties of the bull and not of the cow. Proceeding then on the principle developed by M. Giron, we should do as follows: send the cow, whose properties you value, to a bull of the ripest age and greatest vigour. The product will be a bull-calf, having the form and inherent properties of the mother, so far modified in their developments as the difference of sex required, but still inherently the same. This bull-calf should be carefully reared, and his female progeny will exhibit the form and properties of his dam.

So, also, if you have a bull of huge size, fine form, great strength, and other excellences, it will be in vain to expect similar form and properties in his immediate male progeny. But his heifer calves will inherit his properties, and transmit them to their male progeny. Thus we must be content to pass through one generation, and we shall probably be well rewarded for our patience and perseverance.

It is scarcely necessary to add that such patience is not necessary in rearing horses. If you wish to procure a colt of form and properties of a fine mare, send her to a vigorous horse, and the result will probably be a male, possessing the properties and form of the dam. On the other hand, if you wish a colt resembling a celebrated stud horse, you must send such a mare (either old or very young) as will be most likely to have, from this union, a female foal, for it is in this crossing of sexes we get the external form and properties we desire.

In conclusion, allow me to express the opinion that the incredulity that exists among farmers about the impossibility of propagating the qualities of animals, may arise from their want of knowledge of these laws. "I don't believe in your breed of horses," says Farmer A. "There's my neighbour B. has as fine an animal as ever stepped, that came of his old black mare that's not worth a pin." Now, if farmer A.

had known as much as I wished to teach him by this paper, the fact he stated would not have led him to his skeptical conclusion. If the fine young animal was a female, it matters little what were the qualities of the sire, and so on.

Yours, &c. B. C.

Receipts for the Southern Baptist.

The following persons have paid their subscriptions, viz.—
Rev. Noah Graham, L. Miles, Jesse Dodd, John H. Walker, Joseph Hendden, Thos. Roe, Rev. James DuPree, Wm. Shelton, Mrs. Naomi Bostick, Mrs. Jane Kirkpatrick.

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 21 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 Run, 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, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calvert, Rosenmüller, 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 17, 1835.

ARTICLES.	¢	c.	¢	c.	ARTICLES	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	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	
RALE ROPE, lb.	8	a	9		Mackerel, No. 1.	7	50	a	00	PORK, Mow, bbl.	18	00	a	00 00
BACON, Hams.	00	a	11		No. 2.	7	00	a	00	Prime,	15	00	a	00 00
Shoulders and Sides.	81	a	11		No. 3.	6	00	a	00	Cargo,	8	50	a	00 00
BEEF, New-York, bbl.	00	a	12		Dry Cod, cwt.	2	75	a	3	Mow, 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	41	a	47		Philadelphia and Virginia, 0	00	a	6 50		PEPPER, black, lb.		a	81	
Mow, Boston,	00	a	121		New-Orleans,	0	00	a	000	PIMENTO,	9	a	91	
No. 1.	00	a	11		GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a	
No. 2.	8	a	9		Oats,	30	a	43		Muscate,	3	00	a	
BREAD, Navy, cwt.	4	a	31		Peas,	48	a	9		Bloom,	2	75	a	00 00
Pilot	4	a	71		GLASS, Window, 100lb.	4	a	9		RICE, 100lb.	4	25	a	00 00
Crackers	25	a	71		GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.	71	a	10	
BUTTER, Goshen, prime, lb.	25	a			HAY, Prime Northern, 100lb.	1	31	a	00	Porto Rico and St. Croix,	71	a	101	
Inferior	20	a	00		IRON, Pig,		a			Havana white,	11	a	111	
CANDLES, Spermaceti,	32	a	34		Sweden, assorted,	4	a	41		Do. brown,	71	a	81	
Charleston made,	16	a			Russia, bar,	4	a			New-Orleans,	6	a	71	
Northern,	12	a	13		Hoop, lb.	61	a	61		Loaf,	14	a	171	
CHEESE, Northern,	8	a	81		Sheet,	0	a	81		Lump,	121	a	14	
COFFEE, inf. to fair,	11	a	111		Nail Rods,	7	a	71		SALT, Liv. con. sack, 4 bu.	1	431	a	1 56
Good fair to prime,	13	a	131		LARD,	9	a	91		In bulk, bush.	25	a	30	
Choice	14	a	15		LEAD, Pig and Bar, 100lb.		a	61		Turks Island,	31	a		
Porto Rico,	131	a	141		Sheet,	61	a	7		SOAP, Am. yellow, lb.	5	a	61	
COTTON, Upland, inf.	16	a	17		LIME, Stone, bbl.	1	50	a		SHOT, all sizes,	71	a	8	
Ordinary to fair,	161	a	171		LUMBER, Pitch Pine, rls. Mtr.	7	a	8		SEBARS, Spanish, M.	14	a	16	
Good fair to good,	171	a	181		Shingles, M.	3	a	5		American,	1	85	a	1 87 1/2
Prime to choice,	19	a	201		Saves, Red Oak,	14	a	15		TALLOW, American, lb.		a	91	
Seneca and Maine,	32	a	40		MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia,	31	a	4	
Sea Island, fine,	32	a	50		New-Orleans,	30	a	32		Kentucky,	5	a	6	
CORDAGE, Tarred,	9	a	10		Sugar House Tronche,	30	a			Manufactured,	8	a	13	
Do. Manilla, cwt.	11	a	12		NAILS, Cut, 4d. to 20d. lb.	61	a	0		Cavendish,	21	a	32	
DOMESTIC GOODS.					NAVY STORES.					TEAS, Bohra,	18	a	20	
Shirting, brown, yd.	61	a	81		Tar, Wilmington, bbl.	1	62 1/2	a		Souchong,	30	a	40	
Unbleached	8	a	15		Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Shirting, brown,	9	a	101		Do. Georgetown,	1	a	1 25		Hyson,	50	a	80	
Unbleached,	101	a	107		Pitch,	1	75	a	2	Young Hyson,	65	a	75	
Calicoes,	9	a	15		Rosin,	1	37 1/2	a	1 50	TWINE, Seine,	96	a	30	
Stripes, indigo blue,	81	a	11		Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	30	
Checks,	7	a	16		Varnish,		a	25		WINES, Madeira, gal.	2	a	3	
Hanks,	81	a	11		OLDS, Sp. winter strained,	1	05	a	1 10	Tenerife, L. P.	1	a	1 35	
Fustians,	12	a	16		Fall strained,		a	90		Malaga,	45	a	50	
Red Tick,	13	a	20		Summer strained,		a			Claret Bordeaux, cask,	29	a	30	
DUCK, Russian, bolt.	15	a	21		Lined,	1	a	1 05		Champaign, doz.	8	a	13	

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	124 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	
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, 1 60 days, 1 per cent. discount and int.
 Boston and 1 30 days, 1 per cent. discount and int.
 Philadelphia, 1 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, per. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Five Guineas, 25, and Sovereigns, 211 a 4 7-8.

Charleston Market.

COTTON.—The sales since our last report have been 573 bales of Upland as follows:—9 at 20 1/2, 3 at 20, 14 at 19 1/2, 174 at 19, 93 at 18 1/2, 212 at 18 1/2, and 33 at 18 cents. We have heard of no sales of Long Cottons. The market at present is quiet, waiting further European advices.

RICE.—The sales have been light at last week's prices, the stock remaining on hand for sale is small.

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.