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AND

General Intelligence.

WILLIAM HENRY BRISTANE, EDITOR.

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[No. 11

RELIGIOUS MISCELLANY.

From Zion's Advocate.

Can a Predestinarian consistently preach a Free Salvation.

Some may glance at this article, to whom the caption will appear repulsive—they may feel averse to the question—and they may pass it in silent neglect; or they may say they do not believe in predestination, and do not choose to hear the subject discussed. If we might suppose such to have read, thus far, and that they are friends to the Bible, we might expostulate with them on the impropriety of objecting to language which so naturally arises out of the scriptural phrases *predestinate, predestinated, &c.* But let that pass. Our article may reach some persons who are perplexed about the doctrine and anxious to know the truth. One occasion of perplexity on this subject arises from indistinct, confused or erroneous notions about predestination. What is predestination? It is not fate as maintained by pagans, mahomedans and some others. One important distinction between christian predestination and pagan fatality is this. The pagans made their fate exist in the nature of things; and its uncontrollable power was supposed to extend alike over God and man. But christian predestination is an act of purpose of the divine mind. Christian predestination, so far as it comes within the possibility of our knowledge, may be considered in respect to three objects, Providence, Creation and Redemption. The scriptures teach that God governs the world—that he makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust—that his attention extends to the minutest incidents, that not a sparrow falleth without his agency or permission. If then God does this, did he not purpose to do it—and is not his purpose immutable? With him is “no variableness nor shadow of turning.” Providence unfolds precisely the previous purpose or predestination of God in respect to the government of our world. “In the beginning God created the heaven and the earth.” And surely he did not do this great work fortuitously or without any previous purpose. “God created man in his own image”—and doubtless from a definite purpose to do so.

But it is to predestination as it relates to the economy of redemption, that the question at the head of this article chiefly refers. The whole economy of redemption relates to men as fallen creatures. Whatever relates to man previous to his apostacy, may be a part of the divine government, but can be no part of the economy of redemption. The economy of redemption is remedial—for the recovery of the lost. And our first and most important enquiry is, what does God actually accomplish in this economy? If we can

discover what God actually performs in the recovery of the lost, predestination will come in, as the simple purpose of God to do what he actually does in the salvation of men. This is plainly the view which the apostle took of the subject. Rom. 8: 30. “Whom he did predestinate, them he also called—justified—and glorified.” Here are four successive acts of God—(successive to us) all having respect to the same persons, and to the accomplishment of the same great and glorious object, viz. their salvation.

Now the most natural and easy method of prosecuting an enquiry into the nature of these divine acts, would seem to be, to begin with those which are present, and then to look back to the past and forward to the future.

What then does God accomplish for the vocation and justification of his people? Just what he does is just what he intended to do. The accomplishment of his purpose is the development of his predestination—vocation is a part of this accomplishment—justification is another degree of its advancement, and glorification will be its completion.

The whole question about predestination would seem to turn on the previous question, “What does God do in making men christians?” And again our view of this question must depend very much on our previous view of the character of the unrenewed heart. If the “*earnal mind*” be precisely the mind of every unrenewed man, and if this is not subjected to the law of God, and if it be so obstinately sinful, and “*desperately wicked*” that unless renewed by the spirit of God, it never can be subject to his law—if no instruction, or warning, or promise, or threatening, or persuasion, or other motives however powerful can change the heart—if nothing can do it, except the power which was wrought in Christ when he was raised from the dead—(Ez. 1: 19.). if christians—all christians—are “*born not of blood, nor of the will of the flesh, nor of the will of man, but of God*”—if they were dead in trespasses and sins, and are quickened or made alive by divine power; why then should it seem incredible or undesirable, that all this should come about according to God’s gracious purpose concerning them; and be a part of the accomplishment of his merciful predestination.

The obstruction to a “*free salvation*,” if there be any such obstruction, is to be found in the pride, selfishness and folly of the heart. Now, if you could blot out the doctrine of predestination from the Bible—and the thing itself from the mind of God—if you could, by one powerful effort, at once and forever obliterate all divine purpose respecting human salvation, would you: highest success in this respect remove or in the least diminish that powerful obstacle to salvation, which lies in the pride, and folly, and obstinacy of the heart?

It is a sober and important sentiment, that a part of the gracious purpose and merciful predestination

*James 1: 17.

of God, is, that salvation shall be free—as free as God himself can make it—to all who are willing to submit the authority and obey the voice of God—to receive Jesus Christ as their priest and king and prophet, and take his cross and obey his commands. And whether there is any salvation freer than this, or whether we can even imagine a freer salvation we leave the reader to decide.

“We maintain that they act preposterously, who, in seeking for the origin of their condemnation, direct their views to the secret recesses of the Divine council, and overlook the corruption of nature, WHICH IS ITS REAL SOURCE.”—[JOHN CALVIN.]

The Rev. Dr. Cox.

This gentleman, one of the Baptist delegation from England, closed his address before the Bible Society, last week, as follows:—

If I am not an immortal, I am nothing; I am destined to be less than the little insect which flutters in the noon-tide ray; I am destined to pass away and become nothing; I am more degraded than the beast of the field, which possesses no intellectual ideas, and acquires no habits but to till the earth. But when I know that I am destined to be immortal, I am filled with joy and delight, for I know that the God who has formed and sent me forth, awaits my return. This is what I have learned from the Bible; this is what it has done for man, and what it has done for woman. It has corrected the frenzy and bad passions of man, and broke the chains of women. And they are here to-day, in multitudes, to listen to, and learn the purposes of this Society. Woman is no longer the slave of man, but the companion of his fireside pleasures, the sharer of his happy life, and festal hours, and this chastened union enables them to rise above every thing degraded. These are the effects of the Bible; and therefore, men, woman, and even children, should assist in circulating it. I rejoice that an intelligent population is rising to present it to their children, who come after them. I look upon it as a great principle of the great book, that such is the adaption of the Bible to mankind, that it should be circulated wherever man exists. I will not merely say that it is adapted to man, but that it is adapted to him wherever situated. It is the instrument of good not only to men in America, Africa, India, or those amongst the far off isles of the ocean; but to man every where, even in the most incalculable positions he can possibly be placed in, it is an instrument to benefit and save him. God grant then, that the universal acceptance of it may be speedily realized, and that every country and every man in every country shall fully feel the saving truths of it. Then, shall we see the millenium of glory; for if there is a millenium, it will be in the triumph which the Bible will achieve over Satan, and thereby bring about the universal government of the kingdom of Christ. We have heard much of geographical discoveries. Latitudes and longitudes are laid down, charts are formed, statesmen think of establishing colonies, merchants think of trading, the discovery is talked of by the newspapers, the value of it is set forth, and the discoverer is praised, and his name handed down to future ages. But why do we hail discoveries. It is not for mere longitude, or latitude, or customs, or produce of the country, but because it contains multitudes of human beings to whom we can send the book of life; this is the way we look upon a great discovery, and looking on it in this way, it is the highest pitch of human ex-

cellence. I would not have detained you so long, but I have come from a far distant land, where our societies will rejoice that we who represent them, have been received with so much kindness. As one of the speakers has said, we have shaken hands, and shaken hearts, and the storms of the ocean shall not separate us. We are one in Christ, and in the hope of a happy eternity. These make us one, and I hope to unite our destinies forever.

Anecdote of Latimer.

The following anecdote was related by the Rev. H. Strowell, in an address before the Irish Society in London, at its late anniversary.

It was related of Latimer, that when he once preached before that tyrant, Henry VIII., he took a plain straightforward text, and in his sermon assailed those very sins for which the monarch was notorious; and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer and said, “Your life is in jeopardy, if you do not recant all you said to-day, when you preach next Sunday.” The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and, after a pause, began with a soliloquy, thus: “Now, Hugh Latimer, bethink thee, thou art in the presence of the earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave; but, Hugh Latimer bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, ‘Fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell forever!’ Yea, I say, Hugh Latimer, fear him.” He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him and said, “How durst thou insult thy monarch so!” Latimer replied, “I thought if I were unfaithful to my God, it would be impossible to be loyal to my king.” The king embraced the good old bishop, exclaiming, “And is there one man left who is bold and honest enough to tell me the truth?”

First printing of the English Bible

It will be 300 years on the 4th of October next, since the first Bible was printed in the English language. The New Testament was first published without a date, but about the year 1527, in a duodecimo volume. In 1530 appeared the Pentateuch in the same form, reprinted in 1534, as a prelude to an edition of the entire sacred text, comprehending both Testaments. The completion of this honourable work was reserved for Miles Coverdale, and the impression appeared, Oct. 4th, 1535, in a folio volume, printed in double columns, in a foreign secretary Gothic type—as it is supposed, from the press of a Zurich printer. A perfect copy of this volume is not known to exist. Coverdale's book was reprinted, with more or less corrections and additions, in 1537, 1539, 1540, and yet more magnificently in 1548. The Bibles, of these dates, are called under the names of those of Matthew, Taverner, Cranmer, and the Bishop's, and are all printed in a handsome folio form, but are very difficult to acquire in a clean and perfect state. As the 4th October next will occur on the Sabbath, it has been proposed that all clergymen should, on that day,

preach upon the inspiration and divine authority of the Bible. We learn that a minute account of this first edition of the Scriptures, and other early subsequent editions, will be inserted in the 20th No. of the Repository and Observer to be published about the 15th of September next—*Boston Recorder*.

Appointment of Missionaries.

At the monthly meeting of the Baptist Missionary Board on Monday, 3d instant, six brethren received an appointment as Missionaries of the Board.—One goes to France; one to China; one to Siam; two to Burmah; and one to Madras. These brethren, who are married, or are to be married, except one, are all expected to embark from this port, with their companions to the respective places of their destination, in the month of September. The missionaries to the east, will be accompanied, it is expected, by the Rev. Mr. Sutton and his family, of the Orissa Mission, with two or more missionaries with him, making in all, a family of not less than sixteen souls.

When Mr. Wilmarth was about to be sent as a Missionary to France, the following summary was submitted to him by Prof. Chase, of the Newton Theological Institution, recommending it as the basis on which he should form churches in that country.—Ed.

Summary of Christian Belief.

We believe that the Holy Bible was written by men divinely inspired; that it is the only sufficient and perfect rule of faith and practice, and that, among others, it teaches the following important truths.

I. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as a Father, and the son, (or the Word,) and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely worthy to be loved and revered, obeyed, confided in, and praised. See (Deut. vi. 4; Is. xlv. 24; Deut. xxxii. 4; Ps. xxxvii. 5; xxxiv. 8; John x. 15, 30; i. 1—13; Rom. ix. 5; 1 Tim. ii. 10; Rev. i. 8; John xiv. 26; xv. 26; Acts v. 3, 4, 1 Cor. iii. 16; xii. 11; Matt. xxviii. 19; Ps. xxxiv. 8.

II. That man was created holy, but by wilfully violating the Law of his Maker, he fell from that state; by nature there is in us no holiness; we are all inclined to evil; and, in that all have sinned, and are 'children of wrath,' justly exposed to death, and other evils, temporal, spiritual, and eternal. See Gen. i. 27, 28, 31; Eccles. vii. 29; Gen. ii. 16, 17; iii. 1—6; Rom. v. 12; Eph. ii. 3; Ezek. xviii. 19, 20; Rom. vii. 18; Jer. xvii. 9, 10; 1 John i. 8.

III. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ the eternal word, who miraculously assumed our nature, or became incarnate, and 'whom God hath set forth to be a propitiation through faith in his blood,' having 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.'" See John i. 14; Luke i. 26—35; Acts iv. 12; Rom. iii. 20—26; John iii. 16.

IV. That all who truly obey the gospel, 'were chosen in Christ before the foundation of the world,' by Him who sees 'the end from the beginning;' and that in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence, none would ever repent and believe, as every one ought to do.

See Eph. i. 4; Is. xlv. 10; John i. 6—9; i. 12, 13; 1 Pet. i. 2; John xvi. 9; iii. 18, 19; Acts xvii. 30; Rev. xvii. 17.

V. That nothing can separate true believers from the love of God; but they will be 'kept by the power of God, through faith, unto salvation,' the sure and final proof of their being true believers—consisting in the continuance of their attachment and obedience to Christ till the close of life. See 1 Pet. i. 5; John x. 27—29; 1 John ii. 19; Matt. xxiv. 13.

VI. That the only proper subjects of baptism and the Lord's Supper, are professed believers; that baptism is really and validly administered only by immersion; and that it is, by scriptural example, a prerequisite to communion at the Lord's table. See Mat. iii. 6—12; xxviii. 19, 20; Acts viii. 12—37; Rom. vi. 1—13; Col. ii. 12; 1 Pet. iii. 21; ii. 9; Acts ii. 37—42.

VII. That, according to the example of the Apostles and earliest disciples, sanctioned by the reputed presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's-day, or Christian Sabbath. See Mark ii. 28; John xx. 19—26; 1 Cor. xvi. 1, 2; Acts xx. 7; Rev. i. 10.

VIII. That there will be a resurrection of the just and the unjust, and that the Lord Jesus Christ will come to judge both the living and the dead; when those who shall have continued or died impenitent and unrepented to God, will be sentenced to endless punishment according to the desert of their sins; and those who shall have truly repented, and turned to God, relying solely on the merits of him who suffered 'the just for the unjust,' will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with fulness of joy; so shall they be forever with the Lord. See John v. 28, 29; Acts xvii. 30, 31; John viii. 21, 24; Matt. xxv. 46; John xiv. 2, 3; 1 Thes. iv. 14, 17; Rev. xx. 12, 13; Rom. ii. 4, 16; 2 Cor. v. 10; 2 Peter iii. 7, 14.—Prof. Chase.

The scorners seat stands next to hell's gate.
Death shuts in the light of this world, and is the daybreak of eternity.

CONVENTIONS.

MINUTES

Of the Thirty-Third Anniversary of the Saluda Baptist Association, convened at Hopewell Meeting House, Anderson District, S. C., August 7th, 1835, and days following.

The introductory sermon was delivered according to appointment by brother Arthur Williams, at 12 o'clock on Friday, from the 22d chapter of Revelations, and 1st verse—"And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb."

After service the Delegates assembled and proceeded to business.

1st. Read letters from the churches composing this body, enrolled the names of their Delegates, and minuted the state of each church.

2d. Elected brothers Sanford Vandiver, Moderator, and Wm. Magee, Clerk.

3d. Brother Rice read the Constitution, Rules of Decorum, and Abstract of Principles, then opened a door for the reception of churches, when Shiloh, a

newly constituted church, with their Delegates, Thomas M. Sloan and Stephen Baldwin were cordially received into our union.

4th. Agreed to invite Ministers of our own and of other denominations who were present to a seat in council.

5th. Read letters from sister Associations, viz. from the Tugaloo, a letter and minutes by their messenger, T. Dawson; from the Bethel a letter and minutes by their messengers, John P. Hutchinson and D. Duncan; from the Reedy River, brother J. Babb presented a minute, showing his appointment as messenger; from Tyger River a letter and minutes by John G. Landrum, Rodgers, and M. M. Wallace; from the Broad River, a letter and minutes; their messengers failed to attend. From the other bodies with which we correspond, no communications were received.

6th. Appointed the following committees, viz: for preaching during this meeting, W. Magee, Gant, A. Rice, Simmons, and J. Vandiver; to examine corresponding minutes, Williams, J. Rainwater, and Stark; on the circular address, Rice, M. Gambrell and Spalding. Brother Dawson prayed and we adjourned until Saturday morning 10 o'clock.

7th. Saturday morning at 10 o'clock brother Spalding preached the Association sermon from the gospel recorded by Luke, c. 9, last clause of v. 13, "Occupy till I come." Brother W. H. Brisbane prayed, then proceeded.

8th. *Resolved*, That the 5th rule of our decorum be amended so as to read thus: No member shall speak more than twice on the same subject without leave, except by way of explanation.

Resolved, That a committee of five persons be appointed, whose duty it shall be to draft a corresponding letter that shall be uniform to all the Associations with which we correspond.

The following persons were appointed messengers to sister Associations, viz: to Reedy River, W. Berry, C. Gant, and D. Christopher; to Georgia, J. Burris, and E. Nasor; to Twelve Mile River, B. Burris, D. Simmons, and J. Kay; to Sarepta, A. Williams, A. M. Spalding, and B. Burton; to Tugaloo, J. Rainwaters, D. Simmons, S. Vandiver, D. Hutchins, and Fant; to Edgefield, W. Kay, and Richard Gaines; to Broad River, R. King, James Fant, and A. Archer; to Bethel, D. Hutchins and Rodgers; to Tyger River, S. Vandiver, J. Vandiver, D. Hutchins, R. King, and M. Gambrell; to the Baptist State Convention, A. Rice, Wm. Magee, Dawson, and M. Gambrell, the Clerk to prepare a corresponding letter for the Convention.

9th. *Resolved*, That this Association heartily approve of the publication of the Southern Baptist and General Intelligencer, by the Rev. W. H. Brisbane, and that we recommend that the same be patronized by our brethren.

10th. Brother J. Crawford who was appointed last year to prepare our circular address, at his request brother Spalding presented one, which was referred to the committee of revision, and afterwards read and adopted.

11th. *Resolved*, That brother N. W. Hodges, agent of the Baptist State Convention, be requested to preach on Lord's day a charity sermon, and afterwards a collection be taken up for benevolent purposes.

Brother Landrum prayed. Adjourned until Monday morning 10 o'clock.

Lord's day was spent in preaching. Three sermons were delivered by the brethren appointed in the order of their names, viz: Brother J. G. Landrum, N. W. Hodges in the forenoon; and brother W. H. Brisbane followed with an exhortation by brother Rodgers. The congregation was large and the unusual solemnity which characterized the labors of the day induces us to believe that the word preached will be attended with good effect.

12th. Monday morning met according to adjournment. Brother Rodgers prayed. Corresponding letters were read and adopted. *Resolved*, That the Association sermon be in future a charity sermon, after which a collection be taken up for benevolent purposes, and the same be delivered on Lord's day.

13th. *Resolved*, That our next Association be held at Flat Rock Church, Anderson District, commencing on Friday before the second Lord's day in August, 1836, and that brother M. Gambrell preach the introductory sermon, in case of failure W. Magee his alternate; and that brother S. Vandiver preach the charity sermon, in case of failure A. M. Spalding his alternate. Brother W. Magee to write the circular and choose the subject.

14th. *Resolved*, That this Association so far as she understands the views and objects of the Baptist State Convention of this State heartily approve thereof, and hereby requests the churches composing this body to signify in their letters at our next annual meeting whether they are willing that we should become a member of that body or not.

15th. Agreed that our union meetings be continued upon the plan formerly laid down in our minutes, and that Shiloh church be added to District No. 3.

Resolved, That a committee of seven be appointed to revise the constitution and all pertaining thereunto in the recess of our body, viz: A. Rice, A. M. Spalding, M. Gambrell, D. Hutchins, J. Arnold, D. Simmons, and T. M. Sloan.

16th. Took up the following query from Fellowship church: "How shall a church proceed with one who applies for admission having left the church without a letter, and in their absence the church dissolves?"

Answer. We advise the church to use her own discretion.

17th. The committee upon corresponding minutes report, that on examining the minutes of Tyger River, they find the names of Samuel Thompson, Richard Johnson, and R. Hendriner, as preachers in disorder, therefore resolved, that this Association concur in recommending our churches to guard against them.

18th. A collection of \$78 12 $\frac{1}{2}$ was taken on Lord's day; therefore resolved, that the above amount be put in the hands of brother N. W. Hodges, agent of the Baptist Convention, to convey to that body for their disposition, except \$2 50 designated for Burman missions.

19th. Collected the money for the Minutes, and request the Clerk to superintend the printing and distribution of 1200 copies, and receive \$10 for his services.

20th. *Resolved*, That the thanks of this body be tendered to the members and citizens generally of this vicinity for their kindness in entertaining this body during its present session.

Brother A. Rice prayed, and the body adjourned.

SANFORD VANDIVER, Moderator.

WM. MAGEE, Clerk.

STATE OF THE CHURCHES.

Districts.	When Comm'd.	Churches.	Time of Franch.	Minist'rs and Delegates' Names.	Baptized.	Rec'd by Letter	Restor'd.	Dismiss'd.	Exclud'd.	Dead.	Total.	Contributions.	By whom supplied.	Nearest Post Office.
Anderson,	1788	Big Brook,	1st 8	ROBERT KING, A. HARPER, E. MURFREY,	9	3	0	0	3	1	151	2 40	Robert King,	Golding Spring,
Anderson,		Salem,	2d 8	JOE RAINWATER, B. BURNES,	7	5	1	5	3	1	118	1 50	James Hembree,	Anderson.
Anderson,	1803	Hopewell,	4th 8	Richard Felton, J. Jolly,	7	0	0	14	1	0	119	1 97	James Hembree,	Hopewell.
Abbeville,	1791	Rocky River,	2d 8	Charles Sparks, C. Jones,	3	0	0	8	0	0	46	1	A. M. Spalding,	Temple Health.
Anderson,	1803	Little River,	3d 8	ARTHUR WILLIAMS, Cadde Gault,	1	4	0	16	6	7	182	1 90	Arthur Williams,	Temple Health.
Anderson,	1802	Neal's Creek,	4th 8	Wm. Magee, J. Vasquez, A. Rice,	0	7	0	5	0	0	7	1	Wm. Magee,	Anderson.
Anderson,	1812	Bethesda,	4th 8	Jacob Burns, J. S. Stapleton,	8	0	0	16	3	0	93	1 25	Jacob Barriss,	Anderson.
Anderson,	1815	Friendship,	3d 8	W. Smith, B. Hill,	6	0	0	6	1	0	77	1 43	Drury Hutchins,	Anderson.
Anderson,	1821	Friendship,	3d 8	W. Key, James Kay,	0	0	0	5	1	2	70	1 50	Wm. Magee,	Steele's Post-Office.
Anderson,	1821	Barker's Creek,	1st 8	W. Key, James Kay,	0	5	0	5	1	2	80	1 93	Arthur Williams,	Ghentville.
Anderson,	1821	Anderson,	3d 8	SANFORD VANDIVER,	9	2	1	12	2	2	104	1 62	Sanford Vandiver,	Anderson.
Anderson,	1824	Anderson,	3d 8	JAMES FANT, H. Whitfield,	33	3	0	0	3	3	121	2	Arthur Williams,	Thompson's store.
Anderson,	1785	Turkey Creek,	4th 8	N. R. Reeves, George Reeves,	0	0	0	17	0	0	83	1 50	A. M. Spalding,	Mount Hill.
Abbeville,	1824	Ponicle,	3d 8	ALBERT M. SPALDING, W. Baker,†	1	0	0	0	0	0	80	2	James Wilson,	Church Hill.
Abbeville,	1825	Walnut Grove,	4th 8	Richard Gaines, M. Sharp,	10	1	0	0	0	0	89	2	James Wilson,	Mount Hill.
Anderson,	1830	Big-Generates,	3d 8	D. Christopher, W. Berry,	4	3	1	0	0	0	69	1 23	Sanford Vandiver,	Rodgersville.
Anderson,	1830	Rocky Mount,	1st 8	J. Arnold, James Cook,	30	4	0	0	0	0	75	2	J. Crawford,	Tumbling Shoal.
Anderson,	1832	Cross Roads,	2d 8	John Genry, Stephen Leverett,	1	0	0	0	0	0	85	1	Wm. Magee,	Anderson.
Anderson,	1832	Dorchester,	3d 8	MATTHEW GAMBRELL, J. Holland,	3	12	0	0	0	0	89	1 75	Drury Hutchins,	Andersonville.
Anderson,	1832	Double Springs,	1st 8	DAGBY HUTCHINS, D. SIMMONS,	2	3	0	0	0	0	31	1 30	John Vandiver,	Varences.
Anderson,	1832	Flat Rock,	2d 8	Arcen Hall, Joel Davis,	2	1	0	0	0	0	8	1	Robert King,	Golden Grove.
Anderson,	1832	Washington,	3d 8	Alexander Acher, A. Aubrey,	1	1	0	0	0	0	28	1	John Vandiver,	Varences.
Anderson,	1833	Pochar Springs,	2d 8	Wm. Holmes, D. Russell,	1	0	0	0	0	0	53	1	C. P. Dean,	Stantonville.
Anderson,	1833	Shady Grove,	4th 8	CHARLES P. DEAN, J. Cox,	4	0	0	0	0	0	11	53	Robert King,	Golden Grove.
Anderson,	1833	Zion Hill,	4th 8	ASBY HOFF, S. Holloway,†	7	0	0	5	0	0	11	50	A. M. Spalding,	Moffittsville.
Anderson,	1834	Fallows Gap,	1st 8	R. HAYSON, W. Shackelford,	0	0	0	0	0	0	0	0	Sanford Vandiver,	Pendleton.
Pickens,	1834	Shiloh,	1st 8	T. M. Sloan, S. Baskin,	7	0	0	0	0	0	0	0	Sanford Vandiver,	Pendleton.
					141	100	8	165	52	25	3139	39 32		

Churches, 27; Ordained Ministers, 11; Licentiates, 4; Baptisms, 141; Total Number, 2132.
Ministers Names are in SMALL CAPITALS, Licentiates in italics, and those marked (†) were absent.

CORRESPONDING LETTER.

The Saluda Baptist Association to the Churches she represents, sendeth Christian salutation.

Beloved Brethren:

At the close of another interesting and harmonious session of our body, we resume the pleasing task, according to custom, of dropping you a word of exhortation, hoping to stir up your pure minds to the state of religion generally, and to the obligations we, as Christians, are under, to bring every talent and faculty into the service of Christ: in a word, to render every power subservient to the advancement of his kingdom. In review of the past, and in anticipation of the future, with the word and work of God before us, is not the time of our sojourning here, short for the much we have to do! Oh that you may be aroused to all those holy affections and practices which these and similar reflections are calculated to produce.

Suffer us to call your attention to a serious consideration of those causes, which render every duty required of us, reasonable; and which, when brought into review, cannot fail to produce an internal conviction of the divine truth, that we are "not our own," but "being bought with a price," it is justly required of us that we glorify God in our bodies and spirits, which are his.

Let us in the first place contemplate for a moment that love of God, which is manifested in the gift of a Saviour. This theme, as ancient as the universe, is as inexhaustible as the source from which it emanates, and though your hearts may have thrilled with emotion unspeakable, on many occasions, when meditating on that love which passeth knowledge; yet, instead of being thereby discouraged, we are on this very account rendered more confident of special attention, for we know that the legitimate consequence of having "tasted that the Lord is gracious," is continually to pant after him, "as the hart panteth for the water brooks."—Psalm xlii. 1. The Deity has established many evidences of his benevolence, in the natural universe, but for the kingdom of grace, the peculiar luster of this divine attribute, is specially reserved. This is that happy dispensation whose characteristic is good will towards men. When we estimate the distance at which the fall has placed us from our Creator—when we reflect that times past our numbering, our sins would have roused his wrath to flame, and yet that wrath delayed, when we contrast the Lord's forbearance, long-suffering, and goodness, with our thoughtlessness, ingratitude and rebellion, have we not reason with David to exclaim, "What is man that thou art mindful of him, and the son of man that thou visitest him!" Does such a train of reflection give rise to self-abasement! Does it bring us even in the dust before God! If so, this is the only proper posture in which we can correctly and profitably contemplate the love of God in the gift of his dear Son.

That every trait of the human character, in a natural or unrenewed state, is the opposite of attraction in the sight of God, the scriptures abundantly testify; and that testimony is corroborated by universal Christian experience. How then can reason or philosophy discover an incentive in a God of infinite holiness and purity, to the salvation of sinful rebel? Or rather we would inquire, is not that plan of salvation, so correctly called the system of grace, the only rational and safe object of the sinner's hope! Let us continually render thanks to that God whose "mercy

is over all his works" for his goodness in revealing not only the practicability but the certainty of his salvation, through the exercise of his love in the gift of Jesus Christ. May this solemn and consoling truth become an incentive to the most unlimited confidence, the most unremitting obedience, and the most untiring zeal.

In order that a greater conviction of our obligation may rest upon us, and that our obedience and gratitude may be rendered more perfect, it will be necessary to weigh for a moment, the value of the Father's gift. All the bleeding victims of the Jewish altar, the most rigorous mortification and penance, or even the holy nature of angels, could not make atonement for sin. None but He who is in truth the well-beloved, and "only begotten of the Father," was sufficiently "holy and undefiled" to become a propitiation for sin, and (astonishing degree of love) the Father "spared not his own Son, but delivered him up for us all," that through this amazing proof of his affection, we might become the subjects of his grace, and instruments in the advancement of his kingdom. In this view of the subject we are made sensible of the debt of gratitude we owe to God, and capable of comprehending the Apostle's language, "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Again, if we feel grateful in proportion to the benefit received, can more acknowledgment discharge our debt, or even in the least degree satisfy that child of God, who, like his Master, finds his meat and his drink, in doing his heavenly Father's will? We think not; but would exhort all professing Christians in the language of holy writ, "Let us not love in word, neither in tongue, but in deed and in truth. The benefit which we as Christians enjoy, is nothing less than "eternal life," by virtue of which we are heirs of God, and joint heirs with Jesus Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." With such blessings and privileges, such exceeding great and precious promises, and all procured at so great a cost, is there any sacrifice too great, or any service too arduous to be made an offering to Him, who hath put away sin by the sacrifice of himself, who hath borne our sorrows, and even our sins in his own body on the tree? Brethren, we confidently hope that throughout our union the most perfect unanimity exists on this subject, and that with one consent your answer is an unhesitating negative. It would be injustice in the extreme, for one moment to harbor the thought that you were other than lovers of God. If you love him, you desire to serve him, to glorify him. You are accustomed to say of yourselves, "by the grace of God I am what I am," and to feel deeply interested in that work the Saviour came to accomplish, to look upon all of which you are possessed as a part of your stewardship, and you are accustomed too, to close the retrospect with that solemn charge "occupy till I come," 'tis then you feel and acknowledge your responsibilities and duties, and are heartily willing to render your influence, your talents, your wealth, and even your life, as an offering on the altar of gratitude.

Secondly. The reasonableness of our service, together with our obligations, will further appear when we consider the voluntary surrender, made by our blessed Saviour, in order to free us from sin, to make us in every sense "the servants of God," bearing "fruit unto holiness." The glory which he had with

the Father "before the world was," he laid aside for a season, he who "was rich, for our sakes became poor," which was truly foregoing much for those who as truly merited nothing. But, dear brethren, let us never forget that for us at last the compassionate shepherd voluntarily resigned himself to the pangs of death. He declares of his demise, "No man taketh my life from me, but I lay it down of myself: I have power to lay it down and I have power to take it again." The scriptures assure us, in accordance with reason, that greater (natural) love, hath no man than this, that a man lay down his life for his friends, but God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Had a friend rescued one of us from destruction merely at the hazard of his own life, what bosom so ungrateful, what heart so dead to every fine emotion, as to refuse any service that might be required of him! But for ENEMIES Jesus suffers, groans, and dies! Ought not such to love him! Will they not serve him!

We shall be rendered more capable of determining with correctness, on the degree of obedience we owe to Christ, when we take into the account the many rich blessings and inestimable privileges which are secured to us as the fruit of his having taken upon him "the form of a servant, and submitting himself unto death, even the death of the cross." The law, as a rule of justification, has ceased its demands. We who sometimes were afar off, are made nigh by the blood of Christ; there is opened up for us a way of access unto the Father, "by him;" we not only have a "throne of grace" unto which we may approach, but are mercifully encouraged to come boldly unto it, and "ask that our joy may be full."

By virtue of His merit we are made "partakers of the inheritance of the saints in light," and have the precious promises of his word, that in all our trials, afflictions, and temptations, He is our present help, and Rock of Defence; that while the mother may forget the child of her bosom, and the affection of a brother may be severely tried, He is that friend that sticketh closer than a brother, and will never, no never, forsake us. Amazing grace, indeed! Let it be the solemn enquiry of every soul, "What shall I render to the Lord for all his benefits!"

Thirdly. The gracious provision that is made for our safe pilgrimage from this to "a better country," by the descent and holy influences of the blessed spirit upon our hearts, is a subject well calculated to warm our affections, and urge us onward in the service of God. Under this head we would notice the lively interest that the persons of the Holy Trinity take in the spiritual progress of the children of God, and the anxious solicitude they experience for their everlasting safety! It was the sending of the Spirit which constituted the expediency of the Saviour's departure, "If I go not away, the comforter will not come, but if I depart I will send him unto you," while at the same time that Saviour is the gift of a Father's love. Let this thought, dear brethren, be an inducement, and may God make it the proximate motive to the performance of every duty, and may it tend to the increase of your faith. In the various offices assigned to the Holy Spirit in the scriptures, we shall find so many cogent arguments for the most profound reverence and obedience. To Him we are indebted for the disposition first formed within us, to love and serve our Creator, called by St. Paul "the renewing of the Holy Ghost;" but even after such renovation has taken place, every Christian is aware of his prone-

ness to wander from the Lord, and of his dependence upon the spirit for every return to the path of duty; when we go astray, He pleads our ingratitude, nor does he plead in vain.

Again: To preserve us from doctrinal and practical errors, the Holy Spirit is graciously sent to "guide us into all truth," and this is that truth by which our relation to God is to be tested, for "as many as are led by the Spirit of God, they are the Sons of God. How great such a blessing as this, conferred upon guilty creatures, liable to wander at every step, even with the lamp of reason for a guide!

As there is a striking uniformity in divine impressions upon the minds of Christians, so there is a remarkable unity of holy affections and exercises among them: where, for instance, should we expect to find a humble follower of Jesus Christ, who has not witnessed seasons in his approaches to the throne of grace which have been marked by unusual engagedness and solemnity, when his sinfulness has assumed an aggravated hue, and his consequent unworthiness has, as it were, refused him access. "This in seasons like this that the Spirit "helpeth our infirmities" and "maketh intercession for us with groanings that cannot be uttered." "This under a mortifying sense of our own deformity and deficiency, when hungering for the righteousness and grace of God, and when we feel unwilling to desist "except he bless us," that "the Spirit itself beareth witness with our spirits that we are the children of God."

From these revealed truths, then, we are assured that all our wants shall be supplied; and at the same time there is afforded us every reason for "trusting in the Lord forever." But, as before observed, "none of us liveth to himself." It is not by faith alone that Christians live, for then would they be dead while they live. By our works, our faith, like that of Abraham, must be made perfect; and what are these works, dear brethren, but reasonable, delightful duties! To this duty, then, we shall in the close exhort you, and particularly to that which relates to the cause and kingdom of Christ, for this comprises "the whole duty of man."

We will suppose that the foregoing considerations have given rise to a heartfelt sense of our obligations, and a sincere desire to discharge our duty; and upon this reasonable supposition we will now inquire, What is the state of religion at home and abroad! What relations do we bear to that state! What influence can we exert upon it! Or is it already so happy and prosperous as to need no assistance from us! Have we as Christians, as families, as churches, as a community, no cause of lamentation! Is there no barrenness, no declension! Have the kingdoms of this world become the kingdoms of God and of his Christ! Has knowledge (the knowledge of God and Christ which is eternal life) covered the earth "as the waters of the sea!" "Have the heathen been given to the Saviour for an inheritance, and the uttermost parts of the earth for his possession!" If not, much remains undone, and while this is the case, we, as Christians, should feel that nothing has, as yet, been accomplished. While the Almighty determines these blessings unto the ends of the earth, they like the falling of the walls of Jericho, are dependent, by the same determination, upon the employment of means—that the means be employed, agents, by the same divine purpose must be engaged. "Faith comes by hearing, and hearing by the word of God," but, "how shall they believe in him of whom they have not heard, and how shall they

hear without a preacher, and how shall they preach except they be sent!

We, dear brethren, are the proper agents, we have the necessary means in our own hands, and should we prove so destitute of affection for that Saviour, who has done and suffered so much for us, as to bury that talent concerning which, he has said, "occupy till I come," and refuse to engage with alacrity and energy, in advancing his honour, his interest, and his kingdom; let us fear, yea let us fear, that the merciful householder, will divest us of our talent, and give it to such "good and faithful servants" as shall use "their Lord's money" with becoming zeal, and gratitude in his service. Are you willing, that such a state of things should be produced by your neglect! We think—we hope not. Oh then look around you, into your own families—your neighborhoods—your very households—the world at large—Remember the benighted, idolatrous heathen—pity, for Christ's sake pity the dying millions, perishing for want of your christian assistance, and then ask, can I do any thing to render their condition more happy! Have I discharged my duty towards them in this respect! Or in the beautiful language of the sympathising Heber,

"Shall we whose minds are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny!"

Oh, brethren, you cannot, you will not for the love you bear your interceding Saviour, neglect, when opportunities are daily afforded you to unite your every effort, for the spread of the gospel, and consequent extension of the Redeemer's kingdom.—That we have means sufficient to accomplish the end, is a truth, not more weighty than the obligation which it imposes, but how are our responsibilities and obligations increased, when we find the Almighty affording us fresh opportunities of shewing our love to him; by raising up continually faithful agents, who stand with pity beholding our lukewarmness—and silently waiting that offering they have so long, so ardently, and so reasonably expected. Do you ask where are they? We answer, In your very midst. Your own State Convention, a mighty and efficient engine, sufficient (provided you do not frown upon their pious motives) to pour the balm of Gilead—the word of life—through every destitute corner of our country—who remain at their posts, the constant and offered servants of God and us; and who, with the blessing of Heaven, will cause many a child of sorrow to be added to your crown of rejoicing. Will you accept their services! Shall they wait in vain!

With us, dear brethren, seasons of improvement, opportunities for doing good cannot last long. A few more happy associational meetings, and the scene with us, is closed—we must give place to others—and go to "give an account of our stewardship." Let us then so act, in the fear and love of God, that the whole tenor of our christian lives may be worthy of imitation. Let us so use our privileges, and endeavour to improve our advantages, that in death we may not be heard to lament their misapplication. Let us so live, that when the day of the Lord shall come, we may appear with joy and not with grief—that having loved and served our Lord together on earth, we may all, at the judgment, meet with his divine approbation, and be admitted to the marriage supper, with that applauding welcome, *Well done—Well done good and faithful servants, enter into the joys of your Lord.*"

SANFORD VANDIVER, Moderator.

WILLIAM MAGEE, Clerk.

CHARLESTON, S. C.

FRIDAY AFTERNOON, SEPTEMBER 11, 1835.

From the Editor.

We had the pleasure of attending the late session of the Saluda Association, the Minutes of which are published in our present number. We were particularly gratified to witness the Christian spirit which prevailed in all their discussions. There was such a general exhibition of benevolent feeling that we were well convinced they only need correct information in relation to the objects of the Convention, to secure their co-operation as a body. The question was discussed whether they should connect themselves with the Convention as a constituent member, which after much interesting debate was lost by only one vote. The opposition, however, was not from disaffection to the Convention, but entirely from unwillingness to act on so important a subject without previous instruction from the Churches. They, however, united in forming a large Society, and thus have they secured to the Convention their aid and co-operation. We hope the Churches will instruct their Delegates next year to vote in favor of making the Association a constituent of the Convention.

An unavoidable delay has occurred in publishing the Minutes of the Saluda Association. In consequence of the Editor's leaving the Association before it adjourned, he did not anticipate having the Minutes for the Southern Baptist, and made no arrangements with the publisher respecting them. It is hoped, however, that their distribution will nevertheless be earlier than has been usual.

We did not observe until recently the request of the Editor of the Christian Watchman to transfer to our columns his reply to brother Meridith of the Biblical Recorder on the subject of slavery. We now take occasion to remark, that if we were to re-publish what the Watchman says on this subject, we would ourselves be doing the very thing we are endeavoring to put a stop to. We are under a "moral inability," as the Watchman truly suspects, to allow ourselves to be instrumental in the circulation of doctrines which we consider mischievous in their tendency. We hope the Editor of the Watchman will not regard it as a breach of courtesy that we do not comply with his request, particularly as he did not first pay us the compliment of re-publishing our own argument in defence of slavery.

President Wayland.

This distinguished clergyman has stood high in the estimation of the South as a divine, scholar, and philosopher. His works, from their classic finish, mature thought, perspicuity and convincing argument, bear the impress of a great mind. They have excited not only the admiration of his countrymen, but have drawn forth eulogy from distinguished foreigners among whom is that giant in literature, the Rev. Mr. Chalmers, of Scotland. We thought it a privilege for our young men to have such an instructor, and the fact of graduating under Dr. Wayland would have been a passport to the most distinguished and intelligent. But his moral philosophy, which we have for some months been so anxiously expecting, has disappointed our fond hopes, and we must not only cease to recommend our University to parents and guardians, but positively dissuade them from sending our young men to that Institution, so long as Dr. Wayland shall be its President, or his system of Ethics be taught. If Dr. W. had desired to close the doors of the Uni-

versity against *Southerners*, he could not have resorted to a more effectual expedient than that chapter of his on personal liberty. Those unfriendly to our domestic institutions have seized upon this effort of a master mind, and used it as a battering ram, to beat down opposition and subvert the peculiar policy of the South. Wayland, by this single effort, is made the *champion* of that party, whether he will or not, and he is proclaimed by the ablest editors of religious prints at the North, as the *invincible* of their party. Shall we send our children to one who will brand their ancestors with immorality, and their country with disgrace? To one who will outrage their feelings and hold them up to their classmates as violators of the law of God and the rights of man? This Dr. W. expressly states. He charges us with the violation of personal liberty, and with transgressing that divine command, "Thou shalt love thy neighbor as thyself." Or shall we send them to learn *treason* against their country, to be *suspected* when they come *home*, and be *banished* their friends if their instructor has *succeeded*? The individual who would send his children with a knowledge of these facts is reckless of consequences. We regret this step of Dr. W. We exceedingly regret it. There is no one President of any institution in the United States whom we so much admired, but he did it. And this will be our answer to any who may enquire why the South wishes no intercourse with the North! why it has abridged the privileges of its children, of its slaves! why it speaks so readily of severing the union and becoming a distinct people! They did it. They closed the doors of their universities against us; their churches separated us from their *communion*; their clergymen and statesmen denounced us for upholding a system of "evil," and their Abolitionists would have placed the feet of our domestics on our necks. *Yes, they did it.*

Without attempting to argue this question, we simply state an objection or two to what he has advanced in that chapter. We do not believe with Dr. W., that the Gospel is silent; that its principles "may gain lodgment" in every part of the world, and eventually correct the evil. We do not believe in the doctrine of the Utilitarian, and we deem it gross impiety to charge Him who swayeth an universal sceptre, and governeth the world in righteousness, with the policy of the Jesuit. But the Gospel is *not* silent; it speaks to masters as those who control their slaves and have the right of property in them; and as a motive to obedience, declares the right of property which God has in us, "knowing that ye also have a Master in heaven!" It commands servants to recognize the claims of their masters and to render obedience: "servants obey in all things your masters according to the flesh."

The questions proposed as tests of the morality of the question prove nothing. Take the following: "Would the master be willing to become a slave? Would a king be willing to become a subject, an officer a private, a rich man a poor one, a healthy man a sickly one?" We answer all these questions in the negative. There are situations and conditions in life preferable to others, but what is the duty of the Christian? "therewith to be content."

The master is restricted in his treatment of slaves by the opinions of his equals and the laws of God. We rejoice in the humanity of our citizens, and present to mankind the *best conditioned* poor in the world.

Again we express our regret at the course of Dr. W. in the insertion of so offensive an article in his moral system. We would say to editors, clergymen and instructors, leave this question untouched. We have piety, intelligence, and the Bible, if these fail to convince us of what you deem our error, you

cannot do it. But if you will not act thus, you loosen the bonds which bind us as countrymen, and any interference will sever them.

FOR THE SOUTHERN BAPTIST.

EFFINGHAM, Darlington, Sept. 1, 1835.

My Dear brother Brisbane.

The hearts of the children of Sion are comforted, when they hear of the outpouring of the spirit of God, and souls coming into his kingdom? A protracted meeting was appointed to commence on Saturday before 4th Lord's day in August, at Mott's meeting house, Sumter district, on Lynch's creek.

The gospel had been proclaimed at that place frequently by a number of brethren, but with little effect. It was a place most notorious for wickedness. Satan's kingdom, appeared to have been established there, and he reigned triumphantly. The commencement of the meeting was at the time of our regular monthly meeting at Elim, so that I did not attend the two first days, though I had anxiously looked forward to that meeting for weeks previous. On Lord's day it so came about that Brother J. Good came to my appointment at Elim, and being solicited, he went with me to the protracted meeting, but to our astonishment, when we arrived near the place, we found the congregation was dismissed and dispersed; for a moment I was panic struck; however, upon enquiry, I found brother Mahony, at whose suggestion the meeting was appointed, had failed to come, and only two ministering brethren had attended, and they knew but little about protracted meetings. Hearing that there was a large congregation, and that the Lord's presence was visibly felt among the people. I thought that the hearts of the people were better prepared for the reception of the gospel then, than they might ever be again. My feelings on such a crisis cannot be expressed. I sought wisdom, and received encouragement to make another effort. I immediately pressed forward, and being assisted by brethren that went with me, we published the continuation of the meeting to some considerable extent. On Monday we assembled ourselves at the place. The brethren, S. Jones, and J. Phillips, who had attended the two days previous, returned with brother Good and myself. The Lord's presence was manifest in the congregation, the brethren at an early period covenanted together, to pray fervently for poor hardened sinners; the day was spent even until the going down of the sun, in the exercises of singing, praying, preaching, exhortation, and hearing related the work of grace upon the hearts of sinners. On Tuesday, in like manner, the day was devoted to the service of God, and though there seemed not to be so much feeling, yet it was obvious that the Lord was at work.

The Lord was frequently sought unto by his people. A goodly number of Brethren partook in the exercises of exhortation and prayer, which added greatly to the life of the meeting. On Wednesday there were five buried with Christ by Baptism, and on the same evening we held a free desultory meeting, and found eight others desirous to follow their Saviour into the liquid grave. This was a time long to be remembered, the hearts of the most obstinate gave way, and they desired mercy at the hand of the Lord. On Thursday, eight were baptised, it was a delightful, solemn, and impressive scene, beheld by a large audience. On account of ill health I was absent Friday and Saturday. I however heard from the meeting

each day. On Thursday evening, brother Mahony was sent for, he was present Saturday and Sunday. On Saturday, several gave evidence of their hope in Christ. On Lord's day morning, others came forward and united with the Lord's people, thirteen on this occasion came up out of the water, having been immersed, as our Saviour was. Lynch's Creek was graced with the bodies of God's children, who were placed beneath its yielding waves, and its banks were supporting rejoicing friends, and mourning sinners. After baptism, the multitude repaired to the house where the services of the day were carried on and attended to with a great degree of solemnity. The meeting was then closed in a solemn manner, (after extending the right hand of fellowship to the young converts,) being the ninth day of its continuance.

Thirty were added during the meeting, and if we are to judge from appearance, there is reason to hope there are a great many more who are near the kingdom. May these be the beginning of good days among this people.

It is worthy of remark, that the temperance cause began to flourish a few months previous to the revival in this place. I think it to be a favorable symptom when that cause begins to flourish. As John was to Christ, so was the temperance cause to religion on this occasion, it prepared the way for its coming. These causes seem to be running together, and may they run and be glorified, until all nations shall be made glad with the coming of the kingdom of our God, and the power of his Christ.

I remain dear brother, yours

In hope of eternal life,

JOHN M. TIMMONS.

FOR THE SOUTHERN BAPTIST.

WAKE FOREST INSTITUTE, Aug. 29, 1835.

Dear Brother Brisbane:

Through the medium of the Southern Baptist, I communicate to the friends of Jesus, the interesting state of religion among us. On the 19th ult. one of our number, who had attended a camp meeting, returned and related to us what the Lord had done for his soul. Rejoiced to hear of his conversion, a meeting was called for the purpose of making special prayer for a revival in our midst. We met in the Chapel at early candle light. We had not been long there when we perceived that the Lord, according to his promise, was with us. Sinners were pricked to the heart. And one and another said pray for me. We continued our devotions till 11 o'clock. We covenanted with each other, before we left the Chapel, to engage in secret prayer, for a more abundant outpouring of the spirit upon us.

On the following morning the students were seen separating themselves from each other, seeking some place of retirement for prayer.

Brother and classmate prayed with, and for each other. Soon after dinner we met again, in the Chapel, where we engaged in prayer, singing, and exhortation, till 3 o'clock. We met again in the evening. An invitation being given to anxious souls, a goodly number presented themselves for prayer. During the evening several were hopefully converted, while the impressions of others were deepened. Every moment appeared to have a happy tendency. The meeting has now been protracted 12 days, with increasing interest. Not a single day past since its commencement, with the exception of the first, which has not been marked

by the conversion of some of our number. We still continue praying for, and exhorting "the remnant that is left."

It is something remarkable, during the progress of the revival, that *only one* sermon has been preached; yet of all the revivals which I have had the happiness to witness, none have been more interesting or more happily conducted. As many as nine have received a hope in one day. Glory to God in the highest that angels have had frequent cause to rejoice in heaven, and the saints to shout on earth. About thirty have already given us reason to believe, that they have a strong hope in Jesus. The few that are left, are now, as we believe, near the kingdom. O that the saving efficacy of the blood of Jesus, may, by the sanctifying agency of the Holy Ghost, be applied to their distressed souls.

Your Brother in Christ,

W. W. C.

FOR THE SOUTHERN BAPTIST.

The subject of missions is becoming one of great interest to the people of the South, and much of this interest we may attribute to the visit of Mr. Wade during the course of the past year. It is a matter therefore of much gratification to see so much Southern feeling enlisted in this noble enterprize. Previous to this visit, very little was heard by us respecting the missionary operations in the East, and that little often heard without effect. This cloud we hope has passed away, and a more auspicious morn is about to dawn on us. Our Northern brethren have certainly done much, and are still doing probably their proportion. For this reason I would more particularly speak to the Southern Christian, since he has displayed less zeal and contributed less of his means.

It cannot be doubted that God has made it the imperative duty of our country to contribute to the support of missions. That responsible yet benevolent command, "Go, preach my Gospel to every creature," applies with an irresistible power and energy to us. Here He has enlightened us by the influence of his Holy Spirit, and made us feel the efficacy of his grace. He has enabled us to feel the wretchedness of others, and surely the vastness of an ocean or the height of a mountain should not cause us to be less affected for the moral condition of the heathen.

As members of the great family of man, we should feel an interest in their behalf. They are "bone of our bone and flesh of our flesh," and though they may have those distinctive features, as to mark them the inhabitants of another clime, yet the pervading feeling of sympathy should not be forgotten. They are the creatures of God, exposed to the blind delusions of an idolatry the most degraded, and the selected victims of a religion the most artful, blending in its composition deceit and error, and suicides one of the most odious offences to the moral ~~land~~ is often made by them the certain passport to happiness.

Philanthropy calls aloud for assistance. They, insensible to their real condition, display a mad infatuation which is continually enlarging their sphere of misery. Ignorant of the great principles of elementary government, they linger out a miserable existence, the unhappy victims of wily priests or cruel governors. Debased in mind as in morals, they know not the destiny of their race, nor appreciate the noble sentiments of philosophy. The dupes of those phenomena that are continually occurring in the natural world, they search in vain through the profundity of ignorance for their solution, and from necessity re-

main without a knowledge of the great first cause. Sad is the allotment of this portion of our race, and criminal indeed is he, who forgetting the wants of the heathen, offers up not one petition, nor gives one cent to the propagation of christianity among them. Far more criminal is he, who, giving heed to the facts that are now presented to him, shuts his ears to the force of truth, and consigns them over to the blackness of darkness forever.

A new era is about being formed. The rapid intercourse now existing between the European and Asiatic world, throws into the bosom of one the productions of the other. This facility of commerce begets an acquaintance with the manners and customs and religion of each, and softens the asperity of bigotry, and blunts the edge of religious persecution. Who can deny, but that the christian missionaries have been the instrument of this interchange of feeling? To their works and their labor must we attribute our acquaintance with the heathen world—they are the pioneers for the introduction of moral and religious truth—for the advancement of intelligence, and the expansion of wealth—the great channel through which the two hemispheres are to communicate. The ships that are filled with the productions of eastern industry, owe their success to the zeal and the energy of the self-denying missionary; and the merchant who lives in the lap of luxury, and partakes of eastern magnificence, receives his splendour through the hands of this poor missionary. For it is religion that gives the proper impulse to all the departments of industry, and enables man to feel the propriety of his station. It is true that mere worldly aggrandizement may seek out treasures, but it will be on the ignorance and superstition of its victims—religion alone ennobles our nature, and fixes for us a just estimate of things.

This subject deserves the consideration of the patriot, aside from religious considerations. And no doubt it was the suggestion of this view, that induced the British government to afford its protection to the defenceless citizens of a foreign nation, and to encourage the efforts of the missionaries as far as their authority extended. We need not make any other remark on this branch of national economy. The truth is, religion is the right arm of a nation's prosperity; no people can succeed, and no government can be established upon the principle of justice, without incorporating religion as an essential part of its being.

D. E.

SUMMARY.

There were 25 deaths in this city from the 30th ult. to the 5th inst.—Whites, 12; Blacks and Colored, 13.

Southern Literary Journal.—This periodical has just issued from the press under auspicious circumstances. Its Editor, D. K. Whitaker, Esq. has obtained assurances of co-operation from eminent gentlemen of the South, and able writers of other sections of the union. The subscription list is flattering and 'daily increasing.' The present number is crowded with many original pieces. The paper and print are excellent, and the execution creditable to our fellow citizen Mr. Burgess.

Tariff.—This word is said to be derived from *Tarifa*, an old Moorish town, near Gibraltar, on the coast of Spain, remarkable only for having been the place where the first list of articles was drawn up, and hence the word *Tariff* became applied to all subsequent lists of a similar nature.

Phrenology.—An editor "down East" utters the following: "A friend says, since Phrenology has been introduced among us by Mr. Jones, an astonishing large organ has been developed in one of the Churches, and tore the gallery all to pieces."

Public sales of City stock.—At a public sale of City Five per cent Stock, on Tuesday morning last, to the amount of \$76,000 one quarter redeemable in 1850, one quarter in 1852, one quarter in 1854, and one quarter in 1856, only about \$9000 was sold, which brought \$1021, 103, 1041, and 105.

The Mummies.—The four Mormonite preachers at present in Philadelphia, are said to be daily adding to the number of their proselytes. One of them (Joe Smith) has bought three mummies, and has discovered that they are the bodies of Joseph (the son of Jacob) and King Abimelech and his daughter.—They are now carrying them about, with which to gull poor human nature.—*Transcript.*

Alleged Libel.—The Nunnery at Pittsburg, was recently the scene of some mysterious proceedings which terminated in the suspension of its operations. Curiosity was awakened to ascertain the true ground of the commotion; but it is no easy matter to penetrate the secrets of stone buildings with grated windows. The Rev. T. D. Baird, Editor of the Pittsburg Christian Herald ventured to ask a few questions on the subject, and for this he has been prosecuted for a libel, by one of the Catholic Priests. The trial will probably develop the mystery, unless as the lawyers say, a *nolle prosequi*, should be entered by the plaintiff, which, perhaps, would be most discreet.—*Philadelphia Presbyterian.*

St. Louis.—A census of this city, which was recently taken, shows that it contains 8316 inhabitants—being an increase of 1919 in two years.

While the poor of some parts of Ireland are actually starving by hundreds for the want of food, the singular contradiction occurs of at least 800 tons of potatoes (the sheet anchor on which they are glad to depend, when all else fails, and on which many entirely subsist,) imported into Liverpool in one week, to add to the over-glutted markets of that more favored portion of the British Empire.—*Ev. Star.*

GENERAL MISCELLANY.

A Phenomenon.

Mr. Editor.—A few weeks since, I was passing through Woodford country, Kentucky, and had occasion to call at a smith's shop to get my horse shod and on stepping into the shop my attention was arrested by the very singular appearance of a man. He had coarse, curly hair, small ears, black eyes, a flat nose, thick lips; and, in short, every peculiar feature of a negro, only he had very clear, fair skin, with the exception of a dark brown spot under each eye, extending from the lower part of the eye down on the cheek, about the size of a dollar each; and a few freckles about his face and neck. While I stood looking at the man, a gentleman of the neighborhood stepped in and seeing my attention so much attracted by the singular appearance of the fellow, said he to me, "well, sir, did you ever see as singular a looking being as this before?" I replied, "no, sir, I never did, I have been standing here for sometime, hesitating in my own mind whether to conclude that he is a white man or a negro." Said he "you see that he is a white man, with the exception of those spots in his face; but he is a slave, and was once as black a man as ever you saw." This very much increased my astonishment, and led me to make many inquiries con-

cerning the circumstance; and by inquiring, I learned from the gentleman and the negro himself, that he had been raised in that neighborhood (about five miles west of Versailles,) and for about fourteen years was as black a negro as any in the neighborhood, enjoyed good health, and without any known cause, began to turn light in spots, and those spots grew larger and fairer, until his skin has become very fair, with the exception of the spots and freckles above alluded to. He is now about twenty-five years old. He has a young and healthy appearance, though somewhat affected by rheumatism. His head is very gray, and his beard entirely white.

J. MARSH.

Halley's Comet.

By the annexed card, published in the New Haven Herald, we learn that the long expected Comet has at length made its appearance.—The honor of its first discovery (at least in this country) belongs to Professor Olmstead and Mr. Loomis of Yale College.

Halley's Comet.—Yesterday morning Aug 31st, we had the satisfaction of first observing this interesting body, in the field of Clark's great telescope. The possibility of confounding it with a Nebula, induced us to wait for another observation, in order to ascertain whether it changed its place among the stars, in which case no doubt would remain of its being a comet. The approach of the twilight prevented our ascertaining this point yesterday; but observations repeated this morning, plainly indicate a proper motion; and being very near the place assigned to Halley's Comet, we recognize it as the long expected visitant.

Its present position is north of the Bull's Horns, a little below the vertex of an equilateral triangle, formed with those two stars. It is nearly in a line between the planet Jupiter and Pleiades or seven stars, and nearer to the former. Or, more particularly, at two o'clock this morning, its right ascension was 5h 51m, and its declination N. 21 deg. being about a degree less than that derived from the elements of Pontecoulant, which are given in the *Connaissance des Temps* for 1835.

The appearance in our telescope is that of a dim cloud or halo, far less luminous than the planets. Its magnitude is such as to render it visible in smaller telescopes, provided they afford sufficient light. We employed only our lowest magnifier (55,) but the fine light of this instrument, having an object glass of five inches, gives it great advantages over ordinary telescopes in observations of this kind.

DENISON OLMSTED.

ELIAS LOOMIS.

Yale College, Sept, 1, 1835.

Brougham's Discourses on Natural Theology.

Lord Brougham justly ranks among the master spirits of the age; and his devotion to the cause of humanity, entitles him to be the appellation of "good" as well "great." Indeed we cannot well conceive of a really great man who does not possess those moral attributes which constitute goodness. The composition of the above named discourse, was undertaken in consequence of an observation, made by the author, this scientific men were apt to regard the study of Natural Religion, as little connected with philosophical pursuits. Many are apt to regard Natural Theology as a speculation, build rather on fancy than argument; or at any rate, as a kind of knowledge quite different from either physical or moral science. Mr. Brougham,

under this view of the subject, has defined, more precisely than has yet, we believe, been done, the place and claims of Natural Theology among the various branches of human knowledge, and while he gives it a just and exalted rank, he does not substitute it for our holy revelation of the Old and New Testament. He is a strong, homely, but vigorous writer, and treats the subject with his accustomed ability. We consider the book a valuable addition, to the library of the Theological student, and christian readers generally. Carey, Lea & Blanchard are the publishers.—*N. Y. Mess.*

Anecdote of the Blind.

The following interesting account of the manner in which blind persons are enabled to decide upon matters, which ordinarily require the use of sight, we extract from a pamphlet which has been published in Boston, under the title of "Anecdotes of the Blind." It is the production of A. V. Courtney, who is well known in Boston, and is himself totally blind. He sells it in the streets of that city for a livelihood. It appears that he was not born blind, but that at five years of age, he lost the sight of one of his eyes, by inflammation resulting from a violent cold, and that he lost the sight of the other at 11 years by a chin which flew into it while he was splitting wood. After relating the various circumstances connected with his life, he says—

"I can tell a dog from a cat, and form a proper good guess at his weight, by the clatter of his claws on the side walk. I can distinguish most animals by similar test. I can tell metals and minerals, by their weight, at least of the senses. I can tell a man's size, weight, make, temper, age, whether his neck is long or short, by his voice and tread, and this I do by his tone, and the manner of his speech. If a man holds his head down in speaking, his neck is long—if the contrary the reverse. I feel his voice strike me upward, short downward, if tall. I can distinguish most woods by their different degrees of weight and hardness. I can say whether land, wood, or water is before me, by smell and sound. I know an African from a white, by his voice. I can pronounce what dishes are on the table, what flowers and fruits are in a garden, by the smell, and can judge of meat in the market, by the feeling. I can usually say how many persons are in a room, and what their sex may be; and how many horses are in a vehicle. I can pronounce whether a room is empty or furnished, or how full a cask or a large box is. I can feel any obstacle in my way before I touch it. Whether a hill or level ground is before me, I can judge only by groping. I can distinguish different kinds of cloths and their quality, as well by touch as others by sight.

I cannot read now, though I was in Dr. Howe's excellent institution for sightless persons nine months, and had an opportunity to have learned, which I regret that I did not improve. The fact is, that there are so few books and maps printed in the raised characters, that it is scarcely an object for a man who already has the rudiments of education, to study them. Nevertheless it would have been an amusement and I am confident I could have learned. Dr. Howe found no difficulty in teaching me the map in Boston; and so perfectly do I know it, that I have frequently acted as a guide to seeing men. The celebrated David Crocket was not a little astonished at being led by me from the Tremont house to the blind school.

"I find my way with perfect ease and safety, by feeling for holes with my cane, by following the edges of the side walks, and observing the general direction of the streets. The gas light posts are my chief annoyances. I wait for horses and carriages to pass, and judge of their distance by the ear. I can foretell the weather by the feeling of the atmosphere. I can think of no other particulars likely to gratify the curiosity of the public.

"To conclude, whoever buys this little book will perhaps find it an equivalent for his money, and if not, he will at least have the satisfaction of having aided one upon whom the divine hand has been laid heavily."

New Arithmetic.

A hard-working Hibernian concluded to become a scholar in a night school in the neighborhood, and study arithmetic. A few days after commencing his studies he was heard repeating his lesson: "One from two and three remains—two from two and four remains—three from two and five remains." "All wrong," replied a listener. "True as gospel," replied Pat, "and I can prove it. Here are my wife and myself; sure aint we two?" "Certainly," says the cavalier. "Very well," says Pat; "and we had one child; ain't that one from two and don't three remain! Arrah! and we had two children—and wasn't that two from two, and didn't four remain!" The cavalier gave it up.

In the days of the revolution there was an old lady who occasionally "entertained man and beast" remarkable for her unfeeling covetousness. One day a weary and famished soldier called at her house and asked for refreshment—his appearance indicated extreme poverty—the old lady thought his means not adequate to remunerate her for a very simple repast, so she placed before him a dish of bones, which looked as though they had been pretty faithfully picked before, and left her son to settle with the soldier, when he had finished their second examination. The boy, pitying the traveller, and willing to give his parent reproof for her parsimony, told his guest, upon rising from the table, that he was welcome to what he had eaten, and made him a present into the bargain. In a short time the mother returned, when her son inquired—"Mother, how much was it worth to pick those old bones?" "A shilling, my dear," said she. "I thought so," replied the boy, "and I gave the old soldier a shilling for doing it."

Popey in the West.

The following, says the *Mercantile Journal*, is an extract from a gentleman now travelling in the West, to his friend in this city. It furnishes us food for reflection:

"One instance I will record to show you what Popey is. On board the packet boat on the Northern canal, which connects the waters of Lake Champlain with the Hudson, we got into a discussion on the question of foreign influence—one thing led on to another till the question was asked me by a Catholic priest, who engaged in the discussion, what I meant by foreign influence? or who those people were whom I thought so dangerous to the nation? I told him that since he wished to know, I would tell him boldly that they were the ignorant Catholic Irish, who were

sent over here in my opinion, for the very purpose of enslaving us—a population entirely governed by their priests, who could be wielded in any way that these designing men saw fit. He asked in what way I would put a stop to this influence. I told him by the ballot box—by altering the naturalization laws. "Ah," said he, "my friend, you are too late. We have the West already, and you cannot make us vote ourselves out of citizenship. We are too strong for you." I think this shows where we are in regard to this question."

All Husband Wanted.

There is said to be now living at St. Mary's, in one of the lower counties of Maryland, a lady at the age of 105 years, of whom the following account is given: "Her mental faculties are unimpaired; she is in excellent health and spirits; rides on horseback as dexterously as a trooper; laces in her corsets, attends toilet punctually; and what is yet more surprising, she is now as willing to be married as she was 90 years ago." There's a sweetheart for you!

Growth of American Cities.

We have noticed a statement lately in the papers, that the land on which Cincinnati now stands, was sold within fifty years for \$47. The *Evening Post* of that city says it is true. Cincinnati now contains not less than 35,000 inhabitants. A volume could not illustrate the rapid growth of our Western cities, so strikingly as this one fact.

Mr. Wolff.

Among the speakers at the annual meeting of the London Jews' Society, was the celebrated Joseph Wolff, who had just returned from a journey of 21,000 miles in Europe, Africa, and Asia. His speech was a recital of his adventures in travel. We select the following extract, in which he speaks of his passing from Persia into Tartary.

"Human prudence sometimes fails. I thought I would use great prudence at Chorán, and went to the nearest governor to request protection on my journey to Bokhara, for there are continual wars with the Turcomans, who, I heard, sold their prisoners for slaves. He told me he was always ready to serve an Englishman; but when he knew what I wanted, he desired me first to write an order upon the king of England, to give him a pension of 10,000*l.* per annum; I told him I could write the order, but I feared it would not be honored. (Laughter.) Then, said he, you may go to where you please. I sat off for Herat, and had got about thirty miles, when two horsemen came after me, and brought me back, saying I had stolen 10,000 pieces of money. It was in vain that I told them I had not 100 pieces. I was taken to a place where a European had never been before. My bible attracted their notice, and I read some passages, translating as I went on. They said, 'But you have not such books in the Persian language!' I told them I had, and circulated twenty copies in that barbarous place, and I afterwards saw the people standing in the streets reading them.

"I was escorted to Terchiz, where I saw the streets filled with dead bodies, for the Turcomans had been there and taken away one thousand five hundred prisoners, burning the villages as they went. The Khan of Terchiz would not give me an escort, and I went

on with my servant, being joined on the road by several muleteers. On our road we heard firing, and shortly afterwards twenty-four horsemen appeared and surrounded the muleteers first, for they did not see me for above a half an hour. At last one came to me and demanded my money. I gave him some, but admitted that I had more. He told me not to tell his comrades that I had given him any, but he had scarcely concealed what he had got, when they came up, and after taking all I had, they asked what I had done with the rest. I told them I gave it to their companion, and they made him deliver it up, and gave him a good flogging. They then stripped me of every thing, and bound me to the tail of a horse, and as we went along they flogged me continually. It is in such an hour that one learns to pray, and I prayed to my Saviour. They heard me, unbound me, and put me upon the horse. When they halted, they valued us all. They valued my servant at 10*l.*, and then came to me, desiring me to open my mouth. 'Oh,' they said, 'he is not worth much; he has lost three teeth already.' (A laugh.) They said I was good for nothing, but might fetch 3*l.* So that what my friend Dr. McNeil foretold came to pass, namely, that I should be taken for a slave and sold but for very little. (Laughter.) Now you shall see how human means may become dangerous. They found the firmans I had got from Abbas Mirza, and they were afraid, saying, 'This is no common man. Let us kill him, or else we shall lose all the rest.'

I entreated them not to kill me, and I would put them in a way to get their price for me. I then wrote in the New Testament, 'To the Jews at Terbad Hydarca, in Khorassan: I, Joseph Wolff, of the Jewish nation, who go about to proclaim Jesus Christ, have been made a slave. Purchase me, and I will give you back the money.' These books were immediately sent off, but they still consulted together about killing me. I said to the chief, 'Abel Hassan, I see what you are about; I am sure you will all be killed if you kill me. This kept them back from their purpose. However, the day before we arrived at Terbad Hydarca, seeing that I was not a good horseman, they put me on a wild horse, and whipping him behind, drove him upon the mountains, hoping that I should tumble down, but I sat as fast as a colonel of calvary. (Laughter.) At last we got to the city, and a most awful place it was. The Moguls and the Turcomans came out and offered praise to God that they had made so many slaves. I saw some Jews coming out and exclaimed, 'Hear O Israel, the Lord our God is one Lord!' A Jew came up to me, and taking my Bible and journal, hid them under his clothes, telling the people he would settle every thing. He took me home to his house, and as I was naked and almost frozen, he gave me some brandy. The Jews then questioned me about the books, and all night I was engaged in reading and explaining the New Testament to them. The Jews there are not hardened against Christ, for they say as their fathers left Jerusalem after the Babylonish captivity, and never returned, they had no share in the crucifixion of Christ. In the morning they invited me to accompany them to their synagogue, where I again read and explained to them the New Testament, tired as I was; but I assure you I was glad to speak to my nation about Jesus Christ and him crucified. (Applause.)

'The next day I was brought back and put in chains with the other prisoners, who cursed me and cried, "This infidel makes us unclean;" for they were

Mahomedans. In about an hour and a half I had been locked up in an awful dungeon, the door was opened and some one asked if any English were there. I instantly answered the call, was taken out and sent to the officers, and thence proceeded to Calcutta under the protection of the Persians.

"I was hospitably treated at Calcutta by Lord Wm. Bentick and other friends, and here I am again among my dear friends, but I hope with the Lord's will, to go yet to Terbad Hydarca to preach to my nation; for however I may be called an impostor, or an enthusiast, or a wild man, Joseph Wolff will live and die a missionary in the name of Christ, and I will not hold my peace till Jerusalem be blessed, till her righteousness return as the daybreak after night, and the lamp of her salvation is restored." (Applause.)

From the Saturday Evening Post.
A Tale of the Cholera.
 A FRAGMENT.

The last of the beings with whom he could claim the tie of relationship, was buried. His sister, a beautiful and amiable girl; one of those mild and lovely beings whose souls seem fitted with the purest feelings of human nature, and whose affections flow forth towards all animated things, as though they claimed affinity with all living;—and to their friends, who have by kind association become endeared to them, has no bounds, and on whom their love is poured forth in every act—in the thousand little circumstances of life is blended and shown, so that even a cynic would be constrained to acknowledge, that there is pure, disinterested love in human nature. Such a sister he had that day buried.

The evening before had seen her among the sick and the dying moving like a redeeming spirit, amid the horrors of the cholera plague—but ere the morning sun arose and she was a corpse in the arms of her brother. He had that night returned from sea, ignorant of the pestilence being in the city, and full of bright anticipations of pleasures in meeting his mother and sister. He entered his home, it seemed deserted. He ascended the stairs, no one came to meet him. He rushed on through the chambers to his sister's apartment, and saw a female form apparently at the last gasp of life, writhing in agony, and no one near; he staggered forward—it was his sister, the gentle Mary. She knew him; and he raised her in his arms, and wildly, madly pressed her to his bosom, she smiled a welcome even at the death throes.

The high hopes of the future which he had entertained for her; his thoughts which had long teemed vividly with fond dreams of happiness in store for her, were at once blasted. He sank under the stroke and no longer wished to live. Oh, who can depict the agony of that brother! Who delineate the sending away of the visions of hope, and pride, and pleasure, which he had so ardently nourished for his "angelic one" as he fondly called her! She was the object for which he lived; the vital principle of his existence; his sun and guide. But he was not alone, Alfred Mason, his fellow voyager for many years, had accompanied him to his home, had seen its desolation, and the sad meeting with his dying sister. He had been a sorrowful witness of the death of the lovely, and of the stricken heart of the strong. He did not attempt the fruitless task of consolation—it would have been but mockery—but he prepared for the sad duties of burial.

She lay beneath the green turf; the dews of one

night had moistened her grave. Rupert, the brother, was stretched on the same bed on which she lay the day before; the plague had fastened on him; he welcomed it as a boon; he rejoiced at the prospect of again joining his beloved sister. But he felt for his companion, and turning to him, said "Leave me Elfred—do not, oh do not stay where it is almost certain death—I conjure thee by our friendship, to fly from this spot of pestilence, and do not embitter my last moments with the thought, that for me you are exposing yourself to an agonising, oh! a horrible death."

Motionless, almost breathless, Elfred stood, while he listened to these words, but when he perceived that Rupert paused for his farewell, a smile lit his lip;—a smile of sorrow, but fixed resolve. Grasping the hand of his friend he replied—"Rupert rememberest thou the first voyage we sailed together! It is many years since. Extreme danger threatened us, noight appeared to save: all but us two were washed from the wreck: none were with us but God. In his sight, on the bosom of the wide ocean, we clasped hands, and pledged ourselves devoutly to each other. We swore to be brothers, to be united till death. We escaped.— Since then we have met adversity; we have fought in the battle field, we have again been on the deck of the stormy-driven ship, when the sky was black above, and the sea lashed to foam beneath us. When oppressed, villified, persecuted and condemned by men, we have been true to each other, our hearts firmly linked, our love surpassing that of woman. And now at the last scene, when I have witnessed your afflictions, and life and its torments are about closing on you, you bid me leave you! You are the only one for whom I have cared for years, you are my only friend; and do you think I would forsake you now? No! Let it be certain death—it is my wish; we will go together, we will not separate; we are one."

Rupert and Elfred were found lying on one bed, fast locked in the embrace of death. Unlike many others, the two friends were not separated by the cholera plague! O. P. Q.

Curious Calculation.

There is but little encouragement for authors in the following statement, lately made by some ingenious and pains-taking Frenchman. We do not vouch for its accuracy, not being advised of the data upon which it is founded, but if it be true, it ought to furnish a panacea for the *carothes scribendi*. The work from which we translate, says, that in Great Britain one thousand books are published per annum, on six hundred of which there is a commercial loss, on two hundred no gain, on one hundred a trifling gain, and only on one hundred are considerable profit. Seven hundred are forgotten within the year, another hundred in two years, and one hundred and fifty of the remainder in three years; that only fifty survive seven years, and of these scarcely ten are thought of, or known after the lapse of twenty years. That of the fifty thousand books published in the seventeenth century, not fifty are now in circulation; and of the eighty thousand published in the eighteenth century, not more than three hundred are considered worth reprinting for a second edition, and not more than five hundred are sought after now. Since the first writings, fourteen hundred years before Christ, that is, in thirty-two centuries, only about five hundred works of writers of all nations have sustained themselves against the devouring influence of time. Pleasant tidings, these, for such as have hopes of fame in the ranks of authorship!

POETRY.

FOR THE SOUTHERN BAPTIST.

On the death of an Infant.

I looked upon thy infant face,
Could this be death? Ah lovely one,
He hath not touched thee yet! No trace
Is seen to tell that thou art gone.

And is thy deep blue joyous eye
Now closed forever from the sight?
Is thy fair marble forehead high
Soon to be hid by shades of night?

Thy sunny locks are parted o'er
Thy still pure visage; and thy cheek
Is cold: and will thy smile no more
Come joyous looking? To us speak!

But thou art still. No answering sound
Comes from thy gentle lips, mute one!
All in the grave clothes white thou'rt bound,
O thou hast left us, loved one, soon!

We will not weep for thee, lost child!
We know that death's cold river crossed,
Mid heavens fair fields and breezes mild,
Thou dwelt'st, tho' from us past.

Tune there thy harp, and bless thy God,
That thou wast early called away,
And ne'er hast felt dark sorrow's rod,
Young dweller in the heavenly day!

M***

Notice.

The Twentieth Anniversary of the Moriah Baptist Association will convene by appointment on the Saturday previous to the third Lord's day in September, with the Lower Fork of Lynch's Creek Church, in Darlington District, ten miles from Tiller's Bridge. S. S. BURDETT, Clerk.
Sept 4

Protracted Meeting.

In accordance with a resolution of the Willow Swamp Church, Orangeburg District, a Protracted Meeting will be held at that Church, to commence on Friday Evening, the 2d of October next, and we affectionately invite all our brethren generally, and our ministering brethren particularly, to attend.
July 3 ELISHA TYLER, Sen.

Protracted Meeting.

The Church at Phillippi, in Edgefield District, about ten miles South East of the Court House, have resolved to commence a Protracted Meeting at their Meeting House, on the Saturday before the third Lord's day in September. A cordial invitation is hereby extended to the Ministers of Christ to attend this meeting.
Aug 21

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, Calist, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.
Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.
June 19

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ARTICLES.	¢	c.	¢	c.	ARTICLES	¢	c.	¢	c.	ARTICLES.	¢	c.	¢	c.
HAGGING, 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	OSNABURGH, yd.	8	a	9	
HALE ROPE, lb.	11	a	15		Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00
BACON, Hams.	60	a	11		No. 2.	7	00	a	00	Prime,	15	00	a	00
Shoulders and Sides.	84	a	11		No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	12		Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	
Prime	8	a	56		Flour, Bal. U.S. sup. bbl.	6	75	a	6871	No. 1. do.			a	
Cargo	41	a	41		Philadelphia and Virginia	0	00	a	650	PEPPER, black, lb.			a	81
Mess, Boston	00	a	121		New-Orleans	0	00	a	00	PIPER, O.	9	a	94	
No. 1.	00	a	11		GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a	
No. 2.	8	a	9		Oats,	36	a	43		Muscadel,	2	75	a	00
BREAD, Navy, cwt.		a	31		Wheat,	48	a	60		Bloom,	2	75	a	00
Pilot.	4	a	41		GLASS, Window, 100ft.	11	a	9		RICE, 100lbs.	31	a	425	
Crackers.	7	a	71		GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.	71	a	10	
BUTTER, Goshen, prime, lb.	25	a			MAY, Prime Northern, 100lb.	1	311	a	00	Porto Rico and St. Croix,	71	a	104	
Inferior.	20	a	00		IRON, Pig.			a		Havana white,	11	a	111	
CANDLES, Spermaceti.	32	a			Sweden, assorted,	4	a	41		Do. brown,	71	a	81	
Charleston made,	16	a			Russia, bar,	4	a			New-Orleans,	6	a	71	
Northern,	12	a	13		Hoop, lb.	61	a	61		Leaf,	14	a	171	
CHEESE, Northern,	8	a	81		Sheet,	8	a	81		Lump,	121	a	14	
COFFEE, inf. to fair,	11	a	111		Nail Rods,	7	a	71		SALT, Liv. con. sack, 4 bu.	1	431	a	156
Good fair to prime,	13	a	131		LARD,	9	a	91		In bulk, bush.	25	a	30	
Choice,	14	a	141		LEAD, Pig and Bar, 100lb.			a		Turks Island,	31	a		
Porto Rico,	131	a	141		Sheet,	61	a	7		SOAP, Am. yellow, lb.	5	a	61	
COTTON, Upland, inf.	16	a	171		LIME, Stone, bbl.	1	50	a	9	SHOT, all sizes,	71	a	8	
Ordinary to fair,	161	a	171		LUMBER, Pitch Pine, rfs, Mf.	7	a	8		SEGARS, Spanish, M.	11	a	16	
Good fair to good,	171	a	181		Shingles, M.	3	a	5		American,	1	85	a	1871
Prime to choice,	19	a	201		Staves, Red Oak,	11	a	15		TAILLOW, American, lb.	9	a	91	
Santee and Maitia,	32	a	40		New-Orleans,	25	a	26		TORACCO, Georgia,	31	a	4	
Sea Island, fine,	32	a	50		Sugar House Tracle,	30	a	32		Kentucky,	5	a	6	
CORDAGE, Tarred,	9	a	10		NAILS, Cut, 4d. to 20d. lb.	61	a	0		Manufactured,	8	a	13	
Do. Manila, cwt.	11	a	12		NAVY STORES.					Caveudith,	21	a	32	
DOMESTIC GOODS.					Tar, Wilmington, bbl.	1	621	a		TEAS, Bohea,	18	a	20	
Shirtings, brown, yd.	61	a	81		Turpentine, soft,	2	50	a		Souchong,	30	a	40	
Bleached,	8	a	15		Do. Georgetown,	1	a	25		Gunpowder,	75	a	80	
Shadings, brown,	8	a	101		Pitch,	1	75	a		Hyson,	50	a	80	
Bleached,	101	a	17		Rosin,	1	371	a	150	Young Hyson,	65	a	75	
Calicoes,	9	a	15		Spirits Turpentine, gal.	45	a	50		TWINE, Seine,	26	a	30	
Stripes, indigo blue,	81	a	11		Varnish,	7	a	16		Sewing,	26	a	30	
Checks,	7	a	16		OILS, Sp. winter strained,	1	05	a	110	WINES, Madeira, gal.	2	a	3	
Flinds,	11	a	11		Fall strained,	50	a			Tenriffle, l. P.	1	a	135	
Fustians,	12	a	16		Summer strained,			a		Malaga,	45	a	50	
Bed Tick,	13	a	20		Lined,	1	a	105		Claret Bordeaux, cask.	29	a	30	
DUCK, Russian, bolt.	15	a	21							Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Diff.
United States Bank Shares	100	109 00	3.80
South-Carolina do.	45	61	1.75
State do.	100	120 00	3.00
Union do.	50	55	1.50
Planters' & Mechanics do.	25	371	1.00
Charleston do.	25	50 00	
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	00	4.00
Rail-Road do.	100	115	3.00
Santee Canal do.	970	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, 9 a 91 per cent. prem.
 France, 5c. 23 a 25 per dollar.
 New-York, 1 60 days, 1 per cent. discount and int.
 Boston and 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 Offices 1 per cent. and int.; North 1 per cent and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 25, and Sovereigns, 211 a 4 7-8

Charleston Market.

COTTON.—The receipts of the week have been light, about 121 bales of Upland, all of the new crop, part of which sold from 181 to 19 cents. The demand is altogether confined to the Northern market, as there is no vessel in port loading for any part of Europe. It is impossible to say at what prices the market will open, until the new crop comes more freely forward. At present the prices obtained are barely to fill a few orders, and the appearance of the market has a downward tendency.

RICE.—A few barrels sold during the week at \$31 a \$4; the demand but limited.

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.

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