

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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[No. 42.]

MISSIONS.

From the American Baptist Magazine.

Burmah.

Extracts of a Letter from Mr. Kincaid, dated

Ava, Jan. 27, 1835.

The proposition of the Board in regard to the school for native assistants, which came out some months ago, I consider of vast importance to the rising interest of Christ's kingdom in Burmah. Perhaps, no member of the mission could feel the importance of this subject more than I do; for I am often surrounded by men of the highest rank, and whose minds have been cultivated with care, so far as the art of reasoning was concerned. We have not above one or two men in the whole mission, who are qualified, by their knowledge of the Bible, to be efficient assistants. We have many men who would be such, if they had the needful assistance. In view of this, I have sent down to Rangoon Moung Oo Doung 22 years of age, the last convert baptized in Ava. He is a young man of respectable parentage, of undoubted piety, and promising talents. I have nothing particularly interesting to mention, unless it be the fact, that the Government men, contrary to my expectations, appear very friendly. This, to me, is particularly interesting, not only because we are attached to this little church, but because we feel that a foundation is laying for a wide diffusion of the knowledge of God.

The other day I saw all the Woon-gers, Woon-douks and queen's brother, and was treated in the most polite and friendly manner. Yesterday a nobleman called on me at our house, to get some medicine, and when going away, he begged I would consider him as my friend. During the time that brethren Brown and Cutter were here, I thought it most prudent to keep every thing quiet as possible. As soon as they left, I opened the door, and we have visitors every day. The little church, consisting of eleven members, gives us much joy. All except one, who is a Government man, are bold for Christ, and their deportment is truly Christian. The Government man is a lovely Christian, but timid. We have a few promising inquirers, both male and female. Should you ask now what the prospect is—I must say, I see no reason to be discouraged. The walls of Jerico must fall. Sometimes, when I look over this immense vale of death, I do feel discouraged; but soon I am aroused by the coming of one or more by inquiring about Jesus Christ. The promise of God, "Fear not I am with thee," is a cordial in every hour of despondency. As soon as I can get two good assistants, I intend dispatching one of the borders to China (300 or 250 miles) to see if any thing can be done, to introduce the Gospel into the province of Yunnan. The Chinese and Thibetians must not be forgotten. Is it too much to expect that, in a few years, the banners of Christ will float over the proud

walls of Lassa, the capital of Thibet! O for that faithfulness, that noble daring, that burning zeal, that shed such lustre around primitive Christians.

Mrs. Kincaid's school met with no interruptions during past alarms, and we feel much interested in the progress the scholars are making.

Pray for us, that our feeble efforts may be owned of Heaven, and some precious souls be saved.

RANGOON.

Journal of Mr. Webb.

BAPTISM OF KARENS.

15. Yesterday, in connexion with brother and sister Cutter and Ko Shway-bay and Ko Salone, two of our most experienced and valuable Burman assistants, we examined for admission into the native church nine Karens. Three of them were rejected; two, principally because of their being so young; we feared they had not sufficiently counted the cost, though they appeared exceedingly interesting, and one, because we feared he had not sufficiently seen the evil of his own heart. The examination occupied the whole of the day, from nine A. M. till five P. M., except one hour and a half's intermission. We were obliged in most cases to speak through a Karen interpreter. The other six were received, who, together with four who had been examined six months before, make ten whom I baptized this morning.

It was a beautiful morning. The sun shod his brilliant beams on the gilded spires of the hundreds of surrounded pagodas,* as if to invite the lifted eyes of their devotees to look above these spires to the God who made the sun and gave him power to shine. We passed through a beautiful grove of mango trees, covered with immense flocks of a snow-white bird called the rice bird, watching their nests. These trees surrounded a cluster of Kyoungs or monasteries of priests, through which we passed to the 'Royal tank,' a beautiful little lake encircled by trees. Here I baptized the ten, and after offering our thanks and a prayer for the Divine blessing in Burman, the Karens return to their jungle and we to our dwellings. This has been one of the brightest scenes of my life, a day which for ten years I have anticipated with intense interest. To lead these benighted heathen to the Lamb of God, to introduce them into the church of Christ, to raise them to civilization, to teach them the use and the worth of the social and domestic relations ordained by Heaven, and the bliss of loving God; these brought us from our native land, our home, the fire-side of our youth, from parents, friends; from what our hearts hold dear of all on earth, from all the blessings which we came to bring. And 'tis a glad exchange. We would not forego our toil for crown and sceptre, except a crown in heaven.

* Near Agar, the little lake in which we baptized, and in sight, along the road that leads to the Shway-dagong pagoda, within the space of one galle, I counted 335 pagodas.

21. Sabbath. Ten Karens arrived on Saturday evening, six of whom ask for baptism. Four of the six, we have judged it best should be set aside for the present, the other two will be baptized next Sabbath. Ho Toung-yo, one of the four set aside, is an interesting old man. He says he believes in the Eternal God, and always has; that his parents taught him when a small child that the world did not spring up of itself, as the Burmans say, but that it was created by God, who is himself without beginning and without end, whom the Karens call Kah-tsah-yu-ah; and that he must not worship images, nor pagodas, nor priests, nor books, but must worship Kah-tsah-yu-ah. But we feared he did not sufficiently realize the nature of sin against God, and therefore told him to wait a little.

Oct. Twelve Karens arrived last evening, six of whom have asked for baptism. These, together with the two received last Sabbath, I baptized this afternoon, in the royal tank.

12. Baptized four more Karens. We had no Karen interpreter, but they all spoke Burman, so that we succeeded much better than we had anticipated in their examination. These make twenty-two I have baptized within these three weeks, and many more are said to wish baptism, of whom the native brethren speak favorably. The instruments in this work of grace have been three men, and two lads under fifteen years, all of whom can scarcely read Burman at all, and understand it less, and who, if they read Karen, have but a single tract of six pages, besides a spelling-book of thirty-three pages, in all their language.

How great is the grace of God, to render the truth so plain that the mere child may teach enough, if it be received with unwavering faith in God, to purify the heart and life and prove the salvation of the soul.

Mr Mason's Journal.

TAVOY.

Dec. 7. *Ma-ta-myu.* What wonders God has wrought for this region in five or six short years. When br. Boardman came out hither, there was not a sober individual, male or female, in the jungle, or one that was not in the practice of making offerings to Nats. Now, I sit with a hundred consistent Christians within call, that have not drunk spirituous liquor for years. Then, the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now, I have a Sabbath school of thirty-nine children and youth, able to read their own books, and give intelligent answers in respect to their contents. Now that we are publishing books that they can read and understand, I wish to raise the standard of scriptural knowledge for admission into the church, and therefore administered the ordinance of baptism to-day to four only, although there are more than twenty applicants.

Employment of Native Assistants.

Every practicable effort has been made throughout the year to increase the number and efficacy of the native assistants, believing, as I do, that it is through the natives themselves that the conversion of the people is to be effected.

Besides our Burman assistant, four Karens have been wholly or partially employed during the year, and three others have been qualifying themselves to teach school. It is proposed to give them employment immediately, locating them in those regions that have been visited, where the people are most favorable to Christianity.

Seven persons were baptized in 1884, which makes a sum total of two hundred and thirteen since the station was established; and five deaths have occurred.

The native assistants are

Ko Myet La,	Burman.
Moang Sha Too,	Karen.
" Kya,	"
" Shwa Boo,	"
" Htsiek Kee,	"

SIAM.

*Latest Intelligence from the Siam Mission.
Signal Preservation of the Missionaries.*

It will be seen from the subjoined extracts of letters received by the ship *Cashmere*, which arrived at this port the 18th ult. that our brethren of the Siam Mission have been in imminent peril of life from Malay pirates, and that Mr. Dean in particular was suffering severely in consequence of the wounds inflicted by their savage violence. We trust that the churches will remember these brethren in their prayers. Devout gratitude also is due to the Father of mercies, who has not permitted this interesting Mission to be cut off in its infancy, and allows us to hope that its sanctified afflictions will eventually, be for the furtherance of the Gospel among the heathen around.

Extract of a letter from Rev. J. T. Jones, to H. Lincoln, Esq.

Dear Sir,—

"God moves in a mysterious way
His wonders to perform!"

The *Cashmere* has lain about 15 miles from here, and had her cargo sent off to her. Yesterday morning, br. Dean and myself took G. D. Boardman, and a small box containing all our letters from home, and those of our brethren and sisters, and started for the ship. We proceeded quietly for about ten miles, reading, conversing and singing. "From Greenland's icy mountains," and "His loving kindness, oh how great!"—when a Malady sampan (boat) with three men, came along side, inquired where we were going, and offered to carry us quicker if we would get into their boat. Their offer we declined and they went off. In about a half an hour, they returned with five men and a sail, offering again to convey us. Seeing some plantains lying in our boat, they asked for them, and stepped into the boat apparently to receive them, one of the men pushed me into the sea. They then assailed br. Dean, who after a struggle, disengaged himself from them, and they reached their own boat, where they seized fish spears, transfixing one with three barbed prongs in his wrist, one with a single barbed prong in his back, and a sharp pointed stick in his side. After sustaining myself to the last point of endurance in the water, as our boat came near, with br. Dean's assistance I crawled up. When their spears were exhausted, they assailed us with stones or brick-bats, and then with enormous cutlasses and cresces threatened still to kill us, if we did not deliver to them the box. It was in vain we assured them it contained no money, nothing but letters. We threw it to them, and made our men row for Singapore as fast as possible. It was with much difficulty that I could extract the horrid irons from br. Dean, who suffered the most excruciating pains. Our men were fatigued and faint, and the wind and waves against us. I had lost my cap and umbrella. After proceeding as well as we could for two hours, we met a

good boat, containing seven or eight Chinamen. We begged their mercy, but they were so kind-hearted as to demand fifty dollars for rowing us into Singapore. We made the best arrangements we could, and between three and four o'clock reached home where br. Dean's wounds were dressed, and I hope that, in a few weeks, he will recover. But he now suffers greatly. George was unhurt.—One of the boatmen was considerably injured. With a headache, and my face dreadfully burned, I am comfortable and desire to praise God for his merciful interposition. We had just got br. Dean's wounds dressed, when we received notice from Mr. Wilkinson, the Supercargo of the Cashmere, that one of his cargo boats had been robbed, and four of the men murdered!

While I was in the water, a barbed spear was thrown at me which entered, and stuck fast in my clothes, but did not pierce my flesh. "Bless the Lord, oh my soul and forget not all his benefits."

"Within a few days, two large Chinese junks from Canton have been entirely destroyed by the pirates in this neighbourhood, and most of the men murdered.

Desire you to praise God for his preserving mercy, I beg you to implore its continuance to your unworthy but affectionate brother in Christ.

American Board of Commissioners for Foreign Missions.

The 26th Anniversary meeting of the Board was held in Baltimore on the 9th ult. The vacancy among the Secretaries occasioned by the death of the Rev. Dr. Wisor was filled, by the election of Rev. Wm. J. Armstrong, Secretary for the Home Correspondence. Daniel Noyes, Esq. was elected member of the Prudential Committee. The next annual meeting is to be holden in Hartford. The following is a summary of the Report of the Prudential Committee.

Summary.

Three have been added, the past year, to the number of our General Agents, making the number eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of \$163,340 19 has been received, and \$163,254 00 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,954, 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath school societies of our country. The number of our mission is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 156 married and unmarried female assistants;—making a total of 308 missionaries and assistants sent from this country. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,081 pupils, receiving in a greater or less degree, a Christian education. Seven languages have been

reduced to writing by the missionaries of the Board, and books prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched, by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon, a college in fact exists already containing 130 pupils, more than three fourths of whom give hopeful evidence of piety. We have eight printing establishments, and two of these type and stereotype foundries have been added the past year. Measures have also been taken to secure to China the benefit of metallic printing as soon as possible. These printing establishments possess the means of printing in 19 different languages spoken by people, for whose special benefit our missions are designed, and spoken by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations, in 17 languages, is not far from 84,000,000 of pages.

The missions of the Board greatly need that as many as 50 ordained missionaries, and nearly as many lay-teachers, should be sent to them during the present autumn; and the Committee would gladly send them all, had they the suitable men at command. They need also five or six first-rate men, of apostolical spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the Gospel day upon the darkness of their long and dismal night.—*Boston Rec.*

RELIGIOUS MISCELLANY.

Heaven.

Let us follow the path by which our blessed Saviour ascended to heaven, and soar upward to the great capital of the universe, to the palace, and the throne of the greater King. As we rise, the earth fades away from our view; now we leave worlds, and suns, and systems behind us. Now we reach the utmost limits of creation; now the last star disappears, and no ray of created light is seen. But a new light now begins to dawn and brighten upon us. It is the light of heaven, which pours in a flood of glory from its wide open gates, spreading continual meridian day, far and wide through the regions of ethereal space. Passing swiftly through this flood of day, the songs of heaven begin to burst upon your ears, and voices of celestial sweetness, yet loud as the sound of many waters and of mighty thunders, are heard exclaiming, Alleluia! for the Lord God omnipotent reigneth. Blessing, and glory, and honor, and power, be unto him that sitteth on the throne and to the Lamb, for ever. A moment more, and you have passed the gates; you are in the midst of the city, you are before the eternal throne, you are in the immediate presence of God, and all his glories are blazing around you like a consuming fire.

Flesh and blood cannot support it; your bodies dissolved in their original dust, but your immortal souls remain, and stand naked spirits before the great Father of spirits. Nor in losing their tenements of clay, have they lost the power of perception. No:

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are now all eye, all ear, nor can you close the lids of the soul, to shut out, for a moment, the dazzling, overpowering splendours, which surround you, and which appear like light condensed—glory which may be felt. You see, indeed, no form or shape; and yet your whole souls perceive, with intuitive clearness and certainty the immediate, inspiring presence of Jehovah. You see no countenance; and yet you feel as if a countenance of divine majesty, in which all the perfections of divinity shone forth were beaming upon you wherever you were. You see no eye; and yet a piercing heart-searching eye, an eye of omniscient purity, every pore of which goes through your soul like a flash of lightning, seems to look upon you from every point of surrounding space. You look as enveloped in an atmosphere, or plunge in an ocean of existence, intelligence, perfection, and glory; an ocean, of which the laboring minds can take in only a drop; an ocean, the depth of which you cannot fathom, and the breadth of which you can never fully explore.

But while you feel utterly unable to comprehend the infinite Being, your views of him, so far as they extend, are perfectly clear and distinct. You have the most vivid perceptions the most deeply graven impressions, of an infinite, eternal, spotless mind, in which the images, of all things, past, present, and to come, are most harmoniously seen, arranged in the most perfect order, and defined with the nicest accuracy; of a mind which wills with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns, and systems, through the fields of space with far more facility than the husbandman scatters his seed upon the earth; of a mind whence have flowed all the streams which ever watered any part of the universe with life, intelligence, holiness, and happiness, and which is still full, overflowing, and unexhaustible. You perceive also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind is perfectly, and essentially holy, a pure flame of holiness, and that, as such, he regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice, which reverberates through the wide expanse of his dominions, you hear him saying, as the Sovereign and Legislator of the universe, Be ye holy; for I, the Lord your God, am holy. And you see his throne surrounded, you see heaven filled by those only who perfectly obey this command. You see thousands of thousands, and ten thousand times ten thousand, of angels and arch angels, pure, exalted, glorious intelligences, who reflect his perfect image, burn like flames of fire, with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, and hosts, whose holiness and all-filling glory they unceasingly proclaim.—*Dr. Payson.*

Importance of Personal Associations.

Is it true that connections formed on the earth are to be perpetuated in the world to come? Then it deeply concerns us to be attentive to the principles upon which we form our personal associations. If their effect were light and temporary, the ground of our union would not be so material, or whom we select for our companions. This, however, is not the fact; the action of the members of any community on each other will be great, and its reciprocal effects will be for ever increasing. Yes, my hearers, your

state, both here and hereafter, will be mainly fixed according to the basis of your friendships. If they rest on mere worldly principles, they will soon cease, and result in shedding the bitterest ingredients into your cup of woe; but if they are grounded on the benevolent spirit of christianity—that spirit which prompts us to combine our influence for the purpose of doing the greater good to our fellow men, and to advance each other more rapidly in our preparations for the fellowship of the saints in light—then they will flourish forever, and become the chief elements of our joy in Heaven.

Our subject will enable each individual to predict what will be his reward at the judgment seat of Christ. It is a trite saying, that men are known by the company they keep. This proverb is confirmed by experience and observation. When all restraints are removed, each individual will go to his own company, and associate with those among whom he finds the greatest fellowship; the readiness with which every man thus seeks the company of kindred spirits indicates the ruling passion of his mind. If through life he finds his chief delight with worldly men, he is not prepared to hold communion with the spirits of just men made perfect; for the mere transit from this to the other world makes no change in the settled temper; so, too, if any one resorts to the saints in the earth, in whom he finds all his delight, this will be equal proof that he is not prepared for the abodes of the ungodly. These, my hearers, are weighty thoughts. The amazing difference in degrees of substantial good and of real evil in this and the future world has been mistaken for difference in character; but this is not the fact. The difference is, mainly, not in kind, but in intensity of enjoyment and suffering. Heaven is here, and hell is here, in the incipient growth; and when they pass out of time, they will suffer no change in their nature, but only an augmentation of power to produce happiness and misery. The great principles and combinations here formed will not be broken up by the close of life, but will be carried forward into eternity, there to be acted out on a broader scale. Let me, then, my hearers, ask each individual in this house, what would be your eternal portion were you to die this present hour?

This topic should excite our reflection on the momentous consequences of intercourse in human society: for it is through mutual action upon each other in our social relations, that all the powers and passions of the mind are brought out and strengthened—that habits are settled—that characters are formed, and characters, too, to become as fixed as the decrees of God. Time is a nursery, where the tender plants are sprouting up to be transferred to the future world, there to flourish forever, and bear fruits of life or death; and let no man think that the part which he acts here is trifling in its fruits. No man, however obscure, can pass his life in human society without producing an amount either of good, greater than the aggregate happiness that has ever yet been enjoyed by the whole created universe; or of evil, greater than the sum of misery that has yet been endured since time began. Each man, in moving through the world, creates around him an attracting atmosphere; so that no one will ascend to glory without alluring some to follow his course, and no one will descend to the place of torment without enticing some to tread in his steps.—*President Chapin.*

The beauty of holiness is beyond all other beauty.

From the Eclectic Review.

Criticism.

The Jews, it would seem, from their own writers, were accustomed to divide "just men" into two sorts. They that had been sinners, but had repented and become new men, they acknowledged to be "just men," in comparison with the wicked, and with what they had been before.—But they who had not been sinners, or particularly faulty or vicious men, but had led a fair course of life, (like that young man in the gospel, who, according to his own account, had kept all the commandments from his youth,) they accounted good or holy men, perfectly just men. In illustration of this arbitrary distinction, Lightfoot refers to a custom which obtained among them at the feast of Tabernacles, while the temple stood, for some of the nation to meet at night in the temple, and sing songs, as these, which certainly savored more of self-flattery than devotion. Some of them sang this: 'Blessed be my youth that hath no way shamed my old age.' These, say they, were good and holy men, and that had been men of good works, from their first sprouting or growing. The others sang this: 'Blessed be my old age, that hath made amends and expiated for my youth.' These latter, they said, were men of repentance; and they greatly undervalued these penitents, compared with the former class.—Now, it is plain, that if the self-righteous Jews made these distinctions, and established such a scale of degrees among themselves, in estimating their personal worth, and even undervalued those of their own body who were called 'men of repentance,' they would be likely to treat with the utmost contempt those whom they deemed publicans and sinners; which accordingly they did. This was the spirit rebuked by our Lord. The publican was at best, according to their theory, 'a man of repentance,' and was despised by the Pharisee, who deemed himself a perfectly just and righteous man, his whole devotions consisting in a strain of self-exaltation, and his prayer, if prayer it could be called, being drawn up in the spirit of an indictment against his offending brother; "God, I thank thee that I am not as other men are, extortioners unjust, or even as this publican." The parable of the prodigal is framed upon the same principle. The elder son, who disdain his returning brother as 'a man of repentance,' and arrogates to himself superior and immaculate worth, exactly characterizes the proud and self-sufficient Pharisee, whose sentiments he embodies, and whose supercilious language he employs. In these exquisitely constructed apologies, our Lord reasons with them upon their own assumptions; supposing, not granting that they possessed the excellence to which they laid claim; and suggests that, if they were as perfect as they presumptuously assumed to be, they would have no reason to complain that a greater sinner was pardoned upon his repentance, but ought rather to rejoice, as God and angels did, over every such triumph of religious principle in a sinful world. But he crushes their own fancied fabric to the dust, by asserting that the conversation of one such sinner as they held in scorn, was of far higher account in the estimation of superior intelligences, than the feigned and defective moralities of a hundred such outward sanctimonious, but really hypocritical men as many of them were. "There is joy in heaven and among the angels of God over one sinner that repenteth, more than over ninety-and-nine just persons," (such as they affected to be) "who need no

repentance." The words *e pi ennekonta aenea*, which have been rendered, not "more than;" just as, in another parable, the publican is said to go "down to his house justified, *e theinos*, rather than the other. Thus did our Lord effectually vindicate his own mode of procedure in seeking the lost, rescue from the tempt of the world in all ages the subject of general repentance, and hold up to deserved censure those arrogant pretenders to excessive sanctity, who, being up in selfishness and pride, professed to be sinners, and scandalized at the mercy and condescension displayed by the Redeemer of the world toward penitent and recovered transgressors.

From the New-York Observer.

The Tract Cause in Russia.

A recent letter thus presents, at a glance, what interests Christians in Russia have before them, and the importance of the aid afforded by the American Tract Society.

"It is a fact that *your Society is our principal reliance*. The field is greatly enlarged here, and depending on your continued aid, we are going on our work, having now in a state of forwardness several new Tracts and new editions of our old ones are sold out. Estonia and Livonia; Sweden and Finland, open an immense field for Temperance Tracts, also on Tracts on the sin of Profanity and Sabbath-Breaking. A kind Providence has lately brought us acquainted with some pious Russians abundantly competent to the translation of new Tracts and the revision and correction of new ones; and our friends here are quite competent to the critical examination of them afterwards, although they cannot translate into Russ, with ease.

"Never before were so many interested in the circulation of Tracts as at present. Many of the Russian merchants who reside here, purchase them to send to their families in the interior. A friend a few days since handed half a dozen Tracts to a Russian, who, a few days afterwards, came to him to call for them, and said, "I was much pleased with the books and wish you to send me five roubles worth, which was done. We have many such pleasing occurrences continually occurring to animate us.

"Venturing on your assurance, I have pledged my friends the amount appropriated by you in your last communication, not doubting that you will sustain me in it. The sale of Tracts in the city is continually increasing."

All the Christians must be like Noah's ark, thus pitched without and within. They must have a holy inside and a holy outside; their profession and their practice must agree together.

Can men call him a Deity to whom they will not attribute so much as they do to every ingenious man, the honor of being good company!—This is not to be profane, but to be absurd.

Two duties must run through a Christian's life like the warp through the woof, blessing and truth.

Lukewarmness is the best natural, but worst spiritual temper man can be in.

The gate which leads to life is a straight gate; therefore we should fear; it is an open gate, therefore we should hope.

MINUTES

Of the Twelve Mile River Baptist Association, held at Keowee Meeting House, in Pickens District, S. C., Sept. 26, 1835.

STATE OF THE CHURCHES.

Churches.	Church Meetings.	Districts.	Post Offices.	Delegates Names.	Baptized.	By Letter.	Renewed.	Dismissed.	Excluded.	Dead.	Total No.	Contract's for Minutes	When Connected.
New Hope,	2	S. Pickens,	Falls,	Jos. Grisham, Jos. Brewer,	18	7	1	5	3	1	63	1 50	Oct. 3, 1829
Pugh,	2	Anderson,	M. Cann's store,	Simeon Smith, Wm. Pickle,	2	3	0	3	1	0	50	1 12 1/2	Oct. 3, 1829
Keowee,	4	Pickens,	Picken's C. H.	BENJ. NEIGHBOURS, E. Perry,	1	2	0	3	2	0	23	87 1/2	Oct. 3, 1829
Secona,	1	Pickens,	Wolf Creek,	JACOB LEWIS, Rich'd. Baker,	1	0	1	0	0	0	32	1 5	Oct. 3, 1829
Oolenoy,	3	Pickens,	Pumpkintown,	Hugh Allen, Ira Roper	1	0	0	5	0	0	32	1 30	Oct. 3, 1829
Cross Roads,	4	Pickens,	Dacusville,	Wiley Cantrell, Daniel Looper,	0	0	0	2	1	0	41	1 50	Oct. 3, 1829
Liberty,	4	Pickens,	Pickensville,	Champe Taylor, W. J. Parsons,	2	1	0	4	0	1	36	1 35	Oct. 3, 1829
Antioch,	2	Pickens,	Wolf Creek,	JOHN COBB, Micajah Alexander,	1	4	0	3	0	0	59	1 37 1/2	Oct. 3, 1829
Peters Creek,	2	Pickens,	Pumpkintown,	JOS. ROBINSON, Jas. M. Crawford,	1	4	0	6	0	0	41	2	Oct. 3, 1829
M. F. Saluda,	2	Greenville,	Pickets Valley,	D. Blyth, † Mathew Caps,	4	0	0	14	0	1	95	1 18 1/2	Oct. 9, 1830
Cheochee,	1	Pickens,	Falls,	Jameg Knox, Matthias Fricks,	1	8	0	7	5	1	29	30	Sept. 24, 1831
Wheby's Creek,	3	Buncomb, N.C.	Catheys Creek,	BENJ. KING, John Hamlin,	5	0	1	0	1	0	66	1 60	Sept. 22, 1831
Mountain Creek,	4	Greenville,	Greenville C. H.	Anderson Roberts, John Brookshear	0	0	0	0	3	0	41		Sept. 22, 1833
North Fork,	1	Greenville,	Merrittsville,	James Picket, L. Chadwick, †	1	13	0	14	0	0	39	1	Sept. 21, 1832
Merritts,	1	Anderson,	Pickenaville,	John Gunter,	0	0	0	6	0	1	22	1	Sept. 21, 1833
Six and Twenty,	3	Anderson,	Silver Glade,	JAMES WILSON, Wm. Webb,	0	0	0	0	0	0	19	75	Sept. 26, 1833.
					3842	3	74	16	5	696	17	91 1/2	

Formed the Assoc'n.

Dis'm'd Sept. 28, '35

N. B.—Those names in SMALL CAPITALS are ordained; those in italics licenced, and those marked (†) are absent.

MINUTES.

The introductory sermon was delivered on Saturday by brother John Cobb, from the Gospel recorded by St. John, ch. xviii. 36. "My kingdom is not of this world." After an intermission of ten minutes, assembled in the Meeting House. After prayer by the Moderator, proceeded to business. The Clerk having removed, brother Joseph Grisham was appointed pro. tem.

1. The Letters from the Churches composing this body were read, the names of the Delegates enrolled, and the state of the Churches minuted.

2. Read the Constitution and Rules of Decorum of the Association.

3. Opened a door for the reception of Churches. Received one by the name of Six and Twenty. Enrolled the names of her Delegates, and state of the Church minuted.

4. Elected brothers Benjamin King, Moderator, and Joseph Grisham, Clerk.

5. Read letters from sister Associations, viz: from the Saluda, letter and minutes, by her messengers Burroughs and Kay; from Tugaloo, letter, by her messengers, Smith, Ballard, Cobb, Dawson and Stovall; from Reedy River, letter, by hand of James M. Crawford, (of our body) no messenger or minutes; from Tuckaseige, letter and minutes, by messengers Com and Henson; and brother Posey of that body being present, was also recognized as a messenger; from French Broad, letter, by Jordan Leadbetter and Setton, messengers; from Tiger River, letter, by brother Lewis, one of her messengers; the messengers, and ministers not messengers, who were present, were invited to a seat.

6. Appointed Keowee Church, with brothers John Cobb, Micajah Alexander, and Champe Taylor, to arrange the preaching on to-morrow.

7. Appointed brethren Grisham, Robinson, and Wilson, to write a letter of correspondence to our sister Associations with whom we correspond, and that it be printed in the minutes.

8. Appointed brethren King, Grisham, Robinson, Wilson, and Parsons, a Committee of Arrangements.

9. Appointed brethren Parsons and Crawford a Committee of Finance.

10. Appointed the following brethren as messengers to sister Associations, viz: to Tugaloo, Joseph Grisham and Joseph Brewer; to Reedy River, Joseph Robinson and James M. Crawford; Tuckaseige, Jas. Wilson, Joseph Grisham, and W. J. Parsons; French Broad, Benjamin King, W. J. Parsons, James Wilson and Joseph Grisham; Saluda, James Wilson, James M. Crawford, and Joseph Robinson. Tiger River, Joseph Robinson, James M. Crawford, and Wiley Cantrell.

11. Brother Posey prayed, and adjourned until Monday morning 10 o'clock.

The Sabbath was spent in acts of devotion. A large congregation collected at the stand at an early hour. Brethren Posey, Ballard, and J. W. Lewis, each delivered a sermon, and brother Smith an exhortation. The people were much affected, and we hope many may long remember with gratitude that they were there awakened to a sense of their true state, and by grace enabled to turn and live.

12. Monday. Met according to adjournment.—Brother Posey prayed. Called the Delegates, and found all present.

13. Report of the Committee of Arrangements adopted.

14. On the recommendation of the New Hope Church, the Churches are requested to state in their next letters the number of male and female, also the number of colored members, and that there be additional columns in the next minutes.

15. The Church at Mountain Creek having applied for a letter of dismission to join another Association, the request was granted.

16. The Circular Letter was read and adopted.

17. The Corresponding Letter was read and adopted.

18. The Church at North Fork Saluda having sta-

ted in their letter that they have, as recommended in our last minutes, re-considered and rescinded an act of their's that was likely to endanger the union and fellowship of the Churches.

19. Directed the Clerk (in his discretion) to open a correspondence with other Associations than those with whom we correspond, by an interchange of minutes by the mail.

20. Resolved, That this Association are in favor of corresponding by messengers, minutes, &c., with the State Convention of Baptists in South-Carolina, and that so far as they understand the objects of the Convention, they approve the same; but as hitherto there has been no correspondence, we have not been enabled to understand them fully. Resolved that brethren Joseph Robinson, Joseph Grisham, and James M. Crawford, be appointed messengers to attend the meetings of that body until our next meeting, and that the Clerk write the letter, and that it be signed by him and the Moderator.

21. Resolved, That it is expedient to send Delegates to Franklin, N. C., to sit with the Convention to meet there next Friday, called Western Baptist Convention of N. Carolina, the object of which is to establish or consult with Delegates from Western North-Carolina and a part of South-Carolina and Georgia, and with such as may be disposed to establish a Manual Labor School near the Mountains, under the direction of the Baptist denomination.

22. Took into consideration the query of the Committee: "Ought not members visiting Conference Meetings of Churches to be invited to a seat and participation in business." Referred to the Churches, and recommended them to send up their opinions to the next Association.

23. Appointed brother Wilson to write the next Circular, and choose the subject.

24. Appointed brother Wilson to preach the next Association sermon. Brother King alternate.

25. The next Association to be held at Cross Road Meeting House, commencing on Friday before the fourth Sabbath in September next.

26. The Churches are recommended and requested to instruct their Delegates to the next Association to decide and fix upon one central place for the meetings of the Association, or whether there shall be three central places for Union meetings, and the Association to be held there alternately; or whether it remain to fix the place for the next meeting as at present.

27. Recommended the Clerk to have at least 300 extra copies of the Minutes printed in the Southern Baptist.

28. Recommended to the members of the Churches that they meet in their own Churches and hold prayer meetings as often as practicable; and particularly whenever their stated minister does not attend; and in their neighborhoods as often as they can with any convenience.

29. Recommended that Protracted Meetings be called whenever a Church deems it expedient, and the ministers are requested to attend them when in their power.

30. Recommended the reading of the scriptures and family prayer at stated times morning and evening.

31. The Committee on Finance collected and handed over to the Clerk \$18 13.

32. Resolved, That the thanks of the Association be given to members of the Keowee Church and the inhabitants of the vicinity for their kindness and hospitality during this meeting.

The meeting was closed with a short but affectionate address by the Moderator, and prayer by brother Posey.

B. KING, Moderator.

JOSEPH GRISHAM, Clerk.

CORRESPONDING LETTER.

The Twelve Mile River Baptist Association to the Associations with whom she corresponds; mercy and peace be abundantly multiplied:

Beloved Brethren—

The good hand of our God has brought us together at this our annual meeting. We feel deeply sensible of the renewed obligations we are under to our God; and to our sister Associations in being blessed with the counsel, aid and comfort of so many able messengers sent to us in this our time of need.

We have been cheered with the company and assistance of messengers from all our sister Associations with whom we have been corresponding, except the Reedy River; from her we received a letter of love by our brother James M. Crawford, (of our body.) We are much gratified to find that they are all in peace, and that in some there have been refreshing showers.

We greatly rejoice that there appears a spirit of enquiry; that the light of the Gospel is beginning to awaken our Churches to a sense of their dangers and of their duty. Dear brethren: We are in great need. The harvest is truly plenteous and laborers few; and while we have been saying, "we pray the Lord of the harvest to send us more laborers," we have greatly neglected to practice what we knew to be our duty. We have not asked in faith, and we have not done all in our power to enable those who were willing to come into the vineyard, to come and labor.

We pray you brethren to be importunate for us, that we may be all enabled plainly to see our duty, and deeply to feel for our destitute situation; and that we may now be up and doing to redeem the time. This is a pressing time of need with us. Our Churches, although in peace, all complain of barrenness. Dear brethren: We want more light, more zeal, more grace. Our Churches are but partially supplied with the preaching of the word. Our ministers complain of age and infirmity, and unless we get help we shall soon be more destitute. We feel that something ought to be done. What shall be done? We feel to hope that the Great Head of the Church will shew us our duty plainly, and enable us to run therein and not be weary.

The stand has been filled from day to day principally by brethren in correspondence and the word has been dispensed with much zeal and faithfulness. We trust the labors of love bestowed here will be productive of great good, that many precious souls may be made to rejoice in eternity that they were here. We desire to praise God for what we have seen and felt here.

We have had one Church added to our number, and one Church applied for a letter of dismission. By our Minutes you will see that in some of our Churches there have been additions, but nothing like a general revival in any.

Our next meeting will be held at Cross Road Meeting House, about six miles North-West of Pickensville, ten or twelve miles South-West of Greenville, in Pickens District, commencing on Friday before the fourth Sabbath in September next.

Beloved Brethren: We pray you again to unite with us to supplicate our gracious Redeemer, that he

would hasten the day when he will make his Church a praise in the whole earth.

B. KING, Moderator.

JOSEPH GRISHAM, Clerk.

CIRCULAR LETTER.

The Twelve Mile Association to the Churches she represents, sendeth Christian salutation.

Dear Brethren—

For years past your attention has been directed to very interesting subjects, in pursuance of our design in our Circular Letters; permit us in this to call your attention to the true nature of Gospel discipline.

By discipline is meant the right treatment of offending members. The Church that neglects this duty, resembles a State in which the administration of justice is omitted, and crime is permitted to be practiced with impunity; that part of the design of Church union, which consists in mutual watchfulness is lost, backsliders are encouraged, hypocrites patronized, the society corrupted, and the honor of religion compromised.

It is the sin which the Apostle describes in these awful words: "If any man defile the temple of God, him shall God destroy."

The Church is the temple of God, and to defile it is to introduce improper members to its communion, or to tolerate them in the practice of sin. To suffer offences to be committed, from one time to another, without being noticed, must be as displeasing to God as it would have been if the Jews had permitted any filthy substance to remain in the temple, or swept the impurities of the sacrifices into the holy of holies. A single unpunished transgressor or troubled the whole camp of Israel, and brought calamity upon them; nor could the favor of God rest upon the people until Achan was discovered and destroyed.

The advantages of discipline are obvious, and numerous: it reclaims backsliders and detects hypocrites; it excites a secret awe in the Church; supplies an additional watchfulness to prayer, by exhibiting at once the proofs of human frailty, and the painful consequences resulting from its exposure, while it is a public testimony of the Church against all unrighteousness.

Here several things deserve particular consideration.

1. What offences should become subject to discipline?

Of course all scandalous vices and immoralities. "I have written to you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat"—1 Cor. v. 11.

"Put away from yourselves that wicked person;" mentioned 1 Cor. v. 1.

2. "The denial of the essential doctrines of the Gospel of Christ, and thus rendering the commandment of God of non-effect through your tradition."—Matt. xv. 6.

"But though we, or an angel from heaven, preach any other Gospel than we have preached, let him be accursed."—Gal. i. 8. "Of whom is Hymenius and Philetus; who concerning the truth have erred; saying the resurrection is passed already, and overthrow the faith of some; whom I deliver to satan."—2 Tim. ii. 17, 18. "If any man teach otherwise, and consent not to the words of Christ, and sound doctrine according to godliness, from such withdraw thyself."—

1 Tim. vi. 3, 5. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that bideth him God speed is a partaker of his evil deeds."—2 John x. 11.

Nothing can be more plain than that these passages do require us to separate from our communion, all who deny the fundamental doctrines of the faith once delivered to the saints as contained in the word of God. It is difficult to say where forbearance should terminate, and where discipline begin; but there can be no doubt as to the path of duty.

When a member denies the divinity, atonement, and spiritual influence of our blessed Lord, with such a person it is impossible to have any spiritual communion, and we are not to hold with him any visible union. Reason as well as revelation forbids it.

3. Disturbing the peace of the Church in any way is an offence that imperatively demands the exercise of discipline.

"A man that is an heretic, after the first and second admonition, reject."—Titus iii. 10. "I would they were cut off that trouble you."—Gal. v. 12. "Mark them that cause divisions, and avoid them."—Rom. xvi. 17. "We command you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly."—2 Thes. iii. 6.

We are here taught that if any man disturb the peace, or break the unity of the Church, no matter in what way, whether by insinuating that the pastor does not preach the Gospel, or by forming a party against him, or by raising up a division to oppose the proceedings of the Society, in a factious and contentious manner, he must without delay be dealt with as an offender. He may be a moral man, and in appearance a holy man, but this is not to screen him from discipline; on the contrary, these very qualities enable him to do the greater mischief. A factious temper, when united with reputed sanctity, is the most dangerous character that can exist in a Christian Church. An immoral man can do little harm; his vices have a repellant power to drive away from him all who have a due regard for their own reputation. But a man, who under the guise of piety becomes a troubler of Israel, will be a troubler indeed: he should be instantly called to account, and if not reclaimed by mild and affectionate admonition, he should be separated from communion; for as long as a Church contains such an individual, it is cherishing a viper in its bosom.

The word heretic signifies rather the author and leader of a party, whatever his opinions may be, than one who holds erroneous sentiments. It means a factious person who raises a sect in the Church, whether the ground of their Association be a matter of feeling or opinion.

4. Living in a state of irreconcilable enmity with any of the brethren, and refusing to make a suitable concession for an injury inflicted. "If he will not hear the Church, let him be unto thee as an heathen man and a publican."—Matt. xviii. 17.

The manner of proceeding in cases of discipline: There are many things of which no other notice should be taken than the private admonition of one member to another, when the offence is trivial and known only by one or two; and if the desired effect is not produced, they should then proceed as directed in Matt. xviii. 16, 17.

It is very undesirable to bring anything more into our Church meetings than is absolutely necessary; they will otherwise become the scene of endless contention.

In some cases where the crime is highly scandalous and notorious, it is necessary for the honor of religion, the credit of the Church, and the good of the offender, to proceed immediately to excommunication as soon as the fact is clearly proved.

By excommunication nothing more is meant than an entire separation of the offender from all relation to the Church, and an utter exclusion from all its privileges. The solemn sentence is purely spiritual, designed to maintain the purity of the Church, and to manifest the glory of Christ's holiness in the government of his kingdom, and cannot extend to the person, estate, liberty, or any civil rites whatever of the excluded member.

The sentence of excommunication should never be proceeded to by the Church, but with the greatest caution and seriousness. It should be accompanied with sorrowful and humble confession of the delinquent's sin, and humble prayer that it may have a suitable effect upon his mind and the minds of others. It should be done in the name of the Lord Jesus, and not as an act of the Church's own authority. It should be done without any emotions of wrath, malice, party spirit, or personal resentment. In short, from the beginning to the end of the fearful proceeding, there should be a manifestation of all that deliberation, discretion, seriousness, grief, and awe, which this solemn act of excision seems to demand.

There appears in this act a reference to the future judgment of Christ. In one sense the Church now judges for Christ in matters of his kingdom, and woe to them who dare to pronounce this sentence without being well assured, on good grounds, that it is the sentence of Christ himself.

It is the echo of his awful law, saying to the offender, depart from my house; and unless the offender repent, he may live in awful anticipation of his sentence at the last day; saying, depart from my heaven.

While it retains its character as a spiritual ordinance, it is the chief bulwark against the disorders which threaten to overturn religion; it is the very nerve of virtue, and next to the preaching of the cross, the principal antidote to the corruptions that are in the world through lust.

Discipline in a Church occupies the same place as laws do in a State, or in a Kingdom. However excellent its constitution may be, it will inevitably sink into a state of wretchedness, if laws are not enacted, and duty administered; so a Church which pays no attention to discipline, will either fall into confusion, or into a state so much worse, that little or nothing will remain worth regulating.

The right of inflicting censure, and of proceeding in extreme cases to excommunication, is an essential branch of that power which the Church is endowed with, and bears the same relation to discipline, as the administration of justice to criminals bears to general principles of government. When this right is exerted in upholding the faith once delivered to the saints, or in enforcing a conscientious regard to the laws of Christ, it maintains its proper place, and is highly beneficial.

It is a question worthy of consideration how Church members should conduct themselves towards those who are separated from their communion. We are not left without instructions on this head.

"If any man obey not our word, by this epistle note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother."—2 Thes. iii. 11, 15. "I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."—1 Cor. v. 11.

But it is equally evident from the apostolic injunction, that excommunicated persons are not to be utterly forsaken: "Count him not as an enemy, but admonish him as a brother." Pains should be taken to bring them to repentance; they should not be given up to their sins, and given over, as it were, to become more and more vile. The pastor and members should seek opportunities to admonish and warn them; peradventure God may give them repentance to the acknowledging of the truth, and upon their penitence and reformation they should be received into communion with love, joy, and gratitude.

Great care should be taken by a Church to display the most inflexible impartiality in the exercise of discipline. To allow the riches, the talents, or the influence of any offender to blind the eyes of the Church, and to screen him from punishment, is a most flagrant crime against the authority of Christ, and the laws of his kingdom. We cannot readily conceive any thing more likely to bring down his indignation upon a Church than to allow his temple to be defiled by way of compliment to secular distinctions.

No member should be permitted to withdraw to evade expulsion. If he has done any thing worthy of censure, or of separation, he should not be allowed to retire with his conduct unnoticed. It becomes not the wisdom and order of any society entrusted with authority for its own preservation, as the Church is by Christ himself, to suffer persons liable to censure by the fundamental rules of that Church, to cast off all respect to it, to break their order and relation without considering thereupon according to the authority with which they are entrusted. To do otherwise, is to expose their order to contempt, and proclaim a diffidence in their own authority for the spiritual punishment of offenders.

B. KING, Moderator.

JOSEPH GRISHAM, Clerk.

CHARLESTON, S. C.

FRIDAY AFTERNOON, OCTOBER 16, 1835.

The Circular Letter of the Twelve Mile River Association is on an important subject, and is worthy the attention of the Churches. We hope it will be read.

We must offer a public return of thanks to Colonel Joseph Grisham for the active part he is taking in favor of the Southern Baptist. He has recently put himself to much trouble to obtain patronage for the paper in sections of the country where we have heretofore been unknown.

There has been a Protracted Meeting in the Mispah Church, which resulted in the baptism of 47 hopeful converts.

The Protracted Meeting appointed at Robertville will not commence on the 22d inst. as first proposed, but on account of the meeting of the Convention will be deferred until the 29th instant.

We will next week give our readers the Address of John Brisbane, Esq. before the Agricultural Society in August last.

We learn from a gentleman immediately from New-York, that Arthur Tappan appears to be doing much less mercantile business this season than usual. This speaks well for the public spirit of our merchants.

The Editor having returned to the city, takes this occasion to observe that he is indebted to two or three friends for assistance in conducting the paper during his absence. Occasionally they have introduced as editorial matter something of their own, but with a consciousness that the opinions expressed were in accordance with the Editor's views; and we now assume the responsibility of all the opinions published as editorial.

We regret that we have had of late to defend ourselves against the imputations of slander and false rumors; but we hope that our brethren generally who have patronized the Southern Baptist heretofore will not imitate the example of one or two who have already withdrawn their support, and that those worthy young brethren who have set this example, will repair the injury thus unintentionally done us, by requesting us to continue sending their papers as usual, since they must be convinced by this time that our opinions on the great question now agitating the country have been misunderstood and misrepresented.

We have been expending much time, labor and money, to establish a Baptist paper in South-Carolina, and if our friends desert us, the injury is not ours personally, but it becomes the loss of the Baptist denomination. To ourselves the loss of the paper would be pecuniary gain, since as Franklin says, "a penny saved is a penny gained," and as we spend some hundreds more for the Southern Baptist than we receive for it, we should be some hundreds the gainer by being compelled to withdraw from the Editorial chair. As we established the paper for religion's sake and to promote the interests of our denomination, if our brethren think the paper is not properly conducted, we will most cheerfully resign our office to any one they may conceive more suited to the place, and we will ourselves personally do all we can to sustain him. We desire to be usefully and benevolently employed, but we have no ambition to continue in the Editorial chair longer than we can be serviceable to the denomination. As long as our brethren may sustain us we expect to continue in our present situation, nor need they fear or apprehend that we shall ever desert Southern principles or cease to support and defend Southern Institutions whenever it comes within the province of a religious paper to speak on these subjects.

The present excitement of the public mind on the subject of slavery is particularly to be lamented on account of the probable paralysis of those religious operations in which the South has heretofore been connected with the North. Already do we hear it warmly insisted on that we dissolve all union with the brethren of the North in sustaining those benevolent enterprises by which the Gospel is to be disseminated throughout the world. And it will not surprise us if measures should soon be adopted to separate from the Bible, Tract, and Missionary Societies, and to organize these Societies among ourselves. We are not without reason for the apprehension that when the Baptist General Convention meet again, it will be without a representative from the Southern section of the Union. It is yet in the power of our brethren at the North to prevent this state of things.

Their religious papers and periodicals have produced the present excitement; their political papers have not meddled much with the subject of slavery, and it is to the religious papers that we must now look to have a change produced in the public mind. They surely ought by this time to perceive that the effort they have been making to abolish slavery must be disastrous in its consequences if persisted in, and that instead of subserving the purposes of religion, it does positive harm. Why not then abandon the position they have taken, and determine one and all of them to withdraw from a controversy fraught with so much evil and disaster? If the Northern religious editors will adopt this course, the people at the North generally will soon abandon their misplaced zeal, and instead of keeping the South and North at daggers points, we shall soon be a united people again, and our religious societies can be conducted in harmony and with consequent success. We are happy to see that some are disposed to pursue this course, and we earnestly recommend for religion's sake, that all the conductors of religious periodicals at the North at once publish their determination to withdraw from all discussion on this exciting topic. What can they gain by continuing it? If they write against slavery, we write in defence, and whilst their arguments are not read by the Southern community generally, our arguments are every where circulated, and thus Northern editors are themselves indirectly instrumental in confirming the Southern people in our present views. And since after so long disputation we are, on our part, still unshaken in our confidence that the word of God is in our favor, notwithstanding all the anti-slavery arguments of Northern writers, and since we most firmly believe we have all along had the best of the argument, what can the Northern papers effect by persisting in the discussion? Brethren, desist; and let us be united in carrying forward those plans by which the Redeemer's kingdom is to be established on earth. Force us not to a separation from you.

The Editor of the Zion's Advocate has attempted, whether designed or not is known to him, to make an impression on his readers disreputable to our paper. He has made no comment on our article of September 18th, but by connecting two sentences or parts of sentences, not thus used by us, he makes the impression that our disposition is bloody and murderous. The language thus given us is as follows: *The people of the South will not hear any thing upon this subject from any quarter. If it be discussed it must be done at the price of blood.* By referring to our article it will be seen that we deprecate the course of our Northern brethren because it may end in the shedding of blood. We shall expect the Editor of the Advocate as a Christian to make us an apology.

The notes of the Editor of the Christian Secretary on our remarks of September 25th, would not we think have been made, if he had been correctly informed of the course of the citizens of Charleston in reference to the incendiary papers. His comments do us much injustice.

We find since our arrival in town that the accounts we had in the country of the unhealthiness of this city during the past season were much exaggerated. The fever has not prevailed as an epidemic, and the cases that have occurred were confined to the part of town contiguous to the scenes of the late destructive fires. There need be no apprehension now of fever on the part of those desiring to visit the city.

We shall notice the Boston Recorder in our next.

FOR THE SOUTHERN BAPTIST.

Meeting of the Convention.**Mr. Editor—**

As discussion has been invited in relation to the momentous subject which will press on the attention of the Convention expected shortly to assemble, permit me as sharing in the common solicitude to offer with deference a few suggestions.

Sincerely lamenting the suspension of the Theological Institution as a deprivation to the students embodied in it, and through them to the churches and the community, and regretting extremely that a partial failure has tended to produce alienation in any of its professed friends, I consider the object itself as being of an importance too sacred and urgent to allow of apathy, and as requiring renewed, increased, and persevering efforts. In the strictures which have occasionally appeared in your paper, full justice does not appear to have been done to the Institution. This I attribute not to design, but to incidental causes. The minds of the writers, occupied with disappointment and regret for a result contrary to their hopes and expectations, have principally dwelt on errors and defects. But whatever may have been the deficiency in the arrangements, and whatever of incidental evil has resulted, I think it due to truth to state and maintain that the Institution has been productive of much good. The important pastoral stations in different parts of the State reputedly occupied by its graduates, the number usefully employed as itinerants and otherwise, and the number of its late inmates who are still pursuing in other Institutions their studies commenced in this, may be adduced in evidence. Persons who in years past had an opportunity of remarking the improvement made by the students in composition and public speaking, and of witnessing their general correct deportment, and the zeal with which many of them engaged in devotional exercises, and in religious teaching of different descriptions, must acknowledge that they were as a body highly estimable and promising, and did credit to the faithful exertions of their instructors. Already the Institution had begun to be considered an *Alma Mater*, and had become to its alumni a place of endeared recollection, a centre of cherished resort and intercourse. It is true there was too prevalent a disposition to assume the ministerial office prematurely, to quit the Institution and to form matrimonial connexions. And in regard to this irregularity churches as well as individuals were in error, by inducing the young men to think their services were wanted abroad, and that they were already fit for public stations. I hope for the future the fathers in the ministry will be more consulted, that they will interpose their advice, and more strictly adhere to the apostolical injunction, "Lay hands suddenly on no man." I would by no means oppose a prudent subordinate well regulated exercise of gifts, but am convinced a too hasty introduction into the pulpit, is both injurious to the individual and prejudicial to the hearer.

While the want of an enlightened efficient ministry is felt, a want which is great and pressing, and while an effort is made to meet the wishes of friends and the wants of the community, I think a deference due to the judgment and intention of those who formed the plans and collected or contributed the funds already in operation. What was the result of mature consideration and conscientious exertion, should not be lightly abandoned. Whatever changes expedien-

cy may demand, it is hoped unnecessary ones will not be hazarded, as their tendency is disastrous.

One suggestion more is the last. Several persons who feel a deep interest in the result of the meeting, and who are anxious that it may have the guidance of heavenly wisdom, have made it a subject of especial prayer, and would be much encouraged by a belief that the same expedient would be generally adopted.

Yours respectfully,

A WELL WISHER.

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

Observing that the members of the Board of the Convention have been called by the President of that body, in order to adopt measures for the re-organization of the Furman Theological Institution, I beg leave to make a few very brief remarks.

The question now under consideration appears to be this: What shall be the character of the Institution when revived? I think the views of *Obscurus* on this point perfectly just. It should be purely Theological. As to the choice of Professors, that is another matter. *Obscurus* proposes Dr. Brantly. Is it not very unlikely that he can be obtained? He declares that the Professors elect should be men of "known competency as theologians and faithful Christians." Are both the gentlemen named such? Does he intend to intimate that the late Professors were wanting in any respect? I should think not; and I say without hesitation that Mr. Furman alone would "give character to any Institution." I shall speak no further of him, convinced, as I am, that his high attainments, comprehensive understanding, and purity of character, must ever place him on no ordinary level. Of Mr. Hartwell I must speak with greater diffidence, as my acquaintance with him is slight. To conclude, I beg permission to commend the indefatigable efforts of the worthy Agent of the Convention, Mr. Hodges. He has evinced a zeal and perseverance in the cause which he has undertaken, truly worthy of imitation; and I sincerely hope he may one day see the fruit of his labor of love.

Hoping that the Convention may be directed in all its decisions by Supreme wisdom, I remain, yours affectionately,

SEXTUS.

FOR THE SOUTHERN BAPTIST.

"Be sacred truth your study and delight,
Read it by day and meditate by night."

Some objects of attention, not destitute of merit, owe much of their interest to circumstances and occasions. A brilliant display of fireworks, on an evening of public festivity, may surprise and enchant an unemployed multitude; or an ascending balloon, as a spectacle of rarer occurrence, of greater ingenuity and hazard, may impart a sublimer emotion: while in either case the effect is heightened by novelty and social feeling. But the works of nature need not this adventitious charm, which is impaired by repetition and lost by familiarity. The majestic luminary of day is ever exhilarating and impressive: the inextinguishable lamps of night shine with an attractive tranquillizing splendor. The productions of genius and art are reviewed with renewed pleasure, and what excites admiration as a whole, will reward curiosity in the inspection of its component parts. That sacred structure which was the centre of union to the chosen tribes, had its various materials prepared and its

members adjusted, before they were compacted into one magnificent edifice. Consummate skill appeared in every part, viewed either separately or in conjunction. Of that venerated volume which embodies truth, each constituent portion, whether narrative, doctrinal, devotional or prophetic, deserves a careful study and elucidation. In each, the author, the time, the occasion and circumstances, are worthy of consideration, as a knowledge of these assists us to understand allusions and the application of argument. And there is a particular satisfaction in observing how the doctrines, assertions, and implications of one writer harmonize with those of another, of a different age, of different genius and habits, and how they reflect a mutual light.

A prominent place in the sacred records is held by the "Acts of the Apostles," in which the organization of the Christian Church is shown, with the means of its establishment and the distinguished actors in that important service. This is now proposed as the object of our attention. And here perhaps an apology is due from the writer for having committed himself to undertake an investigation like the present, pertaining more fitly to the professed critic and theologian. In disclaiming any intention of assuming such an office, he would remark that he was led incidentally to reflect on the necessity of faith, not only as the foundation of religion and the medium of spiritual blessings, but as a natural principle, resulting from our dependent social condition, essentially involved in the common transactions and intercourse of life, and therefore reasonable. Its necessity for the reception of historical truth was distinctly apparent. While pursuing this train of thought, the Acts of the Apostles came forward in a regular course of reading, and its merit as a historical composition was remarked. A wish to contribute to the columns of a valuable journal, something which might be useful, was the inducement for submitting to view the preliminary observations contained in preceding numbers. What remains is to endeavor to redeem the pledge given in relation to this important document, not by a full exposition of its contents, or a labor-d defence of its inspiration or doctrines, but by exhibiting some of its prominent articles, and showing its credibility on the common principles of satisfactory evidence.

Profane as well as ecclesiastical history recognizes the existence of numerous Christian communities in Asia Minor and Greece. The host of martyrs that they supplied to Pagan persecution, fully establishes the fact which the well known letter of Pliny to Trajan, and his reply, confirm. "The Acts" acquaints us with the origin of these churches. It is a work of undisputed authenticity, being the production of the "beloved physician," who wrote the Gospel of which this is the indispensable sequel, and who was "Paul's companion in travel" and in his captivity at Rome. It abounds with important transactions and wonderful incidents, containing much in little space. The style is perspicuous,* simple and neat, equally remote from an obscure conciseness and a tedious prolixity; possessing with unaffected ease more classical purity

*To this general character of perspicuity, two exceptions may be noted, 1st, respecting the plan of Paul's retreat upon leaving Damascus after his conversion: 2d, respecting the baptism of the twelve disciples mentioned in ch. 19. In the first case some elucidation may be derived from Paul's speeches and epistles: in the latter from a critical examination of the text and context, and a collation of the nearly parallel case of Apollon in the previous chapter.

than any other New Testament writer. If profane history is, as Cicero describes it, "philosophy teaching by example," we have in this record divine truth exhibiting human virtue in its sublimest forms, its most amiable qualities and heroic achievements. In the first chapter, after recognizing the fundamental facts of christianity contained in his "former treatise," including particularly the ascension of Christ and his previous promise of the Holy Spirit to his Apostles, the historian records the proceedings of the disciples, the proposal of Peter and its adoption, for filling the vacancy occasioned by the defection of Judas. In the second we have the fulfilment of the special promise of the Saviour, by which the Apostles received supernatural endowments for the manifestation and execution of their high commission; the effect produced on the multitude by suddenly witnessing the phenomenon of unlettered Galileans speaking fluently a variety of foreign languages; the powerful preaching of Peter, the conviction which accompanied it, and the consequent great accession to the church. The third chapter contains the miraculous cure of a lame man, and the humble and zealous application of this fact by Peter, to set forth the power and grace of his Divine Master. The fourth records the vexation of the chief priests on account of the Apostles' preaching with an injunction to desist; the firm testimony of the latter to the truth, and the avowal of their determination to adhere to it: also the devotion of the disciples, their unanimity and their community of goods. In the fifth we have the exemplary penal death of Ananias and Sapphira, a continuation of miraculous cures, the rage and perplexity of the Sanhedrim, and the prudent counsel of Gamaliel. The succeeding chapter gives an account of the appointment of deacons, and the opposition made to Stephen, one of the most distinguished of them, whose arraignment before the council gave occasion for his lucid and cogent address contained in the seventh. His death under false accusation was the signal for a more general persecution, which occasioned the dispersion of the Apostles and the consequent spread of the Gospel. The eighth chapter, which records these facts, exhibits also the character and conduct of Simon Magus, and the baptism of the Ethiopian Minister of State. The miraculous conversion of Saul comes next into view, then the cure of Eneas, the resuscitation of Dorcas, the vision of Peter and his mission to Cornelius, with the reception of Gentiles into the Christian church, sanctioned by peculiar displays of divine favor. In the twelfth chapter we have the martyrdom of James, the imprisonment of Peter, and the judicial death of the persecutor Herod. The thirteenth commences a new era with the distinguished ministry of Saul now denominated Paul. The fourteenth records the interference of the bigoted Jewish converts with the privileges of the converted Gentiles, the reference of that matter to the Apostles and brethren at Jerusalem, and their decision declaring the Gentile converts exempt from the Mosaic ceremonial. The missionary journeys of Paul and Barnabas, their subsequent separation and pursuance of different routes, the travels and preaching of Paul, accompanied by Silas, through various parts of Asia Minor, Macedonia and Greece, the principal cities of which he visited; the opposition he every where encountered from his countrymen, the signal success of his ministry, the miracles he performed, the toils, dangers, and sufferings undergone, occupy the narrative until his final visit to Je-

Jerusalem, where he had been divinely warned to expect confinement and affliction. His public defences of his principles and conduct, after violence, accusation and conspiracy, had been resorted to in vain, exhibit him in circumstances of high interest, which is not diminished in reading the account of his perilous voyage to Rome, which concludes the history.

No one can suppose it to have been the intention of Luke to give a view of Roman politics; but we have incidentally many particulars which bear the impress of the times. We see the countries through which the narrative conducts us, parcelled out into Roman provinces, with resident praetors or proconsuls, and the appendages of garrisons and military commanders. We have also the tributary king Herod and his son and partial successor Agrippa. Several of the governors of provinces are named; Felix and his successor Festus in Judea, Sergius Paulus in Cyprus Gallio in Achaia; also Publius, "chief man" of the island Melita (or Malta.) Some of the military officers are named, the centurions Cornelius and Julius, the "chief captain" or military tribune Lysias, commander of one thousand men, and consequently over ten centurions. The Jewish high priests Annas and Caiaphas are named with their distinguished coadjutors John and Alexander. The mention of Claudius, by whose order the Jews were compelled to leave Rome, together with that of these several official characters, and particular of circumstances, marks the period embraced by the history, commencing in the reign of Tiberias Cæsar, including the reigns of Caligula and Claudius, and ending in that of Nero;—comprising altogether about thirty years. In regard to the provinces it may be remarked that their designation does not always correspond in extent to the geographical divisions commonly bearing those names, which is particularly the case with those of Asia and Achaia; the former being restricted to the north-western part of Asia Minor, and the latter including the greater part of Greece. Of the governors, the particulars mentioned by Luke agree with their general character as given by other writers. The geographical notices of the countries traversed by Paul in his journies, and of the places passed in his voyages, are accurate and clear. As to circumstantial notices, we have the origin of the name *Christian* applied to the disciples, first given at Antioch, and recognized in Agrippa's reply to Paul; the famine or death predicted by Agabus, and occurring in the reign of Claudius, mentioned by profane historians; the manner of sacrificing among the Romans, instanced in the priest of Jupiter's bringing "oxen and garlands;" the mode of dress in loose garments, alluded to in the mention of Paul's girdle; the privilege of Roman citizenship exempting its possessor from corporal punishment, claimed on two occasions by Paul, and immediately admitted; the dependence of Tyre on the neighboring countries for supplies, alluded to in the remarks on the deputation to Herod, "because their country was nourished by the king's country," confirmatory of what took place in the reign of Solomon, when large supplies for Tyre were drawn from his dominions. The mention of Paul's working with Aquila and Priscilla at the business of tent-making, as being of "the same craft," illustrates what is recorded of the ancient Jews, that they added a manual trade to a learned education. "Going up to Jerusalem," exemplifies a manner of speaking customary with the ancients in relation to the capital of a country. Without adverting to this,

there would be considerable obscurity in the expression in the seventeenth chapter: "And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch." Gone up to Jerusalem is intended. The presence of Jews at Jerusalem at the day of Pentecost, from various countries of which they were natives, is a proof of the extensive previous dispersion of individuals and bodies of that nation, which had taken place at different periods, as recorded by inspired and apocryphal writers, confirmed by numerous allusions of the Romish classics.

Characteristic traces are abundant: the bigoted attachment of the Jews to the customs and traditions of their fathers, and their prejudice against the Gentiles; not those only who retained their unbelief and hostility, but those also who became converts, shown in repeated instances. This verifies, what is often experienced now, that prejudices of education, especially when tinged with superstition, become inveterate and difficult to conquer. The turbulence of judaizing teachers gave occasion for manifesting the candor and forbearance of Paul and Barnabas, their tenderness towards their Gentile brethren, and their deference for the body of the church, to whom with the other Apostles the decision was referred. The preeminent conduct and immoveable indifference of Gallio, the shrewd observation of the Ephesian town-clerke, and his reproof of the mob, have a convincing air of truth. In the letter of Lysias to Felix we have a sample of the clear and laconic style of Roman official communications; in the speech of Tertullus that of a bombastic mercenary orator, who after two sentences of gross flattery, apologizes for his tediousness, and proceeds to make accusations against the prisoner as void of truth as his commendation of the governor. To this the respectful temperate but firm defence of Paul forms a pleasing contrast. He frankly acknowledges that, according to what they called a *sect*, so worshipped he the God of his fathers, candidly stating the facts of his case, and demanding proof of the charges against him. The character of Paul as it is collected from his actions, his speeches and epistles, is unrivalled. Through every vicissitude of external fortune, in things indifferent becoming "all things to all men," he ever shows an ardent mind, deep intelligence, tender feeling, powerful eloquence, unshaken fortitude and strict integrity. His language is courteous, unaffected, dignified; on some occasions most pungent, on others, equally gentle and pathetic. When hurried into a disrespectful expression to the high priest, in consequence of his insolent rudeness, being reminded of the impropriety he made a prompt apology. Peter is bold, candid, zealous, and affectionate; his speeches, and those of Paul are so characteristic that they cannot be interchanged, as to style and manner, without losing much of their aptitude and force. The address of Stephen is an admirable specimen of sacred eloquence: in a perspicuous and flowing narrative he gives a beautiful compendium of the Hebrew history, from the call of Abraham to the divine appointment of Moses as lawgiver and prophet. He recounts the infidelity and perverseness of the nation, and the consummation of its wickedness in the conduct of the existing generation. His stern reproof excites their ungovernable rage, which they vent in a manner that occasions a sublime exhibition of triumphant faith, resignation, and charity. The close of the scene is inimitably pathetic. Without a reproachful expression, or an effort to move compassion, the historian simply says,

"And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit, and kneeling down he cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

STOA.

(To be continued.)

N. B. In the last No., p. 155, for Danube, (an inadvertent mistake of the writer) read *Rhin*; in the next paragraph, for adorned, read *admired* Greek; for occurrences, *occurrence*; for treaties, *traitise*; for denarius, *denarius*.

FOR THE SOUTHERN BAPTIST.

EFFINGHAM, Darlington, Oct. 3, 1835.

My Dear Brother Brisbane—

For several days I have been anxious to write and let your readers know the good tidings. The Lord is still carrying on his work in our region. I have been regularly attending a Protracted Meeting for two and twenty days, which commenced at a preaching place I had about half way from Elim to Bethlehem Church, which Church I have been supplying for two years past. I preached at this place during last summer in the woods, on Sabbath evenings, as I returned home from Bethlehem.

The congregation assembled at a convenient point, and having taking their humble seats on the ground, I selected a spot under a tree for my stand. The Lord was there to bless. Since that time the inhabitants have built a small house for worship. Our meeting was carried on at this place for thirteen days, and forty-two were received as hopeful converts.

Never have I witnessed as I recollect a more interesting season. Converts were received from 12 to 72 years of age, a goodly number of which obtained a hope during the meeting. The Lord hath done great things for them, whereof we are glad. Our Church meeting came on at Elim, which at this time was a three days appointment; so we removed to Elim, where instead of "twelve wells of water," we had a fountain.

Water not being convenient at the appointment below, the most of the candidates came up to Elim to be baptized. On last Sabbath I went down into the water, and baptized thirty-five souls in the presence of more witnesses than I ever saw upon the banks of Lynch's Creek before. It was a day of days with us; a time long to be remembered. The services of the sanctuary were interesting, after which the right hand of fellowship was extended to the candidates. During this scene an awful solemnity seemed to pervade the congregation, when suddenly the cry was extorted from numbers of trembling souls, who rose from their seats saying, pray for us. The sight was moving, and there was a general stir throughout the camp. But a few moments determined the continuation of the meeting another day, and from one to another it continued nine days; and on the last day, which was yesterday, we were in the house of the Lord even until dark, worshipping and hearing converts relate what God had done for their souls. We were compelled partly to break up here on account of a Protracted Meeting which I have had appointed at Bethlehem some time, and which I am now about starting to. During the nine days at Elim, twenty-nine came in, making seventy-one which came in during the meeting. My brother John Good has been my constant companion and fellow laborer in the Gospel during this revival, as well as that which I previously advised you of at Motts. We had three

or four sermons in the mean time from other brethren, and the effectual labors of several active lay members; but above all the blessed Redeemer was in the congregation to bless as he has promised.

I feel my brother that the Lord has been very good to me, and it is a matter of deep regret that I do not feel as humble and thankful as I would wish. I therefore solicit the prayers of my brethren, that my labors may be more abundantly blest, and I trust I shall constantly be engaged with my brethren for Zion, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Yours in hope of a better world,

JOHN M. TIMMONS.

SUMMARY.

There were 19 deaths in this city during the last week from the 4th to the 11th inst.—Whites, 9; Blacks and Colored, 4.

There is a discussion now going on in some of the public prints on the proposition for a Southern Convention, some writers advocating, and others objecting to the measure.

The Abolitionists are trying to get up a State Convention in New-York, but it is expected that should such a Convention meet, it will be mobbed.

It appears from the Journal of the Rev. Mr. Rule, of Gibraltar, that Popery in Spain is on the point of being destroyed by infidelity.

Four young English Noblemen on a visit to New-York have recently been degraded by the Police Court for nocturnal revelries, being confined for several hours in Bridewell. They were the Marquis of Waterford, Lord John Beresford, Lord Roselyn, and Col. Dundas of the Royal Guards.

There were 52 graduates of Princeton College at its late commencement. The Trustees have organized a Law Faculty, and have appointed the Hon. S. L. Southard, the Hon. Theodore Frelinghuysen, and J. S. Green, Esq. Professors. Twenty Theological students received their final certificate.

There has recently been a great fire in Boston.

The Liberia Herald communicates the intelligence that twenty-four of the Colonists at the new settlement of Port Cresson (a settlement founded upon the Quaker principle of non-resistance) were massacred by a party of natives under King Joe Harris, who seem to have been tempted to this atrocity by the unprotected state of their victims.

The man who robbed the Savannah Branch of the Darien Bank has been detected, and most of the money recovered. He was taken in New-York.

The Comet is now visible to the naked eye, and when the evening is clear may be seen towards the West.

The life of Gen. Washington has been written in Latin by a school master on the banks of the Ohio. It is very favorably represented.

There is a proposition to connect Cincinnati, Ohio, with Charleston, S. C., by a rail-road. It is thought to be practicable.

Fifty steam boats have been built during the last year on the Ohio river.

Gen. Harrison, candidate for the Presidency, was recently thrown from a horse, and seriously though not dangerously bruised.

Dr. Gibson is now the editor of the U. S. Telegraph formerly edited by Gen. Duff Green.

The Siamese Twins were to have left New-York for Europe on Tuesday last.

A new locomotive engine has been brought out for our railroad.

An affray is said to have taken place between Mr. Clay and Col. Woolley, in Lexington, Ky., in which the former received considerable injury.

Death of the Hon. Wm. T. Barry.—We understand, says the New-York Mercantile Advertiser and Advocate Extra of Saturday last, that letters have been received by the packet from England, which arrived yesterday, containing intelligence of the death of the Hon. Wm. T. Barry, our Minister to Spain, and late Post-Master-General.

The following gentlemen have published a note in the Albany Evening Journal, declaring that the use of the names to the call of a Convention of the Anti-Slavery Society at Utica, was done without their knowledge or consent—and that if they had been consulted they would have opposed such a movement: Israel Smith, George B. Ide, E. N. Kirk, John G. Wasson, John L. Ambler, L. Norton, E. C. McIntosh, Anthony Gould, S. Centre.

GENERAL MISCELLANY.

HAMBURG, 27th Sept, 1835.

GEORGE McDUFFIE,

Governor of the State of South Carolina:

Respected Sir—I deem it my duty to report to your Excellency, the progress of my efforts, in effecting a direct commerce, between Hamburg in South Carolina, by the way of Charleston, with Hamburg, in Germany; of which the enclosures bear testimony. I cannot forbear expressing my joy in its success, so far; and all I can say, is, give me a Bank, and I will give you a direct Trade with Germany.

With great esteem, I am yours,

HENRY SHULTZ.

EDGEFIELD, C. H., 5th Oct., 1835.

MR. HENRY SHULTZ:

Dear Sir—In common with every patriotic citizen of this State, I had seen, with high gratification, indications of the promised success of your public-spirited commercial enterprise, before I received your letter, with its enclosures. I congratulate you on the flattering prospect, and I cannot doubt that the enlightened patriotism of the Legislature will dispose that body to give every Banking facility consistent with its general views of policy, that may conduce to your complete success.

I am, your obd't, serv't.

GEORGE McDUFFIE.

From the N. Y. Morning Herald.

Importation of Abolition Tracts from England.

A case containing several hundred copies of London Abolition Tracts, have just come through our Custom House to the Anti-Slavery Society, in Nassau street. They were addressed to "E. Wright, Anti-Slavery Office, Nassau street a portion of these pamphlets consists of copies of "A Letter to Members of Congress of the United States," by an English Clergyman containing with additions, a tract called "Every man his own property-holder, printed by Whitaker, bookseller, London." We further learn that since Dr. Cox sailed for England last week, several other packages of English Abolition Tracts will be passed through the Custom House, in time to circulate them in Utica during the sitting of the Convention. Doctor Cox brought them to this coun-

try last spring, but from some cause or other, delayed passing them through the Custom House, till his friends have now done it for him.

These tracts all contain matter of the most violent and inflammatory character against the South. They are the outpourings and the concentrated essence of the London Abolition Society. It appears also that the British Abolition Society have furnished not only matter to be circulated and reprinted here, but that funds are also secretly sent over to aid the great effort of abolishing southern slavery. We have been informed that the London Society has sent over in bills of exchange, money to the amount of £6,000 sterling, with a promise of £50,000 more, if it be deemed necessary.

At the opening of these cases by the Custom House Officer, the Secretary of the Anti-Slavery Society, Mr. Wright, expressed himself highly offended. "What right have you to open that box?" asked he. "I have a right," replied the spirited officer, "to open every case that passes here. I have examined that box, I have marked it, "Incendiary Pamphlets from London!"

A public meeting was held in Boston on the 7th inst. to devise the means of filling the subscriptions to the stock of the rail road, intended to connect Boston with Albany. Mr. Webster, Mr. Everett, and several of the most distinguished citizens of Boston took part in the proceedings. The amount already subscribed is \$1,200,000—the sum required is \$2,000,000. This road will place Boston in direct communication with Lake Erie.

Gen. Duff Green has purchased the paper called "The Examiner," from its former proprietor, Condy Raguet, Esq., and which, according to his prospectus, will be devoted to the maintenance of Southern rights and interests.

The Extra Meeting of the Baptist State Convention will be held at 12 o'clock on Thursday, the 22d inst., in the Baptist Meeting House, at Barnwell Court House; and the meeting of the Board on Wednesday, the day previous at the same time and place.
WILLIAM B. JOHNSON,
President of the Convention.
Oct 16

The Welch Neck Association will convene in the Elm Church; Harlington, on Saturday before the second Lord's day in November next.
Oct 16

Protracted Meeting.

The Black Swamp Baptist Church have resolved to commence a Protracted Meeting, at their Meeting House, in Roberville, Beaufort District, on the 29th October, and affectionately invite brethren generally, and ministering brethren particularly, to attend.
JOS. T. ROBERT, Pastor.
Oct 16.

The Comprehensive Commentary,
ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Ward, 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.

PRINTING,

Neatly and expeditiously executed by
JAMES S. BURGESS.

CHARLESTON PRICES CURRENT, OCTOBER 16, 1888.

ARTICLES.		§	c.	§	c.	ARTICLES.		§	c.	§	c.		
BAGGING, Henup, 42 in. yd.	36	a	30	American Cotton, yd.	35	a	45	OIL, Tannér's, bbl.	11	a	13		
Tow and Flax	18	a	22	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
BALE ROPE, lb.	11	a	15	Mackerel, No. 1.	7	50	a	00	PORK, Meas, bbl.	18	00	a	00
BACON, Ham.	00	a	111	No. 2.	7	00	a	00	Prime,	15	00	a	00
Shoulders and Sides	61	a	71	No. 3.	6	00	a	00	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	3	75	a	3	Meas, Boston,	14	50	a	00
Prime	8	a	50	FLOUR, Bal. U.S. sup. bbl.	6	75	a	00	No. 1. do.	14	50	a	00
Cargo	41	a	41	Philadelphia and Virginia,	0	00	a	65	PEPPER, black, lb.	9	a	81	
Meas, Boston,	00	a	121	New-Orleans,	0	00	a	00	PIMENTO,	9	a	91	
No. 1,	00	a	11	GRAIN, Corn, bush.	85	a	95	RAISINS, Malaga, bun. box.	3	50	a	3	
No. 2,	8	a	9	Oats,	48	a	50	Muscate,	3	50	a	75	
BREAD, Navy, cwt.	4	a	31	Peas,	60	a	00	Bleas,	00	0	a	00	
Pilot,	4	a	41	GLASS, Window, 100ft.	41	a	9	RICE, 100lbs.	31	a	4		
Crackers,	7	a	71	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	71	a	10		
BUTTER, Goshen, prime, lb.	25	a	7	HAY, Prime Northern, 100lb.	1	121	a	1	Porto Rico and St. Croix,	71	a	101	
Inferior,	20	a	00	IRON, Pig,	4	a	41	Havana white,	111	a	18		
CANDLES, Spermaceti,	32	a	34	Sweden, assorted,	4	a	41	Do. brown,	71	a	91		
Charleston made,	14	a	14	Russia, bar,	4	a	41	New-Orleans,	6	a	71		
Northern,	12	a	12	Hoop, lb.	61	a	61	Lump,	141	a	16		
CHEESE, Northern,	8	a	81	Sheet,	8	a	81	Lump,	13	a	14		
COFFEE, inf. to fair,	11	a	111	Nail Rods,	7	a	71	SALT, Liv. con. sack, 4 bu.	1	61	a	1	
Good fair to prime,	13	a	131	LARD,	9	a	101	In bulk, bush.	23	a	20		
Choice,	141	a	15	LEAD, Pig and Bar, 100lb.	61	a	61	Turks Island,	31	a	31		
Porto Rico,	131	a	141	Sheet,	61	a	7	SOAP, Am. yellow, lb.	5	a	61		
COTTON, Uplands, inf.	151	a	151	LIME, Stone, bbl.	1	50	a	SHOT, all sizes,	71	a	8		
Ordinary to fair,	16	a	16	LUMBER, Pitch Pine, rfts, Mft.	7	a	8	SEGARS, Spanish, M.	14	a	16		
Good fair to good,	161	a	17	Shingles, M.	3	a	5	American,	1	85	a	1871	
Prime to choice,	18	a	181	Staves, Red Oak,	14	a	15	TALLOW, American, lb.	9	a	91		
Santee and Maine,	39	a	40	MOLASSES, Cuba, gal.	25	a	26	TOBACCO, Georgia,	24	a	4		
Sea Island, fine,	32	a	50	New-Orleans,	30	a	32	Kentucky,	5	a	6		
CORDAGE, Tarred,	9	a	10	Sugar House Tracle,	30	a	30	Manufactured,	8	a	13		
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 2d. lb.	64	a	0	Cavendish,	24	a	22		
DOMESTIC GOODS.				Tar, Wilmington, bbl.	1	62	a	TEAS, Bohes,	18	a	20		
Shirts, brown, yd.	61	a	81	Turpentine, soft,	2	50	a	Souchong,	30	a	40		
Washed,	8	a	10	Do. Georgetown,	1	a	125	Gunpowder,	75	a	80		
Shirting, brown,	8	a	151	Pitch,	1	75	a	Hyson,	50	a	60		
Washed,	101	a	17	Rosin,	1	371	a	Young Hyson,	65	a	75		
Calicoes,	9	a	15	Spirits Turpentine, gal.	45	a	50	TWINE, Seine,	96	a	30		
Stripes, indigo blue,	81	a	11	Varnish,	7	a	25	Sewing,	26	a	30		
Checks,	7	a	16	OILS, Sp. winter strained,	1	05	a	10	WINES, Madeira, gal.	2	a	3	
Flats,	81	a	11	Fall strained,	90	a	90	Tenerife, L. F.	1	a	125		
Footings,	12	a	13	Summer strained,	90	a	90	Malaga,	45	a	50		
Bed,	13	a	20	Linseed,	1	a	105	Claret Bordeaux, case,	32	a	30		
DUCK, Russian, bolt.	15	a	21					Champaign, doz.	8	a	15		

BANK SHARES, STOCKS, &c.

NAMES.	Original	Present	Divi-
	Cost.	Price.	
United States Bank Shares	100	1081 00	3.50
South Carolina do.	45	61	1.75
Sante do.	100	117 00	3.03
Union do.	50	55a64	1.50
Planters & Mechanics do.	25	371	1.00
Charleston do.	25	521 0	
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	92	4.00
Rail-Road do.	100	114	3.00
Santee Canal do.	870	300	20.00
State 6 per cent Stock	100	00	
State 5 per cent do.	100	00	
City 6 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 81 a 84 per cent. prem.
 France, 5f. 20 a 00 per dollar.
 New-York, } 60 days, 1 per cent. discount and int.
 Boston and } 30 days, 1 per cent. discount and int.
 Philadelphia, } 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills of New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1/2 per cent and int.; Savannah 1/2 per cent. and int.; Checks on the North, par. do. South and West, 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 85, and Sovereigns, 841 a 4 7-8

Charleston Market.

COTTON.—The rivers continue low, in consequence of which the principal part of the Cotton that comes to market has been by the rail-road and wagons. The sales during the week have been 2817 bales as follows: 145 at 171, 307 at 17 494 at 161, 88 at 161, 599 at 161, 553 at 161, 141 161, 71 at 161, and 414 at 16 cents. 37 bales of very inferior Uplands, old crop, from 13 to 141 cents. We have heard of no sales of Long Cottons. Our last advices from Europe are not considered favorable by purchasers, and the market has rather declined. To effect sales sellers are obliged to accept from 16 to 161 cents. At these rates there is good enquiry. None but the very choicest will command any thing over these rates.
RICE.—The sales have been for fresh beat, and 31 bbls. of the new crop at 84; other descriptions brought 83.
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, 77a8c Dollars. 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.