

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

Vol. II.]

CHARLESTON, FRIDAY, NOVEMBER 20, 1835.

[No. 47.

MINUTES OF THE CHARLESTON BAPTIST ASSOCIATION.

		STATE OF THE CHURCHES.													
Churches.	Ministers and Delegates.	Number last year.	Baptized.	Rec. by Let.	Restored.	Dismissed.	Excluded.	Dead.	Whites.	Blacks.	Total.	Preaching.	Days of	By whom supplied.	Post-office.
1 Charleston,.....	B. MANLY, W. J. HARD, W. RILEY, J. L. KENNEDY, J. MORRIS, J. O. B. DUNGAN, J. GOON, J. E. DUNGAN, and Miles Wheeler.	1303	106	10	3	15	626	307	1068	1375	.....	.....	B. Manly,.....	Charleston.
2 Ebenezer,.....	H. GRAY, W. H. PEBBLES, E. ALLEN, H. CUTTING, J. NICHOLES, J. SCOTT, T. BURBANK, J. SCOTT,.....	122	1	3	0	15	2	41	55	119	.....	.....	No regular supply.	Darlington.
3 High-Hills,.....	M. V. STRICKLAND, JAMES L. BRANZINGTON, J. DUNN, J. BARRETT, D. HOPKIN, J. CHINA, JR., L. BROOKLAW, W. G. BARRETT, D. SHEPPARD, C. M. BRAKEM, S. A. L. LYNN, P. HURFORD, J. RILEY, J. BARR, M. KELLY, JAMES KING, E. J. LIDE, JOHN FOUNTAIN, W. Q. BEATTIE, J. DUPRE, J. WILDER, H. SHUBER, WILLIAM TENDER, J. GRAYBURN, JACOB SINDERT, J. W. HILL, W. K. WHITE, WILLIAM G. WINNEM, G. W. BILLUPS, WILLIAM POST, JOHN PENDERGAST, ELDER JOHN ROSS, D. WOODRIF, JOHN SCOTT, HENRY BUCKLEY, JOS. KYDORREN, R. COPELAND, J. CROZEL, G. VOGEL, THOMAS ADAMS, WILLIAM NOLEN, J. I. KAY, (deceased Delegate), J. WILKINSON, E. SHUBER, I. S. ANDLEY, C. KOMPERTH,.....	404	6	0	49	2	5	39	312	325	.....	.....	N. Graham,.....	Staeburg.
4 Mount Pagon,.....	42	5	2	0	10	4	0	25	7	.....	.....	D. C. Bales, for a short period.	Mill Grove.	
5 Georgetown,.....	455	47	1	0	5	1	4	24	469	493	.....	.....	Georgetown.	
6 Colquhoun,.....	Columbia.	
7 Wessonsaw,.....	Charleston.	
8 Beulah,.....	Columbia.	
9 25-Mile Creek,.....	Orangeburg.	
10 Amelia Township,.....	Columbia.	
11 Calumna,.....	304	0	3	2	24	4	0	61	222	283	.....	Destitute.	Columbia.	
12 Camden,.....	Camden.	
13 Calvary,.....	56	14	3	0	7	1	1	61	43	104	.....	.....	Jacksonville.	
14 Piedmont,.....	154	6	0	2	3	0	2	87	68	153	.....	.....	Spartanburg.	
15 Bethel,.....	106	14	0	0	1	0	0	43	44	119	.....	.....	Charleston.	
16 Boose-Creek,.....	44	16	1	0	0	1	0	43	50	.....	.....	.....	Pineville.	
17 Mount Olive,.....	51	1	0	0	0	2	0	19	31	.....	.....	.....	Columbia.	
18 Colonel's Creek,.....	84	0	2	0	1	4	1	49	17	.....	.....	.....	Columbia.	
19 Four-Holes,.....	288	18	2	1	22	5	1	56	167	227	.....	.....	Felton.	
20 Mechanicville,.....	Mechanicville.	
21 Sumnerville,.....	86	0	6	0	4	2	2	31	33	81	.....	.....	Sumnerville.	
22 Sandy-Run,.....	71	6	9	1	11	4	0	23	5	81	.....	.....	Columbia.	
23 Seneca,.....	Kennett's.	
24 Swift's Creek,.....	Camden.	
25 Fallowship,.....	203	4	0	0	15	0	1	24	18	42	.....	.....	Jacksonville.	
26 North,.....	46	0	0	0	2	3	0	50	133	203	.....	.....	Windsor.	
27 St. George's,.....	40	4	2	1	4	0	4	4	52	.....	.....	.....	Parson's.	
28 Eden,.....	Columbia.	
29 Jackson's Creek,.....	Charleston.	
30 Edisto Island,.....	Kingsree.	
31 Beulah,.....	25	1	0	0	3	0	0	32	1	23	.....	.....	Mill Grove.	
32 Bethany,.....	128	1	0	1	8	3	0	39	108	147	.....	.....	Orangeburg.	
33 Antioch,.....	Orangeburg.	
34 Orange,.....	33	3	0	0	0	4	0	11	40	51	.....	.....	Pineville.	
35 St. James, G. Creek,.....	19	1	0	0	0	0	0	13	7	20	.....	.....	Orangeburg.	
36 Edisto (new church),.....	16	0	0	0	0	0	0	1	16	.....	.....	.....	Orangeburg.	
37 Mount Carmel, do.,.....	Orangeburg.	

The names of Ordained Ministers are in small capitals, of Licensed Preachers in italics. From Churches distinguished by an asterisk (*) we have no account, and their numbers stand as they did last year. Ministers and Delegates, to whose names an obelisk (†) affixed, did not attend. An hyphen (-) denotes a vacancy.

MINUTES

Of the Charleston Baptist Association at the Eighty-fifth Anniversary, held at the Moriah Church, Sumter District, Oct. 31st to Nov. 3d, 1835.

Oct. 31st, 1835.

1. The Charleston Association commenced its annual session this day, at 12 o'clock. In consequence of the non-attendance of brethren D. Sheppard, and W. J. Hard, one of whom, in case of the failure of the other, was appointed to preach the Association Sermon, that sermon was preached by B. Manly, from 2 Pet. i. 9.

2. After a brief intermission the delegates assembled for business, in a building contiguous to the church.

3. At the suggestion of the Moderator, W. G. Barrett was appointed clerk for the time,—Br. Mahoney prayed.

4. The names of the delegates present were enrolled: who proceeded to the election of officers. B. Manly was re-elected Moderator, and W. G. Barrett elected Clerk.

5. Letters, so far as handed in, were now read.

6. The following committees were appointed by the Moderator; viz.—On Preaching—I. Scott, W. White, J. Riley.

To Examine Minutes—I. Nichols, N. Graham, J. J. Ray.

On Queries and Requests—H. W. Mahoney, J. China, Sen., E. Allen, J. Wilder.

On Monies—J. E. Durgan, I. Scott, I. O. B. Dargan.

To prepare a Digest of the State of the Churches—The Clerk.

7. Two churches, the Edisto and the Mount Carmel, lately constituted, made application for admission into this body. The Association being persuaded that they were constituted upon gospel principles, and according to the rules laid down in the Baptist Confession of Faith, granted their request, and their Delegates, after the usual formalities, were welcomed to seats with us.

8. Invited ministering and other brethren present, both of our own and other denominations, to seats with us, and aid us in council.

9. The Moderator introduced to the favorable notice of this body, Br. Luther Crawford of New York, Assistant Secretary of the American Baptist Home Missionary Society; bearing with him credentials of unexceptionable character, particularly in regard to the movements of abolitionists. He was cordially welcomed to a seat with us.

Adjourned to Monday morning, 10 o'clock. Prayed by Br. Crawford.

10. On Sabbath, according to previous appointment, Br. Manly preached the Missionary Sermon, from John ix. 4. "I must work the works of Him that sent me while it is day; the night cometh when no man can work." After which a collection was taken up, promotive of the objects of this body. In the discourse, reference was made to the character of the deceased pastor of the Moriah Church, Rev. P. Windham, whose memory was cherished by all who knew him, with respect and affection. Br. Crawford followed with a sermon, preparatory to the administration of the Lord's Supper; but the increased inclemency of the weather, suggested the propriety of dispensing with the administration of that ordinance. Br. Hartwell closed the exercises of this day with exhortation. The trick-

ling tear, and the rush of many to the stand to enjoy the prayers of God's people, were pleasing evidences that the labors of this day were not in vain.

Monday morning, 10 o'clock, Nov. 2d.

The Association met.—Prayer by Br. Nichols. (According to request of our beloved, long afflicted Br. Timothy Dargan, deacon of the Ebenezer Church, his case was remembered in the supplications of this morning.)

11. Letters and Minutes were received from corresponding Associations. Br. H. A. Williams, a messenger from the Edisto Association, handed in a letter from that body, expressive of a wish to correspond with us. It was unanimously agreed that we correspond with that body, and that Br. W. K. White write a special letter to them, reciprocating their wishes on that subject. Br. Williams received the right hand of fellowship, and was cordially invited to a seat with us.

Received a package of Minutes of the Moriah Association, by their messengers, S. S. Burdett and W. Kelly, who were welcomed to seats with us.

Minutes received without messengers were those of the Edgefield, Welsh Neck, Philadelphia, New Jersey, and Hudson River Associations, also of the 8th Triennial Convention, and of the Executive Committee of the American Baptist Home Missionary Society.

12. The following visiting brethren previously invited, took seats with us, viz. J. Hartwell, Malachi N. Strickling, I. A. Curtis.

13. Appointed the following brethren, messengers to corresponding Associations:—

To the Bethel, Isaac Nichols.

— Welsh Neck, H. W. Mahoney, I. E. and I. O. B. Dargan, N. Graham, H. Cuttino.

— Edgefield, John China, Sen.

— Savannah River, John Scott, I. S. Antley.

— Cape Fear, ————

— Peedee, N. Graham, H. W. Mahoney.

— Saluda, E. Pringle.

— Broad River, ————

— Moriah, Mahoney, Graham, I. Dupre.

— Edisto, I. S. Antley, J. J. Ray, C. Kermerlin, Jacob Wheeler.

14. It was stated to the Association, that of the committee appointed to visit the Georgetown Church, two only attended, brethren Manly and Good, who, though not a quorum, were however instrumental in restoring peace among them.

15. A quorum of the committee in relation to the Edisto Island Church attended, but failed in the object of their appointment. The parties still request another committee, to whom a communication from their late pastor to the Charleston Association will be submitted for consideration, and who shall advise them as to their course for the future. It was agreed that brethren B. Manly, — Brodie, and W. E. Bailey, be the committee to wait on them.

16. The committee appointed to visit Bethlehem 2d, reported in substance, as follows:—That they attended to this appointment in April last, and found the difficulty to exist between the church and one of its members;—they advised his exclusion, which being promptly attended to, seemed to settle all difficulties.

17. Received a communication from some persons lately members of the Four Hole's Church, signed by John Morrow and others, complaining of grievances, and requesting the interference of this body. It was

agreed that said communication be referred to a special committee, and that brethren Hartwell, W. White, E. Pringle, and W. Furman, be the Committee.

18. The letter from St. George's Church, refers to the exclusion from their communion of a Mr. Philip Weeks, for improper conduct; who, after repeated ineffectual attempts for restoration on his own terms, left them, and joined a church, a constituent member of the Savannah River Association, and is now preaching; which they think is in disorder. Agreed, that the moderator write to said Association, apprising them of the facts in the case.

19. Last minutes, together with a draft of the proceedings of the late extra meeting of the State Convention were read, and approved of by this body.

20. The following resolutions, relative to the American Baptist Home Miss. Soc., were passed.

Resolved, 1. That in the judgment of this Association, the American Baptist Home Missionary Society, holds a prominent place among the benevolent institutions of the present day; that we approve the resolutions of said Society passed in Richmond in May last, to raise fifty thousand dollars for the purposes of said Society the current year.

Resolved, 2. That this body recommend, and respectfully urge upon all the churches, to unite with their brethren in the above attempt.

21. The Query, from the Bethany Church, "Is it consistent with gospel order, for a member to move his membership to the church of his choice, of the same faith and order, more remote from him than the one to which he belongs," is answered by the following resolution. *Resolved*, That members removing their membership to other churches, should always carry regular letters of dismission, otherwise they cannot be regularly received.

That while it is the settled usage of Baptist churches, that members should belong to churches which are nearest to their place of residence, there may still be some circumstances, which may justify a member in removing his membership to a church more remote from him; and that whenever such a case occurs, the church must judge of the reasons of the persons applying for dismission, and must see that they appear to be actuated by a regard to real usefulness and edification, and not from prejudice or caprice; otherwise they cannot consistently be dismissed in full fellowship.

22. *Agreed*, That the Query from Goose Creek Church, be re-committed for further consideration, to be reported on to-morrow.

23. The committee on Queries and Requests, reported favorably on the request from Sandy Run, to be dismissed from this Association, with a view of uniting with the Edisto. Their request was granted.

24. *Resolved*, That the next meeting of this body be held with the Piedmont Church, Sumter District, to convene on the Saturday before the first Lord's day in Nov. 1836. Appointed D. Sheppard to preach the Association Sermon; in case of failure, Br. W. I. Hard. Br. Beattie the Missionary Sermon, in case of failure, Br. Nichols.

25. *Resolved*, That L. E. Dargan, B. Gerald, and I. Wilder, be a committee to nominate Delegates to the State Convention.

Adjourned to meet to-morrow at 10 o'clock. Prayer by Br. C. M. Breaker.

Tuesday morning, 10 o'clock, 3d Nov. 1835.
Prayer by Br. D. Sheppard.

26. Called the roll, and marked absentees. While in the performance of this duty, it was *Resolved*, That in future, those delegates who betake themselves home before the rising of this body, without having given satisfactory reasons for the same, shall stand marked as absentees on the minutes.

27. The committee to whom was re-committed the Query from Goose Creek Church, viz. "What course would the Association recommend to members of a church to pursue, who, having a ferry to cross, have constant demands made on them for ferriage, in going to and from church," reported in answer, "That friendly means of redress should be first resorted to, by respectful representations to the owner, and in some cases a compromise submitted to, before resorting to the relief which the law provides,"—which was accepted.

28. Br. Hartwell, from the committee to whom was referred the communication from the Four Holes Church, reported, "That from all the inquiries they have been able to make, they are of opinion that the advice and assistance of a committee of this body would be useful in respect to all the parties concerned, therefore recommend that a committee be appointed to visit said church." Whereupon brethren Manly, Sheppard, Wilder and Entzinger were appointed that committee.

29. On motion, *Agreed*, That Br. D. Sheppard, in his contemplated tour to the North, be considered as our messenger, to any Association he may visit, with which we are in habits of correspondence.

30. Br. I. E. Dargan from the Committee on Monies; reported \$ sent up by churches, societies, &c., \$121 05 for the Home Mission being reserved, the balance was entrusted to the care of the moderator, to convey to the Treasurer.

31. The following brethren were elected delegates to the State Convention:—W. I. Hard, D. Sheppard, W. Riley, W. E. Bailey, N. Graham, C. Burckmyer, C. Entzinger, T. I. Gantt, T. Adams, I. Dupre;—and brethren Jacob Wheeler, C. M. Breaker, H. Cuttino and I. Griffith, next highest of the nominees, were appointed, in case of the failure of any of those elected.

32. The Domestic Missionary Board presented their report, which was accepted, and is as follows:— "That at the last annual meeting, the brethren, John Ross and Noah Graham, were appointed missionaries for six months, to receive at the rate of one dollar a day for the time of service; that from providential hindrances, the Board was prevented from holding the semi-annual meeting, and the missionaries could not regularly receive a re-appointment, but continued to act; that Br. Ross reports 161 days of service, in which time he had baptized eight persons, and was otherwise encouraged in his ministry; that he received for the missionary fund \$11 16. Br. Graham has labored 165 days, and baptized 21 persons, enjoying much encouragement, as to spiritual benefit resulting from his services, and collected for the fund \$57, and five gold rings. The Treasurer reports \$310 81, out of which the balance due the missionaries, \$205 is to be paid. Respectfully submitted,

WOOD FURMAN, *Clerk pro tem.*

Nov. 2. 1835.

33. *Agreed*, That the following brethren compose the Missionary Board the ensuing year. H. W. Mahoney, I. Nichols, W. G. Barratt, John Scott, Wood Furman, E. Pringle, I. Dupre.

34. The committee to examine the minutes of corresponding Associations, reported that they discovered nothing worthy the special notice of this body.

35. *Resolved*, 1. That this Association have seen with deep regret, the efforts of some mistaken philanthropists, and deluded and mischievous fanatics, in a portion of our Country to interfere with the domestic Institutions of the Southern and Slave-holding States; and that we contemplate with serious concern the excitement on that subject, which now agitates our whole Country. We consider that such efforts can result only in consequences that every friend of good order must deplore. To convince the people of the Slave-holding States, that their Institutions are immoral and sinful, will be perfectly futile, so long as they have the bible in their hands. And as a portion of the people of one of those States, we feel called upon, to declare that we will not permit any interference with this subject, from abroad, by any persons, or on any pretence, whatsoever. If the system of slavery, as it exists in South Carolina, requires any modification, we confide in the wisdom and benevolence of her people, and her Legislature, to provide adequate relief at the most proper period. And we cannot but regard any interference with this question from others, not only as officious and unfriendly, but incendiary and murderous in its tendency, highly injurious to the interests of the slaves themselves, and fatal to the feelings of a common brotherhood, which should ever be cherished among American Citizens,—fatal especially to the permanency of the union of the States. We moreover believe, most fully, that it is the duty of those States where this intermeddling is perpetrated, to put it down and utterly repress it, if not by milder measures, at least by severe legislative enactments and penal inflictions; and that nothing less than this, is due, to the friendly relations subsisting between the states. We affectionately call upon our brethren in the non-slave-holding states, to contribute their utmost endeavours to bring about this result; and we warn them, not in the spirit of vaunting independence, much less of angry menace, but of kind, solemn and faithful expostulation, of the consequences which must grow out of any continued interference with this question.

Resolved, 2. That as Christians, we feel a responsibility in regard to the religious instruction of this class of people, that we hereby affectionately call upon the Churches in this connexion, to use every consistent method, in accordance with the laws of the land, to give them the Knowledge of Salvation, through Jesus Christ; and that in the discharge of their whole duties with respect to them, our brethren are urged to act, not as taunted and insulted by fanatics, but as ever remembering that they also have a master in heaven.

We moreover respectfully urge on the members of our State Legislature, not to curtail or restrict the religious privileges of these people, except in cases where necessity, either as to some existing abuse or obvious danger, shall clearly require their interposition and that they be not induced to adopt any measures with respect to the coloured people, which may seem to have been dictated, either by retaliation on the innocent, or by suspicion and dread. We are well assured, that no wise Legislature has any thing to fear, from the christian religion, disseminated among any class of its population; but that they will

find it the surest safe-guard of every interest they could desire to protect.

After passing these resolutions unanimously, it was further *Resolved*, that the Moderator draw up a memorial embracing the above resolutions to be forwarded to the legislature at its next Session.

36. *Resolved*, that this body, recommend, to all the Churches, within its bounds, the observance of the first Sunday in April next, as a day of thanksgiving and prayer to God, for his goodness, in sparing our guilty land from the ravages of that devouring scourge, the Cholera; and to entreat his blessing on the Churches and the Furman Theological Institution.

37. *Resolved*, that Brother Riley publish these minutes, in the usual form, and be paid out of the funds sent up for that purpose.

On motion agreed, that the Moderator procure their publication, also in the Southern Baptist, and should any expense accrue therefrom, that this body will defray the same, at a future period.

38. On motion agreed, that opportunity be now given to members of this body, to give pledges of amounts, towards the establishment of a permanent Fund, for the support of a Professor, in the contemplated Theological Institution. A laudable liberality was manifested.

39. *Resolved* unanimously, that the cordial thanks of this body, be tendered to the inhabitants of this community, for their very friendly and hospitable attention.

The Association now retired to the Church, when they, with the waiting congregation, were affectionately addressed by the Moderator. The parting scene will long be remembered. (adjourned.)

B. MANLY, Moderator.

WILLIAM G. BARRETT, Clerk.

(The Minutes of the General Committee, and the Digest of the State of the Church, will appear in our next.)

MESSENGER,

Burma.

CHUMMERAH.

LETTER FROM REV. J. H. VINTON TO DR. BOLLES,
DATED JAN. 23, 1835.

Sketch of preaching at Maulmein.

Rev. and Dear Sir,—Ere the reception of this, you will probably have received our joint letter which gives an account of the various incidents of our passage, and our safe arrival at Maulmein. The first Sabbath after our arrival we were privileged to hear the man whose praise is in all our American churches. True, he preached in Burman, but though I did not know the meaning of a single sentence he uttered, still my attention was never more closely riveted in any sermon I ever heard. Were I to fix upon any one characteristic of the preacher, which, perhaps, more than any other, rendered his discourse interesting and impressive, I should say it was earnestness of manner. It was impossible for any one to escape the conviction that his whole soul was in the work. Every tone, every look, every gesture spoke out in most emphatic language, to tell us that the man was seriously in earnest, and himself believed the truths he uttered. But what contributed not a little to the interest of the occasion, was the appearance of the assembly. Every hearer sat motionless, every eye was immovably fixed upon the preacher, and every countenance seemed to change with every varied expression of sentiment; now beaming forth joy as though some joyous

news from the other world had just reached them, which before had never gladdened their hearts—now depicting a feeling of anxiety, as though their immortal all, or that of their friends were at stake; and next of deep solemnity, as though standing before their final Judge.

Reception at Chumnerah.

We left Maulmein the 2d inst. and on our arrival here, were received by the native church, and indeed by the whole village, with expressions of joy, such as are seldom witnessed on the arrival of a long absent, yet endeared friend. Even the children were not content, without letting us know the interest they felt, by joining their parents in carrying our things up the steep ascent to the house. At evening the whole village came together for worship. It was a season of deep interest to me. I told them as well as my scanty knowledge of the language would allow, the object of my coming among them. The greater part seemed drunk up with the thought, that one was to be devoted to the work of making known to them the messages of mercy through a Saviour. The next day they brought us such fruits and vegetables as the land afforded, and indeed they have continued to make their offerings in such abundance, that hitherto we have been more than supplied. These though of trifling value, are like the woman's two mites, which in the sight of God, were of more value than all the offerings of the rich; and seem to presage the pouring out of that divine blessing, annexed to bringing in all the tithes into the store-house.

Hitherto our time has been principally occupied with attention to the sick. The day after our arrival, two were violently attacked with remittent fever. The next day two more, and the day following three more. We were applied to for counsel, and though poorly prepared to give medical advice, or administer medicine, yet we were obliged to do both, and with the blessing of God, all have recovered, or are recovering. Our success has given us an almost unbounded influence over the natives, and I trust, will be the means of opening a wider door for our future usefulness among them.

General State of the Mission.

Feb. 23. We have a school of more than twenty scholars. Some of them are now members of the church, and the rest we are expecting with the divine blessing, will soon be brought into the fold. Indeed we have encouraging indications, that a number of them have already bowed to the yoke of Christ. Six have asked for baptism, but we have put them off a little while, that they may give us farther evidence of the genuineness of the change. A little time since, Mrs. V. proposed to them that they should come to our house weekly, when she would spend an hour in instructing them—and praying with them. At the time appointed they all came, and at the close, inquired if they might come the next day, saying they were unwilling to wait a whole week for another such meeting. She consented and has since met them daily. In my daily excursions among the natives, I am frequently thronged with the little creatures; and what is still more interesting, they not infrequently join me in proclaiming salvation through Jesus.

I have commenced a course of village itinerancy. My plan is to spend from two to three hours each day before evening worship, in going from house to house, and praying and beseeching all I meet in Christ's

stead to be reconciled to God. What will be the result, remains yet to be known; but I am looking for a glorious harvest of souls. The oath and promise of God is, that the blessed Jesus shall have these darkened multitudes for his inheritance, and though I am most unworthy to be employed as the instrument to accomplish a work so glorious; yet I trust the Lord will deign to use me, that the excellency of the power may appear to be of God and not of man.

I have baptized two, and shall probably baptize again next Sabbath. Inquirers are multiplying, and I trust the time is not far distant, when this whole land shall be Emmanuel's land,—a mountain of holiness, over which the blessed Jesus shall reign without a rival.

RANGOON.

EXTRACTS OF A LETTER FROM MR. HOWARD TO DR. BOLLES.

Hostility to the Mission. Imprisonment of Ko Sanlone

MARCH 10, 1835.

Rev. and Dear Sir,—A vessel is about to leave this port to-day and believing that it is our duty to acquaint you as far as practicable, with the state of the mission here I hastily drop you a line. From the time I last wrote, till the 14th of February, Mrs. H. and myself pursued the study of the Burman language, and nothing occurred worthy of special notice, unless it be the fact that there appeared to be a general increasing attention to religious instruction, and the channels in which the streams of life were flowing to these perishing multitudes seemed daily widening and deepening. The rulers, especially the Woongee, had exhibited towards us tokens of special regard. Some however of the inferior officers appeared jealous of our influence and were a little disposed to annoy us by urging us for presents, seizing and carrying away the cook for a disregard of their fire laws, &c., although authorized by the Woongee.

Feb. 14. Brother and sister Webb with their little son, departed for Maulmein, and, unprepared as we were for our situation, we were left alone. Brethren Brown and Cutter, who had just arrived from Ava, embarked with them. As I could neither speak nor understand much of the language, Br. Cutter left with me Moungh Shwa Thal, a Maulmein convert, who had been employed in the printing department, and understood so much of the English language, as to enable him to interpret a little. Br. Webb also left under my care Ko Sanlone, who had been preaching and giving tracts in his verandah, and who has for a considerable time, been the only native Christian at Rangoon who has possessed courage enough to speak or act publicly, in favor of the cause of Christ. As Br. W's house and mine are on the same street and near together, and Br. W's house has the best verandah, Ko Sanlone continued his labors there after Br. W. went to Maulmein. About this time Br. Judson sent me two Karen Christians, Too-ano and Moungh Pyau, hoping that they might prove valuable assistants to me, in acquiring the language, and performing other missionary labor. Their wish was to go to some of the nearest Karen villages, and be absent a week: I consented to it, and as we were pursuing the study of the Burman language, we made arrangements with reference to studying the Burman one part of the day, and the Karen the other. At this time we had with us five boys, and three girls of the Rangoon Karens beside the Karen boy David Jones, about 12 years old,

whom we brought from Maulmein, and who had been for years with Mrs. Judson. Beside these were three or four who lived near, that came daily, to whom Mrs. H. gave instruction in several English branches. In respect to all these, we labored unmolested, and with the cheering hope that our labors were not in vain, till the morning of the 25th inst., when Ko Sanlone, after having been on the verandah about an hour, came in and said the Seet Keh had sent for him, and asked what he must do. (This Seet Keh is an inferior officer, and to use the phraseology of the English residing here, "he is the head man of this street.") I told Ko Sanlone that I thought it best to go, and that Moung Shwa Thah might go with him and inform me of the result, and I would render him all the assistance in my power. They went, and Moung Shwa Thah returned in about an hour, saying, Ko Sanlone was questioned with regard to his preaching, and confined for further examination. I went to see the Woongee in the afternoon, having Mr. McCaLder as my interpreter. On entering into the presence of the Woongee, and being seated, he came toward me, and very pleasantly said, This is the American teacher, and turning to Mr. McCaLder, said, What does he want! I told him that one of the rulers had confined one of my men, and I had come to see him about it. What has he shut him up for! he asked. I said I did not know. Ah! he replied, I think he gives writings, that the ruler does not like; and turning to Mr. McCaLder, said, Go tell him to let him go. We went out and proceeded as far as the court house, where a very large number of officers were convened, and Mr. McCaLder was informed, that the Ray-woon desired to speak with him. It was then ascertained that the Seet Keh had excited the minds of all Rangoon against Ko Sanlone, and they were resolved if possible, to put him to death. When Mr. McCaLder was seen with me, it was suspected that we had been to the Woongee on this business, and they anticipated very justly the result, and were resolved to counteract it. When they learned the fact with reference to the Woongee's decision, they all rose upon their feet as by an involuntary impulse, and exclaimed that it was a disgrace to their nation to permit this man to overthrow their religion, and proceeded in a mass to lay before the Woongee their complaint. The charges brought against Ko Sanlone, were many, and utterly false: no one indeed unacquainted with the Burman character can imagine the baseness of their conduct in this affair. The Woongee, I have no doubt, felt himself obliged to forsake the path of justice, and unite with the multitude against the innocent; and still it is believed, that another man so intelligent, so liberal in his views, so honorable in his dealings, cannot be found in the whole nation. Ko Sanlone was now delivered over to these merciless wretches, who insulted him in every way they could devise. He was imprisoned, loaded with chains, sometimes made to labor hard; but I cannot proceed, for the vessel that carries this, is now about to hoist her sails. I shall write again soon. Suffice it to say, that his release was effected on the 8th of March, attended, however, with considerable expense.

Every native Christian in Rangoon, or nearly every one, has been subjected to a fine, and all Rangoon is filled with fear. Our house has been surrounded by a mob, sometimes for hours. But still the Lord is with us, and we rejoice that it is our privilege to labor in this empire of darkness.

LETTERS OF MOUNG SHAW TO MR. WEEB,

Subscribed, "To Ko Duay.—Please to give this into the hands of the American teacher."

"I, Moung Shaw Thah, to the church which is in Maulmein. Because Ko Sanlone lives in the city of Rangoon, and preaches and gives books, the rulers, have seized and accuse him before the Woongee, in order to put him to death. The Woongee, however, said let him go for this time. Still the anger of the rulers was not appeased. They therefore consulted together, and when they had replied to the Woongee, he ordered to put him in prison and in irons, which they did, putting irons upon his ankles and about his neck.

"There were from Maulmein 3 Karens who had come to ask for baptism, one Christian and one boy who does not yet believe, and 3 Karen school-boys; in all 8. These were all put in the stocks. Seven of them, however the ruler of Mabece being their bail, were released from the stocks.

"Ko Sanlone's burden is heavy. But although the rulers desire to touch his life, by the power of God I trust deliverance will come. Yet though he obtain his release, it will cost much money.

"Now because of Ko Sanlone's troubles, and because he has no money, I hope that the church will make him each according to his ability, a little offering, that he may be free." Ma Min-hoo (Ko Sanlone's wife) intends to sell their little daughter Shway-mee. Toonoo is very sick of a fever. All the disciples in Rangoon, keep out of the way, but those from Maulmein are in no danger. Moung Das's mother-in-law who has been much at the house of the teacher, has been fined 10 rupees."

EXTRACT OF A LETTER FROM MR. CUTLER TO H. LINCOLN, ESQ.

Baptism of Moung Thun-aung.

River Irrawaddy, off Yat Chaug, Feb. 2, 1855.

My dear Sir,

Br. Brown and myself left Rangoon for Ava on the 17th of Nov., with two assistants to go the whole of the way to Ava, and one to go as far as this place. We took with us a large quantity of books and tracts, and set out with the full intention of making a faithful distribution of them to the multitudes on this river, and which I think we have accomplished.

To-day, br. Brown had the pleasure of baptizing a young man by the name of Moung Thun-aung, a native of this place. He gave good evidence of being a Christian, when we went up, as well as his father, —and they requested we would stop when we returned, in order that they might receive baptism. The old man seems to be a real warm-hearted Christian; but, having a good deal of intercourse with Government, he is timid. He evidently wanted very much to receive the holy ordinance, but finally frankly confessed he was afraid. The young man, however, said he must be baptized; it was the command of Christ, and he must obey it. Feeling perfectly satisfied that he was a proper subject, br. B. baptized him in the name of the Father, Son, and Holy Ghost, —and having received a copy of the *New Testament* he went on his way rejoicing.

*The church here, have raised 75 rupees for his relief.

†For a slave, to raise money for her father's release, or for providing for his necessities while in prison.

‡She is not a Christian. Her only offence is, that she has attended our little boy, and brought water for our use.

CHARLESTON, S. C.

FRIDAY AFTERNOON, NOVEMBER 20, 1835.

It is with heartfelt sorrow we learn that the Board of the American Bible Society, have in imitation of the British and Foreign Bible Society, determined to withhold aid from the Baptists, in the publication of their translations of the Bible into foreign languages, unless the Baptists agree to transfer the words *Baptizo* &c. instead of translating them. What now are we as Baptists to do? Shall we agree to the conditions or not? The Editor of the New York Baptist Register, thinks it would be a sacrifice of conscience to which we could never submit, and so we think. To agree to such terms would be to abandon our principles, and we might with equal consistency cease contending altogether with the Pedo-Baptists, on the great question that divides us, and at once unite in their communion. *Knowing* as we do, and admitted too as it is, by our opponents themselves, that *Baptizo* means to immerse, we cannot without evidently *shunning* "to declare the council of God," make any compromise by which those to whom we are sending the Gospel, shall be left in the dark on one of the most important ordinances which our Lord instituted. If like Pedo-Baptists, we felt at liberty to substitute in any case our own forms, for those rites which Jesus Christ himself instituted, then it would be mere fastidiousness in us to refuse to transfer rather than to translate a word. But as it is an established principle with us, to conform strictly to the letter and true spirit of our Constitution, the Gospel, so when one of our Missionaries is given the responsible duty of translating the *Word of God*, it is more than his conscience can possibly allow him to do, to leave any Bible truth enveloped in mystery, which the Lord left as clear as a sun beam. How can we possibly reconcile it to our consciences to say to a Burman, "Here is a word which we do not translate because it is a matter of dispute what it means," and at the same time insist upon his submitting to the ordinance signified by that word? The converted Pagan will ask, "what am I to do? I do not understand the word, and how can I perform the duty it embodies? What shall the Baptist answer? He must be dumb and leave the converted Burman ignorant of the duty he is required to perform.

In the English translation of the Bible, the word is not translated but anglicized; this however was not the work of Baptists; the translation was by Pedo-Baptists. Baptists however are willing to have it remain as it is, since the word *baptizo* is now synonymous in the English language, with the word *immerse*, or if this be not admitted, it is at least universally known that a very large portion of the religious community so consider it. But in making a translation *ourselves* into another language, the case is a very different one. In the former case, the responsibility belonged to the Pedo-Baptists, but in this case, it belongs to us, and we dare not temporize in a matter so important, and involving such responsibilities. Hence Mr. Judson has not Burmanized the Greek word, but as a conscientious man should do, he has expressed definitely the duty of the believer.

But the Board of the Bible Society have already acted, and they say notwithstanding all the Baptists have contributed to the support of the Society. Unless you will agree not to translate this word, we shall make no appropriations for Baptist translations of the Bible. Now then we repeat, what are the Baptists to do? We can at present see no alternative, unless the American Bible Society will rescind their resolution, but a secession from that body, and the organization of a Bible So-

ciety of our own. We therefore second the proposition of brother Sands, of the Religious Herald of Richmond, for a call of a Convention of Baptists, at some central point, for the purpose of adopting measures to meet this emergency.

Rev. William Hard of this City, has accepted an invitation to the Pastoral charge of the Baptist Church in Augusta.

We commence to day the publication of "Arm Chair Stories." One or two of them we understand have already appeared in a Northern Periodical, but as they are quite interesting, we have, at the request of a friend of the Author into whose hands the M. S. had fallen, concluded to publish the whole consecutively. We hope our readers will find both entertainment and moral in them.

We must remind our friends, that as the year is drawing to a close, something ought to be done definitely in regard to the Southern Baptist. What we have already done has been in the way of experiment, and tho' in this experiment we have sunk some hundreds of dollars, yet enough has been done to satisfy us, that the Paper can, not only be supported, but handsomely sustained if our friends will only put forth a little more than ordinary exertion in its favor. Our subscription list has so far increased, as to warrant the publication of the Paper for another year, and unless there should be more discontinuances than new subscriptions, we have determined that with God's help it shall go on. As Editor we are willing to give our labor, as arduous and responsible as the duties are, rather than forego the advantages which such a vehicle of religious intelligence affords our denomination. But the resources of the Editor, are entirely too limited to support the paper independently of patronage. And it remains with the Baptist of South Carolina, to say, how far they are willing to go, to sustain a Periodical devoted to their interests. Brethren, what are you going to do? Sustain the Paper or not? How far will any of you go in our favor? How many of you will take the trouble to solicit new subscriptions and collect the money, and forward it by the first of January, so that we may be encouraged to proceed in our work? We hope none will be deterred from advancing the amount of their subscriptions for another year, from apprehension that the Paper may not be continued, for they shall most assuredly receive their money's worth, or have it returned.

A short time since, the Editor of the Aiken Telegraph, published an account of a most horrible outrage, which he represented as transpiring in that neighbourhood. He affirmed that a very respectable family had been massacred, and their houses completely destroyed. The whole story he intended as a hoax. We observe, however, that it is going the rounds of the Northern Papers, notwithstanding the fact, that in the same paper it is stated, that 199 miles of the Charleston and Hamburg Rail Road, had been destroyed by fire, which latter statement was enough to excite suspicion respecting the truth of the former. We hope those who have republished at the North the injudicious statement of the Aiken Telegraph, will disabuse their readers of any misapprehension of the state of things in our community, as thank God, we are so far exempt from all such horrible outrages.

We are requested to repeat the notice, that the Ministerial Conference of the Edgefield Association, will be held at Dr. Johnson's in Edgefield Village, on Wednesday, the 2d of December, at 9 o'clock in the Morning.

The City Council have determined to endow a Professorship in the Charleston College, with a Salary of \$2000 per annum

SUMMARY.

Deaths in this city last week, 9. Whites 5, Blacks 4.

The New York Evening Star suggests, that profitable investments might be made by Northern Capitalists in the contemplated Rail Road from Charleston to Cincinnati.

There were sixty ineffectual ballots for Governor in Vermont.

The Territory of Arkansas has decided by a large majority to apply for admission into the Union as an independent State. Population 51,009, of whom 9838 are slaves. Deduct 2-5ths of these, and the population, in Federal numbers, is 47,957.

The New Orleans Union expresses the opinion that the Legislature of Louisiana will, at its next session, enact a law forbidding the owners of slaves from emancipating them without an express condition that they shall be sent to Liberia.

A spirited anti-abolition meeting, took place at Providence, R. I. on Monday. Gov Fenner in the chair. Resolutions were passed denouncing the fanatics, and reproaching any interference in respect to slavery in the District of Columbia.

Tampa Indiana.—Arrangements have finally been made for the departure of the Indians, from Tampa (Florida) on the 20th January, for which purpose, transports have been engaged at New York.

Dr. Shurtleff, of Boston, has given ten thousand dollars to the Alton Seminary in Illinois.

Dr. Scott's Commentary.—This valuable work has been translated into the French language, and a considerable part of the translation has been published at Paris.

Flight of Birds.—The London Times, says—"the crow flies at the rate of twenty-five miles an hour, the hawk at forty-two, the eagle at more than eighty.

Baltimore Riot.—The first case has been tried, and WALTERS, one of the rioters, fined one hundred dollars.

Dr. Clancy, conjuter Roman Catholic Bishop of Charleston has arrived in this City.

The U. S. Telegraph alluding to the accounts respecting the Texican invasion expresses the following opinion:—The whole is a land speculation. What reasonable man can for a moment suppose that the authorities of Mexico would attempt to send any large force there, at the very time when they are scarcely able to keep the people of Mexico from rising up against the Central Government, and when they are in treaty with our Government for the cession of it to the United States. Of this latter fact we believe there is no doubt, and that such is the case is known to the people of Texas.

They now Manufacture in Lynn, near Boston, India Rubber coats, pantaloons, cloaks, great coats, vests, caps, shoes, boots, pillows, cushions, collars, gloves, caps, aprons, suspenders, &c. &c., all without a single stitch in them from any needle or by any tailor.

An account from Constantinople, dated September 2d, says: "Letters from Cesarea have brought the melancholy intelligence of the total destruction of one fourth of that city by an earthquake. Upwards of 500 persons have perished under the ruins. The monastery of St. John, the church of St. Basil, and most of the stone edifices in the town have been overthrown. Ten villages in the immediate vicinity have been destroyed by the same cause. One of these, Torhanjee Keuj, has completely disappeared.

Fitzgerald the robber of the Darien Bank, after being put on ship board at New York, to be brought to Savannah made his escape at night and probably swam to shore, while the ship lay at anchor in East River.

Extraordinary Lusus Nature.—The Tarborough (N. C.)

Press contains a letter from J. Lawrence, M. D. describing a negro infant just born, which was "breathing full and easy, and at times crying strong," but which though its "body, limbs and face were well proportioned, and rather above the ordinary size"—"had no skull above a line drawn from the upper part of the nose by each ear, to a little above the joining of the neck and skull behind—no brain, no membranes. It was slightly excavated at the top and covered with a thin skin, a continuation of the common integuments, and there were a few sprigs of woolly hair on the back of its neck. The child lived thirty hours and some minutes, but it never sucked any thing."

Steam passage from England to India.—The route is by Alexandria in Egypt; then across land to the Red Sea; thence by steam vessels to Bombay. It is accomplished in 50 days.

Population of Texas.—It is stated in the Report of the Mexican Minister of Foreign Affairs, that the number of inhabitants in Texas, in January last, was 20,000.

The U. S. Engineers who have recently been examining the route for a ship canal around the Falls of Niagara, find it, says the Niagara Courier, quite practicable, and that it will cost much less than was imagined.

Mr. J. C. F. Selomous, of Pennsylvania, obtained a few weeks ago letters patent for a Safety Steam-boiler, so constructed that it would seem almost impossible that any degree of pressure upon it could produce its explosion.

James Kimyon, and Englishman, was accidentally killed on the Rail-road on Thursday; the car having passed over his head, and severed it just above the brow.

The N. O. Bee of the 2d inst. says: By the arrival of the schr. Santa Pie, Standard, in 11 days from Copano (Aranas Bay), we have intelligence that the Texans have taken Goliad (La Bahia, with about 30 men; had made prisoner of the collector (Saint Eno), and a portion of the inhabitants had joined them. That the collector had been paroled, had endeavored to make his escape, and was subsequently retaken at La Mission de Refugio, about 12 miles from Copano; and confined at Goliad. When taken, two letters were found concealed in his shoes, addressed to Santa Anna.

We are informed that a battle had been fought on the Guadalupe, and 40 men killed of the Mexican, and 2 of the Texian troops.

The Santa Pie was sent from here in August last, as a revenue cutter for Aransas Bay, and was pursued by a boat from the patriots at the Mission, but effected her escape.

In accordance with the recommendation contained in the resolution adopted at a public meeting of the Charleston Bible Society, the Board of Managers have appropriated \$300 to aid in printing the Bible in raised letters for the use of the blind.

Arthur G. Rose, Esq. had been elected Cashier of the Bank of Charleston.

Peter Bacot, Esq. formerly Cashier of the Branch Bank of the U. S. in this city, has received the appointment of Cashier to the same institution in N. Orleans.

A writer in the Fredericksburg (Va.) Arena, undertakes to prove that Rail-road Stock, judiciously invested, is preferable to Bank and Insurance Stock.

The Governor of Georgia has called the attention of the Legislature, now in session, to the subject of the Abolitionists, and it has been taken up by them, and is under consideration. Final action on the subject may be expected before the close of the session.

Sculding Hogs.—The Wyoming Herald assures us, that the best method is to dip the hog in cold water first, and afterwards in hot, when the bristles come out with great ease, and never set.

Thompson.—It seems to be admitted that this much talked-of person is still in the United States, though he keeps dark.

Gov. Schley's Inaugural Address is well spoken of by both parties in Georgia.

William G. Jones who robbed the Post-Office in Baltimore, has plead guilty to three indictments, and has been sentenced to hard labor in the Penitentiary for ten years.

The steamboat Cheraw has made a successful attempt to navigate the Wateree. She arrived at Camden on the 14th inst. and is the first steamboat that has ever been up the Wateree river.

Black Mountain in North-Carolina, is now said to be the highest in the United States.

It appears that Gen. Harrison is becoming quite a prominent candidate for the Presidency.

The largest Pumpkin we have ever heard of, is now exhibiting in Philadelphia. It was raised in Bucks county, measures 6 feet 10 inches in circumference, and weighs 157 lbs.

Missionary Intelligence.

(CONTINUED.)

EXTRACT OF A LETTER FROM MR. WEBB TO DR. BOLLEN, DATED MARCH 12, 1835.

Hostility to Missionaries not strange.

Alluding to the intelligence received "from Sangoon Mr. W. remarks:—

This will be a heavy blow to inquiry, but we are by no means to look upon it as a strange thing. It has to me been rather wonderful, that there has been no more opposition before. We have come with an express design, to destroy their religion, and we tell them so distinctly, and all their idle hopes we call vain. The very things they doat on, we call sin. What they rely on, as their salvation, we say will prove their ruin. Their heaven, we say does not exist, and their sacred books we prove before their eyes a falsehood. In fine, our religion is in almost all particulars precisely different from theirs. We certainly have no cause to anticipate the prosperous promulgation of the Gospel without persecution; this persecution only proves to my mind, that the kingdom of darkness sees that light breaks in. And how can they think otherwise. From Rangoon to Ava, tracts have been scattered and read, disproving their sacred things. More than 30 thousand of these books have been given in Rangoon alone during the past year, and they have produced effects. The Burmans, like all other people, are strongly attached to their religious system, and never give it up without a severe struggle. Here are the customs of their ancient fathers, which they must not violate. Here is a reverend priesthood, whose very pictures are worshipped. Not to reverence them, and fill their rice-pots, is hell. We easily then account for the violent opposition, which we have found daily on the verandah, where the Gospel has been proclaimed.

I wish it may be fully known—that the churches may know how to pray,—that the opposition here is very similar to what we find among universalists and infidels in America. But this shows that the Gospel is adapted to the people here as there. Let then the opposition of the enemies of the cross only nerve, with greater strength, the arm which holds the sword of the Spirit at home and abroad; and may the Divine Spirit make "the word the power of God unto salvation."

Karens baptized at Rangoon in 1834.

Since my last date, Oct. 12, 1834, I have baptized nine more Karens, in all thirty-one. and yet we have

rejected more than half who have asked to be baptized. And in one instance, I was obliged to send away 21 who came a day's journey, 13 of whom wished baptism, for want of a Karen interpreter, as none of them could speak Burman sufficiently, to conduct any examination. We have a number of interesting young Karens, who, if educated, would make valuable assistants.

MAULMEIN.

EXTRACT OF A LETTER FROM MR. BENNETT TO H. LINCOLN, ESQ., DATED MAULMEIN, MARCH 1, 1835.

Dear Brother,

Your welcome letter of "June 30 1834," by the new brethren, was most gratefully received and I do not know how I can better answer it than to give you a few of the reflections, which passed through my mind on the return of br. and sister Wade, and the accession of the new brethren and sisters. My mind naturally reverted to the time when I arrived, when this place was comparatively a jungle, the population not half what it is at present, and only three persons were laboring for the salvation of souls here. At Tavoy were two more. These five were all our denomination, who were at that time making known the power of the cross, in all Burmah and Siam. At that time, there was a small native church in Rangoon, a small one at this place, (and about a dozen soldiers had been baptized,) and a native church just constituted at Tavoy. Only about 100 had been baptized in all. I used then to feel, truly, "the work is great, and the laborers few." At that time, but few tracts were given, and but few willingly received. Darkness rested upon the land, and thick darkness covered the people. This last remark is still true; but the streaks of light which break through the gloom have been multiplied, the heralds of the cross have been more than quadrupled, the converts of righteousness have been increased to more than 600, and more than 300,000 tracts have gone forth, to tell their tale of salvation through Jesus Christ, and the spirit of inquiry has so far spread, that the powers of hell cannot eradicate it. Now, instead of two places, where the torch of the Gospel is held up, to light the poor wanderers in the path to heaven, there are eight; Siam, two at Tavoy, Maulmein, Chummirah, Rangoon, Ava, and Arracan; and instead of five souls laboring for the spread of truth there are 33. Then the press just began to issue its little messengers, and had to struggle hard to supply the demand for tracts, which was soon created on their free distribution. Only one press and a handful of types were then to be had: now four presses, and a good supply of type, by which means, more can be done in one month, than then could in twelve. Then the New Testament was translated; now it is printed and in circulation. Then the Old Testament was not half translated; now it is completed, and one third printed and in circulation. Then the Karens had but just begun to hear of the Gospel; now hundreds have been converted and baptized. Then they had no schools, nor written language; now they have both, and are soon to have the New Testament to read in their own tongue, in which they were born.

Yet these are only a few of the many things I could mention, which have passed in retrospect before me, and really gladdened my heart. Who does not see, when contrasting the present with the past that a glorious day is dawning?

EXTRACTS OF A LETTER FROM MR. COMSTOCK.
Bay of Bengal, East coast,
N. Lat. 16° 35', Feb. 21, 1835.

Rev. and dear Sir,
 After waiting at Maulmein two months for a passage to Arracan, I was at length so happy as to embark the 9th inst. on board a small schooner, (35 tons burthen,) for Kyouk Phyoo. I was obliged to charter a vessel expressly for the purpose, as there appeared no probability of procuring a passage before the rains in any vessel bound to Arracan coast. It was deemed highly important by myself and all the brethren at Maulmein, that I should enter my field of labor as soon as I could, certainly before next fall. To do so, I must go about this time. A passage by way of Calcutta might perhaps have been procured, but it would have been an uncertain and long one, and the expense would probably have been about as much as it now is. I have on board eight large boxes of tracts and a few Testaments, &c., in all nearly a million and a half of pages. Wind and current are decidedly unfavorable to our progress and we proceed very slowly. It is indeed possible that the vessel will not be able to make Kyouk Phyoo. While at Maulmein I was able to accomplish but little, as I was entirely unacquainted. A small part of the time I pursued the language with a teacher, but most of the knowledge of the language which I acquired there, was by translating and conversing with the natives. I visited a few of the neighboring villages with br. Bennett, conversing with the people, distributing tracts, &c. I preached several times to an interesting assembly of soldiers and others in the English chapel. The little church which has been raised up through the instrumentality of the missionaries, in many respects appears well. I have become much interested in Arracan, and am pleased with the particular location assigned me, Kyouk Phyoo and the adjoining region. My means of information, however, have not been very ample, and perhaps actual observation may change my feelings in some respects.

Feb. 23. We are indeed proceeding at a very slow rate, being now about ten miles above where I commenced writing. Last Sabbath while the vessel was at anchor, I visited a small village on the shore, and commenced my labors in Arracan. I read the catechism to two small congregations, tried to tell my hearers something about Christ and left with them a few tracts. All that I read and said to them was new; they had never before heard of Christ. They will soon return to the village, a few miles in the interior, to which they belong, and carry to its two hundred inhabitants, tidings of the new religion. The Lord can make the little knowledge they now possess, the means of their salvation.

March 4. The Lord has been kind to us, far beyond our fears, and has brought us safely through rocks and shoals to the place of our destination. We anchored this evening in Kyouk Phyoo harbor and just off the village. The master attendant of the port has been aboard, and kindly invited us to his house till we can make other arrangements for ourselves. We expect to go ashore in the morning, and shall by no means be sorry to find a place which we may call home, at least for a season. The friends at Maulmein were indeed very kind; but still we were glad to leave them, to go where we were more needed, and where we might be settled for a time. How long I shall remain at Kyouk Phyoo I cannot now say, but undoubtedly I shall not leave till after the rains.

I want to look at some important places in this vicinity and then make arrangements for a permanent location. My principal business while here will be the study of the language.

7. We reached Kyouk Phyoo the evening of the 4th, in safety, and were hospitably received by Mr. Adams, the master attendant of the port. We remain with him till I can fit up a house built for a school, which is now vacant, and can be made tolerably comfortable without much expense. I like the appearance of things here very well.

EXTRACTS OF A LETTER FROM MR. SIMONS.
Akyab, March, 28, 1835.

Rev. and dear Sir,
 My last from Maulmein was to inform you of my leaving that place for Arracan in the vessel chartered by Mr. Comstock. On the 4th inst., after a tedious passage of 23 days, we safely arrived at Kyouk Phyoo. This is a military station, and has about two thousand natives. Having an opportunity to visit Ranree, I went in company with Mr. Comstock and we returned immediately. Ranree is the largest town on the island of Ranree, and is supposed to contain about 7000 inhabitants. After staying at Kyouk Phyoo a few days, for an opportunity to go to Akyab, I took my passage in the dawk, an open boat, on the 17th, at 6, P. M. and on the 20th at 6, A. M. I arrived at this place. I have been detained here longer than I expected, waiting for a boat; in the mean while I have endeavored to see as much as possible of the town, and to obtain information respecting it and the surrounding country. The town and country have been, and I believe still are, considered unhealthy to Europeans on account of the noxious vapors that rise from the strange ground, wher much rice is cultivated. The population is more numerous than in any other town, and the whole district larger than in any other in the province. The small-pox has been raging through the Arracan province for some months, and has carried a great many natives off. They are dying daily with it.

The only missionary here is the Rev. J. C. Fink, of the Serampore Society. The number of his church in Akyab is about 17, and in all in the country from 40 to 50.

I shall leave this for Kyouk Phyoo this morning in a Government gunboat, and from thence to my family at Maulmein. As soon as I return, I shall forward to you my journal and some particulars of the Hill tribe, which I was permitted by a friend to take from manuscript.

RELIGIOUS MISCELLANY.

From the American Baptist.

Baptist General Tract Society, AND THE SLAVERY QUESTION.

At a special meeting of the Board of Managers of the Baptist General Tract Society, Philadelphia, October 27, 1835, the following resolutions were unanimously adopted:

Whereas, it has been represented to this Board, that one of our travelling Agents has been active in promoting the views of Abolitionists while engaged in our employ:

Resolved, That it is the sense of this Board that its Agents shall abstain from all interference with the agitated question of slavery.

Resolved, That the Board require of the Agents now in their employ a pledge that they will in no way intermeddle with that question while in the commission of this Society.

Resolved, That the foregoing resolutions be published in the Tract Magazine, the Christian Index, and the American Baptist; and that the resolution passed by the Board, September 6th, 1834, and published in the Christian Index, September 23d, 1834, be republished with the foregoing resolutions.

Attest, Wm. FORD, Sec'y.

Resolutions referred to above.

"The Board, having understood from different sources that a suspicion exists in the minds of some of our friends in the South, that this Society has interfered with the agitating question of slavery—therefore,

"*Be it resolved*, That such a suspicion with respect to the doings of the Society, or with respect to its publications, is utterly groundless; and that it is the sense of this Board that that question ought never, and so far as those who at present control the operations of the Society are concerned, SHALL NEVER IN ANY WAY be intermeddled with by the Baptist General Tract Society.

"By order of the Board,
"I. M. ALLEN, Gen'l Agent."

REPLY.

Philadelphia, Oct. 28th, 1835.

Dear Brethren,—

Your complaint is not the first of the kind which has reached me from friends in the South; and although I have more than once replied to these complaints through the public prints, in a manner that should be satisfactory to every candid person, yet, presuming you have not seen my communications on the subject, I feel that justice to the Society as well as to yourselves and others, requires me to answer your inquiries, and give you an explanation.

Although I am in principle opposed to slavery, yet I have not, and I never had, any fellowship with the measures of the Abolitionists, believing that they are interfering in an unjustifiable manner with the rights of the South. I have never designedly, in any way, either directly or indirectly, openly, or covertly, aided the cause of the Abolitionists. I have never sent, nor had any agency whatever in sending, any anti-slavery paper to any person in the world. And I have full confidence in those who have been employed in the Depository during my absence from home, to believe that no anti-slavery publication was ever sent from the office by them, or through their agency. We have never furnished the abolition agents with your names, nor have we even given them access to the subscription list of our patrons and subscribers. No member of the Board I am confident, has had any agency in sending any anti-slavery publications to our friends in the South; and no member of the Board, to my knowledge is friendly to the Abolitionists.

When the disclaimer of the Board was published in the Christian Index, September 23, 1834, I was wholly ignorant of the fact which has since come to the knowledge of the Board, that one of our travelling agents, on his return from the South in the early part of 1833, so far yielded to the solicitations of some Abolitionists in the city of New-York, as to give them the address of several individuals in the South, and

yours probably among them. But as this was done without the knowledge of the Board, and is an act which we regard with feelings of deep regret and entire disapprobation, we trust the Society will continue to receive the confidence and patronage of its friends throughout the land.

Believing, dear brethren, that the above explanation will be perfectly satisfactory to you, permit me to commend this institution to your prayers, and to solicit in its behalf the increased and unflinching efforts of those who love the Saviour, and desire the spread of his truth.

Yours, affectionately, in the patience and kingdom of Jesus Christ,

I. M. ALLEN, Agent B. T. S.

The Dairyman's Daughter read by a Blind Girl.

This tract has been recently printed, at the expense of the American Tract Society, in raised letters for the blind. A short time since, one of the directors of the New England Institution for the blind, had his heart thrilled by hearing a blind girl say:

"I was uneasy and could not sleep last night—so I got up and took the Dairyman's Daughter into bed—and I spent two hours so happily! I can't tell you how happily."

Swearing.

A king was riding alone in disguise, and seeing a soldier at a public-house door, stopped, and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, sir, I am sorry to hear a gentleman swear. His majesty took no notice, but soon swore again. The soldier said, sir, I'll pay part of the pot, if you please and go; for I so hate swearing that if you were the king himself, I should tell you of it. Why, should you? said the king. I should, said the soldier. His majesty said no more and left him. Awhile after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered into the room, and to wait awhile. Presently the king uttered an oath. The soldier immediately (but with great modesty) said, "should not my lord the king fear an oath?" The king looking first at the lords, and then at the soldier, said, there, my lords there is an honest man, he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it!

Another very amusing story I have heard related, of several gentlemen who were stage passengers. They regaled each other in their journey with anecdotes of one kind and another, with profane interludes and useless oaths, which were uncalled for, and seemed to spring entirely from habit. One of the company, hitherto silent, made bold to tell his story also; and instead of the devil, 'damnation,' &c. stuck into his discourse at all corners of it, "Pot-and-bottle take it," and such sort of exclamation. His companions told him they liked his story very well but they did not know what he meant by using the words "Pot-and-bottle" so frequently. He replied to them that he meant nothing particularly by it, only to be in the fashion. He had observed that they made use of certain expletives, which seemed to have no proper connexion with their discourse, and which sounded to his ear equally silly and unmeaning as the words

with which he had sarcastically interlarded his anecdote, and he took the opportunity to reprove them for swearing.

It is a sound and beautiful axiom in moral philosophy, that a mind which can endure the consciousness of guilt without uneasiness, is fitted for any complaisance whatever.

ARM-CHAIR STORIES, AND REVERIES.

INTRODUCTION.

Some time ago, no matter how long, there lived in a certain City, a family which was entirely composed of elderly persons; it consisted of an old gentleman, his wife, and friend. This friend had been first his college chum, and then his partner in business; and when fortune frowned, and commerce failed, they had retired together upon a modest competence. They were amiable, affectionate people, walking hand in hand down the slope of life with serious cheerfulness, beautifully illustrating Payley's memorable assertion, that happiness is found in the purring cat as well as the playful kitten, in the arm-chair of dozing age, as well as the animated pleasures of youth. Thus their days glided away in tranquil repose and comfortable quiet, seldom interrupted, except when some blooming niece or cousin of the third generation, broke in upon their sober circle, with the boisterous spirits, and thoughtless rattle of sixteen; the old folks as they listened, marvelled at the changes of time, and the revolutions in men and things; but their kind hearts were fraught with a good humoured philosophy, which reconciled them, to a world which had forgotten them; and that wisdom which cometh down from above," warmed those hearts with charitable feelings towards it.

Such interruptions, however, were rare; they were generally alone, tranquilly pursuing the same unvaried routine:—the old lady, "trimmed her little fire," and plied her shining needle.—the old gentleman with his feet upon the fender, tapped his snuff box at the close of some grave joke, and looked complacently round for the never failing smile, which followed it—and the friend, a pale, delicate looking man, ensconced in the old arm chair, opposite to the faithful couple, bent pensively over a book or paper. This friend was not an every day person—He was a sentimentalist even in old age, hiding amidst the white ashes of decay, the ethereal sparks of genius and sensibility. Hence he was not unfrequently taxed with boyish romance, and scanned with vulgar scorn by the vulgar herd. Among his other peculiarities, he loved his "gray goose quill," and often beguiled the tedious hours of an inactive life, amidst the visionary scenes, which rose beneath its magic touch. He belonged in short, (for the fact cannot be concealed, though it was one of those secrets which he guarded with most sensitive jealousy,) to that numerous class of minor authors, who sometimes insinuate a tale or an essay into the pages of a literary periodical, or edge into the corner of some popular print, "a copy of verses."

These fruits of his lonely musings were uniformly submitted to the inspection of his old friend, before they were cast upon the rough waters of popular criticism: and perhaps a sly observer would have smiled, (had such been present,) at the enthusiastic

fervor, and heightened tones, with which the old gentleman read, or rather recited from his manuscript;—at the tears which he gave to descriptions which were destined to a more frigid reception from others, the conscious smile with which he honoured satiric strokes, which were to pass all unnoticed by his readers. How his countenance brightened at their good natured comments; and the condescending humility, with which he listened to their blundering criticism!

But it has all passed away—The old arm chair, with its swelling cushions, and luxurious curve of back,—the tea-table with its bright brass candlesticks, well stuffed work basket, and ink-stand, filled with worn out stumps,—are gone—The faces which surrounded it, mild and pleasant, in "white old age," are seen no more. The faithful couple united in life, were not divided in death—and the author friend,

"Death long since has closed his eyes,
And peacefully he slumbers where
A grassy turf is seen to rise,
And fills no more his old arm chair."

But the arm chair stories, if they find critics as indulgent as those by whom they were first received, may yet survive—

THE DUELLIST.

"The last was honour called and spirit high.
Alas! 'twas mortal spirit: honour which
Forgot to wake at the last trumpet's voice,
Bearing the signature of time alone,
Uncurrent in eternity and base."—POLLOCK.

About ten years since, I passed a few days in the family of a country friend; some recent events have revived my recollections of this visit, and impressed them with peculiar interest.

My friend is a noble relic of the old fashioned southern gentry; he has a free hearted generosity, an almost romantic delicacy on all points of honourable feeling. In his youth he was a gallant soldier, and distinguished officer, and through the rustic stains which have gradually obscured the original elegance of his manners, occasional gleams of high polish, bespeak the man who "courts and camps hath seen."

Forty years of peaceful retirement on his own estate, in the bosom of a beloved family, has gradually transformed the high spirited enthusiastic warrior, into the amiable, pacific country gentleman; but a strong leaven of military views and feelings still pervades the character of my old friend, and notwithstanding the natural sweetness of his temper, and the usual urbanity of his manners, the slightest failure in customary punctilio, makes the "angry spot," glow on his dark, wrinkled brow, and more than once he has converted a trifling offence into the subject of a deadly feud. God in mercy has delivered him from the accomplishment of murder; how far he has incurred its guilt, his righteous records alone can determine; yet he is not without religious notions and feelings after his own confused fashion. A country life cherishes that sentiment of natural religion which more or less exists in every human bosom; and my friend has assured me, that often when walking forth into his fields on a spring morning, the brightening landscape, vernal hum of insects, and gay warbling of birds, have created such a solemn gladness within him, that before he was aware, he had reverently lifted his hat from his head, and thanked God. Or listening to the blustering autumn gale, over a fading evening fire, he has felt such a sad seriousness steal

ing over his thoughts, that the world with all its daylight vanities, receded from his view, and seemed transparent and unprofitable as the dying embers before him.

But these occasional starts of sentimental devotion, are the natural homage of a feeling heart, towards that Being whose mysterious workmanship it is. My friend goes a step further; he is the stout opposer of infidelity, and he has often told me with the overflowing complacency of an approving conscience, that he thanked God he was no philosopher, he could heartily believe the christian system, with all its mysteries.

Accordingly we find the "big ha' Bible," holding its decent state upon his parlour table; and hither under every visitation of calamity, he duly repairs for consolation, these perhaps being the only occasions on which its gilded pages are unfolded to the light.

Such was my friend, as I remember him ten years since; and such being his general character, a very strict attention to the religious principles and education of his children, could scarcely be expected; an amiable propriety pervaded all the arrangements of his family, and an anxious solicitude concerning their moral and intellectual culture; but a few vague and indefinite exhortations to goodness, a few hackneyed axioms about virtue, comprized the whole of their religious instruction.

His son a bold and beautiful boy, soon caught the reflection of the leading traits of his character. Gazing on his father's sword, and listening to the history of its fame, his little bosom early swelled with that incipient passion which was to rule its future destiny; and if a secret shudder passed over his childish frame, as he marked the dark blue stains on its glittering blade, it was speedily succeeded by a thrill of boyish rapture, at some thought of his father's glory.

But it was not only the story of his honest fame, won in his country's battles, which was thus poured like burning lava upon young Edwin's ardent, susceptible spirit: the eager child received with avidity the obscurely hinted relation of *honourable murder*, kindling into a fierce and troubled joy, as all its inflammatory principles were developed before him. It was a scene that might have drawn tears of mournful anticipation from every considerate observer—the rosy innocence of the happy careless child—the father's pride and joy, at the very moment that his unconscious lips distilled the fatal poison,—and a little further on, in melancholy prospect, the bloody grave of youth, and quickly descending to it, the gray hairs of broken hearted age!

This sketch of my friend was a necessary prelude to the little history which follows:

Shady Grove was the name which his ancestors gave to the leafy forest, beneath whose shelter they raised the roof tree of their father. But the woodman's axe has gradually encroached upon its ancient shadows, and a narrow strip of woodlands pervious on every side to the sunshine, is its only remaining relic. Still the name is jealously retained by the present possessor, who delights in pointing out the mouldering stump, whose shaggy circumference, bespeaks the noble majesty of the vanished forest: and as he views their blackened remains contrasting verdant meadows of rustling rice, or gaudy fields of blooming cotton, he not unfrequently indulges a strain of pensive moralizing, on decayed greatness, and upstart wealth and honour.

Shady Grove like many of the country seats of the south, presents a strange combination of elegance and meanness, wealth and poverty, reminding us of the descriptions which travellers have given us of eastern cities, where the lordly shadow of the palace, often falls upon the uncouth hovel of the peasant. So it is here; the lofty dwelling with its beautiful verandahs, painted palisades, and universal elegance of arrangement, contrasts strongly with the negro village, which close at hand presents its ragged street of ill constructed cabins.

I arrived at my friend's house late in the autumn of 18—. A rich October sunset shed over the whole scene, that pensive but most exquisite charm, which belongs alone to this season of luxurious melancholy, when dying nature wraps around her, her loveliest but most evanescent drapery.

The sight of my friend in florid old age excited a thousand accordant emotions; and though we were passed the age for very lively exhibitions of feeling, yet the glistening eye and cordial grasp, witnessed to each other the recollected joys and sorrows of other days.

I arrived in a time of holiday sport and relaxation; the only son, a boy of fourteen, was enjoying his vacation at home, and hence it was every body's business to be happy; from my friend himself in his old elbow chair, contriving pleasures, to the scrubby negro lad, leaning on the back of his young Master's seat, laughing before he spoke, and running before he ordered—I think I have something of the milk of human kindness, in my composition, at least it has ever been an easy duty for me "to rejoice with those that do rejoice, and weep with those that weep;" and I soon caught the reflection of their happiness. Indeed it was irresistible, and my friend in the simplicity of his heart, declared that the very cricket in the hearth chirped his shrill vesper in a merrier note since Eddy's return.

A tall dark eyed youth was young Edwin's companion; his father's animated description of their mutual affection, strongly reminded me of the beautiful scriptural picture of youthful friendship, as "passing the love of woman."

'I believe that Edwin loves Herbert Owens, better than any of us, and I am glad of it,' said, my amiable friend, 'I rejoice to see their fathers' friendship revived in the lads—Herbert has been Edwin's play-fellow ever since he broke away from his nurse; he is a few years older, and when they go away from me into the world I shall confidently commit Edwin to his keeping.'

Such were the happy anticipations of my sanguine friend, as we watched the two youths sauntering arm in arm along the river's brink, or heard their mingled voices in merry shouts from the echoing woods. Still I have them in my mind's eye, as they looked returning from their forenoon's sport—their arms fondly linked together, and each sunburnt face, glowing with heat and sparkling with frolic, reflecting the most cordial affection upon the other—alas! that I should ever behold so melancholy a reverse of the picture.

My visit was short, but so full of affectionate happiness, that it casts a cheerful ray over all my recollections of that period: even now I turn with mournful pleasure to retrace each gentle trait of lovely youthful friendship. I looked upon the sweet gravity of Herbert's countenance, and then upon the radiant happiness of Edwin's, and thought, 'Herbert

shall guide and controul Edwin, and Edwin shall cheer and support Herbert—surely," I said, "those hands are clasped for the long journey of life; no unkindness shall sever, no coldness divide them—firmly they shall sustain each other in life, and sweetly soothe in death!"

Several years elapsed before I renewed my acquaintance with these interesting young men. It was at the close of their collegiate course that they established themselves in — I was astonished to find how a few years had transformed their slight stripling figures into the dignified proportions of manhood: their boyish softness and arch vivacity too were gone, but I traced with affectionate satisfaction, the same cordial kindness between the two friends.

Time went on, and every day seemed fast ripening the promise of their boyhood. Herbert was steadily ascending that

"Sleep where Fame's proud temple shines afar."

And Edwin, the frank, lighted hearted youth, had drawn around him a large circle of admiring friends; both promised to add largely to the happiness and usefulness of their generation.

My retired, sober habits led me into very different scenes from those frequented by young men of such high fashion; but occasionally they crossed my path, and gradually I traced a painful alteration in them. They were no longer inseparable companions: in my evening walks I often met Herbert alone, with downcast eyes and a moody abstraction of countenance; and when I inquired for Edwin, his heightened colour, and embarrassed manner, betrayed some lurking evil. Edwin too sometimes passed me begirt with strange friends, with a flushed countenance, and an eye sparkling with other feelings than those which once lighted its mild affectionate beam.

At last the painful mystery was solved. A political difference had estranged the two friends, a political quarrel burst the golden links of affection—and thus a friendship which had "grown with their growth and strengthened with their strength," was rashly sacrificed to a moment of thoughtless heat. I was deeply grieved—I had loved the two lads when first I saw them under their father's roof—loved them for their generous, amiable attachment; further acquaintance had strengthened this sentiment; and now I grieved to see them rashly casting from them, a treasure, "dearer than Plutus' mine, richer than gold." I resolved to appeal to their reason, to their affections; and I doubted not, that their own hearts would second me most powerfully: I had kindled into a glow of benevolent feeling, in contemplating this anticipated work of charity, when the following communication was suddenly laid before me.

Sir,—Understanding that you feel peculiar interest in Mr. Edwin R—, I believe it my duty to inform you, that Mr. Owens and himself, left town a few minutes since, with the intention of settling their difference in mortal combat. They have chosen the usual ground near town.

A Friend.

I was inexpressibly shocked,—and for a moment emotion paralyzed exertion, but mustering all my fortitude, I hastened as fast as my tremblings would bear me to the place indicated by my informant. It was a little cluster of Pines, whose melancholy shadows had often been bedewed with tears and blood. I had scarcely gained sight of the group now stationed beneath them, when the report of pistols pealed like thunder over me: I staggered blindly forward, for my

aged eyes were dazzled by that deathful flash, I remember nothing distinctly, until I found the mangled body of Edwin encircled in my arms, his fair face drooping like a broken lily to the earth.

The shock was so sudden, so stupifying, that I neither spoke nor moved, until the calm though concerned manner of the assistants in the dreadful tragedy, roused my slumbering indignation.

"Ye men of death," I cried, "ye deliberate butchers of rash, passion governed youth—surely the voice of this blood which ye have shed, will pierce the heavens with its cry,"—At that moment I looked up, and saw the wretched murderer—Instantly my feelings were diverted into a new channel, and pity mingled with horror, as I contemplated his matchless crime and woe.

I resigned the lifeless corpse and approached him; he stood in the very attitude in which he had done the deed of death—his arm stretched out, his hand firmly grasping the empty pistol—each rigid muscle stretched to an agony of tension, and his colourless lips and livid countenance, all wearing that nameless horror of expression, which belongs to the murderer alone. He looked like Cain when Able's innocent blood smoked at his feet!

Miserable sinner! when I saw his punishment thus greater than he could bear, I forgot his crime in its consequences—and laying my hand on his arm I gently pulled him away. He was perfectly passive, and I led him to his lodgings, and remained with him all night, for I dreaded some new horror.

I will not describe his feelings; it is a subject too awful for scene painting. There are sins with which we may sport for a season, and laugh at the distant thunders of retribution, floating pleasantly on "pleasure's placid wave;" but it is not so with murder. He that violates the sacred sanctuary of human life, feels the instant curse descending upon him—the deadly canker has fallen on his heart which shall surely consume it away. Often as I watched his fearful agitation, I murmured to myself,

"Behold what lesson may be read,
Beside the sinner's restless bed."

I went the next morning to take a last look at Edwin; I wished to save for his father, a lock of hair, that only relic of mortality which affection may snatch from the grave. As I cut tenderly away the rich locks which shaded the marble brow of death, what a deep, what an awful comprehension I obtained of the desert of sin—of sin upon which the world smiles with conniving indulgence. I gazed upon that face so lately painted with ever varying emotion: How fixed, how solemn! He who had never been solemn before! O it is a fearful thing to fall into the hands of the living God—it is still more fearful to burst the gates of eternity by crime!

The following unfinished letter I took from Edwin's desk.

"A most unmanly softness subdues me, in writing what I know must be my last letter to my Father. When I was a little child scarce higher than your knee, you used to call me your 'Brave Boy,'—and in all the dangers and trials which I have since encountered, I have never reproached myself with weakness of nerve: but now I am oppressed with sensations which amount, I feel they do, to fear. Yes, my soul quakes within me, as I contemplate the resistless flight of my numbered minutes, and how happy should I be, to escape this dreadful catastrophe.

My last letter apprised you of the state of things between Mr. Owens and myself; every succeeding meeting has aggravated our differences, until at last I found myself constrained by every gentlemanly principle, to demand from him honourable satisfaction. I know that you will not blame me, I have acted in accordance with the sentiments which you yourself instilled. I have done what you would have done—Yet I am miserable.

We only wait until to-morrow, that Herbert may settle some necessary business. Herbert!—Why did I write that once dear, familiar name. O still dear. Must I lift my hand with hostile purpose, against that breast upon which I have so often familiarly rested. Bring to the dust, that head which has shared for years my own pillow. O that it were possible to retract.

My second has just visited me, and I have trifled and braved death as carelessly as if I felt nothing—but it is all affected indifference. Just now I watched a group of happy children playing in the sunshine near my window; and I wept and wished myself a child again, with no ruthless customs to urge me to death and crime. O my Father, I have a dismal horror of that unknown world into which I am rushing: I have thought little about it, but I feel, that I am doing a deed of dreadful sin, that no hand just raised with murderous intent, may lay its unhallowed touch upon the key that opens paradise."

Such were the fearful vacillations of feeling, in this poor victim of error,—such are the honest emotions of every feeling heart thus wavering on the tremendous verge of the precipice.

I will not dwell upon the hopeless anguish of my wretched friend, under this most righteous retribution: his gray hairs are borne down to the grave by a most intolerable burden of guilt and anguish—He is the murderer of his son, and he knows it—feel it in every rising throe of grief—sees it in every affecting memento of Edwin's misguided childhood: and the wan face, listless dejection, or piteous lamentations of the broken-hearted old man, speak volumes of instruction to careless fathers like himself. He has abandoned the halls of his fathers, and now the whole establishment wears the melancholy air of desertion. Its windows are closed, its painted wall has contracted the dingy hue of neglect, and even the transient passenger may see that the domestic hearth has long been darkened there. Such are the desolations of sin.

Poor Herbert, how is he changed! the graceful sweetness of his manners are gone, and in its place is seen the cold severity of gloomy distraction. He continues numbered among men in the social compact, but no social virtues emanate from his sin blighted affections. He holds his place in the world, as a blasted trunk is seen rooted for years among the living, verdant ranks of the forest—No wholesome fruit is gathered from its boughs, no pleasant shadow revolves around it.

As often as I see him, and mark his sunken cheek tinged with sallow melancholy, his raven locks whitening with premature old age, and above all, his drooping lustreless eye, I say to myself,

"Here read of Cain the curse and crime,
In characters unsworn by time."

O thou gloomy phantom, before whose shadowy shrine, such costly libations of human blood, have been offered, when will the daylight of truth dispel thy fatal illusions!

POETRY.

FOR THE SOUTHERN BAPTIST.

The Duellist.

'Twas here they met at fall of eve.
Death to inflict or to receive,
Lesbinus was a noble youth,
Of honour high, and stainless truth,
Beloved, admired; the hope of all
His many friends—Sad was his fall
In the young morning of his life.
How fell he? In the murderous strife
Sanctioned by honour's laws.

Proud Otho practis'd in his direful art of blood,
Challenged him forth. And here all beautiful he stood—
They eyed each other mute—Now, now the word is given—
One hurried look at earth—one sigh—one thought of heav'n!
Loud the re-sounding echo rings—He fell! he dies!
Death's shadowing darkness settles o'er his closing eye—
On that dark blood-stained spot his lowly grave was made
They laid him in the forest deep, beneath the shade
Of the far spreading oak. Proud Otho—where was he,
The guilty one? Well might he now, and ever, flee
From that most fatal spot! He seeks to drive away
Unbidden thought, vain effort! 'mongst the young and gay.
A frequent cloud comes passing o'er his change-ful brow:
Moody and dark he seems at times. The courtly bow
Is made unconsciously. Lesbinus! thou art near.
He sees thy pale ghost follow on the viewless air,
Presenting oft its gory breast. Thy dying cry
Rings, frequent, in his ear. He sees thy agony—

And starting shudders, naid'rer! say,
Can you behold the golden day
And live? Was it for this, that God
Spread all the hazardous earth abroad
And placed man here—his brothers blood
Reckless to shed in vengeful mood?
The curse of Cain is thine, doomed one!
Wo, for the deed that thou hast done!
Wo, for the early slain!

Thy hairs untimely wither for the opening tomb—
On earth no joy shall e'er be thine—Thy heart felt gloom
Shall blacken round thee all thy way. Raise, raise thine eye,
And call on heaven if haply mercy hear thy cry!

Sumter District.

M.***

OBITUARY.

Died, at the residence of her mother, Mrs. Monk, of Sumter District, Nov. 6th 1833. MRS. ELIZABETH A. DUPRE, consort of the Rev. James Dupre. Her disease, which was bilious fever, was rapid, and for two days before her death, deprived her of speech. For four years, the period of her Christian profession, she had been an humble, faithful disciple of Jesus Christ, her King and Savior, "adorning the doctrine of God, by a well-ordered life and a Godly conversation."

With a mind sufficiently cultivated, and desirous of improvement, and a heart the seat of the most winning and useful virtues, consecrated and heightened by a deep spirituality, she promised to be eminently useful in the station she had recently assumed. But, when only two months a wife, the voice of her heavenly Father called her to the skies. M.

Stammering or Stuttering.

AND all other impediments of speech permanently corrected and cured, by W. D. KING, Professor of Elocution. Application to be made at No. 69 East-Riv., Charleston, S. C.

From the success W. D. K. has met with in New-York, Philadelphia, Baltimore and Boston, within the last seven years—(having never failed to give satisfaction when his instructions have been faithfully followed)—he confidently assures those who may require his services that they will not be disappointed. The system pursued is purely philosophical, and varies materially from all others.

Having been, for many years, extensively engaged in teaching Elocution, he is enabled, in addition to the correction of impediments of speech, greatly to improve the modulation and melody of the pupil's voice, and give him practice in what is esteemed the most correct and beautiful in the pronunciation of words. Certificates of cures, and letters of recommendation from many gentlemen of the highest respectability in the country, will be exhibited at the institution.

Communications from persons at a distance will receive immediate reply. Nov. 20

CHARLESTON PRICES CURRENT, NOVEMBER 20, 1855.

ARTICLES.	¢	q.	§	¢	q.	§	¢	q.	§				
BAGGING, Hemp, 42 in. yd.	26	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13		
Tow and Flax	18	a	23	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, Mess, bbl.	18	00	a	00
BACON, Hams.	00	a	11	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.	2	75	a	3	Mess, Boston,	14	50	a	4
Prime	8	a	8	FLOUR, Bal. U.S. sup. bbl.	6	75	a	00	No. 1, do.				
Cargo	41	a	41	Philadelphia and Virginia,	0	00	a	650	PEPPER, black, lb.				
Mess, Boston,	00	a	121	New-Orleans,	0	00	a	000	PIBENTO,	9	a	91	
No. 1.	00	a	11	GRAIN, Corn, bush.	1	121	a	0	RAISINS, Malaga, bun. box.	3	50	a	3
No. 2.	8	a	9	Oats,	48	a	50	Muscate,	3	50	a	0	
BREAD, Navy, cwt.	4	a	31	Peas,	60	a	00	Bloom,	00	0	a	00	
Pilot,	4	a	41	GLASS, Window, 1000.	41	a	9	RICE, 100lbs.	34	a	4		
Crackers,	7	a	71	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	71	a	10		
BUTTER, (Caben, prime, lb.	25	a	25	HAY, Prime Northern, 100lb.	2	00	a	Porto Rico and St. Croix,	71	a	101		
Inferior,	20	a	00	IRON, Pig,				Havana white,	111	a	12		
CANDES, Spermaceti,	32	a	34	Swedes, assorted,	4	a	41	Do. brown,	71	a	91		
Charleston made,	34	a	13	Russia, bar,	4	a	41	New-Orleans,	6	a	71		
Northern,	32	a	13	Hoop, ls.	61	a	61	Leaf,	144	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, Lav. coa. sack, 4 bu.	1	75	a	0	
Good fair to prime,	13	a	131	LARD,	9	a	101	In bulk, bush.	25	a	30		
Choice	141	a	15	LEAD, Pig and Bar, 100lb.	9	a	61	Turks Island,	31	a	31		
Porto Rico,	131	a	144	Sheet,	61	a	7	SOAP, Am. yellow, lb.	5	a	61		
COTTON, Uplands, inf.				LIME, Stone, bbl.	1	50	a	SHOT, all sizes,	71	a	8		
Ordinary to fair,				LUMBER, Pitch Pine, rfs, Mf.	7	a	8	SEGARS, Spanish, M.	14	a	16		
Good fair to good,	15	a	15	Shingles, M.	3	a	5	American,	1	85	a	1871	
Prime to choice,	151	a	16	Staves, Red Oak,	14	a	15	TAILOW, American, lb.	9	a	91		
Santee and Maine,	32	a	40	MOLASSES, Cuba, gal.	25	a	26	TOBACCO, Georgia,	31	a	4		
Sea Island, fine,	32	a	50	New-Orleans,	30	a	32	Kentucky,	5	a	6		
CORDAGE, Tarred,	9	a	10	Sugar House Treacle,	30	a	30	Manufactured,	8	a	13		
Do. Manila, cwt.	11	a	12	NAVY STORES.				Cavendish,	24	a	32		
DOMESTIC GOODS.				NAILS, Cut, 4d. to 20d. lb.	61	a	0	TEAS, Boha,	18	a	20		
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a	Souchong,	30	a	40		
Bleached,	8	a	15	Turpentine, soft,	2	50	a	Gunpowder,	75	a	80		
Sheeting, brown,	8	a	101	Do. Georgetown,	1	a	125	Hyson,	50	a	80		
Bleached,	101	a	17	Pitch,	1	75	a	Young Hyson,	65	a	75		
Calicoes,	9	a	15	Rosin,	1	371	a	150	TWINE, Seim,	26	a	30	
Stripes, indigo blue,	81	a	11	Spirits Turpentine, gal.	45	a	50	Sewing,	26	a	30		
Checks,	7	a	16	Varnish,	25	a	25	WINEs, Madeira, gal.	2	a	3		
Fluds,	81	a	11	OILS, Sp. winter strained,	1	05	a	110	Teneriffe, l. P.	1	a	135	
Fustians,	12	a	16	Fall strained,	90	a		Malaga,	45	a	50		
Bad Tick,	13	a	20	Summer strained,				Claret Bordeaux, each	29	a	30		
DUCK, Russian, bolt.	15	a	21	Linned,	1	a	105	Champaign, doz.	8	a	15		

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109	3.00
South-Carolina do.	48	64	1.75
State do.	100	117 00	3.00
Union do.	80	64	1.50
Planters' & Mechanics' do.	25	371	1.00
Charleston do.	50	50	0
Union Insurance do.	60	76	2.00
Fire and Marine do.	60	92	4.00
Rail-Road do.	100	129	3.00
Santee Canal do.	870	200	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, 8 a 8 1/2 per cent. prem.
 France, 54. 20 a 0 00 per dollar.
 New-York, 1 60 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 1 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per ct and int.; Savannah 1 per ct. and int.; Checks on the North, par. do. South and West, 1 prom.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 85, and Sovereigns, 811 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report amount to 5856 bales of Upland Cotton as follows: 869 bales at 161, 314 at 161, 1705 at 16, 338 at 151, 1417 at 151, 111 at 151, 455 at 151, 150 at 151, 159 at 15, 13 at 141, 163 at 14, and a very inferior lot of 25 bales at 13 cents. There is nothing doing in Long Cottons. We have had a very animated demand for prime to choice Cottons during the whole week; and this description is bought up as soon as it arrives: other descriptions are not in so good a demand, but our stock for sale being very light, holders are enabled to get rid of a part of the stock at reduced rates.
 RICE.—For this staple there has been a good demand; inferior to good brought from \$2.62 1/2 to \$3, and prime \$3.12 1/2 to \$2.131.

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, 73ree 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.